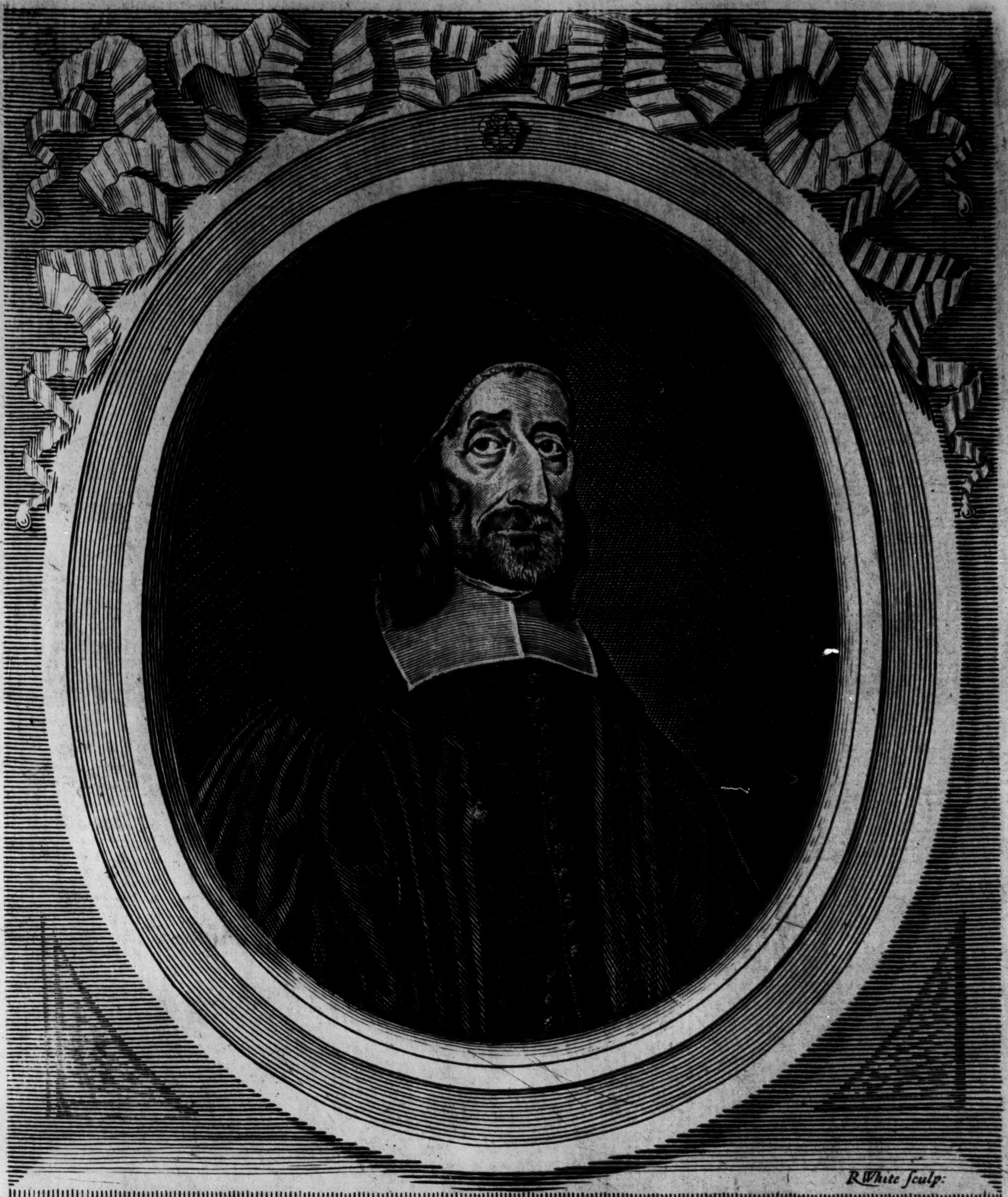

R White ſculp:

Vera Effigies
RICHARDI BAXTERI
Miniſtri Jesu Chriſti.

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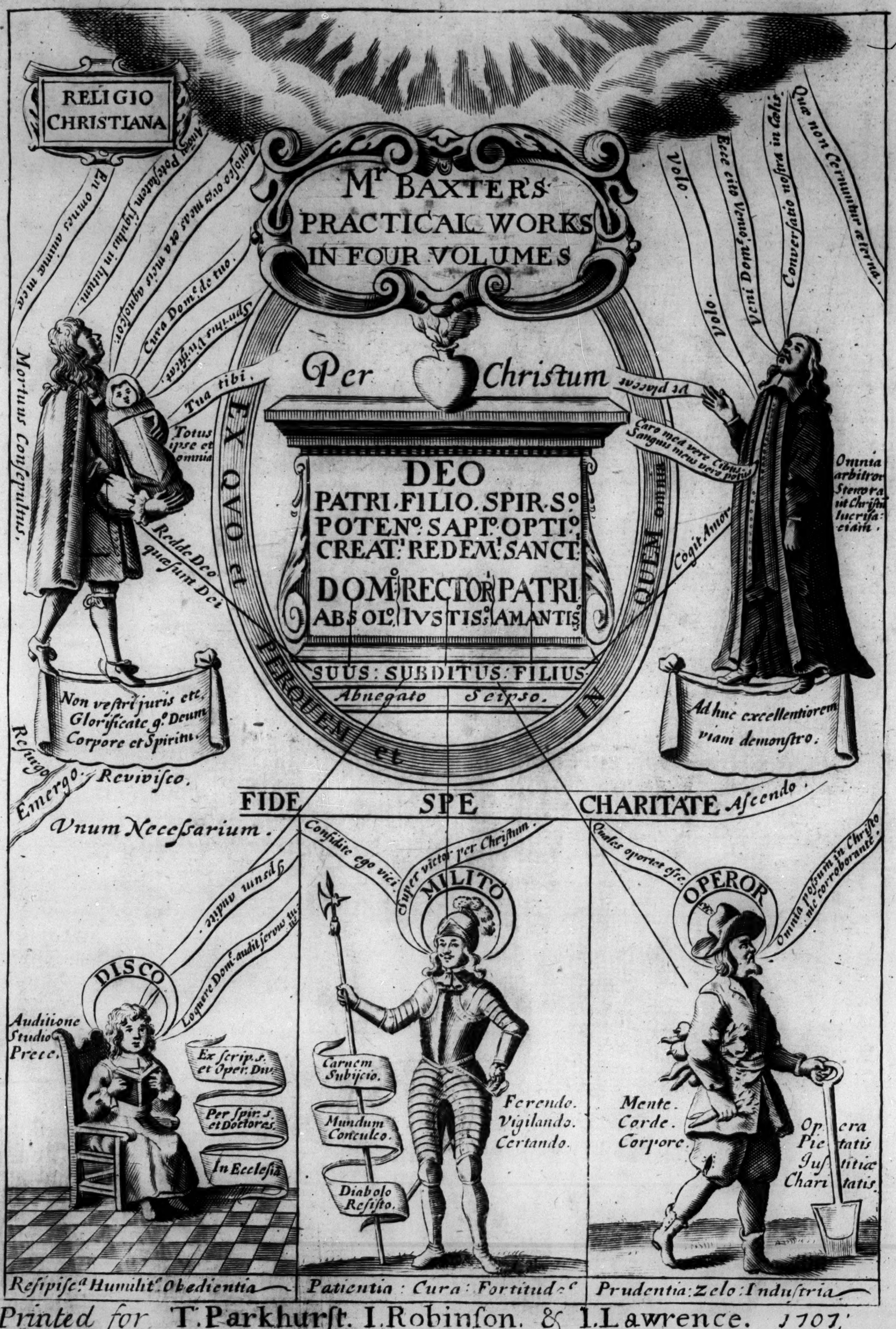
RELIGIO CHRISTIANA
Mr BAXTER'S PRACTICAL WORKS IN FOUR VOLUMES
En omnis anima mea
Habet Poteſtatem ſigulus in lutum.
Agnoſco oves meas et a meis agnoſcor.
Cura Domᵉ de tuo.
Spiritus Vivificat.
Tua tibi.
Totus ipſe et omnia
Redde Deo quæ ſunt Dei
Mortuus Conſepultus.
Non veſtri juris ete. Glorificate gᵒ Deum Corpore et Spiritu.
Reſurgo
Emergo. & Reviviſco.
Vnum Neceſſarium.
Per Christum
EX QVO et PER QVEM et IN QVEM omnia
DEO
PATRI. FILIO. SPIR. Sº.
POTENº. SAPIº. OPTIº.
CREAT. REDEM. SANCT.
DOMº. RECTORI. PATRI.
ABSOLº. IVSTISº. AMANTISº.
SUUS : SUBDITUS : FILIUS
Abnegato Seipso.
Volo.
Ecce cito Venio.
Volo.
Veni Domᵉ.
Conversatio noſtra in Cœlis.
Quæ non Cernuntur æterna.
Ut placeam
Caro mea vere Cibus Sanguis meus vere potus
Cogit Amor
Omnia arbitror Stercora ut Chriſtum lucrifaciam.
Ad huc excellentiorem viam demonſtro.
FIDE SPE CHARITATE Aſcendo.
Ipſum audite
Loquere Domᵉ audit ſervus tu
DISCO
Auditione Studio Prece.
Ex ſcrip. s. et Oper. Div.
Per ſpir. s. et Doctores.
In Eccleſia
Confidite ego vici.
Super victor per Chriſtum.
MILITO
Carnem Subjicio.
Mundum Conculco.
Diabolo Reſiſto.
Ferendo. Vigilando. Certando.
Quales oportet eſſe.
OPEROR
Omnia poſſum in Chriſto me corroborante.
Mente. Corde. Corpore.
Opera Pietatis Juſtitiæ Charitatis.
Reſipiſcᵃ Humilitᵗ Obedientia
Patientia : Cura : Fortitudᵉ
Prudentia : Zelo : Induſtria

Printed for T. Parkhurſt. I. Robinſon. & I. Lawrence. 1707.

G.R. III.
BRITISH MUSEUM

THE PRACTICAL
WORKS
Of the Late Reverend and Pious
Mr. RICHARD BAXTER,
In Four VOLUMES.

With a Preface; Giving ſome Account of the Author,
and of this Edition of his Practical Works.

VOLUME I.

CONTAINING,

The Chriſtian Directory; *with the forementioned* Preface.

VOLUME II.

CONTAINING,

Reaſons of the Chriſtian Religion.
Unreaſonableneſs of Infidelity.
More Reaſons for the Chriſtian Religion.
Treatiſe of Converſion.
Call to the Unconverted.
Now or Never.
Directions and Perſuaſions to a ſound Converſion.

A Saint or a Brute.
Miſchiefs of Self-ignorance, *&c.*
Right Method for ſettled Peace of Conſcience.
God's Goodneſs Vindicated.
Directions for weak diſtemper'd Chriſtians.
The Character of a Sound Confirm'd Chriſtian.

VOLUME III.

CONTAINING,

The Saints Everlaſting Reſt.
Treatiſe of Self-denial.
Crucifying the World by the Croſs of Chriſt.
Life of Faith.

Divine Life.
Divine Appointment of the Lord's Day.
Obedient Patience.
Dying Thoughts.

VOLUME IV.

CONTAINING,

Compaſſionate Counſel to Young Men.
Mother's Catechiſm.
Catechizing of Families.
Poor Man's Family-Book.
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Gildas Salvianus, or the Reformed Paſtor.
Vain Religion.
Cain and *Abel*.
Knowledge and Love.

Catholick Unity.
True and only way of Concord.
The True Catholick.
One Thing Neceſſary.
True Chriſtianity.
Making light of Chriſt.
Two Treatiſes of Death and Judgment.
Eleven Sermons on ſpecial Occaſions.
Directions for Juſtices of Peace.

Together with Alphabetical Tables to each VOLUME.

LONDON:
Printed for *Thomas Parkhurſt* at the *Bible* and *Three Crowns* in *Cheapſide*;
Jonathan Robinſon at the *Golden Lyon* in St. *Paul's Church-Yard*, and *John
Lawrence* at the *Angel* in the *Poultrey*. 1707.

A
PREFACE:
Giving ſome Account of the Author,
AND OF THIS
Edition of his Practical Works.

IT is no vain Boaſt, thro' a fondneſs of our own Nation, but is generally own'd by our Proteſtant Brethren beyond the Seas, that there is no Language in which there are more Valuable Treatiſes of Practical Divinity to be met with, than in ours: And perhaps upon the ſtricteſt ſearch and Compariſon, as far as there is any Occaſion for a Deciſive Judgment, it might be found, that there are no Writings of that Kind among us, that have more of a true Chriſtian Spirit, a greater mixture of Judgment and Affection, or a greater tendency to revive Pure and Undefiled Religion; that have been more eſteem'd abroad, or more bleſs'd at home for the awakening the ſecure, inſtructing the ignorant, Confirming the Wavering, Comforting the Dejected, Recovering the Prophane, or improving ſuch as are truly ſerious, than the Practical Works of this Author. Many of them have been oft Reprinted, and are as Generally ſpread thro' the Kingdom as any Tracts whatever. Others of them have been Printed but once, and are not ſo commonly known as they deſerve. Others are ſmall, and might in time be as good as loſt, if not preſerv'd by being join'd with the reſt of his Works. This Collection of them is deſign'd for the Benefit of the Preſent Age, and of Poſterity: To be a ſtanding Monument in our Libraries of the unwearied Endeavours of one to promote ſerious Godlineſs in the Land, who under a mean Education made mighty improvements; who in a Craſie Body had a moſt Active Soul; and in a private ſphere had a noble Publick Spirit, that would have fill'd the moſt Eminent Station with advantage. It is alſo intended for the Advantage of Miniſters and Students in Divinity, who will here have at an eaſie Rate ſuch a Treaſure of Practical Divinity as no other part of the Chriſtian Church can furniſh with: And for a help to Families, who will here find what may ſuit them, in all their Different Relations, Capacities and Circumſtances, and under that vaſt variety of Providential Diſpenſations in which they may need Aſſiſtance.

That Great Man Biſhop *Wilkins* was us'd to ſay of Mr. *Baxter*, That if he had liv'd in the Primitive times he had been One of the Fathers of the Church: What then more fit than a Collection of his Works, that Poſterity may be taught to do him Juſtice? It was a great Attempt in a time of War: And the going through with it at ſuch a time is an hopeful Prognoſtick, that the God of Peace hath Bleſſed Ends to ſerve by it; a ſubſerviency to which cannot but be a matter of Comfortable Reflection.

It is uſual to Prefix to Collections of this ſort, ſome Hiſtorical Account of the Author. This were perhaps as little needful in the Caſe of Mr. *Baxter*, as of any other that could be mention'd, becauſe of the large Account of himſelf that he left prepar'd for the Preſs, which has been publiſh'd ſince his Death in Folio; an Abridgment of which was afterwards drawn up in Octavo, that has been as generally read by Perſons of all Sentiments and Perſwaſions as moſt Narratives of that kind: But that the want of it may not be charg'd as an Unpardonable Omiſſion, and that ſuch as have not conſulted either of thoſe Narratives, may know what ſort of Perſon he was that was the Author of thoſe Works, which after having been long extant ſeparately, are here publiſh'd together, The following brief Account of him is thought fit to be added.

He was a Native of *Shropſhire*, and came into the World *Novemb.* 12. 1615. His Family was of ſome ſtanding in that County, and had made ſome Figure. *John Baxter* Eſq; in the time of *Edward* the fourth, was thrice Bailiff of *Shrewsbury*; and own'd a whole Street in that Town, which with other Eſtates went with a Daughter, to Mr. *Barker* of *Hammond*, Grandfather to Colonel *Mildmayes* Lady. His Nephew *Roger*, marry'd a Coheireſs of *Richard Leighton*, of *Leighton*, Eſq; by whom Deſcended to him ſeveral Hundreds *per Annum*, of which he was depriv'd after long Law Suites with the Heir Male. His Son *William* was reduc'd to the Quality of a Freeholder, of 60 *l. per Ann.* but was marry'd to *Elizabeth* the Daughter of *Roger Bieſt*, of *Atcham Grange*, a Gentleman, of 400 *l. per. Ann.* His Son *Richard* marry'd the Daughter of *Richard Forreſter*, of *Sutton*, of the Family of Sir *William Forreſter*, of *Watling-ſtreet* in *Shropſhire*, who was Secretary to Biſhop *Bonner*. His Son *Richard* marry'd one of the *Adeneys* who were wealthy Clothiers in *Worceſterſhire*. And he was the Father of our *Richard*, whoſe Fame ſpread it ſelf throughout the Kingdom.

The Eſtate of the Family was clogg'd with Debts, which among other Inconveniencies that attended it, prov'd a great hindrance in his Education. The School-Maſters of his Youth, who were ſuch as thoſe Parts of the Countrey then afforded, were neither Eminent for their Learning, nor the ſtrictneſs of their Morals. His greateſt help in Grammar Learning was under Mr. *John Owen*, Maſter of the Free-School at *Wroxeter*, with whom he continu'd till he had been ſome time the Captain of his School, and was advanc'd as far as his Aſſiſtance would forward him. His Friends not being able to ſupport the Charge of an Academical Life, his Maſter Mr. *Owen* recommended him to Mr. *Richard Wickſtead*, who was Chaplain to the Council at *Ludlow*, with whom he ſpent a Year and half. The main Advantage he had while he was with him, lay in the free uſe of his Library, which was valuable: And this Advantage he improv'd to his utmoſt. Afterwards, he went through a Courſe of Philoſophy, with the Aſſiſtance of the Learned Mr. *Francis Garbett*, then Miniſter of *Wroxeter*, who conducted his Studies, and much encourag'd him: And he was making an hopeful Progreſs, when on a ſudden he was diverted.

Being about 18 Years of Age, he was perſwaded to make Trial of a Court Life, as the moſt likely way to riſe in the World. In order to it, he was ſent up to *White-Hall*, to Sir *Henry Herbert*, Maſter of the Revels. He receiv'd him Courteouſly, but could not prevail with him to ſtay. His inclinations were ſet quite another way: And Providence had other purpoſes to ſerve by him in the World. He return'd down into the Country, and follow'd his Studies with indefatigable earneſtneſs; and ſoon made ſuch improvements as amaz'd thoſe that knew, how ſlender his helps were, and how difficult it is for a Man to beat out his way himſelf. Tho' he never led an Academical Life, (which he much deſir'd) yet by the Divine bleſſing upon his rare Dexterity and Diligence, his ſacred Knowledge (as Dr. *Bates* expreſt it in his Funeral Sermon) was in that Degree of Eminence, as few in the Univerſity ever arrive to.

His early ſeriouſneſs was Remarkable. Dr. *Bates* tells us, that his Father ſaid with Tears of Joy to a Friend, my Son *Richard* I hope was ſanctify'd from the Womb: for when he was a little Boy in Coats, if he heard other Children in play ſpeak profane Words, he would reprove them, to the wonder of them that heard him. As he grew up, he liſten'd to the Inſtructions and Example of his Father, and abhorr'd thoſe Prophane Sports which were common on the Lords Days, in the Places where he liv'd, and while the reſt were Dancing he was employ'd in Religious Exerciſes. He betimes lov'd his Bible, and was afraid of ſinning. He loath'd the Company of Scoffers; and lov'd Religion the better for their Reproaches. And yet Corruption even in him had its Sallys in Childhood and Youth, which he afterwards lamented with great Concern and Sorrow. But when he was 14 Years of Age, upon his Reading *Parſons* of *Reſolution*, as Corrected by *Bunny*, * ſuch impreſſions were made upon his Spirit as never wore off to the Day of his Death. His Bodily weakneſs kept him afterwards very ſolicitous about the ſtate of his Soul: He read all the Practical Treatiſes he could meet with, in order to his Direction and Satisfaction: And yet was long kept with the Calls of approaching Death as it were at one Ear, and the Queſtionings of a Doubtful Conſcience at the other. The Exerciſe of his Spirit was very preſſing for a great while; till at length it pleas'd God to quiet him, by giving him a Probability of the ſafety of his State, tho' he had not an undoubted certainty. He obſerves of himſelf, that tho' for the greateſt part of his Life afterwards, he had no ſuch Degree of Doubtfulneſs as was any great trouble to him, or procur'd any ſinking Diſquieting Fears, yet he could not ſay that he had ſuch a Certainty of his own ſincerity in Grace, as excluded all Doubts and Fears to the contrary.

From the Age of 21, till near 23, his Weakneſs was ſo great, that he hardly thought it poſſible he ſhould live above a Year, yet being willing to do ſome good to Ignorant and Careleſs Sinners before he dy'd; he even then enter'd into the Miniſtry, and was Examin'd and Ordain'd by the Biſhop of *Worceſter*, who alſo gave him a Licenſe to teach School at *Dudley*, where Mr. *Richard Foley* of *Stourbridge* had a little before erected a Free-School, which he committed to his Care.

He owns that when he receiv'd Orders he never had read over the Book of Ordination, nor half the Book of Homilies, nor conſider'd the Book of Common-Prayer with any exactneſs, nor weigh'd ſufficiently ſome Controverted Points in the 39 Articles; and yet having read *Downham* and *Sprint*, and *Burgeſs*, he concluded they had the better of the Nonconformiſts, with whom he then had no Acquaintance: And being told that they were Men of little Learning, he concluded they were in the wrong; and having no ſcruples he freely ſubſcrib'd as Uſually. But when

* Mr. *Baxter* tells us, he met with ſeveral Eminent Chriſtians that magnified the good they had receiv'd by that Book. And particularly he relates a remarkable Paſſage, in his Book againſt the Revolt to a Forreign Juriſdiction, *P.* 539, 540. He ſays, that when he was 21 Years of Age, at a private Meeting of ſome Miniſters and Chriſtians in *Shrewsbury*, (where were preſent Mr. *Cradock*, Mr. *Rich. Symonds*, and Mr. *Fawler*, who was afterwards caſt out at St. *Brides* in 1662.) Mr. *Symonds* took occaſion to ſpeak of ſome Pious Women, who were in great doubt as to the ſincerity of their Converſion, becauſe they knew not the time and means and manner of it; and thereupon deſir'd any that were willing to open the Caſe as to themſelves, to ſatisfie ſuch Perſons. Among theſe, there were two others, *viz.* Mr. *Fawler* and Mr. *Michael Old*, who gave the ſame Account as Mr. *Baxter* did: *viz.* that after many Convictions and a Love to Piety, the firſt lively motion that awaken'd their Souls, to a ſerious reſolved Care of their Salvation, was the reading of this Book of *Bunnys* of Reſolution.

when after his ſettlement at *Dudley*, he came to read *Ames's freſh Suit againſt Ceremonies*, and other Books on that ſide, he repented his raſhneſs in Subſcribing ſo haſtily, and grew diſſatisfy'd as to ſome Parts of Conformity. He continu'd there Preaching to a Numerous Auditory with good ſucceſs for about Three Quarters of a Year, and then remov'd to *Bridgnorth* in *Shropſhire*, where he became Aſſiſtant to Mr. *William Madſtard*. This removal was the more agreeable to him, becauſe the Place being priviledg'd from all Epiſcopal Juriſdiction, except the Triennial Viſitation of the Arch-Biſhop, he was the leſs in danger of being put upon any Part of Conformity that he then ſcrupled. He neither Baptiz'd with the Sign of the Croſs, nor wore the Surplice, (being not ſatisfy'd as to either) and yet came into no trouble. At his firſt coming hither he was an Inſtrument of the Converſion of ſeveral to God and an Holy Life; but was not afterwards ſo ſucceſsful here as in other places.

Soon after his Settlement here, the *Et cætera Oath* put him upon a more cloſe inſpection into the *Engliſh* frame of Church Government, which he thought he had need to be well ſatisfy'd in, before he ſwore he would *never conſent to an Alteration*. He read *Bucer de Gubernatione Eccleſiæ*; *Didoclavii Altare Damaſcenum*, *Parker de Politeiâ Eccleſiaſticâ*, & *Baynes's Dioceſan's Tryal*; and tho' upon the whole he ſaw no reaſon to believe all kind of Epiſcopacy unlawful, he yet was far from ſo approving the *Engliſh* Epiſcopacy, as to think it Lawful to Swear he would never Conſent to have it alter'd. And he obſerv'd upon this Occaſion, that that Oath which was deſign'd unalterably to ſubject the Nation to Dioceſans, did but ſet many the more againſt them: and that inſtead of ruining the Nonconformiſts which was intended, it prov'd a great Advantage to them, and inclin'd many to fall in with them.

The Broils in *Scotland* quickly follow'd, that were occaſion'd by the impoſing the Common-Prayer-Book, and *Engliſh* Ceremonies. There were great Tumults there, and the deſign was to ſubdue that Nation by Force; and at the ſame time there were great diſſatisfactions in *England*, upon the Account of *Ship-Money*, and other Impoſitions that were reckon'd illegal. The *Scots* entring into *England* there was a Form of Prayer to be us'd againſt them in all Churches, Printed by the Biſhops, tho' there was no Command of the King for it. Mr. *Baxter* would not uſe it, at which ſome were diſturb'd.

The Long Parliament upon its being open'd, fell directly upon a Reformation of Church and State. Among other things that were determin'd, a Committee was ſoon appointed to hear Petitions and Complaints againſt ſuch as were ſcandalous among the Clergy. Amongſt other Complainers the Town of *Kederminſter* in *Worceſterſhire* had drawn up a Petition againſt their Vicar and his two Curates as inſufficient. The Vicar was rather for compounding the Buſineſs, than ſuffering the Petition to be preſented. The living was worth near 200 *l. per Ann.* out of which he offer'd to allow 60 *l. per Ann.* to a ſufficient Preacher, to be choſen by 14 Truſtees. They hereupon unexpectedly invited Mr. *Baxter* to give them a Sermon; and upon hearing him, unanimouſly choſe him to be their Miniſter: He accepted their invitation, and ſettled among them, making this Obſervation, that among all his Changes he never went to any Place he had before deſir'd, deſign'd, or thought of: but only to thoſe places he never thought of till the ſudden invitation did ſurprize him.

He ſpent two Years at *Kederminſter* before the Civil War broke out, and above 14 Years after, and yet never touch'd the Vicaridge Houſe, tho' authoriz'd by an Order of Parliament: But the Old Vicar liv'd there without moleſtation. He found the Place like a piece of dry and barren Earth; Ignorance and Profaneneſs as Natives of the Soil were rife among them: But by the Bleſſing of Heaven upon his Labour and Cultivating, the Face of Paradiſe appear'd there in all the fruits of Righteouſneſs. At firſt Rage and Malice created him much Oppoſition: but it was ſoon over, and a ſpecial Divine Bleſſing gave his unwearied Pains among that People an unexpected Succeſs.

On a Day when they had in that Town a Yearly ſhew, in which they walk'd about the Streets with the Painted forms of Gyants, he was one Part of the Game of the Rabble. Having Preach'd the Doctrine of Original Sin, many rail'd at him, and repreſented him, as ſaying that God hated and loath'd Infants. Thereupon he next Lords Day return'd to the ſame Doctrine again; and told them that if their Children had no Original Sin, they had no need of Chriſt, or of Baptiſm, or of renewing by the Holy Ghoſt. And after that, they were aſham'd and ſilent. Another time one of the Drunken Beggars of the Town reported, that Mr. *Baxter* was under a Tree with a Woman of ill fame. He got ſome that ſpread this Report, bound to their good Behaviour, and then he that rais'd it confeſs'd in Court, that he ſaw Mr. *Baxter* in a Rainy Day ſtand on Horſeback under an Oak in a thick Hedge, and the Woman mention'd ſtanding for ſhelter on the other ſide the Hedge, under the ſame Tree, tho' he believ'd they ſaw not one another. They all ask'd Mr. *Baxter* forgiveneſs; and were releas'd. At another time when the Parliament's Order came down for demoliſhing all Images of the Perſons of the Trinity, the Virgin *Mary*, &c. in Churches, or Croſſes in Church-Yards, the Church-warden of the Town being about to take down a Crucifix upon the Croſs in the Church-Yard, the Drunken Crew took the Alarum, and ran with Weapons to defend the Crucifix. It being reported Mr. *Baxter* was the Actor, they ſought for him, and might probably enough have murder'd him, had he come in their way. But as Providence ordered it he had taken a walk out of Town, and in his Return when the Hurly-burly was over, he was ſurpriz'd to hear ſome of them Curſe him at their Doors; and quickly underſtood how fairly he had eſcap'd, the next Lords Day he told them publickly, that ſeeing they ſo requited him, as to ſeek his Blood, he was willing to leave them, and ſave them from that Guilt. Whereupon they appear'd amaz'd and aſham'd, and took on terribly, and after all were loth to part with him.

But notwithſtanding ſuch Oppoſition, his unwearied Labours in this Town had amazing ſucceſs. He preach'd twice every *Lords Day* before the Civil War; afterwards once; and once every *Thurſday*, beſides Occaſional Sermons in the Lectures, at *Worceſter*, *Shrewſbury*, *Dudley*, *Sheffnal*, &c. On the *Thurſday* Evenings ſuch as were ſo diſpos'd met at his Houſe, one of them repeated the Sermon, and afterwards they propounded to Mr. *Baxter* any doubts they had about it, or any other Caſe of Conſcience, which he reſolv'd. On *Mondays* and *Tueſdays* in the Afternoon, in every Week, he and his Aſſiſtant took 14 Families between them for private Catechizing and Conference, ſpending about an Hour with a Family. Every firſt *Wedneſday* in the Month he had a Meeting for Pariſh Diſcipline. Every firſt *Thurſday* in the Month there was a Meeting of the Neighbouring Miniſters for Diſcipline, and Amicable Diſputation about matters Theological: and every *Thurſday* in the Month beſides, he had ſeveral Miniſters at his Houſe, after the Lecture was over, with whom the Afternoon was ſpent in profitable Converſation, till the Neighbours came in to Repetition and Conference.

He had an Attentive Diligent Auditory, that was very numerous. On the Lords Days there was no diſorder to be ſeen in the Town, but you might hear a Hundred Families ſinging Pſalms, and repeating Sermons as you paſſed along the Streets. When he firſt came, there might be a Family in a Street that worſhip'd God, and call'd on his Name: and when he came away there was not above a Family on the ſide of a Street that did not do it. Nay in the moſt unlikely Families, even Inns and Alehouſes, uſually ſome in each Houſe ſeem'd to be Religious. He had 600 Communicants; and there were not above 12 of them, of whoſe ſincerity in Religion he had not hopes. There were few Families in the whole Town that refus'd to ſubmit to his private Catechizing, and Perſonal Conference; and few went away, without ſome Tears, or ſeemingly ſerious Promiſes of a Godly Life.

The greateſt Enemies of ſerious Religion in that Town were carry'd off by the War. When that was over, he had the favour of the Government there. He had a great Intereſt in the Affections of the Inhabitants, for which his practiſing Phyſick among them *gratis*, gave him a great Advantange: And he had much aſſiſtance in his Work, from the Zeal and Diligence of thoſe among them that were Pious. Many were won upon by their Exemplary Converſation. Their Unity and Concord was remarkable. All were of one Mind, and Mouth and Way. The private Meetings that were kept up amongſt them (which were under his Overſight and Guidance) were alſo very helpful to promote ſerious Religion. His ſtated income was not above 90*l. per Ann.* beſides which he ſome Years had 60 or 80*l.* a Year of the Bookſellers for his Books, which being given away amongſt the People, (except ſo much as was neceſſary for his comfortable ſubſiſtence) made them the readier to liſten to him. He took ſeveral of their Children that had Capacities from School, and ſent them to the Univerſity, where he maintain'd them by his own and others Contributions, ſome of which afterwards proved uſeful Miniſters.

One of his main Difficulties when he fix'd in this Town, was how to ſet up any thing of a true Eccleſiaſtical Diſcipline, without being ſatisfy'd with the Shadow inſtead of the Reality of it on one hand, or Unchurching the Pariſh Church on the other. Upon mature Conſideration, he determin'd to take the Pariſh for the Church, if they were willing to own their Church Memberſhip, and acknowledge him for their Paſtour. He deſir'd all that were willing, to give in their Names, or ſome other way to ſignifie their Conſent; and the reſt he deſir'd to be ſilent. This kept many Quiet that were not Church-Members, becauſe they knew they might come in if they would. He Baptiz'd all their Children, (if deſir'd) upon their giving an Account of their Faith. If the Father were a ſcandalous Sinner, he made him openly confeſs his Sin with ſeeming Penitence, before he would Baptize his Child: If he refuſed it, he forbore till the Mother came to preſent it: Rarely if ever finding both Father and Mother ſo deſtitute of Knowledge and Faith, as in a Church Senſe to be utterly incapable. Sir *Ralph Clare*, a Noted Cavaleer diſcover'd the greateſt Diſſatisfaction of any in the Pariſh, with his Method of Proceeding. He would not Communicate unleſs he would Adminiſter the Sacrament to him Kneeling, and upon a diſtinct Day, and not with thoſe that receiv'd it Sitting. Mr. *Baxter* having openly told the Pariſhioners that if they ſcrupled ſitting at the Lord's Table, they ſhould have the Liberty of their own Geſture, ſent word to Sir *Ralph*, that if he could not upon Reaſoning be otherwiſe ſatisfy'd, he would give it him Kneeling; but that as for doing it at a diſtinct ſtated time from the reſt, it would make ſuch a Breach or Schiſm as he could have no hand in. However the generality Acquieſc'd; and Church Diſcipline was kept up, tho' not without ſome difficulty. A Young Fellow given to exceſſive Drinking, offering himſelf to Communion, was told that he could not be admitted, without an humble Penitent Confeſſion, and Promiſe of Amendment. He thereupon Confeſs'd his Sin, and promis'd to amend, but ſoon relaps'd. He was oft Admoniſh'd, and as oft renew'd the profeſſion of his Concern, and Promiſes of Amendment. But ſtill perſiſting, Mr. *Baxter* warn'd him publickly, and pray'd earneſtly for him ſeveral Days ſucceſſively in the Church, but he was not reclaim'd. At laſt he declar'd him utterly unfit for Church Communion, and requir'd all to avoid unneceſſary Converſation with him. Afterwards he grew extravagantly Mad, would freely Curſe Mr. *Baxter* to his Face, and once as he was going into the Church laid violent Hands on him, with a Deſign to have Murder'd him. He continu'd raging about a Year, and then dy'd of a Feaver, in great horror of Conſcience. Three or four more alſo were caſt out: One for Slandering, and the reſt for Drunkenneſs: And they were enrag'd and much the worſe after it, and ſo were loud Warnings to others. In ſhort, ſo much of the Preſence of God did Mr. *Baxter* find accompanying him in his Work, and ſo Affectionate was his regard to the Loving People of that Place, that he would not willingly have chang'd his Relation to them for any Preferment in the Kingdom, nor could he without force have been ſeparated from them.

When the Civil War broke out, he was Dubious how to Steer. He took the Proteſtation which the Parliament requir'd, *to Defend the King's Perſon, Honour and Authority, the Power and Priviledges of Parliaments, the Liberties of the Subject, and the Proteſtant Religion, againſt the Common Enemy*: And he join'd with the Magiſtrates of *Kederminſter*, in offering the ſame Proteſtation to the People. A little after, the King's Declarations were read there, in the Market-Place, and the Commiſſion of Array was ſet on foot: Upon which the Rabble grew ſo Riotous and Furious, that he was adviſ'd to withdraw a while from home. He retir'd to *Worceſter*, and ſo to *Gloceſter*, where he firſt met with the *Anabaptiſts*; and after a Month's abſence he return'd home, leaſt his abſence ſhould be interpreted either as the effect of Fear on the account of ſome Guilt, or as ſignifying his being againſt the King. At his return he found the drunken Rabble very boiſterous: And their Common Cry was this; we ſhall take an Order with the Puritans e'er long. He did not think himſelf in ſafety if he ſtay'd at home, and ſo he withdrew again. He preach'd at *Alceſter*, on that Lords Day that was the Day of *Edge-Hill*-Fight; and was inform'd while he was Preaching by the Noiſe of the Cannon that the Armies were ingag'd. And the next Day he went into the Field of Battle.

The Soldiers on one ſide or the other ſtill paſſing to and fro, and being ready to make a Prey of whatſoever came before them, he determin'd to go to *Coventry*, and ſtay there till one ſide or other had got the Victory, and the War was ended, which it was then thought would be in a very little time. The Committee and Governour of that City deſir'd him to ſtay with them, and lodge in the Governours Houſe, and Preach to the Soldiers; which offer he readily accepted. He continu'd there a Year, Preaching once a Week to the Soldiers, and once on the Lords Day to the People, having nothing but his Diet for his Pains. Here he had the Society of about 30 worthy Miniſters, who fled to the ſame Place for ſafety, and among the reſt of Mr. *Vines* and Mr. *Anthony Burgeſs*. When his Year expir'd, he found the War ſo far from being ended, that it had diſpers'd it ſelf into almoſt all the Land. He determin'd therefore to continue there another Year: And in that time preach'd over all the Controverſies againſt the *Anabaptiſts*, and againſt the *Separatiſts*, and ſo kept the Garriſon ſound. After the Fight at *Naſeby*, (not far from *Coventry*,) he went into the Army to viſit ſome of his Old intimate Friends. He ſtay'd there a Night, and got ſuch intelligence as to their ſtate, as amaz'd him. He found plotting Heads were deſigning to ſubvert both Church and State. The Sectaries were like to carry all before them, and were reſolv'd take down not only Biſhops, Liturgies, and Ceremonies, but all that did withſtand them. This made him Lament that the Miniſters had left the Army, as they generally did after *Edge-Hill*-Fight. It made him alſo repent his refuſing of *Cromwel*'s invitation to be the Paſtor of his Troop, when he firſt rais'd it; by which means he would have had an Opportunity of dealing freely with thoſe that afterwards headed much of the Army, and were the forwardeſt in all the Publick Changes. But he was told that it was not even yet too late to do Service, if he would come into the Army; and was invited by Colonel *Whalley* to be Chaplain to his Regiment. He return'd to *Coventry*, and conſulted the Miniſters that were there, and with their Advice, (in order to do what in him lay to prevent the miſchief that was threaten'd by the prevaling temper of the Army) he accepted the Invitation.

When he came thither, *Cromwel* welcom'd him but Coldly. He ſet himſelf from Day to Day to Diſcourſe the Officers and Soldiers out of their Miſtakes both Religious and Political. He found a few fiery ſelf-conceited Men among them made all the Noiſe and Buſtle, and carried about the reſt as they pleas'd. Some of theſe became the Laughing-ſtock of the Soldiers before he left them. He march'd with the Army *Weſtward*, and was at the taking of *Bridgwater*, and the Siege of *Briſtol*, and *Sherborn-Caſtle*, and *Exceter*. He was alſo with Colonel *Whalley* before *Banbury-Caſtle*, and at the Siege of *Worceſter*. He had full employment in oppoſing the Sectaries in all Places: and particularly he had at one place a Diſpute with them of a whole Days continuance. And by what ſucceſs he met with, he found reaſon to apprehend, that if there had but been a competent number of Miniſters, each doing their part, the whole Plot of the furious Party might have been broken, and King, Parliament, and Religion preſerv'd. But he was ſeparated from the Army by great Weakneſs, occaſion'd by the loſs of a Galion of Blood at the Noſe: Upon which retiring to Sir *Thomas Rouſes*, he was taken up with daily Medicines to prevent a Dropſie, and was in continual expectation of Death.

He did what he could to keep his People at *Kederminſter* free from a Concern in the Publick Changes. He kept them from taking the *Covenant*, as fearing it might be a Snare to their Conſciences. Nay he prevented its being much taken in all that County. When the *Engagement* came out, he ſpake and preach'd againſt it, and diſſwaded Men from taking it. He had a whole Day's Diſputation with Mr. *Tombs*, in his Church at *Bewdley*, upon Infant Baptiſm; and thereby kept his People free from the ſpreading Notions of thoſe times. When the Army was going againſt K. *Charles* II. and the *Scots*, he wrote Letters to ſeveral of the Soldiers to tell them of their Sin, and deſir'd them at laſt to begin to know themſelves. And inſtead of Praying for their ſucceſs in publick, he freely inveigh'd againſt the forcing Men to run to God upon ſuch Errands of Blood and Ruine; eſpecially where Brethren were concern'd. He often and various ways declar'd againſt *Cromwel's* Uſurpation, when he had got the Aſcendant. He preach'd once before him after he was Protector, by means of the Lord *Broghill*, and the Earl of *Warwick*: His Text was 1 *Cor.* 1. 10. The deſign of his Sermon was to ſhew how miſchievous it was for Politicians to maintain Diviſions in the Church for their own Ends. A little while after the Protector ſent for him, and made a Speech to him of an Hours length, about the Providence of God in Changing the Government, and favouring that Change, by ſuch great things done at home and abroad. Mr. *Baxter* freely told him, that the Honeſt People of the Land took their Ancient Monarchy to be a Bleſſing: and deſir'd to know how they had forfeited that Bleſſing, and to whom the forfeiture was made. He with ſome Paſſion reply'd that there was no forfeiture, but God had Chang'd it as it pleaſed Him.

In the Controverſie about Church Government, which was then ſo hotly Agitated, Mr. *Baxter* was all along againſt Extreams. He neither fell in with the *Eraſtian*, nor *Epiſcopal*, nor *Preſbyterian*, nor *Independent* Party intirely; but thought that all of them had ſo much truth in common among them, as would have made theſe Kingdoms happy, had it been unanimouſly and ſoberly reduc'd to Practice, by Prudent and Charitable Men. At the Deſire of the Neighbouring Miniſters he drew up *an Agreement for Church Order and Concord*, containing only ſo much Church Order and Diſcipline, as he apprehended the Epiſcopal, Presbyterian and Independant were agreed in, as belonging to the Paſtors of each particular Church; which he afterwards publiſh'd in a Book call'd *Chriſtian Concord*: And the Miniſters of thoſe Parts Aſſociated upon that Bottom: not Diſputing with each other in order to an Agreement in their Opinions, but agreeing in the Practice of what was own'd by all.

Upon *Oliver's* becoming Protector, the extent of the *Toleration* was the ſubject of many Debates. The Committee of Parliament propos'd that it ſhould be extended to all that held the *Fundamentals* of Religion. Hereupon it was Query'd which were the *Fundamentals* of Religion? and it was agreed that the Members of the Committee, who were 14 in number, ſhould each of them nominate a Divine, and that they meeting together, ſhould draw up a Liſt of the *Fundamentals*, to be as *a Teſt to the Toleration*. Mr. *Baxter* was upon this occaſion nominated for one, (in the room of Archbiſhop *Uſher* who refuſ'd,) by the Lord *Broghil*, and took a Journey accordingly to *London*. There he met Mr. *Marſhal*, Mr. *Reyner*, Dr. *Cheynel*, Dr. *Goodwin*, Dr. *Owen*, Mr *Nye*, Mr. *Sydr. Sympſon*, Mr. *Vines*, Mr. *Manton*, and Mr. *Jacomb*, who were alſo Nominated. Mr. *Baxter* was for offering to the Parliament the Creed, the Lord's Prayer, and Ten Commandments, as the Fundamentals of Chriſtianity: But the reſt were not for ſo large a bottom, but were for having a greater number of Fundamentals. If he did no other ſervice among them, he at leaſt prevented the running many things ſo high as might otherwiſe have been expected.

Truth and Peace were the things he earneſtly purſu'd all his Days. He by writing treated with Dr. *Brownrigg* Biſhop of *Exceter*, about Concord with the Dioceſan Party in this Nation: And made alſo ſome Propoſals to Dr. *Hammond* to this Purpoſe, a little before the Reſtauration of King *Charles*. By means of Mr. *Lamb* and Mr. *Allen*, two Anabaptiſt Miniſters, whom he prevail'd with to quit the way of Separation, he dealt with the reſt of the Anabaptiſts, about Communion with other Churches. He treated with Mr. *Nye* about an Agreement with the Independents, in a Moderate Scheme. And he was often ingag'd in Diſputes with the Papiſts alſo. And indeed it is amazing how one of ſo much weakneſs, who was conſtantly follow'd with divers bodily Infirmities ſhould be capable of ſo much Service.

He came to *London* juſt before the Depoſition of *Richard Cromwel*. He Preach'd before the Parliament, the Day before they Voted for King *Charles's* Return. He Preach'd alſo before the Lord Mayor and Aldermen of the City at St. *Paul's*, on the Day of Thankſgiving for *Monk's* Succeſs. And when the King was actually Reſtor'd, He became one of his Chaplain's in Ordinary, in Conjunction with ſome others of his Brethren of the ſame Sentiments with him. He preach'd once before him in that Capacity: And often waited on him with the reſt of the Miniſters, in order to obtain by his means, ſome Terms of Peace and Union with the Biſhops and their Adherents, who were many of them inclin'd to run things to Extremity. He aſſiſted at the *Savoy* Conference, as one of the Commiſſioners, and then Drew up a *Reform'd Liturgy*; which ſome Perſons not very likely to be prejudic'd in his favour, have thought to be the beſt of the Kind they ever ſaw. He has under this Head fallen under the Cenſure of our Late *Engliſh* Hiſtorian, who Vol. 3. *pag.* 235, makes this Reflection. *He drew up an Abſolute Form of his own,*

own; and ſtil'd it the Reform'd Liturgy : *As if he had the Modeſty to think that the Old Liturgy Compil'd by a number of very Learned Confeſſors and Martyrs, muſt now give place to a new Form compos'd by a ſingle Man, and he by Education much inferiour to many of his Brethren.* But had this Gentleman been ſo juſt as to have read the Reaſons which Mr. *Baxter* gave, * for his doing that which he repreſents as ſo aſſuming, he'd have ſeen little Occaſion for his Reflection. For the Deſign of this Liturgy was not to juſtle out the Old one, where Perſons were ſatisfy'd with it, but to relieve thoſe that durſt not uſe the Old one as it was, by helping them to Forms taken out of the Word of God. Or ſuppoſe we, that the Old Liturgy had in the Eſteem of many fallen ſhort of this New one; others are at a loſs to diſcover why this ſhould appear ſo prepoſterous, unleſs it be unaccountable for Perſons to prefer a Liturgy intirely Scriptural, to one that is made up of humane Phraſes, and ſome of them juſtly enough exceptionable. It muſt be own'd that the Old Liturgy was fram'd by ſundry Confeſſors and Martyrs, and upon that Account it deſerves reſpect; and it was a great ſtep in their Day, for them to caſt ſo many Corruptions out of the Publick Service as they did, at that time, when this Liturgy was drawn out of the ſeveral Forms that were in Uſe in this Kingdom before. But it was but a purſuit of their Deſign, to Render the Publick Service yet more Scriptural : And had they riſen from the Dead, there's good reaſon to believe they would generally have approv'd of it; and been ſo far from looking upon it as detracting from them, that they would have applauded it as a Good Superſtructure upon their Foundations. Suppoſe then he that drew up this Reform'd Liturgy, was *by Education much inferiour to many of his Brethren*; it neither follows from thence that he muſt really be ſo much inferiour to them in uſeful Knowledge and valuable Abilities, as this Author would ſeem to intimate; nor can it juſtly be thence argu'd that his Performance was contemptible; nor that there was any want of Modeſty neither, when his Brethren put him upon the Undertaking. And beſides, They approving it when they peruſ'd it, and joining in the Preſenting it, made it their own; as ſufficiently appears from the Preface prefix'd; and ſome of them had Academical Education, and great Applauſe in the World too, and yet thought not Mr. *Baxter* at all their inferiour.

* See his Large Life. Part. I. Pag. 306.

He was alſo One of the Three that manag'd the Diſpute at the End of the Conference at the *Savoy*, and freely charg'd ſome things in the Liturgy as ſinful, and contrary to the Word of God. As, that Miniſters are oblig'd in Baptiſm to uſe the Tranſient Image of the Croſs; that none be admitted to Communion in the Lord's Supper that dare not receive it Kneeling, *&c.* The forementïon'd Author ſpeaking of this in his Hiſtory, ſays that *that it ſeems very ſtrange that he and his Brethren ſhould undertake to mention Eight unlawful things in the Liturgy, when they could not affirm any one of thoſe things to be in it ſelf unlawful; but argu'd altogether upon the unlawful impoſition of them, which they might as well have done by the ſame Argument in Eight hundred of other indifferent and moſt innocent matters.* But if this Gentleman had conſider'd, that the unwarrantableneſs of keeping up ſuch impoſitions in the Church was the thing which Mr. *Baxter* and his Brethren undertook to prove, in oppoſition to thoſe who were zealous for retaining them, and how little in that Caſe depends upon the ſimple unlawfulneſs of the things impos'd (abſtracting from all Circumſtances in a Metaphyſical Senſe,) the ſtrangeneſs of their Proceeding would have diſappear'd. For tho' the ſame Argument would have done in Eight hundred indifferent things, (had there been ſo many ſo impos'd) yet it does not follow but that it would be good and valid in thoſe Eight things mention'd, in which they thought they ſhould be bound up by the Eccleſiaſtical Conſtitution, (if they really muſt have been ſo confin'd) while they could not diſcover their compliance to be Lawful.

The ſame Author alſo falls in with Biſhop *Morley*, in repreſenting Mr. *Baxter* as *very perverſe and diſingenuous*, by perſiſting in his Denial of a Certain Propoſition, after it had been turn'd and alter'd ſeveral ways: But had he thought fit to have conſider'd what is ſuggeſted upon that Head in the Abridgment of his Life, which he had ſo often conſulted, and quoted upon other Occaſions, he'd have ſeen the Aſperſion wip'd off, which he ſo freely repeats: And whether in ſo doing he has meeted with the meaſure he would have us'd towards himſelf, upon Occaſion, is left to his ſecond Thoughts.

When the King's Declaration came out, Mr. *Baxter* was offer'd the Biſhoprick of *Hereford*, and ſome of his Brethren ſome other Preferments in the Church: But he refus'd Acceptance, becauſe of the uncertainty of the continuance of the Terms of that Declaration, and ſo did ſeveral others: And Mr. *Calamy* and he, were by a Majority of three Voices choſen by the City Clergy, to be their Clerks in the Convocation: But were by the Biſhop of *London* excus'd from ſitting there. A continuance at *Kederminſter* was what he moſt deſir'd of any thing; and he did all that he was able in Order to it: But Providence forc'd him another way.

While he was away from the Town of *Kederminſter*, in great weakneſs, more likely to die than Live, after his great loſs of Blood the People renew'd their Articles againſt Mr. *Danſe* the Old Vicar and his Curate; and the Committee ſequeſtred the Place, and left the Profits in the Hands of divers Inhabitants to Pay a Preacher till it was diſpos'd off. Mr. *Baxter* tho' preſs'd, would not Accept the Vicaridge, but continu'd to Officiate among them as their Miniſter. He would have taken no more out of the Profits of the Living than the 60 *l. per Ann.* which the Vicar had before bound himſelf to pay him, but they made it 90. At length the People fearing ſome one ſhould get a Grant of the Sequeſtration from the Committee, went privately and got an Order to ſettle Mr. *Baxter* in it; but never ſhew'd it him, till King *Charles* came out of *Scotland* towards *Worceſter*, when they deſir'd him to take and keep it, and ſave them harmleſs by it, if they were call'd to repay what they had receiv'd and diſburs'd. After this, the Tithes were gather'd in his Name by ſome of his Neighbours: But he gave them Orders, that if any refus'd to pay that were Poor, it ſhould be forgiven them: But if they were able, what was due ſhould be ſought for with the help of the Magiſtrates with Damage: And that both his Part and his Damages ſhould be given to the Poor. When this was known, none that were able would do the Poor ſo great a Kindneſs as to refuſe Payment.

Upon King *Charles*'s Reſtauration the Old Vicar was reſtor'd. He had before liv'd unmoleſted in the Vicaridge-Houſe, and had 40 *l. per Ann.* duly paid him. Mr. *Baxter* would now very willingly have been his Curate. Being often with my Lord Chancellour, he begg'd his favour about a Settlement there, which he ſignify'd to him he preferr'd to a Biſhoprick. Sir *Ralph Clare* was the great Obſtacle. He once told Mr. *Baxter*, in Biſhop *Morley*'s Chamber, that of 1800 Communicants in the Town, he had not above 600 for him. To clear which he ſent to *Kederminſter*, and in a Days time his Friends there got the Hands of 1600 of thoſe 1800 for him; which Subſcription being ſhewn, made both the Biſhop and Sir *Ralph* the more againſt his Return thither. My Lord Chancellour wrote to Sir *Ralph*, but without effect. Mr. *Baxter* going down thither to make Terms with the Vicar, he would not ſuffer him to Preach above twice or thrice. He could not be accepted, tho' he would have preach'd for nothing. It would not be allow'd him ſo much as to Adminiſter the Sacrament to the People, and Preach a Farewel Sermon to them. Biſhop *Morley* deny'd him the Liberty of Preaching in his Dioceſs. He told him that he would take Care the People ſhould be no Looſers. And for a while he ſent the moſt Acceptable Preachers among them; and once took the Pains to Preach to them himſelf, but it was in a way of Invective againſt Mr. *Baxter* and the Presbyterians. Dr. *Warmeſtry* did the ſame once and again, but with little ſucceſs. When Biſhop *Morley* forbad him Preaching in his Dioceſs, hs ask'd him leave but to Preach in ſome ſmall Village among the Ignorant, where there was no Maintenance for a Miniſter: And he told him, that they were better to have none than him. Mr. *Baldwin* the Miniſter was preſent.

There being no farther Capacity of Service in thoſe Parts, Mr. *Baxter* for ſome time preach'd up and down occaſionally in the City, and at length was fix'd a Lecturer with Dr. *Bates* at St. *Dunſtans* in *Fleet-ſtreet*; and obtain'd Biſhop *Sheldon*'s Licenſe, upon his Subſcribing a Promiſe, not to Preach againſt the Doctrine of the Church, or the Ceremonies, in his Dioceſs, as long as he us'd his Licenſe. Here he had a crouded Auditory; and the Croud unhappily drove him from his place of Preaching. One Day in the midſt of Sermon a little Lime Duſt fell down in the Belfry, which made People think the Steeple and Church were falling. All were preſently in a Confuſed haſt to get away, and the Noiſe of the Feet in the Galleries, ſounded like the fall of the Stones. Some caſt themſelves from the Galleries, becauſe they could not get down Stairs; and the terrour was Univerſal: All made ſuch haſt to get out that they hindred one another. Mr. *Baxter* when the hurry was a little over, with great Preſence of Mind reaſſum'd his Diſcourſe, with this remarkable Paſſage, to compoſe the Spirits of the People. *We are* (ſaid he) *in the ſervice of God, to prepare our ſelves, that we may be fearleſs at the Great noiſe of the Diſſolving World, when the Heavens ſhall paſs away, and the Elements melt in fervent heat; the Earth alſo and the Works therein ſhall be burnt up*, &c. And when he had gone on a little while, a Bench near the Communion-Table breaking under the weight of thoſe that ſtood upon it, renew'd the Fear and Hurry, and made it rather worſe than before. He was forc'd to Preach the reſt of his Quarter at St. *Brides*-Church, while St. *Dunſtan's* was Repairing. He preach'd alſo once every Lords Day at *Black-Friars*, *Gratis*; and a Week-day Lecture in *Milk ſtreet*.

During this ſhort Interval of Publick Liberty, Thoſe Miniſters that were not for Epiſcopacy, Liturgy and Ceremonies, were repreſented as Seditious, and loaded with Calumnies and Reproaches. Many of them were impriſon'd, together with ſome ſober Gentlemen, in ſeveral Counties, under Pretence of their Plotting againſt the Government. Particularly a Plot was hatch'd in *Worceſterſhire*. A Packet was pretended to be found under a Hedge, left there by a *Scotch* Pedlar. In it there were Letters from ſeveral Miniſters: And among the reſt, one from Mr. *Baxter*; intimating, that he had provided a conſiderable Body of Men well Arm'd, which ſhould be ready againſt the time appointed. And indeed where Men were taken up and impriſon'd in diſtant Counties, it was ſaid to be for *Baxter*'s Plot. The Noiſe of theſe Plots in ſo many Counties, pav'd the Way for the Act of Uniformity, which gave all the Miniſters who could not Conform no longer time than till *Bartholomew*-Day, 1662. when they were all caſt out. Mr. *Baxter* preach'd his laſt Sermon in Publick on the 25th of *May* before, at *Black-Friars*. The Reaſon of his forbearing Preaching ſo ſoon, was partly becauſe the Lawyers did interpret a doubtful Clauſe in the Act of Uniformity, as putting an End to the Liberty of Lecturers at that time; and partly becauſe he would let all the Miniſters in the Nation underſtand in time what his intentions were, leaſt any might be influenc'd to a Compliance, upon a ſuppoſition that he intended to Conform.

After this if the Ejected Miniſters did but meet to Pray together it was a Seditious Conventicle. Dr. *Bates* and Mr. *Baxter* were deſir'd to Pray at a Friend's Houſe, for his Wife that was ſick of a Feaver, and had they been there they had been Apprehended by a Warrant from two Juſtices. Finding therefore his Publick Service at an End, he retir'd to *Acton* in *Middleſex*; where he went every Lords Day to the Publick Church, and ſpent the reſt of the Day with his Family, and a few poor Neighbours that came in to him. In the time of the Plague, in 1665, he went to Mr. *Hampdens* in *Buckinghamſhire*; and return'd back again to *Acton* when it was over. He ſtaid there as long as the Act againſt Conventicles was in force, and when it was expir'd, he had ſo many came to hear him, that he wanted room. Hereupon he by a Warrant of two Juſtices, was committed to *New-Priſon* Goal for ſix Months. But he got an *Habeas Corpus*, and was releas'd; and remov'd to *Totteridge*, near *Barnet*. While he was there Duke *Landerdale* going into *Scotland*, ſignify'd to him a Purpoſe there was of taking off the Oath of Canonical Obedience, and all Impoſitions of Conformity, ſave only that it ſhould be neceſſary to ſit in Presbyteries and Synods with the Biſhops and Moderators; and that he had the Kings Conſent to offer him what Place in *Scotland* he would chooſe, either a Church, or a College, or a Biſhoprick. But he excus'd himſelf from his Weakneſs and Indiſpoſition, and the Circumſtances of his Family.

After the Indulgence in 1672, He return'd to his Preaching in the City. He was one of the *Tueſday* Lecturers at *Pinners-Hall*; and had a *Friday* Lecture at *Fetter-Lane*, but on Lords Days he only preach'd Occaſionally. He afterwards preach'd in St. *James*'s Market-Houſe, where on *July* 5. 1674. they had a marvelous Deliverance. For a Main-Beam, that had before been conſiderably weaken'd by the weight of the People, gave ſuch Cracks, that three ſeveral times they ran out of the Room, concluding it was falling. The next Day taking up the Boards they found that two Rends in the Beam were ſo great, that it was a wonder of Providence that the Floor had not fallen, and the Roof with it, to the Deſtruction of Multitudes. He was afterwards apprehended as he was Preaching his *Thurſday* Lecture at Mr. *Turners*; but ſoon releas'd; becauſe the Warrant was not ſign'd by a City Juſtice, as it ſhould have been when he was apprehended for Preaching in the City. In 1676. By the Aſſiſtance of his Friends he built a New Meeting Houſe in *Oxenden-ſtreet*, and when he had Preach'd there but once, a Reſolution was taken to ſurprize him the next time, and to ſend him for ſix Months to Goal upon the *Oxford* Act. But he being out of Town, Mr. *Seddon* a *Darbyſhire* Miniſter Preaching for him, was ſent to the *Gate-Houſe* in his room, tho' the Warrant did not ſuit him: and he was forc'd to continue there three Months, till he had a *Habeas Corpus*. He afterwards built another Meeting-Houſe in St. *Martin*'s Pariſh, but was forcibly kept out of it, by Conſtables and Officers: And thereupon Mr. *Wadſworth* in *Southwark* dying, he upon the Invitation of his People preach'd to them many Months in Peace. And when Dr. *Lloyd* ſucceeded Dr. *Lamplugh*, in St. *Martins* Pariſh, he offer'd him his Chapel in *Oxenden-ſtreet*, for Publick Worſhip, and he accepted it. [*]

An. 1682. He was ſuddenly ſurpriz'd in his Houſe, by an Informer with Conſtables and Officers, who ſerv'd upon him a Warrant, to ſeize on his Perſon for coming within Five Miles of a Corporation; and Five more Warrants in Diſtrain for 195 *l.* for Five Sermons. He was going with them to a Juſtice, tho' extremely bad as to his Health, till meeting Dr. *Cox*, he forc'd him back to his Bed, and went and took his Oath before Five Juſtices that he could not go to Priſon without Danger of Death. The King being conſulted, conſented that his impriſonment ſhould for that time be forborn. But they Executed the Warrants on the Books and Goods in the Houſe, tho' he made it appear they were none of his; and they Sold the Bed he lay upon. Some Friends paid down the Money they were apprais'd at, and he repay'd them. Being afterwards in danger of new Seizures, he was forc'd to retire to private Lodgings.

An. 1684. He was again ſeiz'd upon and carry'd to the Seſſions, when he was ſcarce able to ſtand, and Bound in a Bond of 400 *l.* to his Good Behaviour: And was told that this Proceeding was only to ſecure the Government againſt ſuſpected Perſons. He was ſome time after carry'd again to the Seſſions-Houſe in great Pain, and forc'd to continue bound. He refus'd to ſtand bound, not knowing what they might interpret a Breach of the Peace: But his ſureties would be bound, leaſt he ſhould die in a Goal. He was carry'd thither a third time, and ſtill bound; tho' for the moſt part he kept his bed.

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[*] The Gentleman that compil'd the Third Volume of the *Compleat Hiſtory of* England, Quoting that Part of the *Abridgment* of Mr. *Baxter*'s Life, where this is mention'd, declares *P.* 312, that that *part of the Relation as to the Offer of a Chapel, is known to be falſe.* This appearing a direct Contradiction to Mr. *Baxter*'s Relation of a matter of Fact, in which himſelf was immediately concern'd, troubl'd many: The rather becauſe it ſeem'd to ſtrike at the Credit of his whole Hiſtory. Mr. *Baxter* had not only aſſerted in the Hiſtory of his Life, *P.* 179. that he was encourag'd by Dr. *Tillotſon* to *make the Offer of the Chappel, and that it was accepted to his great ſatisfaction*; but he had mention'd it in ſeveral of his Works that were publiſh'd in his Life time; and particularly in his Breviate of the Life of his Wife, he *P.* 57. ſays, that Dr. *Lloy'd and the Pariſhoners accepted of it for their publick Worſhip, and that he and his Wife ask'd them no more Rent, than they were to pay for the Ground; and the Room over for a Veſtry, at* 5 l. *asking no advantage for all the Money laid out on the building.* Which was never known to be Contradicted, till this Hiſtory was publiſh'd. Application therefore was made to the Compiler of that Third Volume, in a reſpectful way, and he was requeſted to ſignify upon what grounds this was charg'd as a Falſity. Hereupon he like a Gentleman, a Chriſtian, and a Divine, frankly offer'd to conſult my Lord Biſhop of *Worceſter* upon the matter, who was the Perſon immediately concern'd with Mr. *Baxter*; and his Lordſhip when Conſulted was pleas'd to Declare, that Mr. *Baxter, being diſturb'd in his Meeting-Houſe, in* Oxenden-ſtreet, *by the Kings Drums, which Mr. Secretary* Coventry *caus'd to be beat under the Windows, made an Offer of letting it to the Pariſh of* St. Martins *for a Tabernacle, at the Rent of* 40 *Pounds a Year; and that his Lordſhip hearing it, ſaid he lik'd it well; and that thereupon Mr.* Baxter *came to him himſelf, and upon his propoſing the ſame thing to him, he Acquainted the Veſtry, and they took it upon thoſe Terms.* This Account is here publiſh'd for the clearing of that Matter, with due Thanks to his Lordſhip for his Frankneſs, and to the Gentleman that conſulted him, for his moſt obliging readineſs to do Juſtice to Truth.

Tho' he was thus treated all King *Charles*'s Reign, he yet pray'd as heartily for him as any man; And he was often Conſulted about Terms and Meaſures for an Union, between the Conformiſts and the Nonconformiſts as to which he was ever free to give his Sentiments. He was not for Comprehenſion without Indulgence; Nor for a bare Indulgence without the inlargement of the Act of Uniformity to a greater Comprehenſion; but for the Conjunction of both. He declared this when he was conſulted by a Perſon of Honour, *An.* 1663. In the Year 1668. Dr. *Bates* and he waited on the Lord Keeper *Bridgman* by deſire, in order to a Treaty about a Comprehenſion and Toleration, and were afterwards met by Dr. *Wilkins* and Mr. *Burton* with whom they conferr'd. The thing they moſt differ'd about, was *Reordination*. At length by Conference with Sir *Mat. Hale*, that point was thus adjuſted, that there ſhould be an Admiſſion into the Miniſtry of the Church of *England*, of ſuch as had been before Ordain'd, According to this Form of Words: *Take thou Legal Authority to Preach the Word of God, and Adminiſter the Holy Sacraments in any Congregation of* England, *where thou ſhalt be lawfully appointed thereunto.* It was Agreed the Ceremonies ſhould be left Indifferent, and the Liturgy alter'd: and that there ſhould be an Indulgence of ſuch as could not be comprehended. And a Bill was drawn up by Judge *Hale* to be preſented to the Parliament; but the High Church Party made ſuch an Intereſt, that it was carry'd by a Vote that no man ſhould bring in a Bill of this Nature. He afterwards in the Year 1673. upon the deſire of the Earl of *Orrery* drew up Terms of Union between the Conformiſts and the Nonconformiſts, in order to their joint Vigorous oppoſing Popery. And the Next Year there was alſo an Agreement upon like Terms, between Dr. *Stillingfleet*, and Dr. *Tillotſon*, and Dr. *Manton*, Dr. *Bates*, Mr. *Pool*, and Mr. *Baxter*, and an Act was propos'd to be brought in the next Seſſion of Parliament, in Purſuance of the Treaty: But Dr. *Tillotſon* wrote word to Mr. *Baxter*, That *as Circumſtances ſtood, ſuch an Act could not paſs in either Houſe, without the Concurrence of a Conſiderable Part of the Biſhops, and his* Majeſty's *Countenance, which at that time he ſaw little Reaſon to Expect.*

In the Reign of King *James* the 2d, Mr. *Baxter* was committed to the Kings Bench Priſon by Warrant from the Lord Chief Juſtice *Jefferies*, for his Paraphraſe on the New Teſtament, which was call'd a Scandalous and Seditious Book againſt the Government. On *May* the 30th, 1685. he was brought to his Tryal. The Paſſages mention'd in the Information, were his Paraphraſe on *Mat.* 5. 19. *Mark* 9. 39. *Mark* 11. 31. *Mark* 12. 38, 39, 40. *Luke* 10. 2. *Joh.* 11. 57. and *Acts* 15. 2. And a Certain Noted Clergyman put into the Hands of his Enemies ſome Accuſations out of his Paraphraſe on *Rom.* 13. &c. as againſt the King, to touch his Life: but no Uſe was made of them. *Jefferies* interrupted his Council in pleading for him, and treated Mr. *Baxter* moſt ſcornfully and rudely. He had given Judgment againſt him *June* 29. when he was fin'd 500 Marks; and to lie in Priſon till he paid it; and bound to his Good Behaviour for ſeven Years. But the next Year King *James* altering his meaſures, many of the Diſſenters that were impriſon'd were releas'd; and their Fines were remitted. And among the reſt, Mr. *Baxter* obtain'd his Pardon by the Mediation of the Lord *Powis*. His Fine was remitted: and *November* 24. Sir *Samuel Aſtrey* ſent his Warrant to the Keeper of the Kings Bench to diſcharge him. But he gave ſureties for his Good Behaviour: His Majeſty declaring for his Satisfaction, that it ſhould not in him be interpreted a Breach of the Good Behaviour, for him to reſide in *London*, which was not allowable by the *Oxford Act*; and this was enter'd upon his Bail Piece. He continu'd ſome time in the Rules. And in *February* following remov'd to a Houſe in *Charter-Houſe-Yard*.

After his Settlement there, he gave Mr. *Sylveſter* (whom he peculiarly valu'd, and had a ſpecial Intimacy with) and his Flock, his Pains, *Gratis*, every Lords Day in the Morning; and every other Thurſday Morning at a Weekly Lecture. And thus he continu'd for about 4 Years and a Half; rejoicing as much as any man at the Happy Revolution under the Conduct of King *William*, tho' he appear'd not much in Publick. And when he was quite diſabled from Publick ſervice by his Growing weakneſs, he ſtill continued to do good in his own hired Houſe, where he open'd his Doors Morning and Evening every day, to all that would come to join with him in Family Worſhip; Reading and Expounding the Scriptures with great ſeriouſneſs and freedom. At length his Diſtempers took him off from this alſo, and confin'd him firſt to his Chamber, and then to his Bed. Under ſharp Pains, he was very ſubmiſſive to the Will of God. And when he was enclin'd to pray moſt earneſtly for a Releaſe, he would check himſelf and ſay, *It is not fit for me to preſcribe: Lord, when thou wilt; what thou wilt; how thou wilt.* As his End drew near, being often ask'd by his Friends, how it was with his inward Man, he Reply'd, *I bleſs God I have a well Grounded Aſſurance of my Eternal Happineſs, and great Peace and Comfort within.* He gave Excellent Counſel to Young Miniſters that viſited him, earneſtly pray'd God to bleſs their Labours, and expreſſed Great Hopes that God would do a great deal of good by them, and great Joy that they were of Moderate and Peaceable Spirits. Being at laſt ask'd how he did, his Anſwer was *almoſt well.* And at length he expir'd, *Dec. 8th*, 1691. and was a few Days after interr'd in *Chriſt Church*, in *London*, whither his Corps was Attended by a Numerous Company of Perſons of Different Ranks, and eſpecially of Miniſters; ſome of them Conformiſts; who paid him the laſt Office of Reſpect. There were two Diſcourſes made upon Occaſion of his Funeral, one by Dr. *Bates*, and the other by Mr. *Sylveſter*, which are both in Print: The former may be met with in the Doctors Works; and the latter at the end of Mr. *Baxter's* Life in Folio.

His Laſt Will and Teſtament bore Date *July* the 7th, 1689. The Preamble was ſomething Peculiar, and ran thus. ‘I *Richard Baxter*, of *London*, Clerk, an Unworthy Servant of Jeſus Chriſt, drawing to the End of this Tranſitory Life, having thro' Gods great Mercy the free Uſe of my Underſtanding, do make this my Laſt Will and Teſtament, revoking all other Wills formerly made by me. My Spirit I commit with Truſt and Hope of the Heavenly Felicity, into the hands of *Jeſus* my Glorify'd Redeemer and Interceſſor; and by his Mediation into the Hands of God my Reconciled Father, the Infinite Eternal Spirit, Light, Life, and Love, moſt Great and Wiſe and Good, the God of Nature, Grace and Glory; of whom and thro whom, and to whom are all things; my abſolute Owner, Ruler, and Benefactor whoſe I am, and whom I (tho' imperfectly) ſerve, ſeek and truſt; to whom be Glory for ever, Amen. To him I render moſt humble thanks, that he hath fill'd up my Life with abundant mercy, and Pardon'd my Sin by the merits of Chriſt, and vouchſaf'd by his Spirit to renew me, and ſeal me as his own; and to moderate and bleſs to me my long ſufferings in the fleſh, and at laſt to ſweeten them by his own Intereſt, and comforting Approbation, who taketh the Cauſe of Love, and Concord as his own, *&c.* He ordered his Books to be diſtributed by Mr. *Matthew Sylveſter*, and Mr. *Roger Morrice*, among poor Scholars, which was done accordingly. All that remain'd of his Temporal Eſtate, after a few Legacies to his Kindred, he diſpos'd of for the Benefit of the Souls and Bodies of the Poor: And he left Sir *Henry Aſhhurſt*, Baronet, *Rowland Hunt*, of *Boraton*, Eſq; Mr. *Thomas Hunt*, Merchant, *Edward Harley*, Eſq; Mr. *Thomas Cooke*, Merchant, Mr. *Thomas Trench*, Merchant, and Mr. *Robert Bird*, Gentleman, his Executors.

Few ever had more weakneſs to imbitter their Lives than he: and yet this Heighten'd and Cheriſht the peculiar Seriouſneſs of his Spirit. Few ever were more ſtrongly Tempted to Infidelity: and yet as Providence over-rul'd it, that contributed in the Iſſue to his Greater Eſtabliſhment. He was Tempted ſorely to Queſtion the truth of the Scriptures, the Immortality of the Soul, and the Life to come. This ſort of Temptations did not Aſſault him in that way that is uſual with Melancholy Perſons, but with a ſhew of ſober Reaſon. Hereupon he was forc'd to dig to the very foundations of Religion, and ſeriouſly to examine the Reaſons of Chriſtianity, and to give a Hearing to all that could be ſaid againſt it; and His Preaching and Writings were upon this Account the more Uſeful. And he at laſt found that nothing is ſo firmly believ'd, as that which hath been ſome time doubted of.

He was a great Obſerver of Providence, and in the Courſe of his Life met with many ſurprizing Deliverances. When he was 17 Years of Age, riding on an unruly Horſe, who would often get the Bit in his teeth, and run away with his Rider, he was run away with in a very dangerous place. He was in a Field of High Ground, where there was a Quick-ſett Hedge on the ſide of him, that was the only Fence; on the other ſide of which was a deep narrow Lane, about a Stories height below him. When the Horſe was running away with him, he turn'd aſide on a ſuddain, and Leapt over the Hedge into the Lane. He came to the Ground before the Horſe, and yet receiv'd no Hurt, tho' it ſeem'd marvellous how his feet could fall beſides him. At another time being about the ſame Age, and at *Ludlow* Caſtle, in Company of ſeveral Idle Gentlemen, he was Learning to play at Tables of the beſt Gameſter in the Houſe. When his Oppoſite had once ſo much the better, that it was a hundred to one, beſides the difference of their Skill, he ſtill held on, tho' both he and the Standers by laugh'd at him for not giving up, and told him the Game was loſt; he was ſo confident of it, as to offer an hundred to one; and actually did lay down 10 ſhillings to 6 pence. When the Wager was laid, he told him there was no poſſibility of the Game, but by one Caſt often: and it ſo fell out, that he had that ſame Caſt for ſeveral times ſucceſſively, ſo that by that time a man could go 4 or 5 times about the room, his Game was gone, which caus'd great Admiration. He took the Hint, fear'd that the Devil had the Ruling of the Dice, and did it to entice him to be a Gameſter, and ſo gave him his 10 ſhillings again, and reſolv'd never more to play at Tables whilſt he liv'd. At another time, travelling from *London* into the Countrey, about *Chriſtmas*, in a very deep Snow, he met on the road a loaded Waggon, where he could not paſs by, but on the ſide of a Bank: Paſſing over which, all his Horſes feet ſlipp'd from under him, and all the Girts broke, ſo that he was caſt juſt before the Waggon wheel, which had gon over him, but that it pleas'd God the Horſes ſuddenly ſtopp'd, without any diſcernable cauſe, till he got out of the way. Often was he brought very low while he was at *Kederminſter*, ſo as to receive the ſentence of Death in himſelf, when his Poor honeſt Praying Neighbours there met together, and upon their Faſting and earneſt Prayers, he hath been recover'd. Once when he had been very low for 3 Weeks together, and was unable to go abroad, on the very day that they pray'd for him, which was on the Friday he recover'd, ſo as to be able to preach to them, and adminiſter the Sacrament on the Lords Day following. Another time he had a Tumour roſe on one of the Tonſils of his Throat, white and hard like a Bone; above the hardneſs of any Schyrrous Tumour. He fear'd a Cancer, and apply'd ſuch Remedies by the advice of the Phyſician as were thought fitteſt, but without Alteration; for it remain'd hard as at firſt. At the end of a Quarter of a year, he was under ſome concern, that he had never prais'd God particularly for any of the Deliverances he had formerly afforded him. And thereupon being ſpeaking of Gods Confirming our Belief of his word, by his fulfilling his Promiſes, and hearing Prayers, (as it is publiſhed in the 2d Part of *his Saints Reſt*) he annex'd ſome Thankful Hints as to his own Experiences; and ſuddenly the Tumour vaniſh'd, leaving no Sign where it had been remaining. Tho' he neither ſwallow'd it down, nor ſpit it out, nor could ever tell what became of it. Another time having read in Dr. *Gerhard* the admirable Effects of the ſwallowing a Gold Bullet upon his own Father, in a caſe much like his, he got a Gold Bullet, between 20 and 30 ſhillings weight; and having taken it, he knew not how to be again deliver'd of it. He took Clyſters and Purges for about 3 Weeks, but nothing ſtirr'd it: And a Gentleman having done the like, the Bullet never came from him till he dy'd, and it was cut out. But at laſt his Neighbours ſet apart a day, to Faſt and Pray for him, and he was free from his Danger in the beginning of that day. And at another time, being in danger of an Ægilopſe, he had alſo ſudden relief by their Prayers. At another time riding upon a Great hot metled Horſe, as he ſtood upon a ſloping Pavement in *Worceſter*, the Horſe rear'd up, and both his hinder feet ſlipt from under him; ſo that the full weight of the Body of the Horſe fell upon his Legg, which yet was only bruis'd, and not broken: when conſidering the place, the Stones, and the manner of the Fall, it was a wonder his Legg was not broken in ſhivers. Another time as he ſate in his Study, the weight of his greateſt Folio Books brake down 3 or 4 of the higheſt ſhelves, when he ſate cloſe under them; and they fell down on every ſide of him, and not one of them hit him, except one upon the Arm. Whereas the Place, the Weight, and Greatneſs of the Books was ſuch, and his Head juſt under them, that it was a wonder they had not beaten out his Brains, or done him an unſpeakable miſchief. One of the ſhelves juſt over his head having Dr. *Walton*'s *Polyglot Bible*; all *Auſtin*'s Works; the *Bibliotheca Patrum*, *Marlorate*, &c. At another time, *viz. March* 26. 1665, as he was preaching in a Private houſe, a Bullet came in at the Window, and paſt by him, but did no hurt. Such things as theſe, he carefully took notice of, and recorded. And indeed his being carry'd thro' ſo much Service and Suffering too, under ſo much weakneſs, was a Conſtant wonder to himſelf, and all that knew him; and what he us'd himſelf often to take notice of, with Expreſſions of great Thankfulneſs.

There was a ſcarce man in *England* ſo conſulted about Caſes of Conſcience as he was. He was apply'd to in matters of more than common Concern and Difficulty, by Perſons of all Ranks and Qualities. His *Directory* may give the World ſatisfaction how fit he was for that Province: and had he kept an Exact Account of the Various Caſes that had been propos'd to him, with his Solutions, we ſhould have had yet fuller Evidence.

He lov'd a retir'd Life but could not ſo conceal himſelf, as not to be obſerv'd and much reſpected. My Lord *Broghill* who was afterwards Earl of *Orery* and Lord Preſident of *Munſter*, gave him many marks of his Reſpect. Arch-Biſhop *Uſher* us'd great freedom with him, and urg'd him to ſome of his Writings. In the worſt of times he had ſome even in King *Charles* his Court that were very reſpectful to him. Duke *Lunderdale* was one of theſe: and let him be ever ſo ill a man himſelf, this muſt be ſaid, that Mr. *Baxter* had ſometimes an Intereſt in him for the procuring good, and the avoiding miſchief. While he liv'd at *Acton* he had free Converſation with his Neighbour Sir *Matthew Hale*. And he manifeſted his Reſpect to Mr. *Baxter*, by giving an high Encomium of him both for Piety and Learning, before all the Judges at the Table at *Serjeants Inn*, at the time when he was in Priſon upon the *Oxford Act*. My Lord *Balcarres* and his Lady had alſo a very great Value for him. He had many Letters full of Reſpects from Eminent Divines in Forreign Parts. But there was no Friend in the whole Courſe of his Life whom he more valu'd and reſpected, and by whom he was more belov'd, than that noted Citizen *Henry Aſhhurſt*, Eſq; commonly call'd Alderman *Aſhhurſt*, who was the moſt Exemplary Perſon for Sobriety, Self-Denial, Piety and Humility that *London* could glory of. In ſhort; Living and Dying, he was as much reſpected by ſome, and as much ſlighted by others as any man of the Age.

Hardly any man was ever more Calumniated and Reproach'd than he. Dr. *Boreman* of *Trinity* Colledge, charg'd him in Print with killing a man with his own hand in Cold Blood. Some years after, the ſame Charge was brought againſt him in a Coffee Houſe; but he that brought it being afterwards convinc'd, profeſs'd his Sorrow and ask'd his Pardon. But Sir *Roger L'Eſtrange* publiſhed a Story a little like it in his Obſervator, and it was alſo inſerted in the Preface to the Life of Dr. *Heylin*, and was lately inſerted in a Book Intituled, *Ordination by meer Presbyters prov'd Void and Null, in a Conference between* Philalethes *and* Pſeudocheus. The Story was this, that Mr. *Baxter* finding one Major *Jennings* in the War time, among the Bodies of the Dead and Wounded, look'd on while Lieutenant *Hurdman* that was with him, ran him thro' the Body in cold Blood. And that Mr. *Baxter* took off with his own hand, the Kings Picture from about his neck, telling him as he was ſwimming in his Goar, that he was a Popiſh Rogue, and that was his Crucifix: Which Picture was kept by Mr. *Baxter* till it was got from him, but not without much difficulty, by one Mr. *Somerfield* who liv'd with Sir *Thomas Rouſe*, who reſtor'd it to the true owner who was ſuppoſed to be dead of his Wounds: And this Narrative was ſubſcrib'd by *Jennings* himſelf, that it might paſs for the more Authentick.---Mr. *Baxter* on the contrary ſolemnly Proteſted in Print * upon Occaſion of the Publication, that he knew not that he ever ſaw Major *Jennings*; that he never ſaw him or any other man wounded; that he never

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* See his true Hiſtory of Councils enlarged and defended, *Pag.* 5.

took ſuch a Picture from him, or ſaw who did it; nor was in the Field when it was done; much leſs ſpoke any thing like the words reported: But that being at *Longford* Houſe, while it was a Garriſon for the Parliament, a Souldier ſhew'd a ſmall Medal of Guilt Silver, bigger than a ſhilling; and ſaid that he wounded *Jennings*, took his Coat from his Back, and the Medal from his neck, which Mr. *Baxter* bought for 18 pence, no one offering more: And that hearing afterwards he was living, he freeely deſired this *Somerfield* to give it him, ſuppoſing it was a mark of Honour which might be uſeful to him. And this Story was all the Thanks that ever he had.

When he preach'd before King *Charles*, his Majeſty ſent the Lord Chamberlain to him to require him to Print his Sermon; and he accordingly Printed it, and Added in the Title Page, by his Majeſty's Special Command. Dr. *Pierce* afterward aſſerted to ſeveral, that he was none of the Kings Chaplain, and that he had no Order from him for the Printing of his Sermon. And he could ſcarce preach a Sermon, but he was repreſented as having ſome ſeditious Deſign, cover'd over with innocent Words.

He was vehemently aſpers'd by thoſe that were fond of Extremes on all Hands. When the Lecture was ſet up at *Pinners Hall*, if he did but Preach for Unity and againſt Diviſion, or unneceſſary withdrawing from each other, or againſt unwarrantable narrowing the Church of Chriſt, It was preſently ſaid he Preach'd againſt ſuch and ſuch Perſons. If he did but ſay that the Will of Man had a natural Liberty, tho' a Moral Thraldom to Vice, and that men might have Chriſt and Life if they were but truly willing, tho' Grace muſt make them willing; and that men have power to do better than they do, he was ſaid to preach up Arminianiſm and free Will. And on the other hand when he in Publick told the People, that *they muſt not make the world believe that they were under greater ſufferings than they really were, nor be unthankful for their Peace; and that they ought when any hurt them, to love and forgive them, and ſee that they fail'd not of their Duty to them; but ſhould not forſake the owning and juſt defending by Scripture Evidence, the Truth Oppos'd*; ſome of the high Church Party, in a Printed Account told the World, that he *bid the People reſiſt, and not ſtand ſtill, and die like Dogs*: for the falſity of which he was forc'd to appeal to the many Hundreds that heard him.

Nay, he was aſpers'd even after his Death. For it was Reported that in the latter Part of his Life, even till he dy'd, he was in great doubt and trouble about a future State. That he inclin'd to think there was no Future State at all, and ended his Days under ſuch a Perſwaſion, to his no ſmall trouble; he having written ſo many things to perſwade Perſons to believe there was. Which was abundantly Anſwer'd by Mr. *Sylveſter*, in his Preface prefixt to the Hiſtory of his Life and times.

His Love to the Honeſt People of *Kederminſter*, who had the Prime of his Strength, and the flower of his Labours was very remarkable. He told them in the Preface to the Saints Reſt, that *the Offers of Greater Worldly Accommodations, with five times the means that he receiv'd with them, was no Temptation to him once to queſtion whether he ſhould leave them.* But he was afterwards forc'd to leave them, by Biſhop *Morley* and Mr. *Dance* the Old Vicar. He did not part with them without mutual Grief and Tears. And when he went from them, he left Mr. *Baldwin* to live privately among them, and overſee them in his ſtead: and he adviſ'd them to frequent the Publick Church Aſſemblies, in Conjunction with their Private Helps, unleſs the Publick Miniſter was utterly inſufficient, or preach'd Hereſy, or in his Application ſet himſelf againſt the ends of his Office, by endeavouring to make a Holy Life ſeem odious. After parting from them, he wrote a Letter to them but once a Year, leſt it ſhould be the Occaſion of their Suffering; and for fear leaſt if they did any thing that was diſpleaſing, it ſhould be repreſented as the Effect of his Suggeſtions. But in proceſs of time even this Honeſt and quiet People were exaſperated. They were alienated from the Prelates and their Adherents, for running down Mr. *Baxter* and thoſe of his mind, as Deceivers. Repeating Sermons in their Houſes they were laid in Jails with common Malefactors, their Goods were ſeiz'd, and they were fin'd and puniſh'd again and again. At length they were hardly more Angry with the Biſhops, than they were with Mr. *Baxter* himſelf, whom they cenſur'd upon his publiſhing the Book call'd *The Cure of Church Diviſions*, as ſtrengthning the hands of Perſecutors by perſwading them of the Lawfulneſs of Communicating in their Pariſh Church, with a Conformable Miniſter in the Liturgy. But he ſtill continu'd his Care of them, and concern for them. And at length he became capable of helping them to a valuable uſeful man, that would make it his buſneſs to promote ſerious Religion among them. For Col. *John Bridges* had ſold the Patronage of the Living to Mr. *Thomas Foley*, upon Condition that he ſhould preſent Mr. *Baxter* next if he were capable of it; and if not, that he ſhould preſent one with his conſent. When the Old Vicar dy'd, many thought that Mr. *Baxter* himſelf would have Conform'd. Arch-Biſhop *Stern* of *York*, particularly bid a Miniſter take it on his word that he Conform'd, and was gone to his Beloved *Kederminſter*. But Mr. *Baxter* had no ſuch thoughts, tho' he would gladly have aſſiſted them in getting a ſuitable Perſon. But the People there refus'd to have any hand in bringing in another Miniſter into the Church, leaſt they ſhould ſeem to conſent to his Conformity, or be oblig'd to own him in his Office. They were not to be prevail'd with to concur: and for that reaſon Mr. *Baxter* refus'd to meddle in the choice. When Mr. *Foley* had put in a valuable man to be their Miniſter, Mr. *Baxter* wrote to them to join with him in Prayers and Sacrament, at that time when they had no Opportunity for ſeparate Meetings: But their ſufferings had ſo far alienated them from the Church Party, that they would not yield that his Letter ſhould be ſo much as read among them. However, Mr. *Baxter* kept up a peculiar reſpect to them, and concern for them, as long as he liv'd.

His Works were Various. Dr. *Bates* in his Funeral Sermon ſays that his Books for the Number and Variety of matter in them make a Library. They Contain a Treaſure of Controverſial, Caſuiſtical, Poſitive and Practical Divinity; And the Excellent Biſhop *Wilkins* did not ſtick to ſay that he had Cultivated every Subject he Handled. I'le touch only upon thoſe of his Works that are here Collected together in four Volumes.

The firſt Volume contains His *Chriſtian Directory*. The firſt Part of it which he calls *Chriſtian Ethicks*, is perhaps the beſt Body of Practical Divinity; that is extant in our own or any other Tongue. And tho' in the *Eccleſiaſtical Caſes* there are ſome things that are not to every man's Guſt (and no other could well be expected where there is ſo vaſt a Variety) yet he that will have the Patience to read thro', will find his Pains rewarded by Ample Inſtruction.

The ſecond Volume contains, I. *The Reaſons of the Chriſtian Religion*; which Book hath reliev'd many when under Temptations to Infidelity. II. The *Unreaſonableneſs of Infidelity*: where a clear Account is given of the Nature of the Witneſs of the Spirit to the truth of Chriſtianity; and of the Unpardonable Sin committed in Oppoſition to it: And a Diſcourſe is added about the Arrogancy of Reaſon in Oppoſition to Divine Revelation, that is very proper for thoſe who being for a freedom of thought would know how to keep it within due bounds, ſo as to prevent extravagance. III. *More Reaſons for the Chriſtian Religion*: which contains a Vindication of the Holy Scriptures from the Charge of Contradictions; and ſome Animadverſions on my Lord *Herbert* De Veritate. IV. His *Treatiſe of Converſion*; a ſet of Plain Sermons Preach'd at *Kederminſter*, explaining the Nature and the Neceſſity; the Benefits and Hindrances of a thorough Change of Heart and Life. V. A *Call to the Unconverted*; which has been bleſs'd by God with marvellous Succeſs in reclaiming Perſons from their impiety. Six Brothers were once Converted by reading it. Twenty thouſand of them were Printed and Diſpers'd in little more than a Years time. It was tranſlated into *French* and *Dutch*, and other *European* Languages: And Mr. *Elliot* tranſlated it into the *Indian* Language; and Mr. *Cotton Mather* gives an account of a Certain *Indian* Prince, who was ſo affected with this Book, that he ſate Reading it with Tears in his Eyes till he dy'd, not Suffering it to be taken from him. VI. *Now or Never*: in which all are ſeriouſly urg'd to improve the Preſent time, in order to an Hearty return to God thro' Jeſus Chriſt. VII. *Directions and Perſwaſions to a ſound Converſion*. A Book that has been uſeful to many Souls, by preventing thoſe Miſtakes in Practical Religion, which are often fatal. VIII. *A Saint or a Brute*. Being ſome plain Sermons preach'd to his People at *Kederminſter*, concerning the Neceſſity and Excellency of Holineſs. IX. *The Miſchiefs of Self Ignorance*; *And Benefits of Self Acquaintance*: Being ſome plain Sermons preach'd at St. *Dunſtan's* in *Fleet-Street*, to prevent Perſons from devouring others, while they did not know themſelves. X. *A right Method for ſettled Peace of Conſcience*: Written for the benefit of a Melancholy Lady; a Book by which many dejected Chriſtians have been reviv'd. XI. *God's Goodneſs Vindicated*. An Eſſay to Clear up that Darling Attribute of the Deity about which Melancholy Perſons often run into ſuch unhappy Miſtakes. XII. *Directions to a weak Chriſtian how to grow in Grace*; with *Characters of a ſound Chriſtian*. Well worth the Peruſal of ſuch as deſire to have right and clear Notions of Chriſtianity.

The third Volume Contains; I. *The Saints Everlaſting Reſt*; A Book written in a very Languiſhing Condition, when in the Suſpenſe of Life and Death: and yet it has the Signatures of an Holy and Vigorous mind. Multitudes will have Cauſe to bleſs God for ever for this Book. Among others, Holy Mr. *John Janeway* was thereby Converted.* II. *A Treatiſe of Self-Denial*, in which the Nature and Grounds of that Capital Part of our Holy Religion are open'd and clear'd. III. Of *Crucifying the World by the Croſs of Chriſt*. An Affecting Caveat againſt Worldlineſs. IV. *The Life of Faith*. Which was an Enlargement of the Sermon Preach'd before King *Charles* the 2d, ſoon after his Reſtauration. Tho' there are many things to be met with here, that Occur in his other Writings, (a thing not to be avoided in one that Wrote ſo much) yet has the Method in which they are here put together, been Advantageous to many. V. *The Divine Life*; in which there are three Treatiſes; *viz.* Of *the Knowledge of God*, of *walking with God*, and of *Converſing with God in Solitude*: in which there is more Solid and Uſeful Divinity, than in ſome Bulky Volumes. VI. *The Divine Appointment of the Lords Day*, Written for the Satisfaction of ſome that were inclin'd to the Seventh Day Sabbath. VII. *Obedient Patience*. VIII. His *Dying Thoughts*: In which tho' there are ſome peculiarities, and an Account of ſome Temptations, that it is amazing that ſuch a Man as Mr. *Baxter* ſhould be at all troubled with; there yet are ſome as Noble thoughts as to the Happineſs of the Saints Departed, and as to our Bleſſed Saviour's Transfiguration, and the improveableneſs of it, as can eaſily be met with.

* See Mr. *Janeway's* Life, p. 6.

The Fourth and Laſt Volume, Contains I. *Compaſſionate Counſel to Young men.* Which many have had Cauſe to Bleſs God for. II. The *Mother's Catechiſm:* deſign'd for the Inſtruction of Children, and for the Aſſiſtance of Mothers in Diſcharging their Duty in that Reſpect, III. *Catechizing of Families*, a Plain Manual; familiarly opening the great Eſſentials of Religion in a Catechetical way. IV. *The Poor man's Family Book*; A Book that hath been given away by many Landlords to their Tenants, with good Succeſs. V. *Confirmation and Reſtauration*, &c. being an Eſſay to revive the true Primitive Diſcipline, by bringing the Baptiz'd publickly to own their ſtanding to the Baptiſmal Vow when they come to Age; and propoſing that ſuch as fall into Scandalous Sins ſhould be reſtored by a Publick Profeſſion of Repentance. VI. *Gildas Salvianus, or the Reformed Paſtor.* Which perhaps contains the beſt Model of a Goſpel Miniſter that ever was publiſht. We may indeed there meet with a free Confeſſion of Miniſterial faults; which Confeſſion ſome endeavour'd to turn to his reproach: But the Confeſſing and amending real faults, is a much more likely way to ſecure the Honour of the Sacred Miniſtry, than either a denying them, or a ſeeking to cloak, extenuate or cover them. VII. *The Vain Religion of the Formal Hypocrite*; where Hypocriſie is freely Detected and unmask'd. VIII. *Cain* and *Abel*; in which the Malignity of the Enmity between the Seed of the Woman and the Seed of the Serpent, is prov'd to have diſcover'd itſelf from the firſt. IX. *Knowledge and Love.* Wherein conceited Knowledge is expos'd, and the Excellency of Divine Love Diſplay'd. X. *Catholick Unity*; A Sermon Preach'd in St. *Martin's* Church, in which it is ſhewn how greatly Ungodlineſs tendeth to Diviſions, and Godlineſs, to the trueſt Unity and Peace. XI. The true and only way of Concord. XII. Sermons Preach'd upon ſundry Particular Occaſions; with a few Directions to Juſtices of Peace, &c.

I ſhall only add, that if the Recommendations of others would have any influence upon the Readers, or their Characters of the Author encreaſe their Eſteem, few Writers would have more Advantage than Mr. *Baxter*. For beſides that there are none of our Practical Divines whoſe works have been tranſlated into more Foreign Languages, nor are read with more Admiration abroad than his; there is no one who by the fitteſt Judges has been more Applauded.

Mr. *Pitcaren* in his *Harmony of the Evangeliſts*, p. 269. profeſſes a great eſteem for his Learning, Acuteneſs and Piety.

Mr. *Wood* Profeſſor of Divinity in the Univerſity of St. *Andrews*, in his Anſwer to Mr. *Lockier*, repreſents Mr. *Baxter*, as a moſt Judicious, Acute and Godly man.

The Honourable *Robert Boyle*, Eſq; declar'd Mr. *Baxter* to be the fitteſt man of the Age for a Caſuiſt, becauſe he feared no Man's Diſpleaſure, nor hop'd for any Man's Preferment.

He was often quoted by ſome of the moſt Celebrated Divines of the Church with reſpect as by Biſhop *Patrick*, Biſhop *Stillingfleet*, Biſhop *Burnet*, and Dr. *Sherlock*; as alſo by Mr. *Hotchkis* and Mr. *Wade* and others.

Sir *William Morrice* in his Book of the *Lords Supper*, p. 32. ſpeaks of Mr. *Baxter*, as one in the Duſt of whoſe Feet (according to the Hebrew Proverb) he ſhould gladly roll himſelf; and notwithſtanding ſome little difference in Opinion, yet he could never have a quarrel with him. And he declares that he could only ſay as *Phavorinus* did of *Adrian*, it is not for me to contend with him who commands Legions of Notions and Arguments. For me (ſays he) to throw a dart at him from *Bellona's* Temple, (which was the Denunciation of War) were to ſhew my ſelf like one of the Prieſts of that Goddeſs, which were all Phanatick, and us'd to tear their own Fleſh. I ſhould be loth to tranſform the moſt favourable Patron I have found, into the moſt formidable enemy I can meet with. And as he that thought it enough to Eternize his Memory, to inſcribe upon his Monument, his Friendſhip he had with Sir *Philip Sidney*, ſo (ſays he) my Tombſtone could not have been ambitious of a more honourable Epitaph, than Mr. *Baxter's* approbation.

Mr. *Glanvil* in his *Philoſophia pia*, p. 110. thus expreſſes himſelf concerning Mr. *Baxter*,—that worthy man I think is to be honoured much for his Stout, Rational and Succeſsful Oppoſition of the Miſchievous Antinomian Follies, when the Current Syſtematick Divinity then call'd Orthodox, was very overgrown with them; and for his frequent aſſerting the Reaſonableneſs of Religion, againſt the madneſs of ſpreading Enthuſiaſm; for his Earneſt Endeavours for the promotion of Peace and Univerſal Charity, when 'twas held a great Crime not to be fierce in the way of a Sect: That he was a Perſon worthy of great Reſpect; and that he (*viz.* Mr. *Glanvil*) could ſcarce forbear affirming concerning him, as a Learned Doctor of the *Church of England*) did; *viz.* that he was the only Man that ſpake Senſe in an Age of Nonſenſe.

Mr. *Woodbridge*, in his Treatiſe of *Juſtification*, ſays, that Mr. *Baxter* was a man made on purpoſe to encounter with Oppoſition for the ſake of Truth.

And Dr. *Manton* upon Occaſion declar'd in the Hearing of ſeveral, that he thought Mr. *Baxter* came nearer the Apoſtolical Inſpired Writers, than any Man in the Age.

It having been propos'd to Reprint the Practical Works *of the Excellent Mr.* Baxter, *in Four Volumes in Folio; a Deſign fitted to promote and propagate Serious Religion, not only in the preſent Age, but to Poſterity: We whoſe Names are ſubſcribed, do moſt heartily recommend it to all Miniſters, Gentlemen, and others (to whom the Intereſt of our Lord Jeſus Chriſt is dear) that they would to their utmoſt encourage ſo good a Work.*

Among all the great and uſeful Projects of this kind that have been ſet on Foot this Age, perhaps there have been none ſo likely to reach all the deſirable Purpoſes this may be ſerviceable for. Here you have not only a few particular Heads of Chriſtian Faith and Practice, but Chriſtianity it ſelf, in its full Extent and Compaſs, moſt accurately handled, and at the ſame time with greateſt Plainneſs ſuted to the meaneſt Capacities, and preſs'd home upon the Conſciences of Readers with inimitable Life and Fervor. And how great an advantage muſt it be to have ſuch an Help at hand in Families, to which you may have recourſe upon all Occaſions, to clear your Judgments in the great Articles of Religion, to eaſe your Minds in the moſt perplexing Caſes of Conſcience, to engage and direct you in the ſeveral moſt important Exerciſes of Godlineſs! You need not fear any danger from hence of being influenc'd for or againſt any Party of Chriſtians as ſuch: For in all his Writings you will find the Evidences of a large and truly Chriſtian Spirit, too great to be confin'd to the narrow Limits of one or other Party; and that noble Catholick Temper is what he every where labours to infuſe into his Readers: A Temper not only moſt pleaſant to the Perſons themſelves in whom it has place, but which at laſt muſt heal all the unhappy Differences in the Chriſtian World, if ever God have ſo much Mercy for us.

George Hammond,
Abraham Hume,
Samuel Stancliff,
Thomas Doolittle,
Richard Stretton,
John Quick,
Matthew Sylveſter,
Daniel Williams,
Daniel Burgeſs,
John Spademan,
Samuel Pomfret,
John Shower,

Timothy Rogers,
Thomas Goodwin,
Joſhua Oldfield,
Benjamin Robinſon,
Thomas Cotton,
William Tong,
Robert Fleming,
John Sheffield,
John Billingſley,
Daniel Alexander,
Robert Billio,
Thomas Reynolds,

Edmund Calamy,
Samuel Bury,
Samuel Doolittle,
Zach. Merrell,
Thomas Freke,
William Harris,
Samuel Palmer,
Benjamin Gravener,
Michael Pope,
Samuel Roſewel.

A
Chriſtian Directory:
Or, A Summ of
PRACTICAL THEOLOGY,
AND
CASES of CONSCIENCE.
Directing Chriſtians, how to *USE* their *Knowledge* and *Faith*; How to *improve* all *Helps* and *Means*, and to *Perform* all *Duties*; How to *Overcome Temptations*, and to *eſcape* or *mortifie* every *Sin*.

In Four PARTS.

I. CHRISTIAN ETHICKS (or private Duties.)
II. CHRISTIAN OECONOMICKS (or Family Duties.)
III. CHRISTIAN ECCLESIASTICKS (or Church Duties.)
IV. CHRISTIAN POLITICKS (or Duties to our Rulers and Neighbours.)

ADVERTISEMENTS.

READERS,

THE Book is ſo big, that I muſt make no longer Preface, than to give you this neceſſary ſhort account; 1. Of the Quality; 2. And the Reaſons of this Work.

I. The *Matter* you will ſee in the Contents: As *Ameſius* his Caſes of Conſcience are to his *Medulla*, the Second and Practical Part of Theology, ſo is this to a *Methodus Theologiæ* which I have not yet Publiſhed. And, 1. As to the *Method* of this, it is partly *Natural*, but *Principally* Moral; that is, partly ſuitable to the real order of the *Matter*, but chiefly of *uſefulneſs*, *ſecundum ordinem Intentionis*, where our Reaſons of each Location are fetcht from the End. Therefore unleſs I might be tedious in opening my Reaſons *à fine*, for the order of every Particular, I know not how to give you full Satisfaction. But in this Practical Part I am the leſs Sollicitous about the *Accurateneſs of Method*, becauſe it more belongeth to the *former Part* (the Theory) where I do it as well as I am able.

2. This Book was written in 1664. and 1665. (except the Eccleſiaſtick Caſes of Conſcience, and a few ſheets ſince added:) And ſince the Writing of it, ſome Invitations drew me to Publiſh, my Reaſons of the Chriſtian Religion, my Life of Faith, and Directions for weak Chriſtians: by which the work of the two firſt Chapters here is fullier done: And therefore I was inclined here to leave them out. But for the uſe of ſuch Families as may have this without the other, I forbore to diſmember it.

3. But there is a great diſproportion between the ſeveral Parts of the Book. 1. The firſt Part is largeſt, becauſe I thought that the Heart muſt be kept with greateſt diligence, and that if the Tree be good, the Fruit will be good; and I remember *Paul's* Counſel, 1 *Tim.* 4. 16. Take heed to thy ſelf and unto thy Doctrine: Continue in them: For in doing this thou ſhalt both ſave thy ſelf and them that hear thee. Nothing is well done by him that beginneth not at home; As the man is, ſo is his ſtrength, and work. 2. The two firſt Chapters are too courſe and tedious for thoſe of the higher form (who may paſs them over.) But the reſt muſt be ſpoken to; To whom that is unprofitable which is moſt ſuitable and pleaſant to more exerciſed and Accurate Wits. The *Grand Directions* are but the explication of the eſſentials of Chriſtianity, or of the Baptiſmal Covenant, even of our Relation duties to God the Father, Son (in ſeveral parts of his Relation) and of the Holy Ghoſt. The Doctrine of *Temptations* is handled with brevity, becauſe they are ſo Numerous; leſt a due Amplification ſhould have ſwelled the Book too much; (when a ſmall part of their Number maketh up ſo much of Mr. *John Downame's* great and excellent Treatiſe, call'd, *The Chriſtian Welfare.*) The great Radical Sins are handled more largely than ſeemeth proportionable to the reſt, becauſe all Dye when they are dead. And I am large about *Redeeming Time*, becauſe therein the Sum of a Holy Obedient Life is included.

4. If any ſay, *Why call you that a ſum of Practical Theology*, which is but the *Directing part*, and leaveth out the Explication, Reaſons, various Uſes, Marks, Motives, &c. I anſwer, 1. Had I intended Sermon wiſe, to ſay all that might well be ſaid on each Subject, it would have made many Volumes as big as this. 2. Where I thought them needful, the *Explication* of each Duty and Sin is added, with Marks, Contraries, Counterfeits, Motives, &c. And *Uſes* are eaſily added by an ordinary Reader, without my naming them.

5. I do eſpecially deſire you to obſerve, that the reſolving of *practical Caſes of Conſcience*, and the reducing of Theoretical Knowledge into *ſerious Chriſtian Practice*, and promoting a *skilful facility* in the faithful exerciſe of Univerſal Obedience, and Holineſs of Heart and Life, is the great work of this Treatiſe; And that where I thought it needful the Caſes are reduced to expreſs Queſtions and Anſwers:

But had I done ſo by all, many ſuch Volumes would have been too little: And therefore I thought the *Directing Way* moſt *brief* and *fit* for *Chriſtian Practice:* For if you mark them, you will find few *Directions* in the Book, which may not paſs for the Anſwer of an (implyed) Queſtion or Caſe of Conſcience; And when I have given you the *Anſwer* in a *Direction*, an ingenious Reader can tell what *Queſtion* it is that is anſwered; And ſo, many hundred Caſes are here reſolved, eſpecially in the two firſt Parts, which are not interrogatively named.

6. And I muſt do my ſelf the right as to notifie the Reader, That this Treatiſe was written when I was (for not ſubſcribing, Declaring, *&c.*) forbidden by the Law to Preach, and when I had been long ſeparated far from my Library and from all Books, ſaving an inconſiderable parcel which wandred with me where I went. By which means this Book hath two defects. 1. It hath no Caſes of Conſcience but what my bare *Memory* brought to hand: And Caſes are ſo innumerable, that it is far harder, methinks, to remember them, than to anſwer them; whereby it came to paſs that ſome of the Eccleſiaſtical Caſes, are put out of their proper place, becauſe I could not ſeaſonably remember them. For I had no one Caſuiſt but *Ameſius* with me. But (after about twelve years ſeparation) having received my Library, I find that the very ſight of *Sayrus*, *Fragoſo*, *Roderiquez*, *Tolet*, &c. might have helpt my memory to a greater number: But perhaps theſe will be enough for thoſe that I intend them for. 2. And by the ſame cauſe the Margin is unfurniſhed of ſuch Citations as are accounted an Ornament, and in ſome caſes are very uſeful. The ſcraps inſerted out of my few trivial Books at hand being ſo mean, as that I am well content (except about Monarchy *Part* 4.) that the Reader paſs them by as not worthy of his notice.

And it's like that the abſence of Books, will appear to the Readers loſs in the *Materials* of the Treatiſe: But I ſhall have this advantage by it that he will not accuſe me as a plagiary; And it may be ſome little advantage to *him*, that he hath no Tranſcript of any mans Books, which he had before, but the product of ſome *experience*, with a naked unbyaſſed perception of the Matter or Things themſelves.

7. Note alſo that the *third* and *fourth* Parts are very much Defective of what they ſhould contain, about the *Power* and *Government* of Gods Officers in *Church* and *State*; of which no Readers will expect a Reaſon but Strangers, whoſe expectations I may not Satisfie. But as I muſt profeſs that I hope nothing here hath proceeded from *Diſloyalty*, or *Diſreſpect* to *Authority*, *Government*, *Unity*, *Concord*, *Peace* or *Order*, or from any Oppoſition to *Faith*, *Piety*, *Love* or *Juſtice*; ſo if unknown to me, there be any thing found here, that is contrary or injurious to any one of theſe, I do hereby renounce it, and deſire it may be taken as *non ſcriptum.*

II. The *Ends* and *Uſes* for which I wrote this Book are theſe: 1. That when I could not Preach the Goſpel as I would, I might do it as I could. 2. That three Sorts might have the benefit as followeth.

I. That the Younger and more unfurniſhed, and unexperienced ſort of Miniſters, might have a promptuary at hand, for Practical Reſolutions and Directions on the Subjects that they have need to deal in. And tho' *Sayrus* and *Fragoſo* have done well, I would not have us under a Neceſſity, of going to the Romaniſts for our ordinary ſupplies: Long have our Divines been wiſhing for ſome fuller Caſuiſtical Tractate: *Perkins* began well. Biſhop *Sanderſon* hath done excellently *de Juramento.* *Ameſius* hath exceeded all, though briefly. Mr. *David Dickſon* hath put more of our Engliſh Caſes about the ſtate of Sanctification, into Latin, than ever was done before him. Biſhop *Jer. Taylor* hath in two Folio's but *begun* the copious performance of the work. And ſtill men are calling for more, which I have attempted: Hoping that others will come after and do better than we all.

If any call it *my* Pride to think that any *Miniſters* or *Students* are ſo raw as to need any thing that I can add to them, let him but Pardon me for ſaying that ſuch demure pleadings for a feigned Humility, ſhall not draw me to a confederacy with *Blindneſs*, *Hypocriſie* and *Sloth*, and I will pardon him for his charge of Pride.

It is long ago ſince many Forreign Divines ſubſcribed a requeſt, that the Engliſh would give them in Latine a ſum of our Practical Theology; which Mr. *Dury* ſent over, and twelve great Divines of ours wrote to Biſhop *Uſher* (as Dr. *Bernard* tells you in his Life) to draw them up a form or Method: But it was never done among them all; And it's ſaid that Biſhop *Downame* at laſt undertaking it dyed in the attempt. Had this been done, it's like my labour might have been ſpared. But being undone, I have thus made this Eſſay. But I have been neceſſitated to leave out much (about Converſion, Mortification, Self-denyal, Self-acquaintance, Faith, Juſtification, Judgment, Glory, *&c.*) becauſe I had written of them all before.

II. And I thought it not unuſeful to the more Judicious Maſters of Families; who may chooſe and read ſuch parcels to their Families, as at any time the caſe requireth. And indeed I began it rudely, with an Intention of that *Plainneſs* and *Brevity* which *Families* require: But finding that it ſwelled to a *bigger* bulk than I intended, I was fain to write my *Life of Faith*, as a Breviate and Subſtitute, for the *Families* and *Perſons* that cannot have and uſe ſo large a Volume: (preſuppoſing my Directions for ſound Converſion, for weak Chriſtians, and for *peace* of Conſcience, printed long ago.)

III. And to *private Chriſtians* I thought it not in vain, to have at hand ſo Univerſal a *Directory* and *Reſolution* of *Doubts*; not expecting that they remember all, but may on every occaſion turn to ſuch particulars as they moſt need.

But I muſt expect to be aſſaulted with theſe Objections. (And it is not only Prophane Deriders and Malignant Enemies, that are uſed by Satan to vilifie and oppoſe our Service of God.)

Object. I. *You have written too many Books already: Who do you think hath ſo little to do as to read them all? Is it not Pride and Self-conceitedneſs to think that your ſcriblings are worthy to be read? and that the World hath need of ſo much of your inſtructions? as if there were no Wiſe Men but you? You have given Offence already by your Writings: you ſhould write leſs and Preach more.*

Anſw. 1. I have ſeldom, if ever, in all my Miniſtry, omitted one Sermon for all my Writings: I was not able to live in *London* nor ride abroad; But thro' Gods mercy I ſeldom omitted any opportunities at home.

2. And if I Preach the ſame Doctrine that I write, why ſhould not Men be as angry with me for *preaching* it, as for *writing* it? But if it be *good* and *true*, why is it not as good Preach by the Preſs to many thouſands, and for many years after I am dead, as to Preach to a Parlour full for a few hours? Or why is not *both* as good as one.

3. I will not take the Reverend Objector to be ignorant that Writing and Publiſhing the Word of God by it, is *Preaching* it, and the moſt Publick Preaching: And hath the Example of the Apoſtles and Evangeliſts as well as ſpeaking: And one is no more appropriate to them than the other: though the *Extraordinaries* of both be proper to them. And do you not perceive what Self-condemning contradiction it is, at the ſame time to cry out againſt thoſe that diſſwade you from Preaching, or hinder you, and tell you it is needleſs, and you are Proud to think that the World needeth your Preaching, and yet you your ſelves

to ſay the very ſame againſt your brethrens preaching by the Preſs. I know an ignorant illiterate Sectary might ſay, *Writing is no preaching, and you are called to Preach and not to Write*; But I muſt reverence you more than to ſuppoſe you ſo abſurd. Other Men forbid *you* but *leſs publick* preaching, and you reproach me for *more publick* Preaching: that's the difference. How hard is it to know what Spirit we are of? Did you think that you had been Patrons of Idleneſs, and Silencers of Miniſters, while you declaim ſo much againſt it? Your pretence that you would have me preach more is feigned. Are you ſure that you preach ofter than I do? When I perſwaded Miniſters heretofore to Catechize and inſtruct all their Pariſhes perſonally, Family by Family, you ſaid it was more toil than was our duty: and now *you are* againſt much Writing too; and yet would be thought laborious Miniſters.

And as to the *number* and length of my Writings, it is my own labour that maketh them ſo, and my own great trouble, that the World cannot be ſufficiently inſtructed and edified in fewer Words. But 1. Would not all your Sermons ſet together be as long? And why is not much and long preaching blameable, if long Writings be? 2. Are not the Works of *Auguſtine* and *Chryſoſtome*, much longer? Who yet hath reproached *Aquinas* or *Suarez*, *Calvin* or *Zanchy,&c.* for the number and greatneſs of the Volumes they have written? Why do you contradict your ſelves by affecting great Libraries? 3. When did I ever perſwade any one of you, to buy or read any Book of mine? What harm will they do thoſe that let them alone? Or what harm can it do you for other Men to read them? Let them be to you as if they had never been written, and it will be nothing to you how many they are. And if all others take not you for their Tutors to chooſe for them the Books that they muſt read, that is not my doing, but their own. If they err in taking themſelves to be fitter Judges than you, what tendeth moſt to their own Edification, why do you not teach them better? 4. Either it is *Gods Truth*, or *Error* which I write. If *Error*, Why doth no one of you ſhew ſo much Charity, as by *Word* or *Writing* to inſtruct me better, nor evince it to my face, but do all to others by backbiting? If *Truth*, What harm will it do? If Men had not leiſure to read our Writings, the Bookſellers would ſilence us, and ſave you the labour: For none would Print them. 5. But who can pleaſe all Men? Whileſt a few of you cry out of too much, what if twenty or an hundred for one be yet for more? How ſhall I know whether you or they be the wiſer and the better Men?

Readers, you ſee on what terms we muſt do the work of God? Our ſlothful fleſh is backward, and weary of ſo much labour: Malignant Enemies of Piety are againſt it all. Some ſlothful Brethren think it neceſſary to cloak their fleſhly eaſe, by vilifying the diligence of others. Many Sects whom we oppoſe, think it the intereſt of their cauſe (which they call Gods cauſe) to make all that's ſaid againſt them ſeem vain, contemptible and odious; which becauſe they cannot do by Confutation, they'll do by backbiting and confident chat. And one or two Reverend Brethren, have, by the wiſdom deſcribed exactly, *James* 3. 15 16. arrived at the liberty of backbiting and Magiſterial ſentencing the works of others, (which they confeſs they never read,) that their Reputation of being moſt Learned, Orthodox, Worthy Divines, may keep the Chair at eaſier rates, than the waſting of their fleſh in unwearied labours to know the truth, and communicate it to the World. And ſome are angry, who are forward to write, that the Bookſellers and Readers ſilence not others as well as them.

Object. II *Your Writings differing from the common judgment have already cauſed offence to the godly.*

Anſw. 1. To to the Godly that were of a contrary opinion only; Sores that will not be healed, uſe to be exaſperated by the Medicine. 2. It was none but healing Pacificatory Writings, that have cauſed that offence. 3. Have not thoſe *Diſſenters Writings more offended the Godly that were againſt them?* They have but one trick, to honour their denial, which more diſhonoureth it, even by unſanctifying thoſe that are not of their Minds. 4. If God bleſs me with opportunity and help, I will offend ſuch Men much more, by endeavouring further than ever I have done, the quenching of that fire which they are ſtill blowing up, and detecting the folly and miſchief of thoſe Logomachies by which they militate againſt Love and Concord, and enflame and tear the Church of God. And let them know that I am about it. But ſome *Paſtors* as well as *People*, have the weakneſs to think that all our *Preachings* and *Writings* muſt be brought under their *Dominion*, and to their barr, by the bare ſaying that [*We offend the Godly*] that is, thoſe of their Opinion, which they falſly call by the name of *Scandal.* 5. But I think they will find little Controverſie to offend them in this Book.

Object. III. *You ſhall take more leiſure, and take other mens judgment of your Writings before you thruſt them out ſo haſtily.*

Aſw. 1. I have but a little while to live, and therefore muſt work while it is day. Time *will* not ſtay. 2. I do ſhew them to thoſe that I take to be moſt judicious, and never refuſed any Man's *cenſure*; but it is not many that have leiſure to do me ſo great a kindneſs. But that I commit them not to the peruſal of every Objector, is a fault uncurable, by one that never had an *Amanuenſis*, and hath but one Copy uſually. 3. And if I could do it, how ſhould I be ſure that they would not differ as much among themſelves, as they do from me? And my Writings would be like the Picture which the great Painter expoſed to the cenſure of every paſſenger, and made it ridiculous to all, when he altered all that every one adviſed him to alter. And, to tell you the truth, I was never yet blamed by one ſide as not ſufficiently pleaſing them, but I was blamed alſo by the contrary ſide, for coming ſo near them: And I had not wit enough to know which party of the accuſers was the wiſer? And therefore am reſolved to ſtudy to pleaſe God and Conſcience, and to take *Man-pleaſing* when inconſiſtent, for an *impoſſible* and *unprofitable* work, and to ceaſe from Man whoſe breath is in his Noſtrils, whoſe thoughts all periſh as he paſſeth off the Judicature of his Stage, to the Judicature of God.

Object. IV. *Your Eccleſiaſtical Caſes are dangerouſly reconciling, tending to abate Mens zeal againſt Error.*

Anſw. The World hath long enough eſcaped the danger of *Peace* and *Reconciliation*: It had been well if they had as long eſcaped the danger of your Conceited Orthodox ſtrife, which hath brought in confuſion and all evil works: I take it to be a Zeal effectively againſt *Love*, and againſt *Unity*, and againſt *Chriſt*, which with the Preachers of extreams, goeth under the name of a *Zeal* againſt *Error*, and for *Truth*.

Object. V. *Are all theſe Numerous Directions to be found in Scripture? Shew us them in Scripture, or you trouble the Church with your own inventions.*

Anſw. 1. Are all your Sermons, in the Scripture? And all the good Books of your Library in the Scripture? 2. Will you have none but *Readers* in the Church, and put down *Preachers*? Sure it is the *Reader* that delivereth all and only the Scripture. 3. Are we not *Men before* we are *Chriſtians*? And is not the *Light* and *Law* of *Nature*, *Divine*? And was the Scripture written to be inſtead of *Reaſon*, or of a *Logick*, or other ſubſervient Sciences? Or muſt they not all be *ſanctified* and uſed for Divinity? 4. But I think that as all good Commentaries and Sermons, and Syſtems of Theology are in Scripture, ſo is the Directory here given, and is proved by the evidence of the very thing diſcours'd of, or by the plaineſt Texts.

Object. VI. *You confound your Reader by Curioſity of diſtinctions.*

Anſw. 1. If they are *vain* or *falſe*, ſhame them by detecting it, or you ſhame your ſelves by blaming them, when you cannot ſhew the error: Expoſe not your ſelves to laughter by *avoiding juſt diſtinction to eſcape confuſion*; that is, avoiding knowledge to eſcape Ignorance, or Light to eſcape darkneſs. 2. It is *ambiguity* and *confuſion* that *breedeth* and feedeth almoſt all our pernitious Controverſies: And even thoſe that bring in error by vain diſtinction, muſt be confuted by better diſtinguiſhers, and not by ignorant Confounders. I will believe the Holy Ghoſt, 2 Tim. 2. 14, 15, 16. that *Logomachie* is the plague by which the *hearers are ſubverted*, and *ungodlineſs increaſed*; and that *Orthotomie or right dividing the Word of Truth is the Cure.* And Heb. 5. 15. *Diſcerning* both good and evil, is the work of long and well exerciſed Senſes.

Object. VII. *Is this your reducing our faith to the primitive ſimplicity, and to the Creed? What a toilſome task do you make Religion by overdoing? Is any Man able to remember all theſe numberleſs Directions.*

Anſw. 1. I pray miſtake not all theſe for Articles of Faith. I am more zealous than ever I was for the reduction of the Chriſtian Faith to the primitive ſimplicity; and more confident that the Church will never have Peace and Concord, till it be ſo done, as to the reſt of Mens *Faith* and *Communion.* But he that will have no Books but his Creed and Bible, may follow that Sectary, who when he had burnt all his other Books as *humane inventions*, at laſt burnt the Bible, when he grew Learned enough to underſtand, that the tranſlation of that was *Humane too.*

2. If Men think not all the Tools in their Shops, and all the Furniture of their Houſes, or the number of their Sheep, or Cattle, or Lands, nor the number of Truths received by a Learning intellect, *&c.* to be a trouble and toil, why ſhould they think ſo of the number of Helps to facilitate the practice of their duty? If all the Books in your Libraries make your Studies or Religion toilſome, why do you keep them? and do not come to the vulgar Religion, that would hear no more but [*Think well, ſpeak well, and do well,*] or [*Love God and your neighbour, and do as you would be done by.*] He that doth this truly, ſhall be ſaved: But there goeth more to the building of a Houſe, than to ſay, *Lay the foundation, and raiſe the ſuperſtructure:* Univerſals exiſt not but in individuals; and the *whole* conſiſteth of all the *Parts.*

3. It is not expected that any Man *remember all* theſe Directions. Therefore I wrote them, *becauſe Men cannot remember them,* that they may upon every neceſſary occaſion, go to that which they have preſent uſe for, and cannot otherwiſe remember.

In ſumm, to my quarrelſome Brethren I have two requeſts, 1. That inſtead of their unconſcionable, and yet unreformed cuſtom of backbiting, they would tell me to my face of my offences by convincing evidence, and not tempt the hearers to think them envious: And 2. That what *I do amiſs, they would do better:* and not be ſuch as will neither laboriouſly ſerve the Church themſelves, nor ſuffer others: and that they will not be guilty of *Idleneſs themſelves*, nor tempt me to be a *ſloathful ſervant*, who have ſo little time to ſpend: For I dare not ſtand before God under that guilt: And that they will not join with the Enemies and Reſiſters of the publication of the Word of God.

And to the Readers my requeſt is, 1. That whatever for Quantity or Quality in this Book is an impediment to their regular univerſal obedience, and to a truly Holy Life, they would neglect and caſt away: 2. But that which is truly *Inſtructing* and *Helpful*, they would diligently *Digeſt* and *Practice*; And I encourage them by my teſtimony, that by long experience I am aſſured, that this *PRACTICAL RELIGION* will afford both to *Church*, *State* and *Conſcience*, more certain and more ſolid Peace, than contending Diſputers, with all their pretences of Orthodoxneſs and Zeal againſt Errors for the Truth, will ever bring, or did ever attain to.

I crave your pardon for this long Apology: It is an Age where the Objections are not feigned, and where our greateſt and moſt coſtly ſervices of God, are charged on us as our greateſt Sins; and where at once I am accuſed of Conſcience for doing no more, and of Men for doing ſo much: Being really

A moſt unworthy Servant of ſo good a Maſter.

RICHARD BAXTER.

THE

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Q. 6. *Is all mental reſervation unlawful?*

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Q. 3. Is one obliged by a Contract made in ignorance or miſtake of the matter?
Q. 4. Doth the contract of a man drunk, or in paſſion or melancholy bind him?
Q. 5. May another hold ſuch a one to his contract, or if he give or play away his money?
Q. 6. Am I obliged by Covenanting words without a Covenanting intent?
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A Chriſtian Directory.

The Firſt Part, CHRISTIAN ETHICKS: OR, Directions for the Ordering of the Private Actions of our Hearts and Lives, in the Work of Holy Self-Government, unto and under GOD.

VOL. I.

The INTRODUCTION.

§. 1. THE *Eternal God* having made *Man* an *Intellectual* and *Free Agent*, able to *underſtand* and *chuſe* the *Good* and *refuſe* the *Evil*, to *know*, and *love*, and *ſerve* his Maker, and by *adhering* to him in this Life of Trial, to *attain* to the bleſſed *Sight* and *Enjoyment* of his Glory in the Life to come, hath not been wanting to furniſh him with ſuch Neceſſaries, without which theſe Ends could not ſuccesfully be ſought. When we had loſt our moral Capacity of *pleaſing him*, that we might enjoy him, he reſtoreth us to it by the wonderful Work of our Redemption: In Chriſt he hath reconciled the World unto himſelf, and hath given them a general Act of Oblivion, contained in the Covenant of Grace, which nothing but mens obſtinate and final Unwillingneſs can deprive them of. To procure their Conſent to this gracious Covenant, he hath *committed* to his Miniſters the *Word of Reconciliation*, commanding us to *beſeech Men, as in the ſtead of Chriſt*, and as *tho' God himſelf did beſeech them by us, to be reconciled unto God*, 2 Cor. 5. 18, 19, 20. and to ſhew them *firſt* their *Sin* and *Miſery*, and proclaim and offer the *true Remedy*; and to let them know, that *all things are now ready*, and by pleading their *Duty*, their *Neceſſity*, and their *Commodity*, to *compel them to come in*, Mat. 22. 4. *Luke* 11. 17, 23.

Noverint univerſi quod præſens opuſculum non aggredior, ut fidelium auribus prophanas aliquas vocum ingeram novitates, ſed ut innocenter & ſobrie de altiſſimo, &c. Ockam de Sacram. Alt. prolog.

In zelo domus domini, nunc perſolvo debitum, vile quidem, ſed fidele ut puto, & animum quibuſque egregiis, Chriſti tyronibus: grave vero & importabile apoſtatis inſipientibus: quorum priores ni fallor, cum lachrymis forte quæ ex Dei charitate profluunt, alii cum triſtitia, ſed quæ ex indignatione & puſillanimitate deprehenſæ conſcientiæ extorquetur, illud excipiunt. Gildas Prolog. Excid.

But ſo great is the *Blindneſs* and *Obſtinacy* of Men, that the greateſt part *refuſe Conſent*, being deceived by the Pleaſures, and Profits, and Honors of this preſent World; and make their pretended Neceſſities or Buſineſs the matter of their Excuſes, and the unreaſonable Reaſons of their Refuſal, Negligence, and Delays; till Death ſurprize them, and the Door is ſhut; and they knock and cry for Mercy and Admittance, when it is too late, *Mat.* 25. 10, 11, 12.

§. 2. Againſt this *wilful Negligence* and *Preſumption*, which is the principal Cauſe of the Damnation of the ungodly World, I have written many Books already: But becauſe there are many that profeſs themſelves *unfeignedly willing* not only to be *ſaved*, but alſo to be *Chriſt*'s *Diſciples*, to *learn* of him, to *imitate* him, and be *conformed* to him, and to *do* the *Will* of God, if they could but *know it*; I have determined, by God's Aſſiſtance, to write *this Book* for the uſe of *ſuch*, and to give them from God's Word thoſe plain Directions, which are ſuited to the ſeveral Duties of their Lives, and may guide them ſafely in their *Walk with God* to Life eternal. Expect not here *copious* and *earneſt Exhortations*; for that Work I have done already, and have now to do with ſuch, as ſay *they are made willing*, and deſire help againſt their *Ignorance*, that *Skill and Will* may concur to their Salvation. I ſhall labour to ſpeak as plainly as I can, becauſe I ſpecially intend it for the *Ignorant*, and yet to be competently *exact* in the *Directions*, leſt ſuch Readers loſe the Benefit by miſtakes. And I muſt ſpeak to *many Caſes*, becauſe I ſpeak to *Families* where all are not in the ſame condition, and the ſame Perſons are not ſtill the ſame: And therefore if I ſhould not be *brief* in the *Particulars*, I ſhould be too long in the Whole, and Tedіouſneſs might deprive ſome Readers of the Benefit.

Habet, inquies, Britannia Rectores, habet Speculatores: Quid tu negando mutiri diſponis? Habet, inquam habet, ſi non ultra, non citra numerum: ſed quia inclinati tanto pondere ſunt preſſi, idcirco ſpatium reſpirandi non habent. Præoccupabant igitur ſe mutuo talibus objectionibus, &c. Gildas *ib.*

In *Families* ſome are (too ordinarily) *ungodly*, in a *carnal unrenewed* ſtate; and ſome are *Godly*, in a ſtate of *Grace*. Theſe are conſiderable as *Chriſtians ſimply*, with *reſpect to God*, or in their *Relations to others*: Theſe *Relations* are either Eccleſiaſtical, Civil, or Domeſtical, (*Family Relations.*)

Accordingly my intended Method is, 1. To *direct ungodly carnal* Minds how to attain to a ſtate of *Grace*. 2. To *direct* thoſe that have *ſaving Grace* how to uſe it, both in the *contemplative* and *active* parts of their Lives; in their *Duties of Religion*, both *private* and *publick*; in their *Duties to Men*, both in their *Eccleſiaſtical*, *Civil*, and *Family* Relations. And by the way to direct thoſe that *have Grace* how to *diſcern it*, and take the Comfort of

Duæ ſunt viæ, dupliceſque curſus animorum e corpore exeuntium. Nam qui ſe vitiis humanis contaminarunt & libidinibus ſe tradiderunt, iis devium quoddam iter eſt, ſecluſum à Concilio Deorum.

it; and to direct them how to *grow in Grace*, and *perſevere* unto the End.

Qui autem ſe integros caſtoſque ſervarunt, quibuſque fuit minima cum corporibus contagio, ſuntque in corporibus humanis vitam imitati Deorum, iis ad illos à quibus ſunt profecti, facilè patet reditus. Soc. in Cic. 1. Tuſc. *Qui recte & honeſte curriculum vivendi à natura datum confecerit, ad aſtra facilè revertetur: Non qui aut immoderatè, aut intemperanter vixerit.* Cicero de Univerſ. *Improbo bene eſſe non poteſt.* Id Par. *Quod ſi ineſt in hominum genere, mens, fides, virtus, concordia, unde hæc in terras niſi à ſuperis diffluere potuerunt? Cumque ſit in nobis conſilium, ratio, prudentia, neceſſe eſt Deos hæc ipſa habere majora: Nec habere ſolum, ſed etiam his uti in optimis & maximis rebus.* Cicero de Nat. Deor. l. 2. p. 76. *Quod ſi pœna, ſi metus ſupplicii, non ipſa turpitudo, deterret ab injurioſa facinoroſaque vita, nemo eſt injuſtus: At incauti potius habendi ſunt improbi. -Callidi, non boni ſunt, qui utilitate tantum, non ipſo honeſto, ut boni viri ſint, moventur.* Cicero de Leg. l. 1. p. 289. *Ut nihil intereſt, utrum nemo valeat, an nemo poſſit valere; ſic non intelligo quid interſit, utrum nemo ſit ſapiens, an nemo eſſe poſſit.* Cic. de Nat. Deor. l. 3. p. 138. *Cicero* was afraid to ſpeak what he knew of the Unitv of the Eternal God, the Maker of all: *Illum quaſi Parentem hujus Univerſitatis invenire difficile; & cum inveneris, indicare in vulgus nefas.* Lib. de Univerſ. p. 2. And the ſame he ſaith, *Lib. 2. de Nat. Deor.*

§. 3. And if any Reader ſhould be diſcouraged at the *Number* of *Duties* and *Directions* ſet before him, I intreat him to conſider, 1. That it is God and not I that impoſeth all theſe Duties on you; and who will queſtion his *Wiſdom*, *Goodneſs* or *Power* to make Laws for us and all the World? 2. That every *Duty* and *Direction* is a *Mercy* to you; and therefore ſhould not be *matter* of *Grief* to you, but of *Thanks*: They are but like the Commands of Parents to their Children, when they bid them [eat their Meat, and wear their Clothes, and go to Bed, and eat not Poiſon, and tumble not in the Dirt, and cut not your Fingers, and take heed of Fire and Water, *&c.*] To leave out any ſuch *Law* or *Duty*, were but to deprive you of an excellent Mercy: You will not cut off or caſt away any Member of your Body, any Vein, or Sinew or Artery, upon pretence that the *number* maketh them troubleſome, when the diminiſhing of that *number* would *kill* or *maim* you. A *Student* is not offended that he hath *many Books* in his Library, nor a *Tradeſman* that he hath Store of *Tools*, nor the *Rich* at the *number* of his *Farms* or *Flocks*. Believe it, Reader, if thou bring not a malignant quarrelſome Mind, thou wilt find that God hath not *burdened*, but *bleſſed* thee with his Holy Precepts, and that he hath not appointed thee one unneceſſary or unprofitable Duty; but only ſuch as tend to thy *Content*, and *Joy*, and *Happineſs*.

O let it be the daily earneſt Prayer of me and thee, that our Hearts prove not *falſe* and *unwilling* to follow the *Directions* which are given us, leſt we condemn our ſelves in the things which we allow. Your *Practice* now will ſhew, whether it be thro' want of *Will* or *Skill*, if henceforth you unfaithfully neglect your Duty. If you are *willing*, *obey* now what is plainly taught you, and ſhew by your *Diligence* that you are *willing*.

Vult Deus quodammodo pati vim; & hoc ſummæ eſt beneficentiæ, ut ad benefaciendum ſe pulſari ſolicitariq; velit. Joſ. Acoſta l. 4. c. 12. p. 396.

CHAP. I.

Directions to Unconverted Graceleſs Sinners, for the attaining of true Saving Grace.

Leg. Danielis Epiſcop. Epiſt. ad Bonif. Mogunt. inter Epiſt. Bonif. 67. de methodo convertendi Paganos.

§. 1 IF ungodly miſerable Sinners were as few as the *Devil* and their *Self-love* would make themſelves believe, I might forbear *this part* of my work as needleſs. For the Whole need not the Phyſician, but the Sick. If you go into twenty Families, and ask them all, Whether any of them are in an Unſanctified State, unrenewed and unpardoned, and under the Wrath and Curſe of God? you will meet with few that will not tell you, they hope it is better with them than ſo, and tho' they are Sinners as all are, yet that they are *repenting pardoned* Sinners. Nay, there is ſcarce one of many of the moſt wicked and notoriouſly ungodly, but hope they are in a *penitent pardoned State*. Even the *Haters of God* will ſay they *love him*, and the *Scorners at Godlineſs* will ſay, that they are *not ungodly*, and that it is but *Hypocriſy* and *Singularity* that they deride; and it were well for them, if *ſaying ſo* would go for *proof*, and he that will be their Judge would take their words. But God will not be deceived, tho' fooliſh Men are wiſe enough to deceive themſelves. Wickedneſs will be Wickedneſs when it hath clothed it ſelf with the faireſt Names: God will condemn it when he hath found out the moſt plauſible Pretences and Excuſes. Tho' the *Ungodly* think to bear it out in Pride and Scorn, and think to be ſaved by their hypocritical lip-ſervice as ſoon as the moſt holy Worſhippers of the Lord; yet *ſhall they be like Chaff, which the Wind driveth away; they ſhall not be able to ſtand in Judgment, nor Sinners in the Congregation of the Righteous*, Pſal. 1. 4, 5, 6. And if God know better than fooliſh Men, then certainly the *Flock* is *little* to whom the *Father will give the Kingdom*, Luke 12. 32. And *wide is the Gate, and broad is the Way that leadeth to Deſtruction, and many there be that go in thereat; becauſe ſtrait is the Gate, and narrow is the Way which leadeth unto Life, and few there be that find it*, Mat. 7. 13. When Chriſt was asked, *Lord are there few that be ſaved?* he anſwered, *Strive to enter in at the ſtrait Gate; for many, I ſay unto you, will ſeek to enter in, and ſhall not be able*, Luke 13. 23, 24. But alas we need no other Information than common Experience, to tell us whether the *greateſt part* of Men be *holy*, and *heavenly*, and *ſelf-denying*; *that ſeek firſt the Kingdom of God and his Righteouſneſs, and love God above all, and will forſake all they have for the ſake of Chriſt*: and undoubtedly none but ſuch are ſaved, as you may ſee *Heb.* 21. 14. *Mat.* 6. 20, 21, 33. *Luke* 14. 33.

Hæſit tamdeſperati inſulæ excidii, inſperatique mentio auxilii, memoriæ eorum qui utriuſque miraculi teſtes extitere: Et ob hoc Reges, publici, privati, Sacerdotes, Eccleſiaſtici, ſuum quique ordinem ſervarunt. At illis decedentibus, cum ſucceſſiſſet ætas tempeſtatis illius neſcia, & præſentis tantum Serenitatis expers, ita cuncta veritatis ac juſtitiæ moderamina concuſſa ac ſubverſa ſunt, ut earum non dicam veſtigium, ſed ne monumentum quidem in ſupra dictis propemodum ordinibus appareat; exceptis paucis, & valde paucis, qui ob amiſſionem tantæ multitudinis, quæ quotidie prona ruit ad tartara, tam brevis numeri habentur, ut eos quodammodo venerabilis mater Eccleſia in ſinu ſuo recumbentes non videat, quos ſolos veros filios habeat. Quorum nequis me egregiam vitam omnibus admirabilem Deoque amabilem carpere putet; ſi qua liberius de his, immo lugubrius, cumulo malorum compulſus, qui ſerviunt non ſolum ventri, ſed & diabolo potius quam Chriſto. Gildas p. (mihi) 514. It was *Pythagoras*'s Saying, (which *Ambroſe* ſaith he had from the Jews) *Communem atque uſitatam populo viam, non eſſe terendam.*

§. 2. Seeing then the *Godly* are ſo few, and the *Ungodly* ſo *many*, and that God will take nothing for Holineſs that is not ſuch indeed; and ſeeing it is ſo terrible a thing to any Man that hath his Wits about him, to *live one Day* in an unconverted State, becauſe he that *dieth ſo*, is loſt for ever: methinks it ſhould be our wiſdom to be *ſuſpicious of our ſelves*, and careful leaſt we be deceived in ſo great a buſineſs, and diligent in ſearching and examining our Hearts, whether they are truly ſanctified or not; becauſe it can be no harm to make ſure work for our Salvation: Whereas Preſumption, Careleſneſs and Negligence may betray us to remedileſs Miſery and Deſpair.

§. 3. I do not here ſuppoſe the Reader to have any ſuch Acquaintance with his Heart, or Care of his Salvation, or obedient Willingneſs to be taught and Ruled by Jeſus Chriſt, as is proper to thoſe that are truly ſanctified: For it is *ungodly* Perſons that now I am ſpeaking to. And yet if I ſhould not ſuppoſe them to have *ſome Capacity* and *Diſpoſition* to make uſe of the *Directions* which I give them, *I* might as well paſs them by, and ſpare my Labour. I tell thee therefore, Reader, what it is that I *preſuppoſe* in thee, and *expect* from thee (and I think thou wilt not judge me unreaſonable in my Suppoſitions and Expectations.)

§. 4. 1. I ſuppoſe thee *to be a Man*, and therefore that thou haſt *Reaſon* and *natural Free-will* (that is, the *natural Faculty* of *chuſing* and *refuſing*)

Preſuppoſed. 1. That thou art a Man.

which ſhould keep thy Senſitive Appetite in Obedience; and that thou art capable of Loving and Serving thy Creatour, and Enjoying him in Everlaſting Life.

2. That thou knoweſt this: and what a Man is.

§. 5. 2. I ſuppoſe that *thou knoweſt thy ſelf to be a Man*; and therefore that thy Senſitive Part (or fleſh) ſhould no more *rule thee*, or be *ungoverned by thee*, than the *Horſe ſhould rule the Rider*, or be *unruled by him*: And that thou *underſtandeſt* that thou art *made* on purpoſe to *Love and Serve* thy Maker, and *to be happy* in his *Love* and *Glory* for ever. If thou know not this much, thou knoweſt not *that thou art a Man*, or elſe knoweſt not *what a Man is*.

3 That thou haſt ſelf-love and a deſire to be happy.

§. 6. 3. I ſuppoſe thee to have a *Natural Self-love*, and a Deſire of thy own *Preſervation* and *Happineſs*; and that thou haſt no Deſire to be *Miſerable*, or to be hated of God, or to be caſt out of his Favour and Preſence into Hell, and there to be tormented with Devils everlaſtingly: Yea, I will ſuppoſe that thou *art not indifferent* whether thou dwell in Heaven or Hell, in Joy or Torment: but would fain be ſaved and be happy: Whether thou be Godly or Ungodly, Wiſe or Fooliſh, I will be bold to take all this for granted: And I hope in all this I do not wrong thee.

4. That thou madeſt not thy ſelf: and that the firſt cauſe of all the Being, Power, Wiſdom and Goodneſs of all the Creatures, hath (formally or eminently) more than all they. And therefore that there is a God.

§. 7. 4. I ſuppoſe thee to be one that knoweſt that *thou* didſt *not make thy ſelf*; nor give thy ſelf that *Power* or *Wiſdom* which thou haſt; and that he that *made thee* and *all the World*, muſt needs be *before* all the World, and that he is *Eternal*, having *no Beginning*: (for if ever there had been a time when there *was nothing*, there never would have been *any thing*; becauſe *Nothing* can *make Nothing*:) And I ſuppoſe thou doſt confeſs that all the *Power*, and *Wiſdom*, and *Goodneſs* of the whole Creation ſet together, is leſs than the *Power*, and *Wiſdom*, and *Goodneſs* of the *Creator*: Becauſe nothing can *give* more than it *hath to give*. I ſuppoſe therefore that thou doſt confeſs that there is *a God*: For to be [*The Eternal Infinite Being, and the moſt Powerful, Wiſe and Good, and the firſt Cauſe of all Created Being, and Power, and Wiſdom, and Goodneſs*] this (with the ſubſequent *Relations* to the *Creature*) is to be GOD. If thou wilt deny that there is a God, thou muſt deny that *thou* art a *Man*, and that there *is any Man*, or *any Being*.

5. That the Creator of all is the Lord or Owner of all: the Ruler of the Rational Creature: and the Benefactor and End of all.

§. 8. 5. I ſuppoſe thou knoweſt that GOD who gave a *Being* unto *all things*, is by this title of *Creation*, the *Abſolute Owner*, or *Lord of All*: And that he that made the *Reaſonable Creatures*, with *Natures to be Governed in order to a fuurther End*, is by that Title, their *Supream Governour*, and therefore hath his Laws *commanding Duty*, and *Promiſing Reward*, and *threatning Puniſhment*; and therefore will *Judge* Men according to *theſe Laws*, and will be *Juſt* in Judgment, and in his Rewards and Puniſhments. And that he that freely gave the Creature its *Being*, and all the *Good it hath*, and muſt give it all that ever it ſhall have, is the *Father* or *moſt Bountiful Benefactor* to his Creatures. Surely I ſcrew thee not too high in ſuppoſing thee to know all this: For all this is no more than that *there is a God*. For he is not *God*, if he be not the *Creatour*, and therefore our *Owner*, our *Ruler*, and *Benefactor*, our *Abſolute Lord*, our moſt *Righteous Governour*, and our moſt *Loving Father* or *Benefactor*.

6. That this God muſt be obeyed and loved.

§. 9. 6 I ſuppoſe therefore that thou art convinced, that GOD muſt be abſolutely *ſubmitted to*, and *obeyed before all others in the World*, and *loved above all Friends*, or *Pleaſures*, or *Creatures* whatſoever. For to ſay, *He is my Owner*, is to ſay, *I muſt yield my ſelf to him as his Own*: To ſay, *I take him for my Supream Governour*, is to ſay, that *I will abſolutely be ruled by him*; and to ſay, *I take him as my deareſt Father or chief Benefactor*, is to ſay, that *I am obliged to give him my deareſt Love, and higheſt thanks*: Otherwiſe you do but jeſt, or ſay you know not what, or contradict your ſelves, while you ſay, *He is your God*.

7. That nothing is to be preferred before him.

§. 10. 7. I ſuppoſe thou art eaſily convinced, that in all the World there is no *Creature* that can ſhew ſo full a *Title* to thee as *God*; or that hath ſo *great Authority* to *Govern thee*, or that can be *ſo Good to thee*, or do ſo much for thee, as God can do, or hath done, and will do, if thou do thy part: And therefore that there is nothing to be preferred before him, or compared with him in our Obedience or Love: Nor is there any that can ſave us from his Juſtice, if we ſtand out againſt him.

8. That he that ruleth the world by Hopes and Fears of another life, doth not rule them by deceit and lies, and that he hath Rewards and Puniſhments hereaſter.

§. 11. 8. I ſuppoſe that as thou knoweſt God is *juſt*, in his *Laws* and *Judgments*, ſo that he is ſo *faithful* that he *will not*, and ſo *All-ſufficient*, that he *need not deceive Mankind*, and *Govern* them by meer deceit: This better beſeems the Devil, than God: And therefore that as he governeth Man on Earth by the *Hopes* and *Fears of another Life*, he doth not *delude* them into ſuch *Hopes* or *Fears*: and as he doth not procure Obedience by any *Rewards* or *Puniſhments in this life*, as the *principal means* (the wicked proſpering, and the beſt being perſecuted and afflicted here) therefore his *Rewards* or *Puniſhments*, muſt needs be *principally hereafter* in the Life to come: For if he have no *Rewards* or *Puniſhments*, he hath *no Judgment*: and if he have *no Judgment*, he hath no *Laws* (or elſe *no Juſtice*:) and if he have no *Laws*, (or no *Juſtice*,) he is no *Governour of Man*, (or not a *righteous Governour*:) and if he be not *our Governour* (and *juſt*) he is not *our God*: and if he were not *our God*, we had never been *his Creatures*, nor had a *Being*, or been *Men*.

Mundus numine regitur, eſtq; quaſi communis urbs & civitas hominum. Cicero 2. de finib.

9. That Man being bound to love and obey God above all, is bound to do nothing in vain, and that we cannot be Loſers by his Service.

§. 12. 9. I ſuppoſe thou knoweſt that if *God had not* diſcovered what he would do with us, in the life to come, yet man is *highlieſt bound* to *Obey* and *Love* his *Maker*; becauſe he is Our *Abſolute Lord*, Our *higheſt Ruler*, and our *chief Benefactor*, and all that we are to have is from him. And that if Man be *bound* to ſpend his life in the *Service* of his *God*, it is certain that he ſhall be *no Loſer* by him, no not by the *coſtlieſt Obedience* that we can perform; For *God cannot* appoint us any thing that is *Vain*: nor can he be

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Cum deſpicere cœpimus & ſentire, quid ſimus, & quid ab animantibus cæteris differamus, tum ea inſequi incipiemus ad quæ nati ſumus. Cicero 5. de finib. See the Proof of the God-head, and that God is the Governour of the world, and that there is another Life for Man; in the beginning of my *Holy Common-wealth*, *Chap.* 1, 2, 3. *Commoda quibus utimur, lucem qua fruimur, ſpiritum quem ducimus, à Deo nobis dari & impartiri videmus.* Cicero pro Roſ. *Quis eſt tam vecors, qui cum ſuſpexerit in cœlum, deos eſſe non ſentiat? & ea quæ tanta mente fiunt, ut vix quiſquam arte ulla ordinem rerum atque viciſſitudinem perſequi poſſit, caſu fieri putet?* Cicero de Reſp. Aruſp. Read *Galen's* Hymns to the Creatour, *Li. de uſu partium, præcipuè*, l. 3. cap 10. *Nulla gens eſt tam immanſueta, neque tam ferrea quæ non etiamſi ignoret qualem Deum habere deceat, tamen habendum ſciat.* Cicero 1. de Leg. *Omnibus innatum, & quaſi inſculptum eſt, eſſe Deos.* Id de Nat. Deor. *Agnoſcimus Deum ex operibus ejus.* Cic. 1. Tuſc. *Nullum eſt animal præter hominem quod habet ullam notitiam Dei.* Cicero 1. de Legib. *Nulla gens tam fera cujus mentem non imbuerit deorum opinio.* Cicero 1. Tuſc. [I had rather believe all the Legends, Talmud, Alcoran, than that this univerſal Frame is without a Mind.] Lord *Bacon Eſſay* 16. [A little Philoſophy inclineth Mans Mind to Atheiſm; but Depth in Philoſophy bringeth Mens Mind about to Religion.] Lord *Bacon Eſſay* 16. *Stoici dicunt unum Deum eſſe, ipſumque & mentem & fatum & Jovem dicunt: Principio illum cum eſſet apud ſe, ſubſtantiam omnem per aerem in aquam convertiſſe —— Quod autem faciat, Verbum Deum eſſe quod in ipſa ſit. Hunc enim quippe ſempiternum per ipſam (materiam) omnem ſingula creare. Mundum quoque regi & adminiſtrari ſecundum mentem & providentiam mente per omnes illius partes pertingente*— Laert. in Zenone.

Impiis apud inferos ſunt pœnæ præparatæ. Cicero 1. de Invent. *Impii apud inferos pœnas luunt.* Idem Phil. & 1. de Legib. *Jovem dominatorem rerum, & omnia nutu regentem, & præſentem & præpotentem, qui dubitat, haud ſanè intelligo, cur non idem, ſol ſit, an nullus ſit dubitari poſſit.* Cicer. de Nat. Deor. 2. p. 48.

worſe to us than an honeſt man, that will ſee that we loſe not by his ſervice: Therefore that God for whom we muſt *ſpend* and *forſake* this life, and all thoſe Pleaſures which Senſualiſts enjoy, hath certainly ſome greater thing to give us, in another life.

10. That no Infidel can ſay, He is ſure there is no life to come.

§. 13. 10. I may take it for granted *at the worſt*, that neither *thy ſelf*, nor *any Infidel in the World*, can ſay that you *are ſure* that *there is not another life for man*, in which his preſent Obedience ſhall be rewarded, and Diſobedience puniſhed. The worſt that ever Infidel could ſay was, that *He thinketh there is no other Life*: None of you *dare* deny the *Poſſibility of it*, nor can with any Reaſon deny the *Probability*: Well then: Let this be remembred while we proceed a little further with you.

11. That you are ſure of the brevity and vanity of this life: And that the probability or poſſibility of an endleſs Joy or miſery ſhould command all the care and diligence of a Rational Creature, againſt all that can be ſet againſt it.

§. 14. 11. I ſuppoſe or expect that you have ſo much Uſe of Senſe and Reaſon, as to know the *Brevity* and *Vanity* of all the *Glory* and *Pleaſures* of the *Fleſh*; and that they are all ſo quickly gone, that were they greater than they are, they can be of no conſiderable value: Alas, what is *Time!* How quickly gone, and then it's nothing! and all things then are *nothing* which are paſſed with it! So that the *Joys* or *Sorrows* of *ſo ſhort* a life, are no great matter of *Gain* or *Loſs*.

I may therefore ſuppoſe that thou canſt eaſily conclude, that the bare *probability* or *poſſibily* of an *Endleſs Happineſs*, ſhould be infinitely preferred before ſuch *tranſitory Vanity*, even the greateſt matters that can be expected here: And that the *probability* or *poſſibility* of endleſs miſery in Hell, ſhould engage us with far greater Care and Diligence to avoid it, than is due for the avoiding any thing that you can think to ſcape by ſinning; or any of the Sufferings of this momentary Life. If you ſee not this, you have loſt your Reaſon; that the meer *probability* or *poſſibility* of a *Heaven* and *Hell*, ſhould much more command our Care and Diligence, than the fading Vanities of this dreaming tranſitory Life.

12. Therefore that a holy life is *every* mans duty, were it but on the account of ſuch a *poſſibility* or probability: And therefore that really there is ſuch a Joy and miſery hereafter; becauſe God doth not make our Faculties in vain, nor make us to follow deceits and lies.

§. 15. 12. Well then; We have got thus far in the cleareſt light; you ſee that a *Religious holy life is every man's duty*, not only as they *owe* it *to God* as their *Creator*, their *Owner*, *Governour*, *and Benefactor*; but alſo becauſe as *Lovers of our ſelves*, our *Reaſon* commandeth us to have ten thouſand fold more regard of a *Probable* or *Poſſible Joy* and *Torment* which are *Endleſs*, than of any that is *ſmall* and of *ſhort continuance*. And if this be ſo, that a *Holy Life*, is *every mans duty*, with reſpect to the *life that is to come*, then it is moſt evident, that *there is ſuch a life to come indeed*, and that it is *more than probable or poſſible*, even *certain*. For if it be but *Mans duty* to *manage this life*, by the *Hopes* and *Fears* of *another* life, then it muſt follow, that either *there is ſuch a life to come*, or elſe that *God hath* made it *mans duty* to *hope*, and *fear*, and *care*, and *labour*, and *live* in vain; and that he himſelf doth *Tantalize* and *Cheat* his creatures, and rule the world by Motives of deceit, and make Religion and Obedience to our Maker to be a life of folly, deluſion and our loſs. And he that believeth this of God, doth ſcarce believe him to be God. Though I have mention'd this Argument in another Treatiſe, I think it not unmeet here to repeat it for thy benefit.

13. That all the matters of this tranſitory life, are to be eſtimated as they refer to the life to come.

§. 16. 13. And ſeeing I ſuppoſe thee to be convinced of the Life to come, and that mans *Happineſs* and *Miſery* is there, I muſt needs ſuppoſe that thou doſt confeſs, that all things in this *life*, whether *proſperity* or *adverſity*, *honour* or *diſhonour*, are to be *eſteemed* and *uſed* as they *referr* to the *life to come*: For nothing is more plain, than that the *Means* are to have all their *eſteem* and *uſe* in order to their *End*. *That* only is Good in this life, which tendeth to the Happineſs of our Endleſs life: And that is *Evil indeed* in *this life*, that tendeth to our *endleſs hurt*, and to deprive us of the *Everlaſting Good*. And therefore no *price* or *motive* ſhould hire us, to ſin againſt God, and to forfeit or hinder our endleſs Happineſs.

14. That no man can love God too much, nor make too ſure of his ſalvation.

§. 17. 14. I may ſuppoſe if thou have reaſon, that thou wilt confeſs that *God* cannot be *too much loved* nor *obeyed too exactly*, nor ſerved too diligently (eſpecially by ſuch backward ſinners, that have ſcarce any mind to love or worſhip him at all): and that no man can make too ſure of Heaven, or pay too dear for it, or do too much for his ſalvation, if it be but that which God hath appointed him to do. And that you have nothing elſe that is ſo much worth your Time, and Love, and Care, and Labour. And therefore though you have need to be ſtopt in your love, and care, and labour for the World, becauſe *for it* you may eaſily pay too dear, and do too much, yet there is no need of ſtopping Men in their love, and care, and labour for *God* and their *Salvation*; which is worth more than ever we can do, and where the *beſt* are apt to do *too little*.

15. That this life is given us for tryal and preparation to the life to come.

§. 18. 15. I alſo ſuppoſe thee to be one that knoweſt, that this *preſent Life* is given us on *tryal*, to prepare for the life that ſhall come after: and that as men live here, they ſhall ſpeed for ever: and that time cannot be recalled, when it's gone; and therefore that we ſhould make the beſt of it while we have it.

Non temerè nec fortuito, ſati & creati ſumus; ſed profecto fuit quædam vis, quæ generi conſuleret humano; nec id gigneret aut aleret, quod cum exantlaviſſet omnes labores, tum incideret in mortis malum ſempiternum. Cic. 1. Tuſcul. *Nec unquam bono quicquam mali evenire poteſt, nec vivo nec mortuo. Nec res ejus à Diis negliguntur.* Idem. 1. Tuſc.

16. That mans thoughts ſhould be ſerious and frequent about his future ſtate.

§. 19. 16. I ſuppoſe thee alſo to be eaſily convinced, that ſeeing man hath his Reaſon and life for matters of everlaſting Conſequence, his Thoughts of them ſhould be frequent and very ſerious, and his Reaſon ſhould be uſed about theſe things, by retired ſober deliberation.

17. That you can tell or may do which way your hearts and diligence are bent, whether moſt for this life, or for that to come.

§. 20. 17. And I ſuppoſe thee to be a *man*, and therefore ſo far acquainted with *thy ſelf*, as that thou maiſt know if thou wilt, whether thy *Heart* and *Life* do anſwer thy convictions, and whether they are more for *Heaven* or *Earth*: and therefore that thou art capable of *ſelf judging* in this caſe.

Perhaps you will ſay, that while I am directing you to *be Holy*, I ſuppoſe you to be *Holy* firſt: For all this ſeemeth to go far towards it. But I muſt profeſs that I ſee not any thing in all theſe Suppoſitions, but what I may ſuppoſe to be in a Heathen: and that I think all this is but ſuppoſing thee to have the uſe of thy Reaſon, in the Points in hand. Speak freely: is there any one of all theſe points that thou canſt or dareſt deny? I think there is not. And therefore if *Heathens* and *wicked* men, deny them in their *Practice*, that doth but ſhew that ſin doth bruitiſie them, and that, as men aſleep or in a crowd of Buſineſs, they have not the uſe of the Reaſon which they poſſeſs, in the Matters which their minds are turned from.

18. That moſt among us profeſs to believe in Chriſt, and confeſs the Goſpel to be true, &c.

§. 21. 18. Yea, one thing more I think I may ſuppoſe in all or moſt that will read this Book; that you *take on you* alſo to *believe in Jeſus Chriſt*, and *in the Holy Ghoſt* the *Sanctifier*, and that the *Scriptures are the Word of God*: And if you *do ſo indeed*, I may then hope that my work is in a manner done, before I begin it: But if you do it but *opinionatively* and *uneffectually*, yet God and Man may plead with you the Truths which you profeſs.

Abeunt omnia unde orta ſunt. Cic. in lat. Maj.

§. 22. Having told you what I preſuppoſe in you, I proceed now to the Directions: But I again intreat and charge thee, Reader, as thou loveſt thy Soul, and wouldſt not be condemned for Hypocriſie and Sloth, that thou doſt not refuſe to put in practice what is taught thee, and ſhew thereby, that whatever thou pretendeſt, thou art *not willing* to do thy part for thy own

Salvation, no not in the moſt reaſonable neceſſary things.

Dii immortales ſparſerunt animos in corpora humana, ut eſſent qui terras tuerenter, quique cœleſtem ordinem contemplantes, imitarentur eum vitæ modo, atque Conſtantia. Cic. in Cato. Majore. *Ex terrâ ſunt homines, non ut incolæ, & habitatores, ſed quaſi ſpectatores ſuperarum rerum atq; cœleſtium; quarum ſpectaculum ad nullum aliud genus animantium pertinet.* Cicero 2. de Nat. Deor. *Sic habeto; te non eſſe mortalem, ſed corpus hoc.* Idem Somn. Scip. *Cum natura cæteras animantes abjeciſſet ad paſtum, ſolum hominem erexit, & ad cœli quaſi cognationis, domiciliique priſtini conſpectum excitavit: tum ſpeciem ita formavit oris, ut in ea penitus reconditos mores effingeret.* Cic. 1. de Legib. *Niſi Deus iſtis te corporis cuſtodiis liberaverit, ad cœlum aditus patere non poteſt.* Cicero Somn. Scip. *Animi omnium ſunt immortales: ſed bonorum divini.* Cic. 2. de Legib. *Bonorum mentes mihi divinæ atque æternæ videntur, & ex hominum vita ad deorum religionem ſanctimoniamque migrare.* Idem. *Animus eſt ingeneratus à Deo, ex quo vere vel agnatio nobis cum cœleſtibus, vel genus vel ſtirps appellari poteſt.* Idem. 1. de Leg.

Dir. 1. Direction 1. IF *thou be truly willing to be ſanctified and a Child of God, Remain not in a ſtate of Ignorance, but do thy beſt to come into the light, and underſtand the Word of God, in the Matters of Salvation.*

§. 1. If *knowledge* be *unneceſſary*, why have we *Underſtanding*? And wherein doth a *man* excel a *Beaſt*? If *any knowledge* at all be neceſſary, certainly it muſt be the Knowledge of the *greateſt* and *moſt neceſſary* things: And nothing is ſo great and neceſſary as to *Obey* thy Maker, and to ſave thy ſoul. *Knowledge* is to be valued according to its *uſefulneſs*: If it be a matter of as great concernment to know how to do your worldly buſineſs, and to trade and gather worldly wealth, and to underſtand the Laws, and to maintain your honour, as it is to know how to be reconciled unto God, to be pardoned and juſtified, to pleaſe your Creatour, to prepare in time for death and judgment, and an endleſs life, then let worldly wiſdom have the preheminence. But if all earthly things be dreams and ſhadows, and valuable only as they ſerve us in *the way to Heaven*, then ſurely the *Heavenly Wiſdom* is the *beſt*. Alas, how far is that man from being *wiſe*, that is acquainted with all the punctilio's of the Law, that is excellent in the knowledge of all the Languages, Sciences and Art, and yet knoweth not how to *Live to God*, to mortify the fleſh, to conquer ſin, to deny himſelf, nor to anſwer in judgment for his fleſhly life, nor to eſcape damnation! As far is ſuch a learned man from being *wiſe*, as he is from being *happy*.

Qui ſeipſum cognoverit, cognoſcet in ſe omnia: Deum, ad cujus imaginem factus eſt: Mundum, cujus ſimulachrum gerit; creaturas omnes cum quibus ſymbolum habet. Paul. Scaliger Theſ. p. 722.

§. 2. Two ſorts among us do quietly live in damning ignorance. Firſt, Abundance of poor people, who think they may *continue in it*, becauſe they were *bred in it*; and that becauſe they are *not Book-learned*, therefore they *need not learn* how to be ſaved; and becauſe their *Parents* neglected to teach them when they were *young*, therefore they may *neglect themſelves* ever after, and need not learn the things they were made for: Alas Sirs, What have you your *lives*, your *time*, and *Reaſon* for? Do you think it is only to know how to do your worldly buſineſs? Or is it to prepare for a better world? It is better that you knew not how to eat, or drink, or ſpeak, or go, or dreſs your ſelves, than that you know not the will of God, and the way to your Salvation. Hear what the Holy Ghoſt ſaith, 2 Cor. 4. 3, 4. [*But if our Goſpel be hid, it is hid to them that are loſt: in whom the God of this world hath blinded the minds of them which believe not, leſt the Light of the glorious Goſpel of Chriſt, who is the image of God, ſhould ſhine unto them.*] Darkneſs is unſafe and full of Fears: the Light is ſafe and comfortable. A man in ignorance is never like to hit his way: Nor can he know whether he be in or out; nor what enemy or danger he is near. It is the Devil that is the *Prince of Darkneſs*, and his Kingdom is a *Kingdom of Darkneſs*, and his works are *works of darkneſs*. See *Epheſ.* 6. 12. *Col.* 1. 13. 1 *John* 2. 11. *Luke* 11. 34, 35. Grace turneth men *from darkneſs to light*, *Acts* 26. 18. and cauſeth them *to caſt off the works of darkneſs*. Rom. 13. 12. *Becauſe we are the children of light and of the day, and not of darkneſs or of night*, 1 Theſ. 5. 5. They that *were ſometimes darkneſs, are light in the Lord*, when they are converted, and muſt *walk as the children of the light*, Epheſ. 5. 8. In the *dark* the Devil and wicked men may cheat you, and do almoſt what they liſt with you; You will not buy your *Wares* in the dark, nor travel to do your Work in the dark: And will you judge of the ſtate of your ſouls in the dark? and do the work of your ſalvation in the Dark? I tell you the Devil could never entice ſo many ſouls to Hell, if he did not firſt put out the light, or put out their Eyes: They would never ſo follow him by crowds, to everlaſting torments, by *day-light*, and with open Eyes. If Men did but know well what they do when they are ſinning, and whither they go in a carnal life, they would quickly ſtop, and go no further. All the Devils in Hell could never draw ſo many thither, if Mens *Ignorance* were not the advantage of Temptations.

§. 3. Another ſort among us that are ignorant of the things of God are *ſenſual Gentlemen, and Scholars*, that have ſo much breeding as to underſtand the *words*, and *ſpeak* ſomewhat better than the ruder ſort, but indeed never knew the *nature, truth, and goodneſs* of the *things* they ſpeak of: They are many

Cum quem pœnitet peccaſſe penè innocens eſt: Maxima purgationum pars eſt voluntaria pœnitentia delictorum. Scal. Theſ. p. 742. *Facilius iis ignoſcitur qui non perſeverare ſed ab errato ſe revocare, moliuntur; eſt enim humanum peccare, ſed belluinum in errore perſeverare.* Cicero in Vat. Even *Ariſtotle* could ſay, that he that believed as he ought of the Gods, ſhould think as well of himſelf, as *Alexander* that commandeth ſo many men. *Plutarch. de Tranquil. Anim. p.* 155. *Nullus ſuavior animo cibus eſt, quam cognitio veritatis.* Lactant. Inſtit. l. 1. c. 1. It is a mavellous and doleful caſe to think how ignorant ſome People live, even to old age, under conſtant and excellent Teaching. Some learn neither words nor ſenſe, but hear as if they heard not; Some learn *Words*, and know the Senſe no more than if they had learnt but a tongue unknown: And will repeat their Creed and Catechiſm, when they know not what it is that they ſay. A worthy Miniſter of *Helvetia* told me, that their people are very conſtant at their Sermons, and yet moſt of them groſly ignorant of the things which they moſt frequently hear. It is almoſt incredible what ignorance ſome Miniſters report that they have found in ſome of the eldeſt of their Auditors. Nay, when I have examined ſome that have profeſſed ſtrictneſs in Religion, above the common ſort of People, I have found ſome ignorant of ſome of the Fundamentals of the Chriſtian Faith. And I remember what an ancient Biſhop about twelve hundred years ago, ſaith, *Maximus Taurinenſis* in his Homilies, that when he had long preached to his people, even on an Evening after one of his Sermons, he heard a cry or noiſe among the people, and hearkening what it was, they were by their outcry helping to deliver the Moon, that was in labour, and wanted help. His words are [*Quis non moleſte ferat ſic vos eſſe veſtræ ſalutes immemores, ut etiam cœlo teſte peccetis? Nam cum ante dies pleroſque cum cupiditate pulſaverim, ipſa die circiter veſperam tanta vociferatio populi extitit, ut irreligioſitas ejus penetraret ad cœlum. Quod cum requirerem quid ſibi clamor hic velit? dixerunt mihi quod Laboranti Lunæ veſtra vociferatio ſubveniret; & defectum ejus ſuis clamoribus adjuvaret: Riſi equidem & miratus ſum vanitatem, quod quaſi devoti Chriſtiani Deo ferebatis auxilium. Clamabatis enim ne tacentibus vobis perderet elementum: tanquam infirmus enim & imbecillis, niſi veſtris adjuvaretur vocibus, non poſſet luminaria defendere quæ creavit.*] It is cited alſo by *Papirius Maſſonus in vita Hilarii Papæ, fol.* 67. Therefore Popery is ſuitable to the children of darkneſs, and unſuitable to the children of light, becauſe it greatly befriendeth ignorance, hindring the People from reading the Holy Scriptures, and quieting them with the opiate of an eaſie implicite faith, in believing as the *Roman* Church believeth, though they know not what it believeth, or miſtake and think it believeth, that which it doth not: *Ockam. lib. de Sacram. Altar. cap.* 1. citeth *Innocent. Extra de ſum. Trin.* to prove the great benefit and efficacy of implicite Faith, that it would prove an errour to be no ſin: *In tantum, inquit, valet fides implicita, ut dicunt aliqui, ut ſi aliquis eam habet, quod ſcilicet credit quicquid Eccleſia credit, ſi falſe opinatur, ratione naturali motus, quia pater eſt vel prior filio, vel quod tres perſonæ ſint tres res ab invicem diſtantes, non eſt hæreticus, nec peccat; dummodo hunc errorem non defendat, & hoc ipſum credit, quia credit Eccleſiam ſic credere, & ſuam opinionem fidei Eccleſiæ ſupponit. Quia licet ſic male opinetur, non tamen eſt illa fides ſua, immo fides ſua eſt fides Eccleſiæ.* This implicite Faith, being nothing but to believe that the Church erreth not, is not an Implicite Faith in God (to believe that all that God revealeth is true) which all men have that believe in God, as rational an Excuſe for Ignorance and Errour, as a belief in the Church of *Rome*? This is too ſhort and eaſie a Faith to be effectual to the true ends of Faith. *Si igitur tantæ ſit efficaciæ fides implicita, ut excuſet ignoranter errantem circa illa quæ in Scriptura Canonica ſunt expreſſa, multo magis excuſabit ignoranter opinantem aliquid quod nec in Scriptura Canonica reperitur expreſſum.* Ockam ibid.

of them as *ignorant* of the nature of *faith*, and *ſanctification*, and the *working of the Holy Ghoſt* in planting the *Image of God* upon the ſoul,and of the *Saints communion with God*, and the *nature of a holy life*, as if they had never heard or believed, that there is ſuch a thing as any of theſe in being. *Nicodemus* is a lively inſtance in this caſe : A Ruler in *Iſrael* and a Phariſee,and yet knew not what it was to be *born again*. And the pride of theſe Gallants maketh their ignorance much harder to be cured, than other mens : becauſe it hindereth them from knowing and confeſſing it. If any one would convince them of it,they ſay with ſcorn,as thePhariſees, to Chriſt, *John* 9. 40. *Are we blind alſo*? Yea, they are ready to inſult over the Children of the Light, that are wiſe to ſalvation, becauſe they differ from the looſe or hypocritical Opinions of theſe Gentlemen,in ſome matters of Gods Worſhip ; of which their Worſhips are as competent Judges, as the Phariſees of the Doctrine of Chriſt, or as *Nicodemus* of Regeneration, or as *Simon Magus*, or *Julian*, or *Porphyry* of the Gifts of the Holy Ghoſt. Theſe Honourable miſerable *men*, will bear no contradiction or reproof: who dare be ſo unmannerly, diſobedient,or bold,as to tell them that they are out of the way to Heaven, and *ſtrangers* to it, (that I ſay not, *Enemies*) ; and to preſume to ſtop them in the way to Hell, or to hinder them from damning themſelves, and as many others as they can ? They think this talk of *Chriſt*, and *Grace*, and *Life Eternal*, if it be but *ſerious*, and not like their own, in *Form*, or *Levity*, or *Scorn*) is but the troubleſome preciſeneſs of hypocritical humours, craktbrained fellows: And ſay of the *godly*, as the Phariſees, John 7. 47, 48, 49. *Are ye alſo deceived? Have any of the Rulers, or of the Phariſees believed on him? but this people who knoweth not the Law are curſed.*

§. 4. Well, Gentlemen or poor men, whoever you be that ſavour not the things of the Spirit (*Rom.* 8. 5, 6, 7, 13.) but live in *ignorance* of the myſteries of ſalvation, be it known to you, that Heavenly *Truth* and *Holineſs* are works of *Light*, and never proſper in the *dark* : And that your *beſt underſtanding* ſhould be uſed for *God and your Salvation*, if for any thing at all. It is the *Devil* and *his deceits* that fear the light. Do but *Underſtand well what you do*, and then be wicked if you can : and then ſet light by Chriſt and holineſs if you dare ! O come but out of *darkneſs into the light*, and you will ſee that which will make you tremble to live ungodly and unconverted another day : And you will ſee that which will make you with penitent remorſe lament your ſo long neglect of Heaven, and wonder that you could live ſo far, and ſo long beſides your wits, as to chooſe a courſe of vanity and beſtiality in the chains of Satan, before the joyful liberty of the Saints : And, though *we* muſt not be ſo *uncivil* as to tell you where you are, and what you are doing, you will then more uncivilly call your ſelves, [*exceedingly mad and fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures,*] as one did that thought himſelf before as wiſe and good as any of you, *Acts* 26. 11. *Tit.* 3. 3. Live not in a ſleepy ſtate of ignorance, if ever you would have ſaving grace.

Dir. 2.

Direction 2. E*Specially labour firſt to underſtand the true nature of a ſtate of ſin, and a ſtate of Grace.*

§. 1. It's like you will ſay that *All are ſinners*; and that *Chriſt dyed for ſinners*, and that you were *Regenerate in your Baptiſm*, and that for the ſins that ſince then you have committed, you have *Repented of them*, and therefore you hope they are forgiven.

Pœnitenti optimus eſt portus, mutatio conſilii. Cic. Phil. 12.

But ſtay a little man,and underſtand the matter well as you go ; for it is your ſalvation that lyeth at the ſtake : it's very true that *All are ſinners* : But it is as true that ſome are in a *ſtate of ſin*, and ſome in a *ſtate of grace*; ſome are *converted ſinners*, and ſome *unconverted ſinners* : ſome live in ſins *inconſiſtent with Holineſs* (which therefore may be called *Mortal*) others have none but *infirmities* which conſiſt with ſpiritual life (which in this ſenſe may be called *Venial* :) ſome hate their ſin and long to be perfectly delivered from it : and others ſo love it, as they are loath to leave it. And is there no difference think you between theſe ?

§. 2. It is as true alſo that *Chriſt dyed for ſinners* : (Or elſe where were our hope ?) But it is true alſo that he dyed to *ſave his people from their ſins*, Matth. 1. 21. and to *bring them from darkneſs unto light, and from the power of Satan unto God*, Acts 26. 18. and *to redeem us from all iniquity, and purifie to himſelf a peculiar people zealous of good works*, Tit. 2. 14. and that *except a man be born again, and converted, and become as a little child* (in humility and beginning the world anew) *he cannot enter into the Kingdom of Heaven*, Joh. 3. 3. 5. Mat. 18. 3. and that even he that dyed for ſinners, will at laſt condemn the *workers of iniquity*, and ſay, *depart from me ye curſed into everlaſting fire*, Matth. 25. *I never knew you*, Matth. 7. 23.

Bonum Gratiæ unius hominis majus eſt quam bonum naturæ totius univerſi. Aquin. 12. q. 113. art. 9.

§. 3. It is very true that you were *ſacramentally regenerate* in Baptiſm, and that he that *believeth and is baptized, ſhall be ſaved*, and all that are the *Children* of *promiſe*, and have that *promiſe ſealed* to them by Baptiſm, are regenerate: The Ancients taught that Baptiſm puts men into a ſtate of grace; that is, that all that ſincerely renounce the world, the Devil and the fleſh, and are ſincerely given up to God the Father, Son and Holy Ghoſt, according to the covenant of Grace, and profeſs and ſeal this by their Baptiſm, ſhall be pardoned and made the heirs of life. But as it is true, that *Baptiſm thus ſaveth*, ſo is it as true, that it is not the *outward waſhing only the filth of the fleſh* that will ſuffice, but the *anſwer of a good conſcience towards God*, 1 Pet. 2. 21. And that *no man can enter into the Kingdom of God*, that is not *born of the ſpirit*, as well as of *water*, *John* 3. 5. And that *Simon Magus* and many another have had the *water of Baptiſm*, that never had the *Spirit*, but ſtill remain in the *gall of bitterneſs, and bond of iniquity, and had no part nor lot in that buſineſs, their hearts being not right in the ſight of God*, Act. 8. 13, 21, 23. And nothing is more ſure, than that *if any man have not the Spirit of Chriſt* (for all his Baptiſm *he is none of his*, Rom. 8. 9. And that if you *have his Spirit*, you *walk not after the fleſh, but after the ſpirit*: and are *not carnally but ſpiritually minded*, and are *alive to God*, and as *dead to the world* : Rom. 8. 1, 5, 6, 7, 8, 10, 13, 14. Whether all that were baptized are ſuch as theſe, when they come to age, judge you.

Quicquid Deo gratum dignumque offertur, de bono theſauro cordis defertur. Intra nos quippe eſt quod Deo offerimus, omne viz. acceptabile munus : Ibi timor Dei —— ibi confeſſio, ibi largitas, ibi ſobrietas, ibi paupertas ſpiritus, ibi compaſſio, &c. Potho Prumienſ. de Domo Dei, l. 2.

De regno Dei quod intra nos eſt meditamur vanitates & inſanias falſas, dum interioribus animæ virtutibus, in quibus regnum Dei conſiſtit, privati, ad exteriora quædam ſtudia ducimur, & circa corporales exercitationes quæ ad modicum utiles eſſe videntur, occupamur, fructus ſpiritus, qui ſunt charitas, pax, gaudium, &c. *intus minime poſſidemus, & exterius quarundum conſuetudinum obſervantias ſectamur ; in exercitiis tantum corporalibus quæ ſunt jejunia, vigiliæ, aſperitas ſeu vilitas veſtis,* &c. *regulam nobis vivendi quaſi perfectam ſtatuentes.* Idem ibid.

§. 4. It is true alſo, that if you *truely Repent*, you *are forgiven* : But it is as true, that true Repentance is the very Converſion of the ſoul from ſin to God, and leaveth not any man in the power of ſin. It is not for a man when he hath had all the pleaſure

ſure that ſin will yield him, to wiſh then that he had not committed it, (which he may do then at an eaſie rate) and yet to keep the reſt that are ſtill pleaſant and profitable to his fleſh. Like a man that caſts away the bottle which he hath drunk empty, but keeps that which is full; Or as men ſell off their barren Kine, and buy milch ones in their ſtead: This kind of Repentance is a mockery, and not a ☞ cure for the ſoul. *If thou have true Repentance, it hath ſo far turned thy heart from ſin, that thou wouldſt not commit it, if it were to do again, though thou hadſt all the ſame temptations; And it hath ſo far turned thy heart to God and Holineſs, that thou wouldſt live a holy life, if it were all to do again, though thou hadſt the ſame temptations as afore againſt it.* (Becauſe thou haſt not the ſame heart.) *This is* the nature of *true Repentance:* ſuch a Repentance indeed is never too late to ſave: but I am ſure it never comes too ſoon.

§.5. Mark now I beſeech you, what *a ſtate of ſin*, and *what a ſtate of Holineſs is.*

He that is in a *ſtate of ſin*, hath *habitually* and *predominantly* a *greater love* to ſome Pleaſures, or profits, or honours of this world, than he hath to God and to the glory which he hath promiſed: He preferreth, and ſeeketh, and holdeth (if he can) his fleſhly proſperity in this world, before the favour of God and the happineſs of the world to come. His heart is turned *from God unto the ceature*, and is principally ſet on things on earth. Thus his ſin is the blindneſs, and madneſs, and perfidiouſneſs, and Idolatry of his ſoul, and his forſaking of God, and his ſalvation, for a thing of nought. It is that to his ſoul, which poyſon, and death, and ſickneſs, and lameneſs, and blindneſs are to his body: It is ſuch dealing with God, as that man is guilty of to his deareſt friend or Father, who ſhould hate him and his company, and love the company of a Dog or Toad much better than his, and obey his enemy, againſt him: And it is like a mad mans dealing with his Phyſician, who ſeeks to kill him as his enemy, becauſe he croſſeth his appetite or will to cure him. Think of this well, and then tell me whether this be a ſtate to be continued in. *This ſtate of ſin*, is ſomething worſe, than a meer inconſiderate *act of ſin*, in one that otherwiſe liveth an obedient holy life.

§. 6. On the other ſide, a *ſtate of Holineſs*, is nothing elſe but the *Habitual* and *predominant* devotion and *dedication of ſoul, and body, and life, and all that we have to God:* An *eſteeming*, and *loving*, and *ſerving*, and *ſeeking* him, before all the pleaſures and proſperity of the fleſh: Making his favour and everlaſting Happineſs in Heaven *our End*, and Jeſus Chriſt our way, and referring all things in the world unto *that end*, and making this the ſcope, deſign and buſineſs of our lives. It is a turning from a deceitful world to God; and preferring the *Creator* before the *creature*, and Heaven before Earth, and *Eternity* before an inch of *Time*, and our *ſouls* before our corruptible *bodies*, and the authority and Laws of God the Univerſal Governour of the world, before the word or will of any *man*, how great ſoever; and a ſubjecting our *ſenſitive faculties* to our *Reaſon*, and advancing *this reaſon* by *Divine Revelation*; and living by *faith*, and not by *ſight*: In a word, it is a laying up our treaſure in Heaven, and ſetting our hearts there, and living in a Heavenly converſation, ſetting our affections on the things above, and not on the things that are on earth: and a rejoycing in hope of the glory to come, when ſenſualiſts have nothing but tranſitory brutiſh pleaſures to rejoyce in.

Nulla Religio vera eſt, niſi quæ virtute & juſtitia conſtat. Id. ibid.

This is a *ſtate* and *life* of *Holineſs:* when we perſwade you to be Holy, we perſwade you to no worſe than this: When we commend a life of Godlineſs to your Choice, this is the life that we mean and that we commend to you. And can you underſtand this well, and yet be un willing of it? It can not be. Do but know well what *Godlineſs* and *Ungodlineſs* is, what *Grace* and *ſin* are, and the work is almoſt done.

Direction 3. TO *know what a life of Holineſs is, believe the Word of God, and thoſe that have tryed it, and believe not the ſlanders of the Devil and of ungodly men, that never tryed or knew the things which they reproach.* Dir. 3.

§.1. *Reaſon* cannot queſtion the *reaſonableneſs* of this advice. Who is wiſer than God? or who is to be believed before him? And what men are liker to know what they talk of, than ſuch as ſpeak from their own experience? Nothing more familiar with wicked men, than to ſlander and reproach the holy ways and ſervants of the Lord. No wiſdom, no meaſure of Holineſs or righteouſneſs will exempt the Godly from their malice. Otherwiſe Chriſt himſelf at leaſt would have been exempted, if not his Apoſtles or other Saints, whom they have ſlandered and put to death. Chriſt hath foretold us what to expect from them, John 15. 18, 19, 20, 21. *If the world hate you, ye know that it hated me before it hated you: If you were of the world, the world would love his own: But becauſe ye are not of the world, but I have choſen you out of the world, therefore the world hateth you: Remember the word that I ſaid unto you, The ſervant is not greater than the Lord: If they have perſecuted me they will alſo perſecute you: If they have kept my ſayings they will keep yours alſo.*

§.2. The truth is, wicked men are the ſeed and children of the Devil, and have his image, and obey him, and think, and ſpeak, and do as he would have them. And the Godly are the ſeed and members of Chriſt, and bear his Image, and obey him: And do you think that the Devil will bid his children ſpeak well of the wayes or followers of Chriſt? I muſt confeſs, till I had found the truth of it by experience, I was not ſenſible how *Impudent* in *belying*, and *cruel* in abuſing the ſervants of Chriſt, his wordly malicious enemies are. I had *read* oft how early an Enmity was put between the Womans and the Serpents ſeed, and I had read and wondred that the firſt man that was born into the world did murder his Brother, for worſhipping God more acceptably than himſelf; *becauſe his own works were evil, and his brothers righteous*, 1 John 3. 12. I had read the inference, ver. 13. *Marvel not my brethren if the world hate you.*] But yet I did not ſo fully underſtand, that *wicked men* and *Devils* are ſo very *like*, and ſo near of kin; till the words of Chriſt, *John* 8. 44. expounded by viſible demonſtrations had taught it me. Indeed the Apoſtle ſaith, 1 *John* 3. 12. that *Cain was of that wicked one*, that is, the Devil: But Chriſt ſaith more plainly [*Ye are of your father the Devil, and the luſts of your Father ye will do: He was a murderer from the beginning, and abode not in the truth, becauſe there is no truth in him: When he ſpeaketh a lye,*

Victor utic. ſaith that the Arrian *Goths* tormented the devoted Virgins, to force them to confeſs that their Paſtors had committed fornication with them: but no torment prevailed with them, though many were killed with it, *pag.* 407, 408. *lib.* 2. *Terrent præceptis feralibus, ut in medio Vandalorum noſtri nullatenus reſpirarent: Neque uſque quaque orandi aut immolandi concederetur gementibus locus. Nam & diverſæ calumniæ non deerant quotidie, etiam illis ſacerdotibus, qui in his regionibus verſabantur, quæ palatio tributa pendebant. Et ſi forſitan quiſquam, ut moris eſt, dum Dei populum admoneret, Pharaonem, Nabuchodonoſor, Holofernem, aut aliquem ſimilem nominaſſet, Objiciebantur illi, quod in perſonam Regis ita dixiſſet, & ſtatim exilio tradebatur. Hoc enim tempore perſecutionis genus agebatur, hic apertè, alibi occultè, ut piorum nomen talibus inſidiis interiret.* N B. Victor Uticenſ. p. (mihi) 382. Abundance of Paſtors were then baniſhed from their Churches, and many tormented, and *Auguſtine* himſelf dyed with Fear, ſaith *Victor ib. p.* 376. when he had written (ſaith he) two hundred thirty two Books, beſides innumerable Epiſtles, Homilies, Expoſitions on the *Pſalms, Evangeliſts*, &c.

he ſpeaketh of his own; for he is a lyar, and the Father of it.] Here note, that cruel *murdering* and *lying* are the principal actions of a Devil; and that as the Father of theſe he is the Father of the wicked, who are moſt notoriouſly addicted to theſe two courſes againſt the moſt innocent ſervants of the Lamb. How juſt it is that they dwell together hereafter, that are here ſo like in diſpoſition and action: even as the Righteous ſhall dwell with Chriſt, who bore his image, and imitated his holy ſuffering life.

§. 3. I conclude then, that if thou wilt never turn to God and a holy life, till wicked men give over belying, and reproaching them, thou maiſt as well ſay, that thou wilt never be reconciled to God, till the Devil be firſt reconciled to him; and never love Chriſt, till the Devil love him, or bid thee love him; or never be a Saint till the Devil be a Saint, or will give thee leave, and that thou wilt not be ſaved, till the Devil be willing that thou be ſaved.

Dir. 4. Direction 4. T*Hat thy Underſtanding may be enlighten'd, and thy heart renewed, be much and ſerious in reading the Word of God, and thoſe Books that are fitted to men in an unconverted ſtate, and eſpecially in hearing the plain and ſearching preaching of the Word.*

§. 1. There is a heavenly *light* and *power* and *Majeſty* in the Word of God, which in the ſerious Reading or hearing of it, may pierce the heart; and prick it, and open it, that corruption may go out, and grace come in. *The Law of the Lord is perfect, converting the ſoul: The teſtimony of the Lord is ſure, making wiſe the ſimple: The Statutes of the Lord are right, rejoycing the heart.* Pſal. 19. 7, 8. Moreover, *by them it is that we are warned, and in keeping of them there is great reward*, verſ. 11. The Eunuch was Reading the Scripture, when *Philip* was ſent to expound it to him for his converſion, *Acts* 8. The preaching of *Peter* did prick many thouſands to the *heart* to their converſion, *Acts* 2. 37. The heart of *Lydia* was *opened* to attend to the preaching of *Paul*, Acts 16. 14. *The word of God is quick and powerful, and ſharper than any two-edged ſword, piercing even to the dividing of ſoul and ſpirit*, Heb. 4. 11. Theſe *weapons are mighty through God, to the pulling down of ſtrong holds, caſting down Imaginations, and every high thing that exalteth it ſelf againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt*, 2. Cor. 4. 5. Haſt thou often read and heard already, and yet findeſt no change upon thy heart? yet read and hear again and again: *Miniſters* muſt not give over *preaching*, when they have laboured without ſucceſs: Why then ſhould *you* give over *hearing or reading*? As the Husbandman laboureth, and looketh to God for rain, and for the bleſſing, ſo muſt we, and ſo muſt you. Look up to God: remember it is his Word, in which he calleth you to repentance, and offereth you mercy, and treateth with you concerning your everlaſting happineſs: Lament your former negligence and diſobedience, and beg his bleſſing on his Word, and you ſhall find it will not be in vain

§. 2. And the ſerious Reading of Books which expound and apply the Scriptures ſuitable to your caſe, may by the bleſſing of God be effectual to your converſion. I have written ſo many to this Uſe my ſelf, that I ſhall be the ſhorter on this ſubject now, and deſire you to read them, or ſome of them, if you have not fitter at hand; viz. *A Call to the Unconverted: A Treatiſe of Converſion: Now or Never: Directions for a ſound Converſion: A Saint or a Bruit: A Treatiſe of Judgment: A Sermon againſt making light of Chriſt: A Sermon of Chriſts Dominion: Another of his Soveraignty, &c.*

Direction 5. I*F thou wouldſt not be deſtitute of ſaving Grace, let thy Reaſon be exerciſed about the matters of thy ſalvation, in ſome proportion of frequent, ſober, ſerious Thoughts, as thou art convinced the weight of the matter doth require.* Dir. 5.

§. 1. To *have Reaſon* is common to all men, even the ſleepy and diſtracted: To *uſe Reaſon* is common to all that have their ſenſes awake and fit to ſerve their Minds: To *uſe Reaſon in the greateſt matters*, is proper to *wiſe men*, that know for what end God made them Reaſonable. *Inconſiderate* men are all *ungodly men*: For Reaſon not uſed is as bad as *no Reaſon* (and will prove much *worſe* in the day of reckoning.) The truth is, though ſinners are exceeding blind and erroneous, about the things of God, yet all Gods precepts are ſo Reaſonable, and tend ſo clearly to our joy and happineſs, that if the Devil did not win moſt ſouls by *ſilencing Reaſon*, and laying it *aſleep*, or drowning its voice, with the noiſe and crowd of worldly buſineſs, Hell would not have ſo many ſad inhabitants. I ſcarce believe that God will condemn any ſinner that ever lived in the world (that had the uſe of Reaſon) no not the Heathens that had but one talent, but he will be able to ſay to them as Luke 19. 22. *Out of thine own mouth will I judge thee, thou wicked ſervant: Thou kneweſt*, &c. To ſerve God and labour diligently for ſalvation, and prefer it before all worldly things, is ſo *Reaſonable* a thing, that every one that Repenteth of the *contrary courſe*, doth call it from his heart an *impious madneſs*. Reaſon muſt needs be for God that made it. Reaſon muſt needs be for that which is its *proper End and Uſe*. Sin as it is in the Underſtanding, is nothing but *Unreaſonableneſs*: a *blindneſs* and *errour*: a loſs and corruption of Reaſon in the matters of God and our ſalvation. And Grace (as in the underſtanding) doth but cure this folly and diſtraction, and make us *Reaſonable* again: It is but the opening of our eyes, and making us wiſe in the greateſt matters. It is not a more unmanly thing to love and plead for blindneſs, madneſs and diſeaſes, and to hate both *ſight*, and *health*, and *wit*, than it is to *love* and plead for ſin, and to hate and vilifie a holy life.

1 Cor. 13. 5. Pſal. 4. 4, 5. 6, 7. 1 Cor. 11. 28.

The word it ſelf exciteth Reaſon, and Preachers are by Reaſon to ſhame all ſin as a thing unreaſonable. And the want of ſuch excitation, by *powerful preaching*, and plain inſtructing, and the perſons conſidering, is a great cauſe of the worlds undoing. For thoſe Preachers that lay all the blame on the peoples *ſtupidity* or *malignity*, I deſire them to read a ſatisfactory anſwer in *Acoſta* the Jeſuit. *li.* 4. *c.* 2, 3, & 4. Few ſouls periſh comparatively where all the means is uſed which ſhould be uſed by their Superiours for their Salvation: If every Pariſh had *holy*, *skilful*, laborious Paſtors, that would publickly and privately do their part; great things might be expected in the World. But ſaith *Acoſta*, *Itaque præcipua cauſa ad Miniſtros parum idoneos redit. Que namque eſt prædicatio noſtra? quæ fiducia? ſigna certè non edimus: vitæ ſanctitate non eminemus; beneficentia non invitamus; verbi ac ſpiritus efficacia non perſuademus; lachrymis ac precibus à Deo non impetramus; imo ne magnopere quidem curamus. Que ergo noſtra querela eſt? quæ tanta Indorum accuſatio?* (An ingenuous confeſſion of the *Roman* Prieſthood. And ſuch Prieſts can expect no better ſucceſs. But having ſeen another ſort of Miniſters, through God's mercy, I have ſeen an anſwerable Fruit of their Endeavours.) *lib.* 4. *p.* 365.

§. 2. Grant me but this one thing, that thou wilt but *ſoberly exerciſe thy Reaſon*, about theſe great important queſtions; Where muſt I abide for ever? What muſt I do to be ſaved? What was I created and Redeemed for? And I ſhall hope that thy own underſtanding as erroneous as it is, will work out ſomething that will promote thy good. Do but withdraw thy ſelf one hour in a day from company and other buſineſs, and *Conſider* but as ſoberly and ſeriouſly of thy *end* and *life*, as thou knoweſt the nature and weight of the matter doth require, and I am perſwaded thy own *Reaſon* and *Conſcience* will call thee to Repentance, and ſet thee, at leaſt, in a far better way than thou waſt in before. When thou walkeſt alone, or when thou wakeſt in the night remember ſoberly that God is preſent, that time is haſting to an end, that judgement is at hand, where thou muſt give account of all thy hours, of thy luſts and Paſſions, and deſires; of all thy thoughts, and words and deeds; and that thy endleſs joy or miſery dependeth wholly and certainly on this little time; Think but ſoberly on ſuch things as theſe, but one hour in a day or two, and try whether it will not once recover thee to wit and godlineſs, and folly and ſin will vaniſh away before the force of Conſidering Reaſon, as the darkneſs vaniſheth before the light. I intreat thee now as in the preſence of God, and as thou wilt anſwer the denial of ſo reaſonable a Requeſt, at the day of Judgment, that thou wilt but reſolve to try this courſe of a *ſober ſerious Conſideration*, about thy *ſin*, thy *duty*, thy *danger*, thy *hope*, thy *account*, and thy *everlaſting ſtate*: Try it ſometimes; eſpecially on the Lords days; and do but *mark* the *Reſult* of all; and whither it is that ſuch *ſober conſideration* doth *point* or *lead* thee? Whether it be not towards a diligent holy heavenly life? If thou deny me thus much, God and thy Conſcience ſhall bear witneſs, that thou thoughteſt thy ſalvation of little worth, and therefore maiſt juſtly be denied it.

§. 3. Would it not be ſtrange that a man ſhould be penitent and Godly, that never once *thought* of the matter with any ſeriouſneſs in his life? Can ſo many and great Diſeaſes of Soul be cured before you have once *ſoberly conſidered* that you *have* them, and how great and dangerous they are, and by what remedies they muſt be cured? Can grace be obtained and exerciſed, while you never ſo much as think of it? Can the main buſineſs of our lives be done without any *ſerious thoughts*; when we think it fit to beſtow ſo many upon the trivial matters of this world? Doth the world and the fleſh deſerve to be remembred all the day, and week and year? and doth not God and thy ſalvation deſerve to be thought on one hour in a day, or one day in a week? Judge of theſe things but as a man of reaſon. If thou look that God, who hath given thee reaſon to guide thy Will, and a *Will* to command thy Actions, ſhould yet carry thee to Heaven like a Stone, or ſave thee againſt or without thy will, before thou didſt ever once ſoberly *think* of it, thou maiſt have leiſure in Hell to lament the Folly of ſuch Expectations.

Dir. 6. Direction 6. S*Uffer not the Devil by company, pleaſure or worldly buſineſs to divert or hinder thee from theſe ſerious conſiderations.*

§. 1. The Devil hath but two ways to procure thy damnation. The one is by keeping *thee from* any ſober Remembrance of ſpiritual and eternal things: and the other is, if thou wilt needs think of them, to *deceive* thee into falſe erroneous thoughts. To bring to paſs the firſt of theſe (which is the moſt common powerful means) his ordinary way is by *diverſion*: finding thee ſtill ſomething elſe to do, putting ſome other thoughts into thy mind, and ſome other work into thy hand; ſo that thou canſt never have leiſure for any ſober thoughts of God: When ever the Spirit of God knocks at thy door, thou art ſo taken up with other company, or other buſineſs, that thou canſt not hear, or wilt not open to him. Many a time he hath been ready to teach thee, but thou waſt not at leaſure to hear and learn. Many a time he ſecretly jog'd thy conſcience, and checkt thee in thy ſin, and called thee aſide to conſider ſoberly about thy ſpiritual and everlaſting ſtate, when the noiſe of fooliſh mirth and pleaſures, or the buſtles of encumbring cares and buſineſs, have cauſed thee to ſtop thy ears and put him off, and refuſe the motion. And if the abuſed Spirit of God depart, and leave thee to thy beloved mirth and buſineſs, and to thy ſelf, it is but juſt; And then thou wilt never have a ſerious effectual thought of Heaven perhaps till thou have loſt it; nor a ſober thought of Hell, till thou art in it; (unleſs it be ſome deſpairing, or ſome dull uneffectual thought.)

Even learning and honeſt ſtudies may be uſed as a diverſion from more neceſſary things. Saith *Petrarch in vita ſua*, *Ingenio ſui ad omne bonum & ſalubre ſtudium apto; ſed ad moralem præcipuè philoſophiam, & ad poeticam prono. Quam ipſam proceſſu temporis neglexi, ſacris literis delectatus, in quibus ſenſi dulcedinem abditam, quam aliquando contempſeram; poeticis literis non niſi ad ornamentum reſervatis.*

§. 2. O therefore as thou loveſt thy ſoul, do not love thy pleaſure or buſineſs ſo well as to refuſe to treat with the Spirit of God, who comes to offer thee greater pleaſures, and to engage thee in a more important buſineſs: O lay by all to hear a while, what God and conſcience have to ſay to thee. They have greater buſineſs with thee, than any others that thou converſeſt with. They have better offers and motions to make to thee, than thou ſhalt hear from any of thy old companions. If the Devil can but take thee up a while, with one pleaſure one day, and another buſineſs another day, and keep thee from the work that thou cameſt into the world for, till time be gone, and thou art ſlipt unawares into damnation, then he hath his deſire, and hath the end he aimed at, and hath won the Day, and thou art loſt for ever.

§. 3. It's like thou ſetteſt ſome limits to thy folly, and purpoſeſt to do thus but a *little while*: But when one Pleaſure withereth, the Devil will provide a freſh one for thee; and when one buſineſs is over, which cauſeth thee to pretend *Neceſſity*, another, and another, and another will ſucceed, and thou wilt think thou haſt ſuch *Neceſſity ſtill*, till time is gone, and thou ſee too late how groſly thou waſt deceived. Reſolve therefore that whatever company, or pleaſure, or buſineſs would divert thee, that thou wilt not be befooled out of thy ſalvation, nor taken off from minding the *One thing Neceſſary*: If Company plead an intereſt in thee, know of them whether they are better company than the Spirit of God and thy Conſcience: If Pleaſure would detain thee, enquire whether it be more pure and durable pleaſures, than thou maiſt have in Heaven by hearkening unto grace: If *buſineſs* ſtill pretend *Neceſſity*, enquire whether it be a greater buſineſs than to prepare thy ſoul and thy accounts for judgment, and of greater *Neceſſity* than thy ſalvation. If not, let it not have the precedency: If thou be wiſe, do that firſt that *muſt needs be done*: and let that ſtand by, that may beſt be ſpared. What will it profit thee to win all the world, and loſe thy ſoul. At leaſt, if thou durſt ſay that thy *Pleaſure* and *Buſineſs* is better than *Heaven*, yet might they ſometime be forborn, while thou ſeriouſly thinkeſt of thy Salvation.

Direction 7. I*F thou wouldſt be converted and ſaved, be not a malicious or peeviſh enemy to thoſe that would convert and ſave thee: Be not angry with them that tell thee of thy Sin or Duty, as if they did thee wrong or hurt.* *Dir. 7.*

§. 1. God worketh by inſtruments: When he will convert a *Cornelius*, a *Peter* muſt be ſent for and willingly heard. When he will recall and ſave a ſinner, he hath uſually ſome publick Miniſter or private friend, that ſhall be a meſſenger of that ſearching and convincing truth, which is fit to awaken them, enlighten them and recover them. If God furniſh theſe his Inſtruments with compaſſion to your ſouls, and willingneſs to inſtruct you, and you will take them for your *enemies*, and peeviſhly quarrel with them, and contradict them, and perhaps reproach them, and do them a miſchief for their good will, what an inhuman barbarous courſe of ingratitude is this? Will you be angry with men for endeavouring to ſave you from the fire of Hell? Do they endeavour to make any gain or advantage by you? or only to help your ſouls to Heaven? Indeed if their endeavours did ſerve any ambitious deſign of their own, to bring the world (as the Pope and his Clergy would do) under their own juriſdiction, you had reaſon then to ſuſpect their fraud. But the truth is, Chriſt hath purpoſely appointed his greateſt Church-Officers to be but *Miniſters*, even the *Servants of all*, to rule and ſave men as *Volunteers*, without any *coercive Power*, by the Management of his powerful *Word* upon their *conſciences*, and to *beſeech* and *intreat* the pooreſt of the flock, *as* thoſe that are not *Lords over God's heritage*, nor *maſters of their Faith*, but their *ſervants in Chriſt*, and *helpers of their Joy*; that ſo whenever we deliver our meſſage to them, they may ſee that we exerciſe not *dominion over* them, and aim at no worldly honours, or gain, or advantage to our ſelves; but at the meer converſion and ſaving of their ſouls: whereas if he had allowed us to *exerciſe authority as the Kings of the Gentiles*, and to be called *Gracious Lords*, and to encumber our ſelves with the *affairs of this life*, our doctrine would have been rejected by the generality of the world, and we ſhould always have come to them on this great diſadvantage, that they would have thought that we ſought not *them*, but theirs; and that we preached not *for them* but *for our ſelves*, to make a prize of them: As the Jeſuits when they attempt the converſion of the *Indians*, do ſtill find this their great impediment, the Princes and People ſuppoſe them to pretend the Goſpel, but as a means to ſubjugate them and their Dominions to the Pope, becauſe they tell them that they muſt be all ſubject to the Pope, if they will be ſaved. Now when Chriſt hath appointed a poor *ſelf-denying*, *intreating* Miniſtry, againſt whom you can have none of theſe pretences, to ſtoop to your feet, with the moſt ſubmiſſive intreaties, that you would but turn to God and live, you have no excuſe for your own barbarous ingratitude, if you will fly in their faces, and uſe them as your Enemies, and be offended with them for endeavouring to ſave you. You know they can hold their Tythes and Livings by ſmoothing, and cold, and general preaching, as well as by more faithful dealing (if not better): You know they can get no worldly advantage by dealing ſo plainly with you: You know that they hazard by it, their Reputation with ſuch as you; and they cannot be ignorant that it is like to expoſe them to your ill will and indignation.

1 Pet. 5. 2, 3, 4. 2 Cor. 10. 4. 2 Cor. 5. 19, 20. 2 Cor. 1. 24. 1 Cor. 4. 1. 2 Cor. 3. 6. & 11. 23. Joel 1. 9, 13. 2 Cor. 4, 5. Mark 10. 44. Matth. 20. 27. Luk. 22. 24, 25, 26.

§. 2. And they are men as well as you, and therefore undoubtedly deſire the good will and the good word of others, and take no pleaſure to be ſcorned or hated: Undoubtedly they break through much temptations and reluctancy of the fleſh, before they can ſo far deny themſelves as to endeavour your ſalvation on ſuch terms: And ſeeing it is all for *you*, methinks *you* ſhould be their chief encouragers: If *others* ſhould *oppoſe* them, you ſhould be *for them*, becauſe they are *for you*. If I go with a Convoy to relieve a beſieged Garriſon, I ſhall expect *oppoſition* from the *Enemy* that beſiegeth them. But if the *beſieged* themſelves ſhall ſhoot at us, and uſe us as Enemies for venturing our lives to relieve them, it's time to be gone, and let them take what they get by it.

§. 3. Perhaps you think that the Preacher (or private admoniſher) is too *plain* with you: But you ſhould conſider that *ſelf love* is like to make you partial in your own cauſe, and therefore a more uncapable Judge than they. And you ſhould conſider that God hath commanded them to deal plainly, and told them that elſe the Peoples blood ſhall be required at their hands, *Iſa.* 58. 1. *Ezek.* 18. And that God beſt knoweth what medicine and dyet is fitteſt for your Diſeaſe: And that the caſe is of ſuch grand importance (whether you ſhall live in Heaven or Hell for ever?) that it is ſcarce *poſſible* for a Miniſter to be too plain and ſerious with you: And that your diſeaſe is ſo obſtinate, that gentler means have been too long fruſtrate, and therefore ſharper muſt be tried: elſe why were you not converted by gentler dealing until now? If you fall down in a ſwoon, or be ready to be drowned, you will give leave to the ſtanders by to handle you a little more roughly than at another time, and will not bring your action againſt them for laying hands on you, or ruffling your Silks or Bravery: If your Houſe be on fire, you will give men leave to ſpeak in another manner, than when they modulate their voices into a civil and complementing tone.

Seneca Ep. 87. *ſcribit, tam neceſſarium fuiſſe Romano populo naſci Catonem, quam Scipionem: Alter enim cum hoſtibus noſtris, alter cum moribus bellum geſſit.*

It may be you think that they are cenſorious in judging you to be unconverted, when you are not, and to be worſe and in more danger than you are, and ſpeaking harder of you than you deſerve. But it's *you* that ſhould be moſt ſuſpicious of your ſelves, and afraid of ſo great a matter of being deceived. A Stander-by may ſee more than a Player: I am ſure he that is awake may know more of you, than you of your ſelves when you are aſleep.

§. 4. But ſuppoſe it were as you imagine, it is his Love that miſtakingly attempteth your good. He intendeth you no harm: It is your ſalvation that he deſireth: It is your damnation that he would prevent: You have cauſe to love him, and be thankful for his *good will*, and not to be angry with him, and reproach him for his miſtakes. He is none of thoſe that brings you into the *Inquiſition*, and would fine, or impriſon, or baniſh, or burn, or hang, or torment you, in order to convert and ſave you: The worſt he doth, is but to ſpeak thoſe words, which if true, you are deeply concerned to regard: and if miſtaken can do you no hurt, unleſs you are the cauſe your ſelf. If it be in publick preaching, he ſpeaketh generally by deſcriptions, and not by nomination; no more of you, than of others in your caſe: Nor of you at all, if you are not in that caſe. If he ſpeak privately to you, there is no *witneſs* but your ſelf: and therefore it is no matter of diſgrace. Never, for ſhame, pretend that thou art willing to be converted and ſaved, when thou hateſt thoſe that would promote it; and art angry with every one that tells thee of thy caſe, and couldſt find in thy heart to ſtop their mouths, or do them a miſchief.

Direction 8. If *thou art willing indeed to be converted, do thy beſt to diſcover that yet thou art unconverted, and in a loſt and miſerable ſtate.* Dir. 8.

§. 1. Who will endeavour to cure a diſeaſe which he thinks he hath not? Or to Vomit up the poiſon which he thinks he never took? or taketh to be *no poiſon*? or to come out of the ditch, that thinks he is not in it? Or who will turn back again, that will not believe but he is in the right way? Who will labour to be converted, that thinks he is converted already? Or who will come to Chriſt as the Phyſician of his ſoul, that thinks he is not ſick, or is cured already. The common cauſe that men live and die without the grace of Repentance, Sanctification and Juſtification which ſhould ſave them, is becauſe they will not believe but that they have it, when they have it not, and that they are penitent, and juſtified and ſanctified already. It is not my deſire to make any of you think worſe of your condition than it is: But if you will not know what it is, you will not be fit for recovering grace, nor uſe the means for your own recovery; you think it is ſo ſad a cocluſion, to find your ſelves in a ſtate of condemnation, that you are exceeding unwilling to know it or confeſs it.

§. 2. But I beſeech you conſider but theſe two things: Firſt, Either it is *true* that you are in ſo miſerable a ſtate, or it is *not true*: If it be *not true*, the cloſeſt tryal will but comfort you, by diſcovering that you are ſanctified already: But if it *be true*, then do you think it will ſave you to be ignorant of your danger? Will it cure your diſeaſe, to believe that you have it not? Will thinking well of your ſelves falſly, prove that you are well indeed? Is it the way to grace, to think you have it, when you have it not? Will it bring you to Heaven, to think that you are going thither, when you are in the way to Hell? Nay, do you not know, that it is the principal temptation of the Devil, to keep men from a ſtate of Repentance and Salvation, to deceive them thus, and perſwade them that they are in ſuch a ſtate already? Judge ſoberly of the caſe: Do you think if all the impenitent unconverted ſinners in the World were certain that they are indeed in a graceleſs ſtate, in which if they died, they were paſt all hope, that they would not quickly look about them, and better underſtand the offers of a Saviour, and live in continual ſolicitude and fear, till they found themſelves in a ſafer ſtate: If you were *ſure* your ſelves, that you muſt yet be *made new creatures*, or be *damned*, would it not ſet you on work to ſeek more diligently after grace than ever you have done? The Devil knoweth this well enough; that he could ſcarce keep you quiet this night in his ſnares, but you would be ready to repent and beg for mercy, and reſolve on a new life, before to morrow, if you were but ſure that you are yet in a ſtate of condemnation. And therefore he doth all he can to hide your ſin and danger from your eyes, and to quiet you with the conceit, that though you are ſinners, yet you are penitent, pardoned and ſafe.

Bernard. de grad. humil. grad. 8. deſcribeth mens excuſing their ſins thus [If it may be, they will ſay, I did not do it; or elſe, It was no ſin, but lawful; or elſe, I did it not oft or much: or elſe, I meant no harm; or elſe, I was perſwaded by another, and drawn to it by temptation.]

§. 3. Well Sirs, there can be no harm in knowing the truth. And therefore will you but try your ſelves, Whether you are unſanctified or not? You were baptized into the name of the Holy Ghoſt as your Sanctifier: and if now you neglect or mock at Sanctification, what do you but deride your Baptiſm, or neglect that which is its ſence and end? It doth not ſo much concern you to know that you live the life of nature, as to know whether ſanctification have made you ſpiritually alive to God.

§. 4. And let me tell you this to your encouragement, that we do not call you to know that you are *unconverted*, and *unpardoned*, and *miſerable*, as men that *have no remedy*, but muſt ſit down in *deſpair*, and be *tormented* with the fore-knowledge of your endleſs pains before the time. No; it is but that you may ſpeedily and thankfully accept of Chriſt, the full remedy, and turn to God, and quickly get out of your ſin and terrour, and enter into a life of ſafety and of peace. We deſire not your continuance in that life which tendeth to deſpair and horrour: we would have you out of it, if it were in our power before to morrow: aud therefore it is that we would have you underſtand what danger you are in, that you may go no further, but ſpeedily turn back, and ſeek for help. And I hope there is no hurt (though there be ſome preſent trouble) in ſuch a diſcovery of your danger as this is.

Well, if you are but willing to know, I ſhall help you a little to know what you are.

Marks of an unconverted ſtate.

§. 5. 1. If you are perſecutors, or haters, or deriders of men, for being ſerious and diligent in the ſervice of God, and fearful of ſinning, and becauſe they go not with the multitude to do evil, it is a certain ſign that you are in a ſtate of death: Yea, if you love not ſuch men, and deſire not rather to be ſuch your ſelves, than to be the greateſt of the ungodly. See *Gal.* 4. 29. *Acts* 26. 11. 1 *Tim.* 1. 13. 1 *Pet.* 4. 2, 3, 4, 5. *Pſal.* 15. 4. 1 *John* 3. 8, 9, 10, 11, 12, 13, 14, 15. *John* 13. 35. *Pſalm* 84. 10.

§. 6. 2. If you love the world beſt, and ſet your affections moſt on things below, and mind moſt earthly things; nay, if you ſeek not firſt Gods Kingdom, and the righteouſneſs thereof, and if your hearts be not in Heaven, and your affections ſet on the things that are above, and you prefer not your hopes of life eternal before all the pleaſures and proſperity of this world, it is a certain ſign that you are but worldly and ungodly men. See this in *Matth.* 6. 19, 20, 21, 33. *Phil.* 3. 18, 19, 20. *Col.* 3. 1, 2, 3, 4. *Pſal.* 73. 25. 1 *Joh.* 2. 15, 16, 17. *James* 1. 27. *Luke* 12. 20, 21. & 16. 25.

§. 7. 3. If your eſtimation belief and hopes of everlaſting life through Chriſt, be not ſuch as will prevail with you, to deny your ſelves, and forſake Father and Mother, and the neareſt friends, and houſe, and land, and life, and all that you have for Chriſt, and for theſe hopes of a happineſs hereafter, you are no true Chriſtians, nor in a ſtate of ſaving grace. See *Luke* 14. 26, 33. *Mat.* 10. 37, 38, 39. *Matth.* 13. 21, 22.

§. 8. 4. If you have not been converted, regenerated and ſanctified by the Spirit of Jeſus Chriſt, making you ſpiritual, and cauſing you to mind the things of the Spirit above the things of the fleſh. If this ſpirit be not in you, and you walk not after it, but after the fleſh, making proviſion for the fleſh, to ſatisfy its deſires, and preferring the pleaſing of the fleſh, before the pleaſing of God, it is certain that you are in a ſtate of death. See *Matth.* 18. 3. *John* 3. 3, 5, 6. *Heb.* 12. 14. *Rom.* 8. 1, 5, 6, 7, 8, 9, 10, 11, 12, 13. & 13. 13, 14. *Luk.* 16. 19, 25. & 12. 20, 21. *Heb.* 11. 25, 26. 2 *Cor.* 4. 16, 17, 18. & 5. 7. *Rom.* 8. 17, 18.

§. 9. 5. If you have any known ſin which you do not hate, and had not rather leave it, than keep it, and do not pray, and ſtrive and watch againſt it, as far as you know and obſerve it, but rather excuſe it, plead for it, deſire it, and are loth to part with it, ſo that your will is habitually more for it than againſt it, it is a ſign of an impenitent unrenewed heart. 1 *John* 3. 3, 4, 5, 6, 7, 8, 9, 10, 24. *Gal.* 5. 16. 19, 20, 21, 22, 23, 24, 25. *Rom.* 7. 22, 24. & 8. 13. *Luke* 13. 3, 5. *Matth.* 5. 19, 20. 2 *Tim.* 2. 19. *Pſal.* 5. 5. *Luke* 13. 27.

§. 10. 6. If you love not the Word as it is a *light diſcovering your ſin and duty*, but only as it is a *general truth*, or as it reproveth *others*: If you love not the moſt ſearching preaching, and would not know how bad you are, and come not to the light, that your deeds may be manifeſt, it is a ſign that you are not children of the light, but of the darkneſs, *John* 3. 89, 20, 21.

§. 11. 7. If the Laws of your Creatour and Redeemer be not of greateſt power and authority with you, and the will and word of God cannot do more with you, than the word or will of any man, and the threatnings and promiſes of God be not more prevalent with you, than the threats or promiſes of any men, it is a ſign that you take not God for your God, but in heart are Atheiſts and ungodly men. *Luke* 19. 27. *Matth.* 7. 21, 22, 23, 26. *Dan.* 3. 16, 17, 18. & 6. 5, 10. *Jer.* 17. 5, 6. *Luke* 12. 4. *Acts* 5. 29. *Pſal.* 14. 1, &c.

§. 12. 8. If you have not in a deliberate Covenant or reſolution devoted and given up your ſelves to God as your Father and Felicity, to JeſusChriſt as your only Saviour, and your Lord and King, and to the Holy Ghoſt as your Sanctifier, to be made holy by him, deſiring that your heart and life ſhould be perfectly conformed to the will of God, and that you might know him, and love him, and enjoy him more; you are void of Godlineſs and true Chriſtianity: For this is the very Covenant which you make in Baptiſm, which you call your Chriſtening: *Mat.* 28. 19, 20. 2 *Cor.* 8. 5. 1 *Cor.* 6. 17. *John* 1. 10. 11, 12. *Gal.* 4. 6. *Rom.* 8. 14, 15.

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§. 13. I Have now plainly ſhewed you, and fully proved, from the Word of God, by what infallible ſigns an ungodly man may know that he *is Ungodly* if he will: May you not know whether it be thus with you, if you are willing to *know*? May you not know if you will, whether your deſire and deſign of life, be more for this world, or that to come? and whether Heaven or Earth be preferred and ſought firſt? and whether your fleſhly proſperity and pleaſure, or your ſouls be principally cared for and regarded? May you not know if you will, whether you *love* or *loath* the ſerious worſhippers of God? and whether you had rather be deliver'd from your ſins, or keep them? and whether your wills be more againſt them, or for them? and whether you love a holy life or not? and whether you had rather be perfect in Holineſs and Obedience to God, or be excuſed from it, and pleaſe the fleſh? and whether you had rather be ſuch a one as *Paul*, or as *Cæſar*? a perſecuted Saint in poverty and contempt, or a perſecuting Conquerour or King? May you not know if you will, whether you love a ſearching Miniſtry, that telleth you of the worſt, and would not deceive you? May you not know, whether you are reſolvedly devoted and given up to God, the Father, Son and Holy Ghoſt, as your Father and felicity, your Saviour and your Sanctifier, and whether the ſcope, deſign and buſineſs of your lives is more for God, or for the fleſh, for Heaven or Earth; and which it is that bears the ſway, and which it is that comes behind, and hath but the leavings of the other, or only ſo much as it can ſpare? Certainly theſe are things ſo near you, and ſo remarkable in your hearts, that you *may* come to the knowledge of them if you will. But if you *will not*, who can help it?

Atq; haud ſcio an Pietate adverſus Deos ſublatâ, fides etiam, & ſocietas humani generis, & una excellentiſſima virtus, Juſtitia, tollatur. Cicero de Nat. Deor. pag. 4.

§. 14. What a ſottiſh cavil is it then of thoſe ignorant men, that ask us, when we tell them of theſe things, whether ever we were in Heaven? or ever ſaw the Book of Life? and how we can tell who ſhall be ſaved, and who ſhall be damned? If it were about a May-game this jeſting were more ſeaſonable; but to talk thus diſtractedly about the matters of ſalvation and damnation, and to make ſuch a jeſt of the damning of ſouls, is a kind of foolery that hath no excuſe. What tho' we never were in Heaven? and never ſaw the Book of Life? Doſt thou think I never ſaw the Scriptures? Why wretched ſinner? doſt thou not know, that Chriſt came down from Heaven, to tell us who they be that ſhall come thither, and who they be that ſhall be ſhut out? And did he not know what he ſaid? Is God the Governour of the world, and hath he not a Law by which he governeth them? And can I not tell by the *Law*, who they be that the Judge will condemn or ſave? What elſe is the Law made for, but to be the *Rule of Life*, and the *Rule of Judgment*? Read *Pſal.* 1. & 15. & *Matth.* 5. & 7. & 25. and all the Texts which I even now cited, and ſee in them whether God hath not told you who they be that ſhall be ſaved, and who they be that ſhall be condemned? Nay, ſee whether this be not the very buſineſs of the Word of God? And do you think that he hath written in vain? But ſome Men have loved ignorance and ungodlineſs ſo long, till the Spirit of grace hath caſt them off, and left them to the ſottiſhneſs of their carnal minds, ſo that they have eyes and ſee not, and ears and hear not, and hearts and underſtand not. But thoſe that are *Willing* and *Diligent* to know their *ſin* and *duty* in order to their recovery, God will not let them ſearch in vain, nor hide the remedy from their Eyes.

Direction 9. *When you have found your ſelves in a ſtate of ſin and death, Underſtand and Conſider what a ſtate that is.* Dir. 9.

§. 1. It may be you will think it a *tolerable condition*, and linger in it, as if you were *ſafe*, or *delay* your Repentance, as if it were a matter of no great haſte; unleſs you open your Eyes, and look round about you, and ſee in how ſlippery a place you ſtand. Let me name ſome inſtances of the miſery of an unregenerate graceleſs ſtate, and then judge of it as the word of God directs you.

1. *As long as you are unconverted you muſt needs be loathſome and abominable to God.* His holy nature is unreconcileable to *ſin*, and would be unreconcileable to *ſinners*, if it were not that he can cleanſe and purifie them. Did you know *what ſin is*, and know *Gods holineſs*, you would underſtand this much better. Your own *averſeneſs to God*, and your *diſlike* of the *holineſs* of his *Laws* and *ſervants*, might tell you what thoughts *he* hath of *you*. *He hateth all the workers of iniquity*, Pſal. 5. 5. Indeed he taketh you for *his enemies*, and as ſuch he will handle you, if you be not converted. I know many perſons that are moſt deeply guilty, eſpecially men of honour and eſteem in the world, would ſcorn to have this title given to themſelves: But verily God is not fearful of offending them, nor ſo tender of their defiled honour, as they are of their own, or as they expect the Preacher ſhould be. If thoſe be the *Kings enemies* that refuſe his *Government* and ſet up another, then thoſe are the *enemies of God* and of the *Redeemer*, and of the *Holy Ghoſt*, that ſet up the baſe concupiſcence of their fleſh, and the honour and proſperity of this world, and the will of man, and refuſe the *Government of God* their Creatour and Redeemer, and refuſe the ſanctifying teachings and operations of the Holy Ghoſt. Read *Luke* 19. 27.

Mira Ciceronis fictio in li. de Univerſit. p. 358. *Atque ille qui recte & honeſte curriculum vivendi à natura datum confecerit, ad illud aſtrum, quo cum aptus fuerit, revertetur. Qui autem immoderate & intemperate vixerit, eum ſecundus ortus in figuram muliebrem transferet, & ſi ne tum quidem finem vitiorum faciet, gravius etiam jactabitur, & in ſuis moribus ſimillimas figuras pecudum, & ferarum transferetur: neque malorum terminum prius aſpiciet, quàm illam ſequi cœperit converſionem, quam habebat in ſe, &c. cum ad primam & optimam affectionem animi pervenerit.*

Some think it ſtrange that any men ſhould be called *Haters of God*; And I believe you will find it hard to meet with that man that will confeſs it by himſelf, till *converting Grace* or *Hell* conſtrain him: And indeed if God himſelf had not charged men with *that ſin*, and called them *by that name*, we ſhould ſcarce have found *belief* or *patience* when we had endeavoured to convince the world of it. Intreat but the worſt of men to repent of *Hating God*, and try how they will take it. Yet they may read that name in Scripture, *Rom.* 1. 30. *Pſal.* 81. 15. *Luke* 19. 14. Did not the *Jews hate Chriſt* think you, when they murdered him? and when they hated all his followers for his ſake? *Matth.* 10. 22. *Mark* 13. 13. And doth not Chriſt ſay, that they *ſhall be hated for his ſake*, not only of the Jews, but alſo of *all Nations*, and *all men*, *Matth.* 24. 9. & 10. 22. Even by the *world*, *John* 17. 14. & 15. 17, 18, 19, &c. And this was a *hating* both *Chriſt* and *his Father*, *John* 15. 23, 24. But you will ſay, It is not poſſible that any man can hate God? I anſwer, How then come the *Devils* to hate him? Yea, *every ungodly man* hateth God: Indeed no man hateth him as *Good*, or as *Merciful to them*: But they hate him as *Holy* and *Juſt*, as one that will not let them have the pleaſure of ſin, without damning them: as one engaged in juſtice to caſt them into Hell, if they dye without converſion: and as one that hath made ſo pure and preciſe a Law to govern them, and convinceth them of ſin, and calls them to that repentance and Holineſs which they hate. Why did the world hate Chriſt himſelf? He tells you, John 7. 7. *The world cannot hate you, but me it hateth, becauſe I teſtifie againſt it, that the works thereof are evil.* John 3. 19. *This is the condemnation that Light is come into the world, and men loved darkneſs rather than light, becauſe their deeds were evil.* Nay, it is a wonder of blindneſs, that this *God-hating* world and age, ſhould not perceive that they are *God haters*, while they hate his ſervants to the death, and implacably rage againſt them, and hate his holy ways and Kingdom, and bend all their power and intereſt in moſt of the Kingdoms of the world, againſt his intereſt and his people upon earth: While the *Devil* fighteth his battels againſt Chriſt thro' the World, by *their hands*, they will yet confeſs the *Devils malice* againſt God, but deny *their own*; as if he uſed their *hands* without their *hearts*. Well poor wretched worms! inſtead of *denying* your *enmity* to him, lament it, and know that *he* alſo taketh *you* for *his enemies*, and will prove too hard for you when you have done your worſt. Read *Pſal.* 2. and tremble and ſubmit. This is eſpecially the caſe of *perſecutors* and *open enemies*; but in their meaſure alſo of all that *would not have him to reign over them*. And therefore Chriſt came to *Reconcile us unto God*, and *God* to us; and it is only the *Sanctified* that are *Reconciled* to him. See *Col.* 1. 21. *Phil.* 3. 18. 1 *Cor.* 15. 25. *Rom.* 5. 10. *The carnal mind is enmity againſt God: for it is not ſubject to the Law of God; nor indeed can be*, Rom. 8. 7. Mark that Text well.

§. 2. 2. As long as you are unſanctified, you are *unjuſtified* and *unpardoned*: you are under the guilt of all the ſins that ever you committed: Every ſinful thought, word and deed, of which the leaſt deſerveth Hell, is on your ſcore, to be anſwered for by your ſelf: And what this ſignifieth, the threatnings of the Law will tell you. See *Acts* 26. 18. *Mark* 4. 12. *Col.* 1. 14. There is no ſin forgiven to an impenitent unconverted ſinner.

§. 3. 3. And no wonder, when the *unconverted* have no *ſpecial intereſt in Chriſt*. The pardon and life that is given by God, is given in and with *the* Rom. 8. 9. *Son: God hath given us eternal life, and this life is in his Son: He that hath the Son, hath life; and he that hath not the Son, hath not life*, 1 John 5. 10, 11, 12. Till we are members of Chriſt, we have no part in the pardon and ſalvation purchaſed by him: and ungodly ſinners are not his members. So that Jeſus Chriſt who is the hope and life of all his own, doth leave thee as he found thee; and that is not the worſt: for,

§. 4. 4. It will be far worſe with the impenitent rejecters of the grace of Chriſt, than if they had never heard of a Redeemer. For it cannot be, that God having provided ſo precious a Remedy for ſinful miſerable ſouls, ſhould ſuffer it to be deſpiſed and rejected, without encreaſed puniſhment. Was it not enough that you had diſobeyed your *Great Creatour*, but you muſt alſo ſet light by a moſt *Gracious Redeemer*, that offered you *pardon*, purchaſed by his blood, if you would but have come to God by him? Yea, the Saviour that you deſpiſed ſhall be himſelf your judge, and the Grace and Mercy which you ſet ſo light by, ſhall be the heavieſt aggravation of your ſin and miſery. For *how ſhall you eſcape if you neglect ſo great ſalvation*? Heb. 2. 3. *And of how much ſorer puniſhment* (than the deſpiſers of *Moſes* Law) *ſhall they be thought worthy, who have trodden under foot the Son of God*, &c. Heb. 10. 29.

§. 5. 5. The very *prayers and ſacrifice* of the wicked are *abominable* to God: (except ſuch as contain their returning from their wickedneſs.) So that terrour ariſeth to you from that which you expect ſhould be your help. See *Prov.* 15. 8. & 21. 27. *Iſa.* 1. 13.

§. 6. 6. Your common Mercies do but increaſe your ſin and miſery (till you return to God): Your carnal hearts turn all to ſin, Tit. 1. 15. *Unto the pure all things are pure: but unto them that are defiled and unbelieving, is nothing pure: but even their mind and conſcience is defiled.*

§. 7. 7. While you are unſanctified, you are impotent and dead to any holy acceptable work: when you ſhould redeem your time, and prepare for eternity, and try your ſtates, or pray, or meditate, or do good to others, you have no heart to any ſuch ſpiritual works: your minds are byaſſed againſt them. *Rom.* 8. 7. And it is not the excuſable impotency of ſuch, as *would* do good, but cannot: but it is the malicious impotency of the wicked, (the ſame with that of Devils) that cannot do good, becauſe they will not; and will not becauſe they have blind malicious and ungodly hearts, which makes their ſin ſo much the greater, *Tit.* 1. 16.

§. 8. 8. While you have unſanctified hearts, you have at all times the *ſeed* and *diſpoſition* unto every ſin: And if you commit not the *worſt*, it is becauſe ſome providence reſtraining the Tempter hindreth you: No thanks to you that you do not daily commit Idolatry, Blaſphemy, Theft, Murder, Adultery, &c. It is *in your hearts* to do it, when you have but temptation and opportunity: and will be till you are renewed by ſanctifying Grace.

§. 9. 9. Till you are ſanctified you are *heirs of death and Hell*, even under the curſe, and *condemned already in point of Law*, tho' *judgment* have not paſt the *final ſentence*. See *John* 3. 18, 19, 36. And nothing is more certain, than that you had been damned and undone for ever, if you had dyed before you had been renewed by the Holy Ghoſt; and that *yet* this will be your miſerable portion, if you ſhould dye unſanctified. Think then what a life you have lived until now? And think what it is to live any longer in ſuch a caſe, in which if you dye, you are certain to be damned. Converſion may ſave you, but unbelief and ſelf-flattery will not ſave you from this endleſs miſery, *Heb.* 12. 14. *Heb.* 2. 3. *Matth.* 25. *ult.*

§. 10. 10. As long as you are unſanctified, you are *haſting to this miſery*. Sin is like to get more rooting; and your hearts to be more hardened, and at enmity with Grace; and God more provoked; and the Spirit more grieved; and you are every day nearer to your final doom, when all theſe things will be more ſenſibly conſidered, and better underſtood, 2 *Tim.* 3. 13. 2 *Pet.* 2. 3.

Unus gehennæ ignis eſt in Inferno, ſed non uno modo omnes excruciat peccatores. Uniuſcujuſque enim quantum exigit culpa, tantum illic ſentitur & pœna: Nam ſicut hic unus ſol non omnia corpora æqualiter calefacit, ita illic unus ignis animas pro qualitate criminum diſſimiliter exurit. Hugo Etherianus de Anim. regreſ. cap. 12.

Idem undique in infernum deſcenſus eſt, ſaith *Anaxaoras* (*in Laert.*) to one that only lamented that he muſt dye in a ſtrange Country.

Thus I have given you a brief account of the caſe of unrenewed ſouls, and but a brief one, becauſe I have done it before more largely. (*Treat. of Converſ.*)

Direction 10. W*Hen you have found out how ſad a condition you are in, conſider what there is in ſin to make you amends or repair your loſs, that ſhould be any hindrance to your Converſion.*

§. 1.

§. 1. Certainly you will not continue *for nothing* (if you *know it* to be *nothing*) in ſo dangerous and doleful a caſe as this. And yet you do it for that which is *much worſe* than *nothing*, not *conſidering* what you do. Sit down ſometimes and well bethink you, what recompence the world or ſin will make you, for your God, your ſouls, your hopes, and all, when they are loſt and paſt recovery? Think what it will then avail or comfort you, that *once* you were honoured, and had a great eſtate; that *once* you fared of the beſt, and had your delicious cups, and merry hours, and ſumptuous attire, and all ſuch pleaſures Think whether this will abate the horrours of death, or put by the wrath of God, or the ſentence of your condemnation, or whether it will eaſe a tormented ſoul in Hell? If not; think how ſmall, and ſhort, and ſilly a commodity and pleaſure it is, that you buy ſo dear: And what a wiſe man can ſee in it, that ſhould make it ſeem worth the Joys of Heaven, and worth your enduring everlaſting torments. What is it that is ſuppoſed worth all this? Is it the ſnare of preferment? Is it vexing riches? Is it beſooling honours? Is it diſtracting cares? Is it ſwiniſh luxury or luſt? Is it beaſtly pleaſures? Or what is it elſe that you will buy at ſo wonderful dear a rate? O lamentable folly of ungodly men! O fooliſh ſinners! Unworthy to ſee God! and worthy to be miſerable! O ſtrangely corrupted heart of man, that can ſell his Maker, his Redeemer, and his ſalvation, at ſo baſe a price.

Dir. 11. Direction 11. AND *when you are caſting up your account, as you put all that ſin and the world will do for you in the one end of the ſcales, ſo put into the other the Comforts both of this life, and of that to come, which you muſt part with for your ſins.*

§. 1. Search the Scriptures, and conſider how happy the Saints of God are there deſcribed: Think what it is, to have a purified cleanſed ſoul, to be free from the ſlavery of the fleſh and its concupiſcence, to have the ſenſitive appetite in ſubjection unto Reaſon, and Reaſon illuminated and rectified by faith; to be alive to God, and diſpoſed and enabled to love and ſerve him; to have acceſs to him in prayer, with boldneſs and aſſurance to be heard; to have a ſealed pardon of all our ſins, and an intereſt in Chriſt, who will anſwer for them all and juſtifie us, to be the Children of God, and the heirs of Heaven; to have peace of Conſcience, and the joyful hopes of endleſs joys; to have communion with the Father, thro' the Son, by the Spirit, and to have that Spirit dwelling in us, and working to our further holineſs and joy; to have communion with the Saints; and the help and comfort of all God's Ordinances, and to be under his many precious promiſes, and under his protection and proviſion in his family, and to caſt all our care upon him; to delight our ſelves daily in the remembrance and renewed Experiences of his Love, and in our (too little) knowledge of him, and love to him, and in the knowledge of his Son, and of the Myſteries of the Goſpel; to have all things work together for our good, and to be able with joy to welcome Death, and to live as in Heaven in the foreſight of our everlaſting happineſs. I would have orderly here given you a particular account of the priviledges of renewed ſouls, but that I have done ſo much in that already in my Treatiſe of *Converſion*, and *Saints Reſt*. This taſte may help you to ſee what you loſe, while you abide in an unconverted ſtate.

Direction 12. WHen *you have thus conſidered of the condition you are in, conſider alſo whether it be a condition to be reſted in one day.* Dir. 12.

§. 1. If you dye unconverted, you are paſt all hope; for out of Hell there is no redemption: And certain you are to dye ere long; and uncertain whether it will be this night, *Luke* 12. 20. You never lay down with aſſurance that you ſhould riſe again: You never went out of doors, with aſſurance to return: You never heard a Sermon with aſſurance that you ſhould hear another: You never drew one breath with aſſurance that you ſhould draw another: A thouſand accidents and diſeaſes are ready to ſtop your breath, and end your time, when God will have it ſo: And if you dye this night in an unregenerate ſtate, there is no more time, or help, or hope. And is this a caſe then for a wiſe man to continue in a day, that can do any thing towards his own recovery? Should you delay another day or hour, before you fall down at the feet of Chriſt, and cry for mercy, and return to God, and reſolve upon a better courſe? May I not well ſay to thee, as the Angels unto *Lot*, *Gen.* 19. 15, 17, 22. *Ariſe, leſt thou be conſumed——Eſcape for thy life: Look not behind thee——*

Alienus eſt à fide qui ad agendam pænitentiam tempus expectat ſenectutis. Jo. Benedictus Pariſ. in Annot. in Luc. 12. *Multos vitam differentes mors incerta prævenit.* Id. ib. ex Senec.

Direction 13. WHen *thou art Reſolved, paſt thy waverings and delayes, give up thy ſelf entirely and unreſervedly to God the Father, Son and Holy Ghoſt, as thy Happineſs, thy Saviour and thy Sanctifier, in an hearty Conſent to the Covenant of Grace.* Dir. 13.

§. 1. *This* is thy *Chriſtianity*; thy eſpouſals with Chriſt: It is *Sacramentally* done in *Baptiſm*: But till it be *perſonally owned* and *heartily renewed* by men at age, they have no reaſon to be numbered with adult believers, nor to dream of a part in the bleſſings of the Covenant. It is pity it is not made a more ſerious ſolemn work, for men thus to renew their Covenant with God. (For which I have written in a *Treatiſe of Confirmation*, but hitherto in vain.) However do it ſeriouſly thy ſelf: It is the greateſt and weightieſt action of thy life.

§. 2. To this end peruſe well the Covenant of Grace which is offered thee in the Goſpel: Underſtand it well: In it *God* offereth, notwithſtanding thy ſins, to be thy *Reconciled God and Father in Chriſt*, and to accept thee as a *Son*, and an heir of Heaven:

The *Son* offereth to be thy *Saviour*, to juſtifie thee by his blood and grace, and teach thee, and govern thee as thy Head, in order to thy everlaſting happineſs. The *Holy Spirit* offereth to be thy *Sanctifier*, Comforter and Guide, to overcome all the enmity of the Devil, the World and the Fleſh, in order to the full accompliſhment of thy Salvation; nothing is expected of thee, in order to thy Title to the benefits of this Covenant, but deliberately, unfeignedly, entirely to *Conſent* to it, and to *continue that conſent*, and *perform* what thou *conſenteſt* to perform, and that by the help of the grace which will be given thee. See therefore that thou well deliberate of the matter (but without delays): And count what thou ſhalt gain or loſe by it: And if thou find that thou art like to be a loſer in the end, and knoweſt of any better way, even take it, and boaſt of it, when thou haſt tryed the end: But if thou art paſt doubt, that there is no way but this, diſpatch it reſolutely and ſeriouſly.

§. 3. And take heed of one thing; leſt thou ſay, *Why, this is no more than every body knoweth, and than I have done a hundred times, to give up my ſelf*

ſelf in Covenant to God the Father, Son and Holy Ghoſt. Doſt thou *know it*, and yet haſt thou *not done it*? Or haſt thou done it with thy lips,and not unfeignedly with thy *heart*? Lament it as one of thy greateſt ſins,that thou haſt thus provokingly dallied with God: and admire his mercy, that he will yet vouchſafe to enter into Covenant with one,that hath hypocritically prophaned his Covenant. If thou hadſt ever ſeriouſly thus Covenanted and given up thy ſelf to God, thou wouldſt not have neglected him by an ungodly life, nor lived after to the Devil, the world and the fleſh, which were renounced. *I* tell you the making of this Chriſtian Vow and Covenant with God in Chriſt,is the Act of greateſt conſequence of any in all thy life, and to be done with the greateſt judgment, and reverence, and ſincerity, and foreſight, and firm reſolution, of any thing that ever thou doſt: And if it were done *ſincerely* by all that do it *ignorantly*, for *faſhion*, only with the lips, then all profeſſed Chriſtians would be ſaved: whereas now the Abuſers of that holy Name and Covenant will have the deepeſt place in Hell. Write it out on *thy Heart*, and put thy *heart* and *hand* to it *reſolvedly*, and *ſtand* to thy *Conſent*, and all is thine own: Converſion is wrought when this is done.

Dir. 14. Direction 14. IN *preſent performance of thy Covenant with God,away with thy former ſinful life; and ſee that thou ſin wilfully no more; but as far as thou art able, avoid the temptations which have deceived thee.*

§. 1. God will never be reconciled to thy ſins: If he be reconciled to thy perſon,it is as thou art juſtified by Chriſt, and ſanctified by the Spirit: He entertaineth thee, as one that turneth with repentance from ſin to him: If thou wilfully or negligently go on in thy former courſe of ſin, thou ſheweſt that thou waſt not ſincerely reſolved in thy Covenant with God.

§. 2. I know infirmities and imperfections will not be ſo eaſily caſt off, but will cleave to thee in thy beſt obedience, till the day of thy perfection come. But I ſpeak of groſs and wilful ſin: ſuch as thou *canſt* forbear, if thou be but *ſincerely* (though imperfectly) *willing*.

Ne illi falſi ſunt, qui diverſiſſimas res pariter expectant, voluptatem & præmia virtutis. Saluſt.

Tenebit te Diabolus ſub ſpecie libertatis addictum, ut ſit tibi liberum peccare, non vivere: Captivum te tenet author ſcelerum, compedes tibi libidinis impoſuit, & undique te ſepſit armatâ cuſtodiâ; Legem tibi dedit ut licitum putes omne quod non licet; & vivum te in eternæ mortis foveam demerſit. Hugo Etherianus de Animar. regreſſu, cap. 9.

Haſt thou been a prophane Swearer or Curſer, or uſed to take Gods name in vain, or uſed to backbiting, ſlandering, lying, or to ribald filthy talk: It is in thy power to forbear theſe ſins, if thou be but *willing*. Say not, I fall into them through cuſtome before I am aware: For that is a ſign that thou art not ſincerely *willing* to forſake them. If thou wert truly penitent, and thy will ſincerely oppoſite to theſe ſins, thou wouldſt be more tender and fearful to offend, and reſolved againſt them, and make a greater matter of them, and abhor them, and not commit them, and ſay I did it before I was aware: No more than thou wouldſt ſpit in the face of thy Father, or curſe thy Mother, or ſlander thy deareſt friend, or ſpeak Treaſon againſt the King, and ſay, I did it through cuſtome before I was aware. *Sin* will not be ſo *played* with by thoſe that have been ſoundly humbled for it, and reſolved againſt it.

§. 3. Haſt thou been a *Drunkard or Tipler*, ſpending thy precious hours in an Ale-houſe, prating over a Pot, in the company of fooliſh tempting ſinners: It is in *thy power* if thou be *truly willing* to do ſo no more. If thou *love* and *chooſe* ſuch company, and places, and actions, and diſcourſe, how canſt thou ſay thou art *willing* to forſake them, or that thy heart is changed? If thou do *not love* and *chooſe* them, how canſt thou *commit* them, when none compells thee? No one *carrieth* thee to the place: No one *forceth* thee to ſin: If thou *do it*, it is becauſe thou *wilt do it*, and *loveſt it*. If thou be in good earneſt with God, and wilt be ſaved indeed, and art not content to part with Heaven for thy cups and company, away with them preſently without delay.

§. 4. Haſt thou lived in wantonneſs, fornication, uncleanneſs, gluttony, gaming, paſtimes, ſenſuality, to the pleaſing of thy fleſh, while thou haſt diſpleaſed God? O bleſs the Patience and Mercy of the Lord, that thou waſt not cut off all this while, and damned for thy ſin before thou didſt repent! And, as thou loveſt thy ſoul, delay no longer: But make a ſtand, and go no further, not one ſtep further in the way which thou knoweſt leads to hell. If thou knoweſt that this is the way to thy damnation, and yet wilt go on, what pity doſt thou deſerve from God or man?

§. 5. If thou *have* been a *Covetous worldling*, or an *Ambitious* ſeeker of *honour* or *preferment* in the world, ſo that thy *gain*, or *riſing*, or *reputation*, hath been the game which thou haſt followed, and hath taken thee up inſtead of God and life eternal; away now with theſe known deceits, and hunt not after *Vanity* and *Vexation*: Thou knoweſt beforehand what it will prove when thou haſt overtaken it, and haſt enjoyed all that it can yield thee; and how uſeleſs it will be as to thy comfort or happineſs at laſt.

§. 6. Surely if men were *willing*, they *are able* to forbear ſuch ſins, and to make a ſtand, and look before them, to prevent their miſery: Therefore God thus pleadeth with them, Iſa. 1. 16, 17, 18. *Waſh you, make you clean, put away the evil of your doings from before mine eyes; ceaſe to do evil, learn to do well, &c.* Iſa. 55. 2, 3. *Wherefore do ye ſpend money for that which is not bread, and your labour for that which ſatisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your ſoul delight it ſelf in fatneſs: Incline your ear, and come unto me, hear and your ſoul ſhall live, and I will make an everlaſting Covenant with you.* Ver. 6, 7. *Seek ye the Lord while he may be found: Call ye upon him while he is near: Let the wicked forſake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him; and to our God for he will abundantly pardon:* Chriſt ſuppoſeth that the *foreſight* of judgement may reſtrain men from ſin, when he ſaith, *Sin no more, leſt a worſe thing come unto thee*, John 5. 14. & 8. 11. Can the preſence of men reſtrain a Fornicator; and the preſence of the Judge reſtrain a Thief, yea, or the foreſight of the Aſſizes? And ſhall not the preſence of God, with the foreſight of judgement and damnation reſtrain thee? Remember that *impenitent ſin* and *damnation* are conjoyned. If *you* will cauſe *one*, *God* will cauſe the *other*. *Chooſe one*, and you *ſhall not chooſe* whether you will have the *other*. If you *will* have the *Serpent*, you *ſhall* have the *ſting*.

Direction 15. IF *thou have ſincerely given up thy ſelf to God, and conſented to his Covenant, ſhew it by turning the face of thy endeavours and converſation quite another way,and by ſeeking Heaven more fervently and diligently, than ever thou ſoughteſt the world, or fleſhly pleaſures.* Dir. 15.

§. 1. Holineſs conſiſteth not in a meer forbearance of a ſenſual life, but principally in *living unto God*. The *principal* or *heart* of *Holineſs* is *within*, and conſiſteth in the *Love of God*, and of his *Word* and *Ways*, and *Servants*, and *Honour*, and *Intereſt* in the world, and in the ſouls *delight in God*, and the *Word* and *Ways* of God, and in its *inclination* towards him, and *deſire* after him, and *care* to *pleaſe* him, and *lothneſs* to offend him. The *expreſſion* of it in our lives, conſiſteth in the conſtant diligent exerciſe of this internal life, according to the directions of the Word of God. If thou be a believer and haſt ſubjected thy ſelf to God, as thy abſolute Soveraign King and Judge, it will then be thy work to obey and pleaſe him, as a Child his Father, or a Servant his Maſter, *Mal.* 1.6. Do you think that God will have Servants, and have nothing for them to do? Will one of you commend or reward your ſervant for doing nothing, and take it at the years end for a ſatisfactory anſwer or account, if he ſay, I have done no harm? God calleth you not only to *do no harm*, but to *love and ſerve* him with all your heart, and ſoul, and might. If you have a better maſter than you had before, you ſhould do *more* work than you *did* before. Will you not ſerve *God* more zealouſly than you ſerved the *Devil*? will you not labour harder to ſave your ſouls, than you did to damn them? Will you not be more zealous in good, than you were in evil? *What fruit had you then in thoſe things whereof you are now aſhamed? For the end of thoſe things is death.* Rom. 6. 21, 22. *But now being made free from ſin, and become ſervants to God, you have your fruit unto holineſs, and the end everlaſting life.* If you are true Believers, you have now *laid up* your *hopes* in *Heaven*, and therefore will ſet your ſelves to *ſeek it*, as worldlings ſet themſelves to ſeek the *world*. And a ſluggiſh wiſh, with heartleſs, lazy, dull endeavours is no fit *ſeeking* of *eternal joyes*. A creeping pace beſeemeth not a man that is in the way to *Heaven*; eſpecially who went *faſter* in the way to Hell. This is not *running* as *for our lives*. You may well be diligent and make haſt, where you have ſo great encouragement and help, and where you may expect ſo good an end, and where you are ſure you ſhall never in life or death, have cauſe to repent of any of your juſt endeavours, and where every ſtep of your way is pure, and clean, and delectable, and paved with mercies, and fortified and ſecured by Divine protection, and where Chriſt is your Conductor, and ſo many have ſped ſo well before you, and the wiſeſt and beſt in the world are your companions. Live then as men that have changed their Maſter, their end, their hopes, their way and work. Religion layeth not men to ſleep, though it be the only way to Reſt. It awakeneth the ſleepy ſoul, to higher thoughts, and hopes, and labours, than ever it was well acquainted with before. *He that is in Chriſt, is a new creature; old things are paſt away, behold all things are become new*, 2 Cor. 5. 17. You never ſought that which would pay for all your coſt and diligence till now: You never were in a way that you might make haſt in, without repenting of your haſte, till now. How glad ſhould you be, that Mercy hath brought you into the right way, after the wandrings of ſuch a ſinful life? And your *gladneſs* and *thankfulneſs* ſhould now be ſhewed, by your *cheerful diligence* and *zeal*. As Chriſt did not raiſe up *Lazarus* from the dead, to *do nothing*, or live to little purpoſe (though the Scripture giveth us not the hiſtory of his life;) So did he not raiſe you from the death of ſin, to live idlely, or to be unprofitable in the world. He that giveth you his Spirit, to be a principle of heavenly life within you, expecteth that you ſtir up the gift that he hath given you, and live according to that heavenly principle.

Acoſta ſaith, that the *Indians* are ſo addicted to their Idolatry, and unwearied in it, that he knoweth not what words can ſufficiently declare, how totally their minds are transformed into it, no Whoremonger having ſo mad a love to his Whore, as they to their Idols: ſo that neither in their Idleneſs, or their buſineſs, neither in publick or in private, will they do any thing, till they have firſt uſed their Superſtition to their Idols: They will neither rejoice at Weddings, nor mourn at Funerals, neither make a Feaſt, or partake of it, nor ſo much as move a Foot out of Doors, or a Hand to any Work, without this Heatheniſh Sacriledge: And all this they do with the greateſt ſecreſie, leſt the Chriſtians ſhould know it. *Lib.* 5. *cap.* 8. *p.* 467. See here how nature teacheth all men that there is a Deity to be worſhipped with all poſſible love and induſtry! And ſhall the Worſhippers of the true God then think it unneceſſary preciſeneſs, to be ſo diligent and hearty in his ſervice?

Direction 16. *Engage thy ſelf in the chearful conſtant uſe, of the means and helps appointed by God, for thy confirmation and ſalvation.* Dir. 16.

§. 1. He can never expect to attain the *end*, that will not be perſwaded to uſe the means. Of your ſelves you can do nothing. God giveth *his help* by the means which he hath appointed and fitted to your help. Of the uſe of theſe, I ſhall treat more fully afterwards: I am now only to name them to thee, that thou maiſt know what it is that thou haſt to do.

1. That you muſt hear, or read the Word of God, and other good Books which expound it and apply it, I ſhewed you before. The new born Chriſtian doth encline to this, as the new born child doth to the breaſt, 1 Pet. 2. 1, 2. *Laying aſide all malice, and guile, and hypocricies, and envies, and all evil ſpeakings, as new born babes that deſire the ſincere milk of the word that ye may grow thereby.* Pſal. 1. 2, 3. The bleſſed mans *delight is in the Law of the Lord, and therein doth he meditate day and night.*

How Penitents of old, did riſe even from a particular ſin, judge by theſe words of *Pacianus Parænes. ad Pœnit. Bibl. Pat. To.* 3. *p.* 74. [You muſt not only do that which may be ſeen of the Prieſt, and praiſed by the Biſhop——to weep before the Church, to lament a loſs or ſinful life in a ſordid garment, to faſt, pray, to roll on the earth, if any invite you to the Bath (or ſuch pleaſures) to refuſe to go: If any bid you to a Feaſt, to ſay, Theſe things are for the happy; I have ſinned againſt God, and am in danger to periſh for ever? What ſhould I do at Banquets, who have wronged the Lord? Beſides theſe, you muſt take the poor by the Hand, you muſt beſeech the Widow, lye at the Feet of the Presbyters, beg of the Church to forgive you, and pray for you: you muſt try all means rather than periſh.

§. 2. 2. Another means is the *publick worſhipping of God in communion with his Church and people*: Beſides the benefit of the *word* there *preached*, the *prayers of the Church* are effectual for the *members*: and it raiſeth the ſoul to holy joys, to join with well ordered Aſſemblies of the Saints, in the Praiſes of the Almighty. The Aſſemblies of holy worſhipppers of God, are the places of *his delight*, and muſt be the places of *our delight*. They are moſt like to the *Celeſtial Society*, that ſound forth the Praiſes of the glorious *Jehovah*, with pureſt minds and cheerful voice. *In his Temple doth every one ſpeak of his Glory*, Pſal. 29. 9. In ſuch a Chore, what Soul will not be wrapt up with delight, and deſire to joyn in the conſort and harmony? In ſuch a flame of united deſires and praiſes, what ſoul ſo cold and dull that will not be enflamed, and with more than ordinary facility and alacrity fly up to God?

§. 3. 3. Another means is *private prayer unto God*. When God would tell *Ananias* that *Paul* was converted, he ſaith of him, *Behold he prayeth*, Acts 9. 11. Prayer is the breath of the new creature. The Spirit of Adoption given to every child of God, is a *Spirit of prayer*, and teacheth them to *cry Abba Father*, and helpeth their infirmities, when they *know not what to pray as they ought*, and when words are wanting, it (as it were) *intercedeth for them with groans, which they cannot expreſs* in words, Gal. 4. 6. Rom. 8. 15, 26, 27. And *God knoweth the meaning of the Spirit* in thoſe groans. The firſt *workings* of *grace* are in *Deſires* after *grace*, provoking the Soul to fervent Prayer, by which *more* Grace is ſpeedily obtained. *Ask* then, and *ye ſhall have, ſeek and ye ſhall find, knock and it ſhall be opened to you*, Luke 11. 9.

§. 4. 4. Another means to be uſed is *Confeſſion of ſin*, not only to God (for ſo every wicked man may do, becauſe he knoweth that God is already acquainted with it all, and this is no addition to his ſhame:

He ſo little regardeth the eye of God, that he is more aſhamed when it is known *to men*) But in three Caſes Confeſſion muſt be made alſo to *Man*. 1. In caſe you have *wronged man*, and are thus bound to make him ſatisfaction: As if you have robbed him, defrauded him, ſlandered him or born falſe witneſs againſt him. 2. In caſe you are *Children* or *Servants*, that are under the government of *Parents* or *Maſters*, and are called by them to give an account of your actions: You are bound then to give a true account. In caſe you have *need* of, the *Counſel* or *Prayers of others* for the ſetling of your conſciences in peace: In this caſe you muſt ſo far open your caſe to them, as is neceſſary to their effectual help for your recovery. For if they know not the diſeaſe, they will be unfit to apply the remedy. In theſe caſes it is true, that *He that covereth his ſins ſhall not proſper: but he that confeſſeth and forſaketh them, ſhall have mercy*, Prov. 28. 13.

§. 5. 5. Another *Means* to be uſed, is the *familiar company*, and *holy converſe* with *humble*, *ſincere*, *experienced Chriſtians*: The Spirit that is in them, and breatheth, and acteth by them, will kindle the like holy flames in you: Away with the company of idle, prating, ſenſual men, that can talk of nothing but their worldly wealth, or buſineſs, or their reputations, or their appetites and luſts; Aſſociate your ſelves with them that go the way to Heaven, if you reſolve your ſelves to go it. O what a deal of difference will you find between theſe two ſorts of companions? The one ſort, if you have any thoughts of Repentance, would ſtifle them, and laugh you out of the uſe of your Reaſon, into their own diſtracted mirth and dotage: And if you have any ſerious thoughts of your ſalvation, or any inclinations to repent and be wiſe, they will do much to divert them, and hold you in the power and ſnares of Satan, till it be too late: If you have any zeal or heavenly mindedneſs, they will do much to quench it, and fetch down your minds to earth again. The other ſort will ſpeak of things of ſo great weight and moment, and that with ſeriouſneſs and reverence, as will tend to raiſe and quicken your ſouls; and poſſeſs you with a taſte of the heavenly things which they diſcourſe of; They will encourage you by their own Experiences, and direct you by that truth which hath directed them, and zealouſly communicate what they have received: they will pray for you, and teach you how to pray: They will give the example of holy, humble, obedient lives; and lovingly admoniſh you of your duties, and reprove your ſins. In a word, as the carnal mind doth ſavour the things of the fleſh, and is enmity againſt God, the company of ſuch will be a powerful means to infect you with their plague, and make you ſuch, if you were eſcaped from them; much more to keep you ſuch, if you are not eſcaped: And as they that are ſpiritual, do mind the things of the Spirit, ſo their converſe tendeth to make you ſpiritually minded, as they are, R*om*. 8. 7, 8. Though there are ſome *uſeful qualities* and *gifts* in ſome that are *ungodly*, and ſome *lamentable* faults in many that are *ſpiritual*, yet experience will ſhew you ſo great a difference between them in the main, in heart and life, as will make you the more eaſily believe the difference that will be between them in the life to come.

§. *6. 6.* Another means is *ſerious meditation* on the life to come, and the way thereto: Which tho' all cannot manage ſo methodically as ſome, yet all ſhould in ſome Meaſure and Seaſon be acquainted with it.

§. 7. 7. The laſt *Means* is, to chooſe ſome prudent faithful Guide and Counſellor for your ſoul, to open thoſe caſes to, which are not fit for all to know; and to reſolve and adviſe you in caſes that are too hard for you: Not to lead you blindfold after the intereſt of any ſeduced or ambitious men, nor to engage you to his ſingular conceits, againſt the *Scripture* or the *Church of God*; but to be to your ſoul, as a Phyſitian to your Body, or a Lawyer to your eſtates, to help you where they are wiſer than you, and where you need their helps.

Reſolve now that inſtead of your idle company and paſtime, your exceſſive cares and ſinful pleaſures, you will wait on God in the ſeaſonable uſe of theſe his own appointed means; and you will find, that he hath appointed them not in vain, and that you ſhall not loſe your labour.

Of how great concernment faithful Paſtors are for the Converſion of the ungodly, ſee a Jeſuite *Acoſta l.* 4. c. 1. & 2, 3, 4. Infinitum eſſet cætera perſequi, quæ contra hos fatuos principes Tanaos, contra Paſtores ſtultos, vel potius idola paſtorum, contra ſeipſos potius paſcentes, contra væſanos Prophetas, contra Sacerdotes contemptores, atque arrogantes, contra ſtercus ſolennitatum, contra popularis plauſus captatores, contra inexplebiles pecuniæ gurgites, cæteraſque peſtes, Propheticus ſermo declamat. Vix alias ſancti Patres plenioribus velis feruntur in Pelagus, quam cum de ſacerdotali contumelia oratio eſt, *Acoſta ib. p.* 353. Non eſt iſte ſacerdos, non eſt ſed infeſtus, atrox, doloſus, illuſor ſui, & lupus in dominicum gregem ovina pella armatus. *Ibid.*

Direction 17. THat in all this you may be ſincere, and not deceived by an hypocritical change, be ſure that God be all your Confidence, and all your hopes be placed in Heaven, and that there be no ſecret reſerve in your hearts, for the world and fleſh; and that you divide not your hearts between God and the things below, nor take up with the Religion of an Hypocrite, which giveth God what the fleſh can ſpare. *Dir.* 17.

§. 1. When the Devil cannot keep you from a change and reformation, he will ſeek to deceive you with a ſuperficial change and half reformation, which goeth not to the *root*, nor doth not recover the *heart* to God, nor deliver it intirely to him. If he can by a partial deceitful change, perſwade you that you are truly renewed and ſanctified, and fix you there that you go no further, you are as ſurely his, as if you had continued in your groſſer ſins. And of all other this is the moſt common and dangerous cheat of ſouls, when they think to *halve it* between God and the World, and to ſecure their fleſhly intereſt of pleaſure and proſperity, and their *ſalvation* too: and ſo they will needs *ſerve God and Mammon*.

§. 2. This is the true Character of a ſelf-deceiving hypocrite. He is neither ſo fully perſwaded of the certain truth of the Scripture and the life to come, nor yet ſo mortified to the fleſh and the world, as to take the joys of Heaven for his whole portion, and to ſubject all his worldly proſperity and hopes thereunto, and to part with all things in this world, when it is neceſſary to the ſecuring of his ſalvation: and therefore he will not loſe his hold of preſent things, nor forſake his worldly intereſt for Chriſt, as long as he can keep it. Nor will he be any further religious, than may ſtand with his bodily welfare; reſolving never to be undone by his godlineſs, but in the *firſt place* to *ſave himſelf*, and his Proſperity in the World, as long as he can: And therefore he is truly a *carnal worldly minded man*; being denominated from what is predominant in him: And yet becauſe he knoweth that he *muſt dye*, and for ought he knows, he may then find againſt his will, that there is another life which he muſt enter upon, leſt the Goſpel ſhould prove true, he muſt have ſome Religion: And therefore he will take up as

The full deſcription of a falſe Converſion, and of an Hypocrite. Whereas there are two great and grievous ſorts of trouble raiſed, one in the Churches at the tryal of members, and another in mens Conſciences in trying their ſtates, about this Queſtion, How to know true Converſion or Sanctification; I muſt tell them in both theſe Troubles plainly, that Chriſtianity is but one thing, the ſame in all Ages, which is their Conſent to the Baptiſmal Covenant: And there is no ſuch way to reſolve this queſtion, as to write or ſet before you the Covenant of Baptiſm in its proper ſenſe, and then ask your Hearts, whether you unfeignedly and reſolvedly conſent. He that conſenteth truly, is Converted and Juſtified; and he that profeſſeth Conſent, is to be received into the Church by Baptiſm, (if his Parents *Conſent* did not bring him in before, which he is to do nevertheleſs himſelf at age.)

much as will ſtand with his temporal welfare, hoping that he may have both that and Heaven hereafter: and he will be as Religious as the predominant intereſt of the fleſh will give him leave. He is reſolved rather to *venture his ſoul*, than to be *here undone*: and that's his *firſt principle.* But he is reſolved to be *as godly* as will ſtand with a *worldly fleſhly life*: that's his *ſecond principle.* And he will *hope for Heaven* as the *end* of *ſuch a way* as this: that's his third. Therefore he will place *moſt of his Religion* in thoſe things which are moſt conſiſtent with worldlineſs and carnality, and will not coſt his fleſh too dear; as in being of this or that *Opinion*, *Church*, or *Party*, (whether Papiſt, Proteſtant, or ſome ſmaller party) in *adhering* to that party, and being zealous for them, in acquiring and uſing ſuch *parts* and *gifts*, as may make him highly eſteemed by others; and in doing ſuch *good works* as coſt him not *too dear*, and in forbearing ſuch ſins as would procure his diſgrace and ſhame, and coſt his fleſh dearer to commit them than forbear them; and ſuch other as his fleſh can ſpare: This is his *fourth Principle*: And he is reſolved, when tryal calleth him to *part* with *God and his Conſcience*, or with the *world*, that he will rather let go God and Conſcience, and venter upon the pains hereafter, which he thinks to be *uncertain*, than to run upon a certain calamity or undoing here: At leaſt, he hath *no Reſolution to the contrary*, which will carry him out in a day of Tryal. This is his *fifth Principle*: And his *ſixth Principle is*, That yet he will not *torment* himſelf, or blot his Name, with confeſſing himſelf a *temporizing worldling*, reſolved to turn any away to ſave himſelf. And therefore he will be ſure to *believe* nothing to be *Truth* and *Duty* that is dangerous; but will furniſh himſelf with Arguments to prove that it is *not the will of God*; and that ſin is no ſin: Yea perhaps *conſcience* and *duty* ſhall be pleaded *for his ſin*: It ſhall be out of *tenderneſs*, and *piety*, and *charity* to others, that he *will ſin*: and will charge them to be the *ſinners* that comply not and do not wickedly as well as he. He will be one that ſhall firſt make a *Controverſie* of every ſin which his fleſh calls neceſſary, and of every *Duty* which his Fleſh counts *intolerably dear*; And then when it is a *Controverſie*, and many reputed *Wiſe*, and ſome reputed *Good* are on his ſide, he thinks he is on equal terms with the moſt honeſt and ſincere: He hath got a Burrow for his Conſcience and his *Credit*: He will not believe himſelf to be an *Hypocrite*, and no one elſe muſt think him one, leſt they be uncharitable: For then the cenſure muſt fall on the *whole party*, and then it is ſufficient to defend his Reputation of Piety to ſay, Tho' we differ in Opinion, we muſt not differ in Affection, and muſt not condemn each other for ſuch Differences (A very great Truth where rightly applied.) But what is it O Hypocrite, that makes thee differ in caſes where thy *fleſh* is intereſſed rather than in any other? And why waſt thou never of that mind till now, that thy worldly intereſt requireth it? And how cometh it to paſs, that thou art always on the *ſelf ſaving* opinion? And whence is it that thou conſulteſt with thoſe only that are of the opinion which thou deſireſt ſhould be true, and either not at all, or partially and ſlightly with thoſe that are againſt it? Waſt thou ever conſcious to thy ſelf that thou haſt accounted what it might coſt thee to be ſaved, and reckoned on the worſt, and reſolved, in the ſtrength of grace, to go thro' all? Didſt thou ever meddle with much of the ſelf-denying part of Religion, or any Duties that would coſt thee dear? May not thy Conſcience tell thee, that thou never didſt believe that thou ſhouldſt ſuffer much for thy Religion; that is, thou hadſt a ſecret purpoſe to avoid it?

§. 3. O Sirs, take warning from the Mouth of Chriſt, who hath ſo oft and plainly warned you of this ſin and danger? and told you how neceſſary ſelf-denyal and a ſuffering diſpoſition is to all that are his Diſciples; and that the worldly fleſhly principle predominant in the Hypocrite, is manifeſt by his *ſelf-ſaving* courſe: He muſt *take up his Croſs, and follow him* in a conformity to his ſufferings that will indeed be *his Diſciple.* We muſt ſuffer with him if we will reign with him, Rom. 8. 17, 18. Mat. 13. 20, 21, 22. *He that received the ſeed in ſtony places, the ſame is he that heareth the word, and anon with joy receiveth it, yet hath he not the root in himſelf, but dureth for a while; for when tribulation or perſecution ariſeth becauſe of the word, by and by he is offended. He alſo that received ſeed among the Thorns, is he that heareth the word, and the care of this World, and the deceitfulneſs of Riches choak the word, and he becometh unfruitful.* If thou have not taken *Heaven* for *thy part*, and art not reſolved to *let go all* that would keep thee from it, I muſt ſay to thy Conſcience, as Chriſt to one of thy Predeceſſors, Luke 18. 22. *Yet lackeſt thou one thing*, and ſuch a one, as thou wilt find of flat neceſſity to thy ſalvation. And it's likely ſome trying time even in this Life, will detect thine Hypocriſie, and make thee, *Go away ſorrowful*, for thy riches ſake: as he *ver.* 23. If *godlineſs with contentment* ſeem not ſufficient *gain* to thee, thou wilt make thy *Gain* go inſtead of *Godlineſs*, that is, thy *Gain* ſhall be next thy heart, and have the precedency which *Godlineſs* ſhould have, and thy gain ſhall chuſe thee thy Religion, and over-rule thy Conſcience, and ſway thy life,

O Sirs, take warning by the Apoſtates, and temporizing Hypocrites, that have lookt behind them, and with *Demas*, for the World forſaken their Duty, and are ſet up by Juſtice as Pillars of Salt, for your warning and remembrance. And as ever you would make ſure work in turning to God, and eſcape the too late Repentance of the hypocrite, ſee that you go to the *root*, and reſign the *World* to the Will of God, and reckon what it may coſt you to be Followers of Chriſt, and look not after any Portion, but the Favour of God Life Eternal, and ſee that there be no ſecret Reſerve in your Hearts for your Worldly Intereſt or Proſperity, and think not of halfing it between God and the World, nor making your Religion complyant with the Deſires and Intereſt of the Fleſh. Take God as *enough* for you, yea, as *All*, or elſe you take him not as your God.

Direction 18. IF *you would prove true Converts, come over to God as your Father and Felicity, with Deſire and Delight, and cloſe with Chriſt, as your only Saviour with Thankfulneſs and Joy, and ſet upon the Way of Godlineſs with Pleaſure and Alacrity, as your exceeding Priviledge, and the only way of Profit, Honour, and Content: and do it not as againſt your Wills, as thoſe that had rather do otherwiſe if they durſt, and account the Service of God an unſuitable and unpleaſant thing.* Dir. 18.

§. 1. You are never truly changed, till your Hearts be changed: And the Heart is not changed till the *Will* or *Love* be changed. *Fear* is not the man: but uſually is mixt with unwillingneſs and diſlike and ſo is contrary to that which is indeed *the Man.* Tho' *Fear* may do much for you, it will not do enough: It is oft more ſenſible than *Love* even in the beſt, as being more paſſionate and violent: but yet there is no more *Acceptableneſs* in all, than there

Paſſibilis timor eſt irrationabilis, & ad irrationabilia conſtitutus, ſed eum præcipit qui cum diſciplina & recta ratione conſiſtit, cujus proprium eſt reverentia. Qui enim propter Chriſtum & doctrinam ejus Deum timet, cum reverentia ei ſubjectu eſt; cum ille qui per verbera aliaque tormenta timet Deum, paſſibilem timorem habere videtur. Didymus Alex. in Pet. 1.

is *Will* or *Love*. God ſent not *Souldiers*, or *Inquiſitors*, or *Perſecutors*, to convert the World by working upon their *Fear*, and driving them upon that which they take to be a *miſchief* to them: But he ſent poor Preachers that had no matter of worldly *fears* or *hopes* to move their auditors with; but had authority from Chriſt to offer them *eternal life*; and who were to convert the World by propoſing to them the beſt and moſt deſirable condition, and ſhewing them where is the true felicity, and proving the certainty and excellency of it to them, and working upon their *Love*, *Deſire*, and *Hope*: God will not be *your God* againſt your wills, while you eſteem him as the *Devil*, that is only *terrible* and *hurtful* to you, and take his ſervice for a ſlavery, and had rather be from him, and ſerve the world and the fleſh, if it were not for fear of being damned. He will be *feared* as *Great*, and *Holy* and *Juſt*: but he will alſo be *loved as Good*, and *Holy, and Merciful*, and every way ſuited to be the *felicity* and *Reſt* of ſouls. If you take not *God* to be *better* than the *Creature*, (and *better to you*) and *Heaven* to be *better for you* than *earth*, and *Holineſs* than *Sin*, you are not converted: But if you do, then ſhew it by your *willingneſs*, *alacrity*, and *delight*. Serve him with *gladneſs* and *chearfulneſs* of heart, as one that hath found the way of Life, and *never* had cauſe of gladneſs until now. If you ſee your ſervant do all his work with groans, and tears, and lamentations, you will not think he is well pleaſed with his Maſter, and his Work. Come to God *willingly* with your *hearts*, or you come not to him indeed at all. You muſt either make him and his ſervice your *delight*, or at leaſt your *Deſire*; as apprehending him moſt *fit to be your delight*, ſo far as you enjoy him.

Dir. 19. Direction 19. R*emember ſtill that Converſion, is the turning from your carnal ſelves to God; and therefore that it engageth you in a perpetual oppoſition to your own corrupt Conceits and Wills, to mortify and annihilate them, and captivate them wholly to the holy Word and Will of God.*

§ 1. Think not that your Converſion diſpatcheth all that is to be done in order to your ſalvation. No, it is but the *beginning* of your work (that is, of your delight and happineſs:) You are but engaged by it, to that which muſt be performed throughout all your lives: It *entreth* you into the right way; not to *ſit down* there, but to *go on* till you come to the deſired end. It *entereth* you into Chriſts *Army*, that afterwards you may there win the Crown of life: And the great *Enemy* that you engage againſt, is *your ſelves*. There will ſtill be a Law in your members, rebelling againſt the Law that the Holy Ghoſt hath put into your minds: Your *Own Conceits* and your *Own Wills* are the great Rebels againſt Chriſt, and enemies of your ſanctification. Therefore it muſt be your reſolved daily work to mortify them, and bring them clean over to the *Mind* and *Will* of God which is their *Rule* and *End*. If you feel any conceits ariſing in you that are contrary to the Scripture, and quarrel with the Word of God, ſuppreſs them as rebellious, and give them not liberty to cavil with your Maker, and malepertly diſpute with your Governour and Judge; but ſilence it, and force it reverently to ſubmit: If you feel any *Will* in you contrary to your Creator's Will, and that there is ſomething which you would *have or do*, which God is againſt, and hath forbid you, remember now how great a part of your work it is, to fly for help to the Spirit of Grace, and to deſtroy all ſuch rebellious deſires: Think it not enough, that you can bear the *denyal* of thoſe deſires; but preſently deſtroy their *deſires themſelves*. For if you let alone the *deſires*, they may at laſt lay hold upon their prey, before you are aware: Or if you ſhould be guilty of nothing but the *Deſire themſelves*, it is no ſmall iniquity; being the corruption of the Heart and the Rebellion and Adultery of the principal faculty, which ſhould be kept loyal and chaſte to God. The *croſneſs* of thy *Will* to the *Will of God*, is the ſumm of all the impiety and evil of the ſoul: And the ſubjection and conformity of thy *Will to his*, is the Heart of the New Creature, and of thy Rectitude and Sanctification. Favour not therefore any *ſelf-conceitedneſs* or *ſelf-willedneſs*, nor any rebellioulneſs againſt the *Mind* and *Will* of God, any more than you would bear with the diſ-jointing of your bones, which will be little for your eaſe or uſe, till they are reduced to their proper place.

Direction 20. LAſtly, *Be ſure that you renounce all conceit of ſelf-ſufficiency or merit in any thing you do, and wholly rely on the Lord Jeſus Chriſt, as your Head, and Life, and Saviour, and Interceſſor with the Father.* Dir. 20.

§ 1. Remember that *without him you can do nothing*, John 15. 5. Nor can any thing you do be *acceptable to God*, any other way than in him, the beloved Son, in whom he is well pleaſed. As your perſons had never been accepted but in him, no more can any of your ſervices: All your repentings, if you had wept out your eyes for ſin, would not have ſatisfied the Juſtice of God, nor procured you pardon and juſtification without the ſatisfaction and merit of Chriſt. If he had not firſt taken away the ſins of the world, and reconciled them ſo far to God, as to procure and tender them the pardon and ſalvation contained in his Covenant, there had been no place for your Repentance, nor faith, nor prayers, nor endeavours, as to any hope of your ſalvation. Your *Believing* would not have ſaved you, nor indeed had any juſtifying object, if he had not purchaſed you the *promiſe and gift of pardon and ſalvation to all Believers*.

§ 2. *Objection*. But perhaps you'l ſay, *That if we had Loved God, without a Saviour, we ſhould have been ſaved: for God cannot hate and damn thoſe that Love him*: To which I anſwer, You *could not* have *Loved God as God*, without a Saviour: To have Loved him as the giver of your worldly proſperity, with a Love ſubordinate to the Love of ſin and your carnal ſelves, and to Love him as one that you imagine ſo unholy and unjuſt, as to give *you* leave *to* ſin againſt him, and prefer every Vanity before him, this is not *to love God*, but to love an image of your own fantaſie; nor will it at all procure your ſalvation. But to love him as *your God and Happineſs*, with a *ſuperlative love*, *you* could never have done without a Saviour. For, 1. *Objectively*; God *being* not your *Reconciled Father*, but your *enemy*, engaged in Juſtice to damn you for ever, you *could not love* him as thus related to you, becauſe he could not ſeem amiable *to you* and therefore the damned hate him as *their deſtroyer*, as the Thief or Murderer hates the Judge. 2. And as to the *Efficiency*, your *blinded minds*, and *depraved wills could never* have been reſtored ſo far to their rectitude, as to have *loved God as God*, without the teaching of Chriſt, and the renewing ſanctifying *work* of his *Spirit*. And without a Saviour you could never have expected this gift of the Holy Ghoſt. So that your ſuppoſition it ſelf is groundleſs.

§. 3. Indeed *Converſion* is your implanting into Chriſt, and your uniting to him, and marriage with him, that he may be your *life*, and *help*, and *hope*. He is the *way*, the *truth* and the *life*: *And no man cometh to the Father, but by him.* John 14. 6. *God hath given us eternal life, and this life is in his Son: He that hath the Son, hath life; and he that hath not the Son, hath not life.* 1 John 5. 11, 12. *He is the Vine,* and we are *the branches: As the branch cannot bear fruit of it ſelf, except it abide in the Vine, ſo neither can* we, *except* we *abide in him: He that abideth not in Chriſt, is caſt forth as a branch and withered to be burned:* John 15. 4, 5, 6. All your life and help is in him, and from him: Without Chriſt you cannot Be*lieve in the Father*, as in one that will ſhew you any ſaving Mercy, but only as the *Devils* that believe him Juſt, and tremble at his Juſtice; without Chriſt you cannot *Love God*, nor have any lively apprehenſions of his Love. Without Chriſt you can have no *Hope of* H*eaven*, and therefore no endeavours for it. Without him you cannot come near to God in prayer, as having no confidence, becauſe no admittance, acceptance or hope. Without him how terrible are the thoughts of death, which in him we may ſee as a conquered thing: and when we remember that he was dead and is now alive, and the Lord of life, and hath the Keys of Death and Hell, with what boldneſs may we lay down this fleſh, and ſuffer death to undreſs our ſouls? It is only in Chriſt that we can comfortably think of the world to come; when we remember that he muſt be our Judge; and that in our Nature glorified he is now in the Higheſt, Lord of all; and that he is *preparing a place for us, and will come again to take us to himſelf, that where he is, there we may be alſo*, John 14. 3. Alas, without Chriſt, we know not how to live an hour; nor can have hope or peace in any thing we have or do; nor look with comfort either upward or downward, to God or the Creature, nor think without terrors of our ſins, of God, or of the life to come. Reſolve therefore that as true Converts, you are wholly to Live upon Jeſus Chriſt, and to do all that you do by *his Spirit* and ſtrength; and to expect all your acceptance with God upon *his account*: when other men are reputed Phyloſophers or *Wiſe*, for ſome unſatisfactory knowledge of theſe *tranſitory things*, do you deſire to *know nothing but a crucified and glorified Chriſt*: ſtudy him, and take him (objectively) for your *Wiſdom*: When other men have *confidence in the fleſh*, and in their *ſhew of Wiſdom, in Will worſhip and Humility, after the Commandments and Doctrines of men*, (Col. 2. 20, 21, 22, 23.) and would eſtabliſh *their own righteouſneſs*, do you rejoice in Chriſt your Righteouſneſs: And ſet continually before your eyes, his *Doctrine* and *Example* as your Rule: **Look** ſtill *to Jeſus the Author and finiſher of your faith, who* contemned all the Glory of the world, and trampled upon its Vanity, and ſubjected himſelf to a life of ſuffering, and *made himſelf of no reputation*, but *for the joy that was ſet before him, endured the Croſs, deſpiſing the ſhame*, and underwent *the contradiction of ſinners againſt himſelf.* Live ſo, that you may truly ſay as Paul, *Gal.* 2. 20. *I am crucified with Chriſt:* Nevertheleſs *I live: yet not I, but Chriſt liveth in me: and the life which I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me.*

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§. 4. HAving given you theſe *Directions*, I moſt earneſtly beſeech you to peruſe and practiſe them, that my labour may not riſe up as a witneſs againſt you, which I intend for your Converſion and Salvation: Think on it, Whether this be an *Unreaſonable courſe*, or an *unpleaſant life*, or a thing *unneceſſary*? and what is *Reaſonable*, *neceſſary* and *pleaſant*, if this be not?

And if you meet with any of thoſe diſtracted ſinners that would deride you from Chriſt and your ſalvation, and ſay, *this is the way to make men mad*, or, *this is more ado than needs*; I will not ſtand here to manifeſt their *bruitiſhneſs* and *wickedneſs*, having largely done it already, in my Book called, *A Saint or a Bruit*, and *Now or Never*, and in the *third Part of the Saints Reſt*: But only I deſire thee as a full defenſative againſt all the pratings of the Enemies of a holy Heavenly life, to take good notice but of theſe three things.

Every one is not a Thief, that a Dog barks at; nor an hypocrite, that hypocrites call ſo.

§. 5. 1. Mark well the language of the *holy Scriptures*, and ſee whether *it* ſpeak not *contrary* to theſe men: And bethink thee whether *God* or they be *wiſer*, and whether G*od* or *they* muſt be thy *Judge*?

§. 6. 2. Mark whether theſe men do not *change* their *minds*, and turn their tongues when they come *to dye*? Or think whether they will not change their minds, when death hath ſent them into that world where there is none of theſe deceits? And think whether thou ſhouldſt be moved with that mans words, that will ſhortly change his mind himſelf, and wiſh he had never ſpoke ſuch words?

As the *Athenians* that condemned *Socrates* to death, and then lamented it, and erected a Brazen Statue for his Memorial.

§. 7. 3. Obſerve well whether their *own profeſſion* do not *condemn* them: and whether the very thing that they hate the godly for, be not that they are *ſerious* in P*ractiſing* that which theſe malignants themſelves *profeſs* as their Religion? And are they not then notorious Hypocrites? To profeſs to believe in God, and yet ſcorn at thoſe that *diligently ſeek him* (Heb. 11. 6.) To profeſs faith in Chriſt, and hate thoſe that obey him: To profeſs to believe in the Holy Ghoſt as the Sanctifier, and yet hate and ſcorn his ſanctifying work. *T*o profeſs to believe the day of Judgement and everlaſting torment of the ungodly, and yet to deride thoſe that endeavour to eſcape it: To profeſs to believe that heaven is prepared for the Godly, and yet to ſcorn at thoſe that make it the chief buſineſs of their lives to attain it: To profeſs to take the holy Scriptures for Gods Word and Law, and yet to ſcorn thoſe that obey it: To pray after each of the Ten Commandments [*Lord have mercy upon us, and encline our hearts to keep this Law*] and yet to hate all thoſe that deſire and endeavour to keep them: What impudent hypocriſie is joyned with this malignity? Mark whether the greateſt diligence of the moſt godly be not juſtified by the formal profeſſion of thoſe very men that hate and ſcorn them? The difference between them is, that *the Godly Profeſs Chriſtianity in good earneſt*, and when they ſay what they believe, they believe as they ſay: But the ungodly *cuſtomarily* and for *company* take on them to be Chriſtians when they are not, and by their own mouths condemn themſelves, and hate and oppoſe the *ſerious* P*ractice* of that which they ſay they do themſelves believe.

Acoſta ſaith, that he that will be a Paſtor to the *Indians* muſt not only reſiſt the Devil and the fleſh, but muſt reſiſt the cuſtom of men which is grown powerful by time and multitude: and muſt oppoſe his breaſt to receive the darts of the envious and malevolent, who, if they ſee any thing contrary to their prophane faſhion, they cry out, *A Traytor*, an *Hypocrite*, *an Enemy*, *Li.* 4. *c.* 15. *p.* 404. It ſeems among Papiſts and Barbarians, the Serpents ſeed do hiſs in the ſame manner againſt the good among themſelves, as they do againſt us.

PART II.

The Temptations whereby the Devil hindreth Mens Converſion; with the Proper Remedies againſt them.

§. 1. THE Moſt Holy and Righteous Governour of the World, hath ſo reſtrained Satan and all our Enemies, and ſo far given us *Free-will*, that no Man can be *forced* to ſin againſt his will: It is *not ſin* if it be not (*poſitively* or *privatively*) *voluntary*. All our Enemies in Hell or Earth cannot make us miſerable without our ſelves; nor keep a ſinner from true Converſion, and Salvation, if he do it not himſelf; no nor compel him to one ſinful thought, or Word, or Deed, or Omiſſion, but by tempting and enticing him to be *willing*: All that are *Graceleſs*, are *wilfully Graceleſs*. None go to Hell, but thoſe that *choſe* the *way* to Hell, and would not be perſwaded out of it: None miſs of Heaven, but thoſe that did ſet ſo light by it, as to prefer the World and ſin before it, and refuſed the Holy Way that leadeth to it. And ſurely Man that naturally loveth himſelf, would never take ſo mad a courſe, if his reaſon were not laid aſleep, and his Underſtanding were not woſully deluded: And this is the buſineſs of the Tempter, who doth not *drag* Men to ſin by *violence*, but *draw* and entice them by *Temptations*. I ſhall therefore take it for the next part of my work, to open theſe *Temptations*, and tell you the *Remedies*.

Temp. 1. §. 2. Tempt. 1. *The firſt endeavour of the Tempter, is in General to keep the ſinner* aſleep *in ſin: ſo that he ſhall be as a dead man, that hath no uſe of any of his faculties: that hath eyes and ſeeth not, and ears but heareth not, and a heart that underſtandeth not, nor feeleth any thing that concerneth his peace: The light that ſhineth upon a man aſleep, is of no uſe to him: His work lyeth undone: His friends, and* wealth, *and greateſt concernments are all forgotten by him, as if there were no ſuch things or perſons in the world: You may ſay what you will againſt him, or do what you will againſt him, and he can do nothing in his own defence. This is the caſe that the Devil moſt laboureth to keep the world in; even in ſo dead a ſleep, that their* Reaſon, *and their* Wills, *their* fear, *and* hope, *and all their* powers *ſhall be of* no uſe *to them: That when they hear a* Preacher, *or read the Scripture or good Books, or ſee the holy examples of the godly, yea, when they ſee the* Grave, *and know where they muſt ſhortly lye, and* know *that their ſouls muſt ſtay here but a little while, yet they ſhall* hear, *and ſee, and know all this, as men aſleep, that mind it not, as if it concerned not them at all; never once ſoberly* Conſidering *and laying it to heart.*

Eph. 2. 1. Col. 2. 13. 1 Cor. 15. 35. 1 Tim. 5. 6. Joel 1. 5.

Dir. 1. §. 3. *Direct.* 1. For the Remedy againſt this deadly ſin, 1. Take heed of *ſleeping opinions*, or Doctrines and conceits which tend to the Lethargy of Security: 2. Sit not ſtill but be up and doing: Stirring tends to ſhake off drowzineſs. 3. Come into the light: Live under an awakening Miniſter and in wakening company, that will not ſleep with you; nor eaſily let *you* ſleep: Agree with them to deal faithfully with you, and promiſe them to take it thankfully. 4. And meditate oft on wakening conſiderations. Think whether a ſleepy ſoul beſeem one in thy dangerous condition. Canſt thou ſleep with ſuch a load of ſin upon thy ſoul? Canſt thou ſleep under the thundring threatnings of God? and the Curſe of his Law; with ſo many wounds in thy Conſcience, and Ulcers in thy ſoul? If thy body were ſick, or in the caſe of *Job*, yea, if thou hadſt but an aking Tooth, it would not let thee ſleep: And is not the guilt of ſin, a thing more grievous? If Thorns, or Toads and Adders were in thy Bed, they would keep thee waking? And how much more odious and dangerous a thing is ſin? If thy Body want but Meat, or drink, or covering, it will break thy ſleep: And is it nothing for thy ſoul to be deſtitute of Chriſt and Grace? A *condemned* Man will be eaſily kept *awake*. and if thou be unregenerate, thou art *already condemned*, John 3. 18. 3. 5. Thou ſleepeſt in Irons: in the captivity of the Devil: among the walking Judgments of God: in a life that is ſtill expecting an end: in a Boat that is ſwiftly carried to eternity: juſt at the Entrance of another world; and that World will be Hell, if Grace awake thee not: Thou art going to ſee the Face of God: to ſee the world of Angels or Devils, and to be accompanied with one of them for ever: And is this a place or caſe to *ſleep in*? Is thy Bed ſo ſoft? thy dwelling ſo ſafe? God ſtandeth over thee, man; and doſt thou ſleep? Chriſt is coming, and death is coming, and judgment coming, and doſt thou ſleep? Didſt thou never read of the fooliſh Virgins, that ſlept out their time, and knockt and cryed in vain when it was too late? *Math.* 25. 5. Thou mighteſt wiſelyer ſleep on the Pinnacle of a Steeple in a Storm, than have a Soul aſleep in ſo dangerous a caſe as thou art in. The Devil is awake, and is rocking thy Cradle! How buſie is he to keep off Miniſters, or Conſcience, or any that would awake thee? None of thine enemies are aſleep; and yet wilt thou ſleep, in the thickeſt of thy Foes? Is the *battle* a *ſleeping time*, or thy *race* a *ſleeping time*, when Heaven or Hell muſt be the End? While he can keep thee aſleep, the Devil can do almoſt what he liſt with thee. He knows that thou haſt now no uſe of thy Eyes, or underſtanding, or power to reſiſt him: The Learnedſt Doctor in his ſleep is as unlearned actually as an Ideot, and will diſpute no better than an unlearned man: This makes many learned men to be ungodly: they are aſleep in ſin. The Devil could never have made ſuch a drudge of thee, to do his work againſt Chriſt and thy ſoul, if thou hadſt been awake. Thou wouldſt never have followed his whiſtle to the Alehouſe, the Play houſe, the Gaming houſe, and to other ſins, if thou hadſt been in thy wits, and well awake. Read *Prov.* 7. 23, 24. I cannot believe that thou longeſt to be damned, or ſo hateſt thy ſelf, as to have done as thou haſt done, to have lived a Godleſs, a Graceleſs, a Prayerleſs, and yet a merry careleſs life, if thy eyes had been opened, and thou hadſt known, and feelingly known, that this was the way to Hell. Nature it ſelf will hardly go to Hell awake. But it's eaſie to abuſe a man that is aſleep: Thou *haſt Reaſon*; but didſt thou ever awake it to one Hours ſerious Conſideration, of thy endleſs ſtate and preſent caſe? O dreadful judgment to be given over to the *Spirit of ſlumber*! Rom. 11. 8. Is it not *high time now to awake out of ſleep*? Rom. 13. 11. When the light is ariſen and ſhines about thee! When others that care for their ſouls, are buſie at work! When thou haſt ſlept out ſo much precious time already! Many a Mercy, and perhaps ſome Miniſters, have been as Candles burnt out to light thee while thou haſt ſlept! How oft haſt thou been called already, *How long wilt thou ſleep, O ſluggard? Prov.* 6. 9, 10. Yet thou haſt thundering calls and alarms to awake thee. God calls, and Miniſters call! Mercies call, and judgments call! and yet wilt thou not awake? *The voice of the Lord is powerful; full of Majeſty; breaketh the Cedars; ſhaketh the wilderneſs*: and yet cannot it awake thee? Thou wilt not ſleep about far ſmaller matters! at meat, or drink, or in common talk, or Market: But O how much greater buſineſs haſt thou to keep thee awake? Thou haſt yet an unholy ſoul to be renewed; and an ungodly life to be reformed! an offended God to be reconciled to; and many thouſand ſins to be forgiven! thou haſt death and judgment to prepare for: thou haſt Heaven to win, and Hell to ſcape! Thou haſt many a needful Truth to learn, and many a holy duty to perform; and yet doſt thou think it time to ſleep? *Paul* that had leſs need than thou, did watch, and pray, and labour day and night, *Acts* 20. 31. 1 *Theſ.* 3. 10. O that thou kneweſt how much better it is to be *awake*. While thou *ſleepeſt*, thou loſeſt the benefit of the Light, and all the mercies that attend thee: The Sun is but

2 Tim. 2. 26.

as a clod to a man aſleep: The world is as no world to him: The beauty of Heaven and Earth are nothing to him: Princes, Friends, and all things are forgotten by him! So doth thy ſleep in ſin make nothing of health, and patience, time and health, Miniſters, Books and daily warnings: O what a day haſt thou for everlaſting, if thou hadſt but a heart to uſe it! What a price haſt thou in thine hand? *Prov.* 10.5. Sleep not out thy day, thy harveſt time, thy tide time: *They that ſleep, ſleep in the night*, 1 Theſ. 5.7. *Awake and Chriſt will give thee light*, Rom. 13. 12. Epheſ. 5. 14. *Awake to righteouſneſs, and ſin not*, 1 Cor. 15 34. O when thou ſeeſt the Light of Chriſt, what a wonder will it poſſeſs thee with, at the things which thou now forgetteſt? What joy will it fill thee with? and with what pity to the ſleepy world? —— But if thou wilt needs ſleep on, be it known to thee, ſinner, it ſhall not be long. If thou wilt wake no ſooner, death and vengeance will awake thee: Thou wilt wake when thou ſeeſt the other world, and ſeeſt the things which thou wouldſt not believe, and comeſt before thy dreadful Judge! *Thy damnation ſlumbreth not*, 2 Pet. 2. 3. There are no ſleepy ſouls in Heaven or Hell, all are awake, there: and the day that hath awakened ſo many, ſhall waken thee: *Watch* then if thou love thy ſoul leaſt thy Lord come *ſuddenly and find thee ſleeping*, Mark 13. 34, 35, 36, 37. *What I ſay to one, I ſay to all, Watch.*

Temp. 2. §. 4. Tempt. 2. *If Satan cannot keep the ſoul in a ſleepy, careleſs, inconſiderate forgetfulneſs, he would make the unregenerate ſoul believe that there is no ſuch thing as Regenerating Grace; but that it is a fancied thing, which no man hath experience of, and he ſaith as* Nicodemus, How can theſe things be? *He thinks that natural conſcience is enough.* Joh. 3. 4.

Dir. 2. §. 5. *Direct.* 2. But this may eaſily be refuted by obſerving, that *Holineſs* is but the very Health and rectitude of the ſoul; and is no otherwiſe *ſupernatural*, than as *Health* to him that is born a Leper. It is the rectitude of Nature, or its diſpoſition to the *uſe* and *end* that it was made for. Though Grace be called ſupernatural. 1. Becauſe it is not born with us; and 2. Corrupted Nature is againſt it; 3. And the end of it is the God of Nature, who is above Nature. 4. And the Revelation and other *means* are ſupernatural (as Chriſts incarnation, reſurrection, &c.) Yet both Nature, and Scripture, and experience tell you, that man is made for another life, and for ſuch works which he is utterly unfit for, till Grace have changed and renewed him, as it doth by many before your eyes.

See 2 Cor. 5. 17. Gal. 6. 15. Gal. 4. 19. John 3. 3, 5, 6. Mat. 18.3. 1 Pet. 1. 23.

Temp. 3. § 6. Tempt. 3. *But, ſaith the Tempter, if ſupernatural grace be neceſſary, yet it may be born in you: Infants have no ſin; Chriſt ſaith, Of ſuch is the Kingdom of God:* Abraham *is your Father, yea, God,* John 8. 39. 41. *You are born of Chriſtian Parents.*

Dir. 3. §. 7. *Direct.* 3. See the full proof of *Original Sin* in all Infants, in my Treatiſe of the *Divine Life*, *Part* 1. *Chap.* 11. & 12. Grace may indeed be put betimes into *Nature*, but comes not *by nature*. *Except you be born again, you cannot enter into the kingdom of God*, John 3. 3, 5. *If any man be in Chriſt, he is a new creature: old things are paſt away: behold all things are become new*, 2 Cor. 5. 17. But how vain is it for him to boaſt that he was *born holy*, who finds himſelf at the preſent *unholy*. Shew that you have a *holy heavenly heart and life*, and then you are happy *when ever* it was wrought.

Rom. 8. 9. 16. Rom. 9 8. Eph. 2. 3.

Temp. 4. §. 8. Tempt. 4. *But, ſaith the Tempter,* Baptiſm *is the laver of Regeneration: You are Baptized, and therefore you are Regenerated. The Antients taught that all ſins were waſht away in Baptiſm, and Grace conferred.*

§. 9. *Direct.* 4. *Anſw.* The Antients by Baptiſm meant the Internal and external acts conjunct, the ſouls delivering up it ſelf to God in the Covenant, and ſealing it by Baptiſm: And ſo it includeth Converſion, and true Repentance, and Faith: And all that are thus baptized are pardoned, juſtified, and holy: But they that have only *Sacramental Regeneration*, or the external Ordinance, are not for that in a ſtate of life: For Chriſt expreſly ſaith, that *except you are born of the Spirit* as well as *Water, you cannot enter into the kingdom of Heaven*, John 3. 5, 6. And *Peter* told *Simon Magus* after he was baptized, that he was *yet in the gall of bitterneſs and bond of iniquity*, Acts 8. 13. It is not the *putting away the filth of the fleſh, but the anſwer of a good conſcience*, 1 Pet. 3. 21. Chriſt cleanſeth his Church by the *waſhing of water by the Word*, Eph. 5. 26. But if you had been cleanſed in Baptiſm, if at preſent you are unclean, and unholy, can you be ſaved ſo? *Dir.* 4. Matth. 28. 19, 20.

§. 10. Temp. 5. *When this faileth, the Tempter would perſwade them, that* Godlineſs *is nothing but a matter of meer Opinion or belief: to believe all the Articles of the faith, and to be no Papiſt nor Heretick, but of true Religion, and to be confident of Gods mercy through Chriſt: For he that believeth ſhall be ſaved,* Mark 16. 16. *Temp.* 5.

§. 11. *Direct.* 5. To this you muſt anſwer, that it will not ſave a man that his *Religion is true*, unleſs *he be true to it*! Read *James* 2. againſt ſuch a dead faith. Saving faith is the hearty entertainment of Chriſt as our Lord and Saviour, and the delivering up the ſoul to him to be ſanctified and ruled, as well as pardoned. *Knowledge puffeth up, but charity edifieth. He that knoweth his Maſters will and doth it not, ſhall be beaten with many ſtripes,* Luke 12. 47. It's ſad that men ſhould think to be *ſaved by that* which will *condemn* them! by being of a *right opinion*, and a *wrong converſation*; by *believing* their duty, inſtead of *doing* it; and then *preſuming* that Chriſt forgiveth them, and that their ſtate is good: *Opinion* and *preſumption* are not faith. *Dir.* 5.

§. 12. Tempt. 6. *But, ſaith the Tempter,* Holineſs *is the excellency of holy perſons: but vulgar unlearned people may be ſaved, without ſuch high matters which are above them.* *Temp.* 6.

§ 13. *Direct.* 6. But God telleth you, that *without Holineſs none ſhall ſee him*, Heb. 12. 14. The *unlearned* may be ſaved, but the *ungodly* cannot, *Pſal.* 1. 6. *Holineſs* is to the ſoul, as *life* to the body: He that hath it not, is dead; though all have not the ſame *degree of health*: Sin is ſin, and hated of God in learned or unlearned: All men have ſouls that need regenerating at firſt: And as all bodies that live, muſt live on the earth, by the Air, and Food, &c. ſo all ſouls that *live*, do live upon the ſame *God*, and *Chriſt*, and *Heaven*, by the ſame *Word* and *Spirit*; and all this may be had by the unlearned. *Dir.* 7.

§. 14. Tempt. 7. *But, ſaith the Tempter, God is not ſo unmerciful as to damn all that are not holy: This is but a talk to keep men in awe; and not to be believed.* *Temp.* 7.

§. 15. *Direct.* 7. But if Gods threatnings be neceſſary to keep men in awe, then are they neceſſary to be *executed*. For God needs not awe men by a lye. He beſt knows to whom he will be merciful, and how far! Did you never read, Iſa. 27. 11. *It is a people of no underſtanding: therefore he that made them will not have mercy on them, and he that formed them, will ſhew them no favour.* And *Pſal.* 59. 5. *Be not merciful to any wicked tranſgreſſor.* Is he not *juſt*, as well as *merciful*? *Exod.* 34. 6, 7. Do you not ſee that men are *ſick, and pained, and dye* for all that *God is merciful*? And *Dir.* 7.

do not *Merciful Judges* condemn Malefactors? are not *Angels* made *Devils* by ſin, for all that God is merciful? The Devil knoweth this to his ſorrow. *And if God ſpared not the Angels that ſinned, but caſt them down to Hell*——2 Pet. 2. 4. will he be unjuſt for you?

Temp. 8. §. 16. Tempt. 8. *But Chriſt dyed for all: and God will not puniſh him and you both, for the ſame fault.*

Dir. 8. §. 17. *Direct.* 8. Chriſt dyed ſo far for all that have the Goſpel, as to procure and ſeal them a free and general pardon of all their ſins, if they will repent and take him for their Saviour, and ſo to bring ſalvation to their choice. But will this ſave the ungodly obſtinate refuſers? Chriſt dyed to ſanctifie, as well as to forgive, Eph. 5. 27. and to *purifie to himſelf a peculiar people zealous of good works*, Tit. 2. 14. and *to deſtroy the works of the devil*, 1 John 3. 8. and to bring all men under his Dominion and Government, Rom. 14. 9. Luke 19. 27. *If any man have not the Spirit of Chriſt, the ſame is none of his*, Rom. 8. 9.

Temp. 9. §. 18. Tempt. 9. *No man can be certain of his ſalvation: but all muſt hope well: and to raiſe doubts in mens hearts, whether they ſhall be ſaved or no, will not help them, but puzzle them and caſt them into deſpair.*

Dir. 9. §. 19. *Direct.* 9. But is there *ſo little difference* between a *child of God* and of the *Devil*, and between the way to Heaven and the way to Hell, that they cannot be known aſunder? Hath not Chriſt taught us plainly how to know them? *Pſal.* 1. & 15. 1 *John* 3. and bid us give diligence to make our calling and election ſure? 2 *Pet.* 1. 10. If all men muſt hope that they ſhall be ſaved, then moſt muſt hope for that, which they ſhall never have; But it is no hope of Gods making, which deceiveth men. Should ſo great a matter as our everlaſting *joy* or *miſery*, be caſt out of our *Care*, and ventured ſo regardleſly in the dark? When is it that we have life, and time, and all for to make it ſure? And what hurt can it do you, to find out the *truth* of your *own condition*? If you are indeed unregenerate and unholy, diſcover it now in time, and you have time to be recovered: You *muſt deſpair of being ſaved without converſion*: But that preventeth *abſolute final deſpair*. Whereas if you find not out your caſe till time is paſt, then *hope* is paſt, and the Devil hath you in endleſs deſperation, where he would.

Tem. 10. §. 20. Tempt. 10. *If this prevail not, the Devil will ſeek to carry it by* noiſe *inſtead of* reaſon, *and will ſeek to keep you in jovial, merry, voluptuous company, that ſhall plead by Pots, and Playes, and pleaſures, and ſhall daily make a jeſt of Godlineſs, and ſpeak of the godly with ſcorn, as a company of fanatick Hypocrites.*

Dir. 10. §. 21. *Direct.* 10. But conſider, that this is but the rage of fools, that ſpeak of what they never underſtood? Did they ever *try* the way they ſpeak againſt? Are they to be believed before God himſelf? Will they not eat their words at laſt themſelves? Will *their* merry lives laſt always: Do they dye as merrily as they *live*? and bring off themſelves as well as they promiſed to bring off you? He that will be cheated of his ſalvation, and forſake his God, for the ranting ſcorns of a diſtracted ſinner, is worthy to be damned.

See Prov. 13. 20. Pro. 28. 7. Eph. 5. 7. 11.

Tem. 11. §. 22. Tempt. 11. *Next he telleth them, that a godly life is ſo hard and tedious, that if they ſhould begin, they ſhould never endure to hold on, and therefore it is in vain to try it.*

Dir. 11. §. 23. *Direct.* 11. But this pretence is compounded of *wickedneſs* and *madneſs*. What but a *wicked* heart can make it ſo *hard* a thing to live in the *Love* of God and holineſs, and in the *hopes* and *ſeeking* of eternal life? Why ſhould not this be a ſweeter and pleaſanter life, than drinking, and roaring, and gaming, and fooling away time in vain; or than the enjoying of all the delights of the fleſh? There's nothing but a ſick diſtempered heart againſt it, that nauſeateth that which in it ſelf is moſt delightful. When Grace hath changed your hearts, it will be eaſie. Do you not ſee that others can hold on in it? and would not be as they were for all the world? And why may not you? God will help you: It is the Office of Chriſt and the Spirit to help you: Your encouragements are innumerable. The hardneſs is moſt at firſt: It is the longer the eaſier. But what if it were hard? Is it not neceſſary? Is Hell eaſier, and to be preferred before it? And will not Heaven pay for all your coſt and labour? Will you ſit down in deſperation, and reſolve to let your ſalvation go, upon ſuch ſilly bug-bear words as theſe?

Tem. 12. §. 24. Tempt. 12. *Next the Devils endeavour will be, to find them ſo much employment with worldly cares, or hopes, or buſineſs, that they ſhall find no leiſure to be ſerious about the ſaving of their ſouls.*

Dir. 12. §. 25. *Direct.* 12. But this is a ſnare, though frequently prevalent, yet ſo irrational, and againſt ſo many warnings and witneſſes, even of all men in the World either firſt or laſt, at Converſion, or at Death, that he who after all this, will neglect his God and his Salvation, becauſe he hath worldly things to mind, is worthy to be turned over to his choice, and have no better help or portion in the hour of his neceſſity and diſtreſs. Of this ſin I have ſpoken afterward, *Chap.* 4. *Part* 6.

Tem. 13. §. 26. Tempt. 13. *Leſt the ſoul ſhould be converted, the Devil will do all that he can to keep you from the acquaintance and company of thoſe whoſe holineſs and inſtructions might convince and ſtrengthen you; and eſpecially from a lively convincing Miniſter, and to caſt you under ſome dead hearted Miniſter and Society.*

Dir. 13. §. 27. *Direct.* 13. Therefore, if it be poſſible, though it be to your loſs or inconvenience in the World, live under a ſearching heavenly Teacher, and in the company of them that are reſolved for Heaven! It is a dead heart indeed that feeleth not the need of ſuch aſſiſtance, and is not the better for it when they have it. If ever you be fair for Heaven, and like to be converted, it will be among ſuch helps as theſe.

Tem. 14. § 28. Tempt. 14. *But one of the ſtrongeſt Temptations of Satan, is by making their ſin exceeding pleaſant to them; for the gain, or honour, or fleſhly ſatisfaction; and ſo encreaſing the violence of their ſenſual appetite and luſt, and making them ſo much in Love with their ſin, that they cannot leave it: Like the thirſt of a man in a burning Fever, which makes him cry for cold drink, though it would kill him, the fury of the appetite conquering reaſon. So we ſee many drunkards, fornicators, worldlings, that are ſo deeply in Love with their ſin, that come on it what will, they will have it, though they have Hell with it.*

Dir. 14. §. 29. *Direct.* 14. Againſt this Temptation I deſire you to read what I have ſaid after, *Chap.* 4. *Part* 7. & *Chap.* 3. *Direct.* 6. & 8. O that poor ſinners knew what it is that they ſo much Love! Is the pleaſing of the fleſh ſo ſweet a thing to you? and are you ſo indifferent to

God and holy things? Are theſe leſs aimable? Do you foreſee what both will be at laſt? Will your ſin ſeem better than Chriſt, and Grace, and Heaven, when you are dying? O be not ſo in love with damning folly, and the pleaſure of a Beaſt; as for it to deſpiſe the heavenly wiſdom and delights!

Tem. 15. §. 30. Temp. 15. *Another great Temptation is, the proſperity of the Wicked in this Life; and the Reproach and Suffering which uſually falls upon the godly: If God did ſtrike every notorious Sinner dead in that place, as ſoon as he had ſinned, or ſtruck him Blind, or Dumb, or Lame, or inflicted preſently ſome ſuch Judgment, then many would fear him, and forbear their ſin: But when they ſee no Men proſper ſo much as the moſt Ungodly, and that they are the Perſecutors of the Holy Seed, and that Sentence againſt an Evil Work is not ſpeedily executed, then are their Hearts ſet in them to do Evil*, Eccleſ. 8. 11.

Dir. 15. §. 31. *Direct.* 15. But alas, how ſhort is the proſperity of the wicked! Read *Pſal.* 73. & 37. Delay is no forgiveneſs: They ſtay but till the Aſſize: And will that tempt you to do as they? How unthankfully do ſinners deal with God! If he ſhould kill you and plague you, that would not pleaſe you: And yet if he forbear you, you are emboldened by it in your ſin. Thus his patience is turned againſt him. But the ſtroke will be the heavier when it falls. Doſt thou think thoſe men will always flouriſh! Will they alway domineer and revell! Will they always dwell in the Houſes where they now dwell, and poſſeſs thoſe Lands, and be honoured and ſerved as now they are! O how quickly and how dreadfully will the caſe be changed with them! O could you but foreſee now what faces they will have, and what heavy Hearts, and with what bitter exclamations they will at laſt cry out againſt themſelves, for all their Folly, and wiſh that they had never been deceived by Proſperity; but rather had the Portion of a *Lazarus*! If you ſaw how they are but fatted for the ſlaughter, and in what a dolorous miſery their Wealth, and Sport, and Honours will leave them, you would lament their caſe, and think ſo great a Deſtruction were ſoon enough, and not deſire to be Partners in their Lot!

Tem. 16. §. 32. Tempt. 16. *Another temptation is*, their own proſperity: *They think God when he proſpereth them, is not ſo angry with them as Preachers tell them: And it is a very hard thing in Health and Proſperity, to lay to heart either Sin or Threatnings, and to have ſuch ſerious lively thoughts of the life to come, as men that are wakened by Adverſity have: and ſpecially Men that are familiar with Death. Proſperity is the greateſt Temptation to Security, and delaying repentance, and putting off Preparation for Eternity. Overcome Proſperity, and you overcome your greateſt Snare.*

Dir. 16. See my *Sermon* on *Pro.* 1. 32. in the end of *The vain Religion of the Formal Hypocrite.*

§. 33. *Direct.* 16. Go into the Sanctuary, yea, go into the Church-yard, and ſee the End: And judge by thoſe Skulls, and Bones, and Duſt, if you cannot judge by the Fore-warnings of God, what Proſperity is! Judge by the Experience of all the World! Doth it not leave them all in Sorrow at laſt? Wo to the Man that hath his Portion in this Life. O miſerable Health, and Wealth, and Honour, which procureth the Death, and Shame, and utter Deſtruction of the Soul! Was not he in as proſperous a caſe as you, *Luke* 16. that quickly cryed out in vain, for a drop of Water to cool his Tongue? There is none of you ſo ſenſleſs as not to know that you muſt dye? And muſt you die? Muſt you certainly dye? And ſhall that Day be no better prepared for? Shall preſent Proſperity make you forget it, and live as if you muſt live here for ever? Do you make ſo great difference between that *which is*, and that *which will be*? as to make as great a matter of it as *others*, when it *comes*; and to make no more of it when it is but *coming*? O Man, what is an inch of haſty time! How quickly is it gone? Thou art going hence apace, and almoſt gone! Doth God give thee the mercy of a few Days or Years of health to make all thy Preparations in for Eternity, and doth this Mercy turn to thy Deceit, and doſt thou turn it ſo much contrary to the Ends for which it was given thee? Wilt thou ſurfeit on *Mercy*, and deſtroy thy Soul with it? Senſe feeleth and perceiveth what now is, but thou haſt *Reaſon* to foreſee what *will be*? Wilt thou play in Harveſt, and forget the Winter?

§. 34. Temp. 17. *Another great Temptation to hinder Converſion, is the Example and Countenance of Great Ones that are ungodly; when Landlords and men in power are ſenſual, and enemies to a holy life, and ſpeak reproachfully of it, their Inferiours by the reverence which they bear to worldly wealth and greatneſs, are eaſily drawn to ſay as they: Alſo, when men reputed Learned and Wiſe, are of another mind: and eſpecially when ſubtile enemies ſpeak that reproach againſt it, which they cannot anſwer.* Tem. 17.

§. 35. *Direct.* 17. To this I ſpake in the end of the *firſt Part* of this Chapter. No man is ſo great and wiſe as God. See whether he ſay as they do in his word! The greateſt that provoke him can no more ſave themſelves from his vengeance, than the pooreſt Beggars! What work made he with a *Pharoah*! and got himſelf a name by his hard Heartedneſs and Impenitency? He can ſend Worms to eat an arrogant *Herod*, when the People cry him up as a God! Where are now the *Cæſars* and *Alexanders* of the World? The Rulers and Phariſees believed not in Chriſt; *John* 7. 48. Wilt not thou therefore believe in him? The Governour of the Country condemned him to dye; and wilt thou condemn him? *The Kings of the Earth ſet themſelves, and the Rulers take counſel together againſt the Lord and his anointed, ſaying, Let us break their bands aſunder, and caſt away their cords from us*, Pſal. 2. 2, 3. Wilt thou therefore joyn in the Conſpiracy? When *he that ſitteth in the Heavens ſhall laugh; the Lord ſhall have them in deriſion* ——— *He will break them with an Iron rod, and daſh them in pieces like a Potters Veſſel*, unleſs they *be wiſe, and kiſs the Son, and ſerve the Lord with fear, before his wrath be kindled and they periſh*, Pſal. 2. 4, 9, 10, 11, 12. If thy Landlord or Great ones ſhall be thy God, and be honoured and obeyed before God and againſt him, truſt to them, and call on them in the Hour of thy diſtreſs, and take ſuch a ſalvation as they can give thee: Teach not God what choice to make, and whom to reveal his Myſteries to: He chooſeth not always the Learned Scribe, nor the mighty Man; Chriſt himſelf ſaith, Matth. 11. 25. *I thank thee O Father, Lord of Heaven and Earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them to babes: Even ſo father; for ſo it ſeemed good in thy ſight*! if this reaſon ſatisfie you not, follow them, and ſpeed as they. If they are *Greater* and *Wiſer* than God, let them be your Gods, 1 Cor. 1. 26. *You ſee your calling how that not many wiſe men after the fleſh, not many mighty, not many noble are called: but God hath choſen the fooliſh things of the world to confound the wiſe; and God hath choſen the weak things of the world to confound the things that are mighty; and baſe things of the world, and the things that are deſpiſed hath God choſen, and things that are not, to bring to nought things that are.* It is another kind of *Greatneſs*, *Honour* and *Wiſdom* which God beſtoweth

Dir. 17.

Read Mr. Bolton's Aſſize Sermon on 1 Cor. 1. 26.

on the pooreſt Saints, than the world can give; Worldlings will ſhortly be aweary of their portion: In your baptiſm you renounced the world with its *pomps* and *vanity*. and now do you deifie, what you then defied?

Tem. 18. §. 36. Temp. 18. *Another Temptation is to draw on the ſinner into ſuch a cuſtom in ſin, aud long neglect of the means of his Recovery, till his* Heart *is* utterly Hardened.

Dir. 18. §. 37. *Direct.* 18. Againſt this read after *Chap.* 4. *Part* 2. againſt hardneſs of Heart.

Tem. 19. §. 38. Temp. 19. *Another Temptation is, to* Delay *Repentance, and purpoſe to do it hereafter.*

Dir. 19. §. 39. *Direct.* 19. Of this I entreat you to read the many Reaſons which I have given to ſhame and waken delayers, in my Book of *Directions* for a ſound Converſion.

Tem. 20. §. 40. Temp. 20. *The worſt of all is, to tempt them to flat unbelief of Scripture and the life to come.*

Dir. 20. §. 41. *Direct.* 20. Againſt this read here *Chap.* 3. *Dir.* 1. *Chap.* 4. *Part* 1. and my Treatiſe againſt Infidelity.

Tem. 21. §. 42. Temp. 21. *If they will needs look after Grace, he will do all he can to deceive them with counterfeits, and make them take a ſeeming half converſion for a ſaving change.*

Dir. 21. §. 43. *Direct* 21. Of this read my *Directions for ſound Converſion*, and the *Formal Hypocrite*, and *Saints Reſt*, *Part* 3. *c.* 10.

Tem. 22. §. 44. Temp. 22. *If he cannot make them flat Infidels, he will tempt them to queſtion and contradict the ſenſe of all thoſe Texts of Scripture which are uſed to convince them, and all thoſe doctrines which grate moſt upon their galled conſciences; as of the Neceſſity of Regeneration, the fewneſs of them that are ſaved, the difficulty of ſalvation, the torments of Hell, the neceſſity of mortification, and the ſinfulneſs of all particular ſins: They will hearken what Cavillers can ſay for any ſin, and againſt any part of Godlineſs; and with this they wilfully delude themſelves.*

Dir. 22. §. 45. *Direct.* 22. But if men are reſolved to joyn with the Devil, and ſhut their eyes, and cavil againſt all that God ſpeaketh to them to prevent their miſery, and know not, becauſe they will not know, what remedy is left or who can ſave men againſt their wills? *This is the condemnation, that light is come into the world, and men love darkneſs rather than light, becauſe their deeds are evil. He that doth evil hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved,* John 3. 19, 20. In Scripture, *ſome things are hard to be underſtood, which they that are unlearned and unſtable, wreſt to their own deſtruction,* 2 Pet. 3. 16. Of particulars read the end of my *Treatiſe of Converſion.*

Tem. 23. §. 46. Temp. 23. *Yea, Satan will do his worſt to make them Hereticks, and teach them ſome doctrine of* licentiouſneſs *ſuitable to their luſts: It's hard being wicked ſtill againſt Conſcience in the open light: This is kicking againſt the pricks: too ſmarting work to be eaſily born: Therefore the Devil will make them a Religion which ſhall pleaſe them and do their ſins no harm: Either a Religion made up of looſe Opinions, like the* Familiſts, Ranters, Libertines *and* Antinomians *(and the* Jeſuits *too much;) or elſe made up of trifling formalities, and a great deal of bodily exerciſe and Stage-actions and complements, as much of the Popiſh devotion is: And a little will draw a carnal heart to believe a carnal doctrine: It's eaſier to get ſuch a* new Religion, *than a* new heart. *And then the Devil tells them that now they are in the right way, and therefore they ſhall be ſaved. A great part of the world think their caſe is good, becauſe they are of ſuch or ſuch a* Sect, *or* Party, *and of that which (they are told by their Leaders) is* the true Church and way.

Dir. 23. §. 47. *Direct.* 23. But remember that what ever *Law you* make to *your ſelves*, God will judge you by his *own Law*. Falſifying the Kings Coyn is no good way to pay a debt, but an addition of *Treaſon* to your former miſery. It is a *new* and a *holy heart and life*, and not a *new Creed*, or a *new Church* or *Sect* that is neceſſary to your ſalvation. It will never ſave you to be in the *ſoundeſt Church* on earth, if *you* be *unſound* in it *your ſelves*; and are but the duſt in the Temple that muſt be ſwept out: Much leſs will it ſave you, to *make your ſelves a Rule*, becauſe *Gods Rule* doth ſeem too ſtrict.

Tem. 24. §. 48. Temp. 24. *Another way of the Tempter is, to draw men to take up with meer* Convictions, *inſtead of true Converſion: when they have but learnt that it is* Neceſſary *to ſalvation, to be Regenerate, and have the Spirit of Chriſt, they are as quiet, as if this were indeed to* be regenerate, *and to* have the Spirit: *As ſome think they have attained to* perfection, *when they have but received the* opinion *that* perfection *may here be had; ſo abundance think they have* ſanctification *and* forgiveneſs, *becauſe now they ſee that they* muſt be had, *and without ſanctification there is no ſalvation: And thus the* knowledge *of all* Grace *and* Duty *ſhall go with them for the* grace *and* duty it ſelf; *and their* judgement *of the thing, inſtead of the* poſſeſſion *of it: and inſtead of* having *grace, they* force *themſelves to* believe *that they have it.*

Dir. 24. §. 49. *Direct.* 24. But remember God will not be mocked: He knoweth a convinced head from a holy heart. To think you are Rich, will not make you Rich: To believe that you are well, or to know the remedy, is not enough to make you well. You may dream that you eat, and yet awake hungry: *Iſa.* 29. 8. All the Land or Money which you ſee, is not therefore your own. To know that you ſhould be holy, maketh your unholineſs to have no excuſe: *Ahab* did not eſcape by believing that he ſhould return in peace: Self-flattery in ſo great and weighty a caſe, is the greateſt folly. *If you know theſe things, happy are ye if you do them,* John 13. 17.

Tem. 25. §. 50. Temp. 25. *Another great Temptation is, by hiding from men the intrinſick evil and odiouſneſs of ſin. What harm (ſaith the Drunkard, and Adulterer, and voluptuous Senſualiſt) is there in all this, that Preachers make ſo great ado againſt it? What hurt is this to God or man? that they would make us believe that we muſt be damned for it, and that Chriſt dyed for it? and that the Holy Ghoſt muſt mortifie it?* Wherefore, *ſay the Jews, Jer.* 16. 10. hath God pronounced all this great evil againſt us? or what is our iniquity? or what is our ſin that we have committed——*he that knoweth not God, knoweth not what ſin againſt God is: eſpecially when the* Love *of it, and* Delight *in it blindeth them.*

Dir. 25. §. 51. *Direct.* 25. Againſt this I intreat you to ponder on thoſe forty intrinſecal evils in ſin, which I have after named, *Chap.* 3. *Dir.* 8. §. 16. and the aggravations, §. 17, 18. If the Devil can but once perſwade you, that *ſin is harmleſs*, all Faith, all Religion, all Honeſty, and your ſouls and all are gone. For then all Gods Laws and government muſt be fictions: Then there is no work for Chriſt as a Saviour, or the Spirit as a Sanctifier to do: Then all Ordinances and Means are troubleſome Vanities: and Godlineſs, and Obedience deſerve to be baniſhed from the earth, as unneceſſary troublers of mankind: Then may this poyſon be ſafely taken and made your food. But O how mad a conceit is this! How quickly will God make the proudeſt know, what harm it was to refuſe the Government of his Maker, and ſet up the Government of his beaſtly appetite and miſguided will! and that ſin is bad, if Hell be bad. Pſal. 40. 12. Pſal. 51.

Tem. 26. §. 52. Tempt. 26. *The Devil alſo tempteth them to think, that though they ſin, yet their good works are a compenſation for their bad, and therefore they pray, and do ſome acts of Phariſaical devotion, to make God amends for what they do amiſs.*

Dir. 26. §. 53. *Direct.* 26. Againſt this conſider, that if you had never ſo many good works, they are all but your duty; and make no ſatisfaction for your ſin. But what *good works* can you do, that ſhall ſave a wicked ſoul! and that God will accept without your *Hearts*! Your *Hearts* muſt be firſt cleanſed, and your ſelves devoted and ſanctified to God: For an evil Tree will bring forth evil fruit: Firſt make the Tree good, and the fruit will be good! It is the Love of God, and the Hatred of ſin, and a holy and heavenly life which are the *good works* that God chiefly calleth for; and *Faith*, and *Repentance*, and *Converſion* in order to theſe: And will God take your lip-labour, or the leavings of your fleſh by way of alms, while the world and fleſhly pleaſure have your hearts? Indeed, you do no work that's truly good! The matter may be good: but you poyſon it with bad principles and ends. *The carnal mind is not ſubject to the law of God, nor indeed can be; but is enmity to God,* Rom. 8. 6, 7.

See Prov. 28. 9. Prov. 15. 26. 8. Pro. 21. 27. Iſa. 1. 13, 14.

Tem. 27. §. 54. Tempt. 27. *Some are tempted to think, that God will not condemn them becauſe they are poor and afflicted in this life, and have their ſufferings here: And that he that condemneth the rich for not ſhewing mercy to the poor, will himſelf ſhew them mercy.*

Dir. 27. §. 55. *Direct.* 27. Hath he not ſhewed you mercy? And is it not mercy which you vilify and refuſe? Even Chriſt, and his Spirit, and holy communion with God? Or muſt God ſhew you the mercy of Glory, without the mercy of Grace? Which is a contradiction: Strange! that the ſame men that will not be intreated to accept of mercy, nor let it ſave them, are yet ſaying, that God will be merciful and ſave them.

And for your *poverty* and *ſuffering*, it is not *againſt your will*: You cannot deny it: And will God ſave any man, for that which is *againſt his will*? You would have riches, and honour, and pleaſure, and your good things in this life as well as others, if you *could* tell how: You *love* the world as well as others, if you could get more of it. And to be carnal and worldly for ſo *poor* a pittance, and to love the world when you *ſuffer* in it, doth make you *more* unexcuſable than the rich. The *Devils* have *ſuffered* more than you; and ſo have many thouſand ſouls in Hell; And yet they ſhall be ſaved never the more. If you are poor in the world, but *rich in faith*, and *holineſs*, then you may well expect ſalvation, *James* 2. 5. But if your ſufferings make you no more *holy*, they do but aggravate your ſin.

See Heb. 11. 6, 7, 9, 10.

Tem. 28. § 56. Tempt. 28. *Alſo the Devil blindeth ſinners, by keeping them ignorant of the nature and power of Holineſs of heart and life! They know it not by any experience: And he will not let them ſee it and judge of it in the Scripture, where it is to be ſeen without any mixed contraries; but he points them only to profeſſors of holineſs, and commonly to the weakeſt and the worſt of them, and to that which is worſt in them, and ſheweth them the miſcarriages of hypocrites, and the falls of the weaker ſort of Chriſtians, and then tells them, This is their Godlineſs and Religion; They are all alike.*

Dir. 28. §. 57. *Direct.* 28. But it's eaſie to ſee, how theſe men deceive and condemn themſelves. This is as if you ſhould plead that a Beaſt is wiſer than a *Man*, becauſe ſome men are drunk, and ſome are paſſionate, and ſome are mad. *Drunkenneſs* and *paſſions* which are the diſturbances of Reaſon, are no diſgrace to *Reaſon*, but to themſelves: Nor were they a diſgrace themſelves, if *Reaſon* which they hinder were not honourable. So no mans ſins are a diſgrace to Holineſs, which condemneth them: nor were they bad themſelves, if holineſs were not good, which they oppoſe. It is no diſgrace to the day-light or Sun that there is *night* and *darkneſs*: Nor were *darkneſs* bad, if light were not good. Will you refuſe health, becauſe ſome men are ſick? Nay, will you rather chooſe to be dead, becauſe the living have infirmities? The Devils reaſoning is fooliſher than this! Holineſs is of abſolute neceſſity to ſalvation: If many that do more than you, are as bad as you imagine, what a caſe then are you in, that have not near ſo much as they? If they that make it their greateſt care to pleaſe God, and be ſaved, are as very Hypocrites, as the Devil would perſwade you, what a hopeleſs caſe then are you in, that come far ſhort of them? If ſo, you muſt do *more* than they, and not leſs, if you will be ſaved? Or elſe out of your own mouths will you be condemned.

Tem. 29. §. 58. Tempt. 29. *Another way of the Tempter is, by drawing them deſperately to venture their ſouls; Come on them what will, they'le put it to the venture, rather than live ſo ſtrict a life.*

Dir. 29. §. 59. *Direct.* 29. But, O man, conſider what thou doſt, and who will have the loſs of it! and how quickly it may be too late to recall thy adventure! What ſhould put thee on ſo mad a reſolution? Is ſin ſo good? Is Hell ſo eaſie? Is thy ſoul ſo contemptible? Is Heaven ſuch a trifle? Is God ſo hard a Maſter? Is his work ſo grievous, and his way ſo bad? Doth he require any thing unreaſonable of you? Hath God ſet you ſuch a grievous task, that it's better venture on damnation, than perform it? You cannot believe this, if you believe him to be God. Come near, and think more deliberately on it, and you will find you might better run from your food, your friend, your life, than from your God, and from a holy life, when you run but into ſin and Hell.

Tem. 30. §. 60. Tempt. 30. *Another great Temptation is, in making them believe that their ſins are but ſuch common infirmities as the beſt have; They cannot deny but they have their faults, but are not all men ſinners! They hope that they are not reigning unpardoned ſins.*

Dir. 30. §. 61. *Direct.* 30. But O how great a difference is between a *converted* and an *unconverted* ſinner! between the failings of a Child, and the contempt of a Rebel! between a ſinner that hath no groſs or mortal ſin, and hateth, bewaileth, and ſtriveth againſt his infirmities; and a ſinner that loveth his ſin, and is loth to leave it, and maketh light of it, and loveth not a holy life. God will one day ſhew you a difference between theſe two, when you ſee that there are ſinners that are juſtifyed and ſaved, and ſinners that are condemned.

Temp. 1. §. 62. Temp. 1. BUt here are many ſubordinate Temptations by which Satan perſwades *them that their ſins are but infirmities: One is, becauſe their ſin is but in the heart, and appeareth not in outward deeds: And they take* reſtraint *for ſanctification.*

Dir. 1. §. 63. *Direct.* 1. Alas man, the Life and Reign of ſin is in the *Heart*: That is its Garriſon and Throne: The life of ſin lyeth in the prevalence of your luſts within, againſt the Power of Reaſon and Will. All outward ſins are but Acts of obedience to the reigning ſin within, and a gathering Tribute for this which is the King. For this it is that they make proviſion, *Rom.* 13. 14. On this all is conſumed, *James* 4. 3. Original ſin may be reigning ſin (as a King may be born a King). Sin certainly reigneth, till the ſoul be converted and born again.

Temp. 2. §. 64. Tempt. 2. *The Devil tells them, it is but an infirmity, becauſe it is no open groſs diſgraceful ſin:*

ſin: It's hard to believe that they are in danger of Hell, for ſins which are accounted ſmall.

Dir. 2. §. 65. *Direct.* 2. But do you think it is no mortal heinous ſin, to be void of the Love of God and holineſs? to Love the fleſh and the world above him? to ſet more by Earth than Heaven, and do more for it? However they ſhew themſelves, *theſe* are the great and mortal ſins. Sin is not leſs dangerous for lying ſecret in the heart. The root and heart are uſually unſeen. Some Kings (as in *China, Perſia,&c.*)keep out of ſight for the honour of their Majeſty. Kings are the ſpring of Government, but actions of State are executed by Officers. When you ſee a man *go* or *work*, you know that it is *ſomething within* which is the *Cauſe* of all. If ſin appeared without,as it is within,it would loſe much of its Power and Majeſty.Then Miniſters,and Friends, and every good man would caſt a ſtone at it: but its *ſecreſie* is its *peace*. The Devil himſelf prevaileth by keeping out of ſight.If he were ſeen,he would be leſs obeyed. So is it with the Reigning ſins of the heart. Pride and Covetouſneſs may be Reigning ſins, though they appear not in any notorious diſgraceful courſe of life. *David's* hiding his ſin, or *Rachel* her Idol, made them not the better. It is a mercy to ſome men, that God permitteth them to fall into ſome open ſcandalous ſin, which may tend to humble them, who would not have been humbled nor convinced by heart ſins alone.An Oven is hotteſt when it is ſtopped.

See Jer. 4. 14. Hoſ. 7.6,7.

Temp. 3. §. 66. Tempt. 3. *Satan tells them, they are not unpardoned reigning ſins, becauſe they are common in the world: If all that are as bad as I muſt be condemned,ſay they, God help a great number.*

Dir. 3. §. 67. *Direct.* 3. But know you not that *Reigning ſin* is much more *common* than *ſaving holineſs*? and that the gate is wide, and the way is broad that leadeth to deſtruction,and many go in at it? Salvation is as rare as holineſs: and damnation as common as Reigning ſin, where it is not cured. This ſign therefore makes againſt you.

Temp. 4. §. 68. Tempt. 4. *But, ſaith the Tempter, they are ſuch ſins as you ſee good men commit: You play at the ſame games as they: you do but what you ſee them do; and they are pardoned.*

Dir. 4. §. 69. *Direct.* 4. You muſt judge the man by his works, and not the works by the man. And there is more to be lookt at, than the bare matter of an act. A good man and a bad may play at the ſame game, but not with the ſame end, nor with the ſame love to ſport, nor ſo frequently and long to the loſs of time. Many drops may wear a ſtone: Many ſtripes with ſmall twigs may draw blood. Many mean men in a Senate have been as great Kings: You may have many of theſe little ſins ſet all together, which plainly make up a carnal life. The *power* of a ſin, is more conſiderable than the outward ſhew. A poor man if he be in the place of a Magiſtrate, may be a Ruler. And a ſin materially ſmall, and ſuch as better men commit, may be a ſin in Power and Rule with you,and concur with others which are greater.

Temp. 5. §. 70. Tempt. 5. *But, ſaith the Tempter, they are but ſins of Omiſſion, and ſuch are not reigning ſins.*

Dir. 5. §. 71. *Direct.* 5. Sins of *Omiſſion* are always accompanied with ſome poſitive ſenſual affection to the creature, which diverteth the ſoul, and cauſeth the omiſſion. And ſo *Omiſſion* is no ſmall part of the Reigning ſin. The *not uſing* of *Reaſon* and the *Will* for God, and for the maſtering of ſenſuality, is much of the ſtate of ungodlineſs in man. Denying God the heart and life, is no ſmall ſin. God made you to do good, and not only to do no harm: Elſe a Stone or Corpſe were as good a Chriſtian as you; for they do leſs harm than you. If ſin have a Negative voice in your Religion,whether God ſhall be worſhipped and obeyed or not, it is your King: It may ſhew its power as well by commanding you not to pray, and not to conſider, and not to read, as in commanding you to be drunk or ſwear. The wicked are deſcribed by omiſſions: ſuch as *will not ſeek after God: God is not in all his thoughts*, Pſal. 10. 4. Such as *know not God, and call not on his name*, Jer. 10. 25. That have *no truth, or mercy, or knowledge of God*, Hoſ. 4. 1. That *feed not,clothe not, viſit not* Chriſt in his members, *Matth.* 25. that hide their Talents, *Matth.* 25. Indeed, if God have not your hearts, the creature hath it; and ſo it is *omiſſion* and *commiſſion* that go together in your reigning ſin.

Temp. 6. §. 72. Tempt. 6. *But, ſaith the Tempter, they are but ſins of ignorance, and therefore they are not reigning ſins: At leaſt you are not certain that they are ſins.*

Dir. 6. §. 73. *Direct.* 6. And indeed do you not know that it is a ſin to love the world better than God? and fleſhly pleaſure better than Gods ſervice; and Riches better than grace and holineſs? and to do more for the body, than for the ſoul, and for earth, than for Heaven? Are you uncertain whether theſe are ſins? And do you not feel that they are *your ſins*? You cannot pretend ignorance for theſe. But what cauſeth your Ignorance? Is it becauſe you would fain know, and cannot? Do you read, and hear,and ſtudy,and enquire,and pray for knowledge, and yet cannot know? Or is it not becauſe you would not know, or think it not worth the pains to get it? or becauſe you love your ſin? And will ſuch wilful ignorance as this excuſe you? No, it doth make your ſin the greater. It ſheweth the greater dominion of ſin, when it can uſe thee as the *Philiſtines* did *Sampſon*, put out thy eyes, and make a drudge of thee; and conquer thy Reaſon, and make thee believe that evil is good, and good is evil. Now it hath maſtered the principal fortreſs of thy ſoul, when thy underſtanding is maſtered by it. He is reconciled indeed to his enemy, who taketh him to be a friend: Do you not know, that God ſhould have your heart, and Heaven ſhould have your chiefeſt care and diligence; and that you ſhould make the Word of God your Rule, and your delight and meditation day and night? If you know not theſe things, it is becauſe you would not know them. And it is a miſerable caſe to be given up to a blinded mind! Take heed leſt at laſt you commit the horridſt ſins, and do not know them to be ſins. For ſuch there are that mock at Godlineſs, and perſecute Chriſtians and Miniſters of Chriſt,and know not that they do ill, but *think they do God ſervice*, John 16. 2. If a man will make himſelf drunk, and then kill, and ſteal, and abuſe his neighbours, and ſay, *I knew not* that I did ill, it ſhall not excuſe him: This is your caſe. You are drunken with the love of fleſhly pleaſure and worldly things, and theſe carry you ſo away, that you have neither *heart* nor *time* to ſtudy the Scriptures, and hear, and think what God ſaith to you, and then ſay,that you did not know.

Temp. 7. §. 74. Tempt. 7. *But, ſaith the Tempter, it cannot be a mortal reigning ſin, becauſe it is not committed with the whole heart, nor without ſome ſtruggling and reſiſtance: Doſt thou not feel the Spirit ſtriving againſt the fleſh? And ſo it is with the Regenerate*, Gal. 5. 17. Rom. 7. 20, 21, 22, 23. *The good which thou doſt not do, thou wouldſt do; and the evil which thou doſt, thou wouldſt not do, ſo then it is no more thou that doſt it, but ſin that dwelleth in thee. In a ſenſual unregenerate perſon, there is but one party, there is nothing but fleſh; but thou feeleſt the combat between the Fleſh and the Spirit within thee.*

§. 75. *Direct.* 7. This is a Snare ſo ſubtile and dangerous, that you have need of Eyes in your Head to ſcape it. Underſtand therefore, 1. That as to the two Texts of Scripture much abuſed by the Tempter, they ſpeak not at all of *mortal reigning ſin*, but of the *unwilling infirmities* of ſuch as had ſubdued all *ſuch* ſin, and walked not after the fleſh, but after the Spirit; and whoſe Wills were habitually bent to good; and fain would have been perfect, and not have been guilty of an idle thought, or word, or of any Imperfection in their holieſt ſervice, but lived up to all that the Law requireth: but this they could not do, becauſe the fleſh did caſt many ſtops before the will in the performance. But this is nothing to the caſe of one that liveth in *groſs ſin*, and an *ungodly life*, and hath ſtrivings and convictions, and uneffectual wiſhes to be better and to turn, but never doth it: This is but ſinning againſt Conſcience, and reſiſting the Spirit that would convert you; and it maketh you worthy of many ſtripes, as being rebellious againſt the importunities of Grace. Sin may be *reſiſted*, where it is never *conquered*: It may reign nevertheleſs for ſome *contradiction*. Every one that reſiſteth the King, doth not depoſe him from his Throne. It's a dangerous deceit to think that every good *Deſire* that contradicteth ſin, doth conquer it, and is a ſign of ſaving grace. It muſt be a deſire after a State *of Godlineſs*, and an *effectual deſire* too. There are degrees of Power: ſome may have a leſs and *limited power*, and yet be *Rulers*. As the evil Spirits that poſſeſſed mens bodies, were a Legion in one, and but *one* in others, yet both were poſſeſſed: So is it here. Grace is not without reſiſtance in a holy Soul: there is ſome remnants of corruption in the will it ſelf, reſiſting the Good: and yet it followeth not, that Grace doth not rule. So is it in the ſin of the unregenerate. No man in this life is ſo good, as he will be in Heaven, or ſo bad, as he will be in Hell: Therefore none is void of *all moral good*. And the *leaſt* good will *reſiſt* evil, in its degree, as Light doth darkneſs. As in theſe caſes,

What Reſiſtance of ſin may be in the Ungodly.

§. 76. 1. There is in the unregenerate a remnant of Natural Knowledge and Conſcience: ſome Diſcoveries of God and his will there are in his works: God hath not left himſelf without witneſs. See *Acts* 14. 17. & 17. 27. *Rom.* 1. 19, 20. & 2. 7, 8, 9. This Light and Law of Nature governed the Heathens: And this in its meaſure reſiſteth ſin, and aſſiſteth conſcience.

§. 77. 2. When *ſupernatural extrinſick Revelation* in the Scripture, is added to the *Light* and *Law of Nature*, and the ungodly have all the ſame Law as the beſt; it may do more.

§. 78. 3. Moreover an ungodly man may live under a moſt *powerful Preacher*, that will never let him alone in his ſins, and may ſtir up much fear in him, and many good purpoſes, and almoſt perſwade him to be a true Chriſtian, and not only to have ſome uneffectual wiſhings and ſtrivings againſt ſin, but to do many things after the Preacher, as *Herod* did after *John*, and to eſcape the common pollutions of the world, 2 *Pet.* 2. 20.

§. 79. 4. Some ſharp affliction added to the reſt, may make him ſeem to others a true Penitent: when he is ſtopt in his courſe of ſin, as *Balaam* was by the Angel with a drawn Sword, and ſeeth that he cannot go on but in danger of his life; and that God is ſtill meeting him with ſome croſs, and hedging up his way with thorns (for ſuch mercy he ſheweth to ſome of the ungodly) this may not only breed reſiſtance of ſin, but ſome reformation. When the *Babylonians* were planted in *Samaria*, they feared not God, and he ſet Lyons among them; and then they feared him, and ſet up ſome kind of ſervice to him, performed by a baſe ſort of Prieſts; *they feared the Lord, and ſerved their own Gods*, thinking it was ſafeſt to pleaſe all, 2 *Kings* 17. 25, 32, 33. Affliction maketh bad men, likeſt to the good.

§. 80. 5. Good Education and Company may do very much: It may help them to much knowledge, and make them Profeſſors of ſtrict Religion; and conſtant Companions with thoſe that fear ſin, and avoid it; and therefore they muſt needs go far then, as *Joaſh* did all the Days of *Jehojada*, 2 Chron. 24. 2. As Plants and Fruits change with the ſoil by tranſplantation, and as the Climate maketh ſome Blackmoors and ſome White, ſo education and converſe have ſo great a Power on the Mind, that they come next to grace, and are oft the means of it.

§. 81. 6. And God giveth to many internally ſome *grace* of the *Spirit*, which is not proper to them that are ſaved, but *common* or *preparatory* only. And this may make much reſiſtance againſt ſin, tho' it do not mortify it. One that ſhould live but under the Convictions that *Judas* had when he hang'd himſelf, I warrant him would have *Strivings* and *combats* againſt ſin in him, though he were unſanctified.

§. 82. 7. Yea, the intereſt and power of one ſin, may reſiſt another. As covetouſneſs may make much reſiſtance againſt ſenſuality and pride of life, and pride may reſiſt all diſgraceful ſin.

§. 83. Temp. 8. *But, ſaith the Tempter, it is not unpardoned ſin, becauſe thou art ſorry and doſt repent for it when thou haſt committed it: and all ſin is pardoned that is repented of.* Temp. 8.

§. 84. *Direct.* 8. All the foreſaid cauſes which may make *ſome reſiſtance* of ſin in the ungodly, may cauſe alſo *ſome ſorrow* and *repenting* in them. There is repenting and ſorrow for ſin in Hell. All men repent and are ſorry at laſt: but few repent ſo, as to be pardoned and ſaved. When a ſinner hath had all the ſweetneſs out of ſin that it can yield him, and ſeeth that it's all gone, and the ſting is left behind, no marvel if he repent. I think there is ſcarce any Drunkard, or Whoremonger, or Glutton, (that is not a flat Infidel) but he repenteth of the ſin that's paſt, becauſe he hath had all out of it that it can yield him, and there is nothing left of it that's lovely: But yet he goeth on ſtill; which ſheweth that his Repentance was unſound: True Repentance is a thorough change of the heart and life: a turning from ſin to a holy life: and ſuch a ſorrow for what is paſt, as would not let you do it, if it were to do again. If you truly repent, you would not do ſo again if you had all the ſame Temptations. Dir. 8.

§. 85. Temp. 9. *But, ſaith the Tempter, it is but* one ſin, *and the reſt of thy life is good and blameleſs: and God judgeth by the greater part of thy life: whether the evil or the good be moſt.* Temp. 9.

§. 86. *Direct.* 9. If a man be a Murderer, or a Traytor, will you excuſe him, becauſe the reſt of his life is good, and it is but one ſin that he is charged with? One ſort of poyſon may kill a man; and one ſtab at the Heart, tho' all his Body elſe be whole: you may ſurfeit on one diſh: One leak may ſink a Ship. Jam. 2. 10. *Whoſoever ſhall keep the whole Law, and yet offend in one Point, is guilty of all.* See *Ezek.* 18. 10, 11. Indeed God doth judge by the bent of thy heart, and the main Drift and Endeavour of thy Life. But canſt thou ſay, that the bent of thy heart, and the main endeavour of thy life, is for God, and Heaven, and Holineſs? No: If it were, thou wert Regenerate; and this would not let thee live in any one beloved, choſen, wilful ſin. The bent of a mans heart and life may be ſinful, earthly, fleſhly, though it run but in the channel of one way of groſs ſinning! As a Man may be covetous, that hath but one Dir. 9.

one Trade; and a Whoremonger, that hath but one Whore; and an Idolater, that hath but one Idol. If thou lovedſt God better, thou wouldſt let go thy ſin: And if thou love any one ſin better than God, the whole bent of thy heart and life is wicked: For it is not ſet upon God and Heaven, and therefore is ungodly.

Tem. 10. §. 87. Temp. 10. *But, ſaith the Tempter, it is not reigning unpardoned ſin, becauſe thou believeſt in Jeſus Chriſt: And all that believe, are pardoned and juſtified from all their Sin.*

Dir. 10. §. 89. *Direct.* 10. He that ſavingly believeth in Chriſt, doth take him entirely for his Saviour and Governour; and giveth up himſelf to be ſaved, ſanctified and ruled by him: As *Truſting your Phyſician*, implyeth that you take his Medicines, and follow his Advice, and ſo truſt him: and not that you truſt to be cured while you diſobey him, by bare truſting: ſo is it as to your faith and truſt in Chriſt: It is a Belief or Truſt that he will ſave all thoſe, that are ruled by him in order to ſalvation. *He is the author of eternal ſalvation to all them that obey him*: Heb. 5. 9. If you *believe in Chriſt*, you *believe Chriſt*: And if *you believe Chriſt*, you believe *that except a man be converted and born again, he cannot enter into the Kingdom of Heaven*, John 3. 3, 5. Matth. 18. 3. and that he that *is in Chriſt, is a new creature; old things are paſt away, and all is become new*, 2 Cor. 5. 17. And that *without holineſs none ſhall ſee God*. Heb. 12. 14. And that *no fornicator, effeminate, theives, covetous, drunkards, revilers, extortioners, murderers, lyars, ſhall enter into, or have any inheritance in the Kingdom of Chriſt*, 1 Cor. 6. 9, 10. Epheſ. 5. 4, 5, 6. Rev. 21. 27. & 22. 14, 15. If you believe Chriſt, you muſt believe that you cannot be ſaved, unleſs you be converted. It is the Devil and not Chriſt, that telleth you, you may be pardoned and ſaved in an unholy unregenerate ſtate: And it's ſad, that men ſhould believe the Devil, and call this a Believing in Chriſt, and think to be ſaved for ſo believing! as if falſe faith and preſumption pleaſed God. Chriſt will not ſave men for believing a lye, and believing the Father of lyes before him: Nor will he ſave all that are confident they ſhall be ſaved. If you think you have any part in Chriſt, remember, Rom. 8. 9. *If any man have not the Spirit of Chriſt, the ſame is none of his.*

See more of Temptations, *Chap.* 3. *Dir.* 9.

CHAP. II.

Directions to young Chriſtians or Beginners in Religion, for their Eſtabliſhment and ſafe Proceeding.

I have ſince written a Book on this ſubject, to which I refer the Reader for fuller Direction.

BEfore I come to the Common Directions for the Exerciſe of Grace, and walking with God containing the common Duties of Chriſtianity, I ſhall lay down ſome previous Inſtructions proper to thoſe that are but newly entred into Religion, (preſuppoſing what is ſaid in my Book of *Directions* to thoſe that are yet under the work of Converſion, to prevent their miſcarrying by a falſe ſuperficial change.)

Dir. 1. Direct. 1. *TAke heed leſt it be the Novelty or reputation of Truth and Godlineſs, that takes with you, more than the ſolid Evidence of their Excellency and Neceſſity: leſt when the Novelty and Reputation are gone, your Religion wither and conſume away.*

§. 1. It is ſaid of *John* and the Jews by Chriſt, [*He was a burning and a ſhining light, and ye were willing for a ſeaſon to rejoyce in his light.*] John 5. 35. All men are affected moſt with things that ſeem new and ſtrange to them. It is not only the Infirmity of Children, that are pleaſed with new Cloaths, and new Toyes and Games; but even to graver wiſer perſons, new things are moſt affecting, and commonneſs and cuſtom dulls delight. Our Habitations, and Poſſeſſions, and Honours, are moſt pleaſing to us at the firſt: And every condition of life doth moſt affect us, at the firſt: If nature were not much for Novelty, the publiſhing of *News-books* would not have been ſo gainful a Trade ſo long, unleſs the matter had been truer and more deſirable. Hence it is that *Changes* are ſo welcome to the world, though they prove ordinarily to their coſt. No wonder then, if Religion be the more acceptable, when it comes with this advantage. When Men firſt hear the Doctrine of Godlineſs, and the Tydings of another World, by a powerful Preacher opened and ſet home, no wonder if things of ſo great moment affect them for a time: It is ſaid of them that received the ſeed of Gods Word as into ſtony ground, that [*forthwith it ſprung up*] and they [*anon with joy received it*] Matth. 13. 5, 20. but it quickly withered for want of rooting. Theſe kind of Hearers can no more delight ſtill in one Preacher, or one Profeſſion, or way, than a Glutton in one Diſh, or an Adulterer in one Harlot: For it is but a kind of ſenſual or natural Pleaſure that they have in the higheſt truths: And all ſuch delight muſt be fed with Novelty and variety of objects. The *Athenians* were inquiſitive after *Paul's* doctrine as *Novelty*, though after they rejected it, as ſeeming to them incredible, Acts 17. 19, 20, 21. *May we know what this new Doctrine whereof thou ſpeakeſt is? For thou bringeſt certain ſtrange things to our ears: we would know therefore what theſe things mean: For all the* Athenians *and Strangers which were there, ſpent their time in nothing elſe, but to tell or hear ſome new thing.*

§. 2. To this kind of Profeſſours, the greateſt Truths grow out of faſhion, and they grow weary of them, as of dull and ordinary things: They muſt have ſome *New Light*, or *new way of Religion* that lately came in faſhion: Their Souls are weary of that *Manna* that at firſt was acceptable to them, as Angels Food. Old things ſeem *low*, and new things *high* to them: And to entertain ſome *Novelty* in Religion, is to grow up to more maturity: And too many ſuch at laſt ſo far overthrive their old apparel, that the Old Chriſt, and Old Goſpel are left behind them.

§. 3. The Light of the Goſpel is ſpeedilier communicated, than the Heat: And this firſt part being moſt acceptable to them, is ſoon received: and Religion ſeemeth beſt to them at firſt. At firſt they have the Light of Knowledge alone: and then they have the Warmth of a new and proſperous Profeſſion: there muſt be ſome time for the operating of the Heat, before it *burneth* them: and then they have enough, and caſt it away in as much haſte as they took it up: If Preachers would only *lighten* and ſhoot no Thunderbolts; even a *Herod* himſelf would *hear them gladly, and do many things after them*: But when their *Herodias* is medled with, they cannot bear it. If Preachers would ſpeak only to mens *Fancies* or *Underſtandings*, and not meddle too ſmartly with their *Hearts*, and *Lives*, and *carnal Intereſts*, the World would bear them, and hear them as they do Stage-Players, or at leaſt as Lecturers in Philoſophy or Phyſick: A Sermon that hath nothing but ſome general toothleſs notions in a handſome dreſs of words, doth ſeldom procure offence or perſecution: It is rare that ſuch mens preaching is diſtaſted by carnal hearers, or their perſons hated for it. *It is a pleaſant thing for the eyes to behold the Sun,* Eccleſ. 11. 7. But not to be *ſcorched* by its *heat*. Chriſt himſelf at a diſtance as *promiſed*, was greatly deſired by the Jews: but when he came, they could not bear him; his doctrine and life were ſo contrary to their expectations, Mal. 3. 1, 2, 3. [*The Lord whom ye ſeek, ſhall ſuddenly come into his Temple; even the Meſſenger of the Covenant whom you delight in, behold he ſhall come ſaith the Lord of Hoſts. But who may abide the day of his coming? and who ſhall ſtand when he appeareth? for he is like a Refiners fire, and like Fullers ſoap.*] Many when they come firſt (by profeſſion) to Chriſt, do little think that he would caſt them *into the fire*, and *refine them*, and purge away their droſs, and caſt them anew into the mould of the Goſpel, *Rom. 6.* 17. Many will *play* a while by the *Light*; that will not endure to be *melted* by the *fire*. When the Preacher cometh once to this, he is harſh and intolerable, and loſeth all the praiſe which he had won before, and the pleaſing *Novelty* of Religion is over with them. The Goſpel is ſent to make ſuch work in the ſoul and life, as theſe tender perſons will not endure: It muſt captivate every thought to Chriſt, and kill every luſt and pleaſure which is againſt his will; and put a new and heavenly life into the ſoul: It muſt poſſeſs men with deep and lively apprehenſions of the great things of eternity: It is not *wavering dull Opinions*, that will raiſe and carry on the ſoul, to ſuch vigorous, conſtant, victorious action, as is neceſſary to ſalvation. When the Goſpel cometh to the Heart, to do this great prevailing work, then theſe men are impatient of the ſearch and ſmart, and preſently have done with it. They are like Children, that love the Book for the gilding and fineneſs of the Cover, and take it up as ſoon as any: but it is to *play with*, and not to *learn*: They are weary of it when it comes to that. At firſt many come to Chriſt with wonder, and will needs be his ſervants for ſomething in it that ſeemeth fine: till they hear that the Son of Man hath not the accommodation of the Birds or Foxes; and that his doctrine and way hath an enmity to their worldly fleſhly intereſt, and then they are gone. They firſt entertained Chriſt in complement, thinking that he would pleaſe them, or not much contradict them: But when they find that they have received a gueſt, that will *rule them*, and not *be ruled by them*, that will not ſuffer them to take their pleaſure, nor enjoy their riches, but hold them to a life which they cannot endure, and even undo them in the world, he is then no longer a gueſt for them. Whereas if Chriſt had been received as Chriſt, and *Truth* and *Godlineſs* deliberately entertained for their well-diſcerned *Excellency* and *Neceſſity*, the deep rooting would have prevented this Apoſtaſie, and cured ſuch Hypocriſie.

§. 4. But alas, poor Miniſters find by ſad experience, that all prove not *Saints* that flock to hear them, and make up the crowd, not that *for a ſeaſon rejoyce in their light*, and magnify them, and take their parts: The bloſſom hath its beauty and ſweetneſs; but all that bloſſometh or appeareth in the bud, doth not come to perfect fruit: Some will be blaſted; and ſome blown down; ſome nipt with froſts; ſome eaten by Worms; ſome quickly fall; and ſome hang on till the ſtrongeſt blaſts do caſt them down: ſome are deceived and poyſoned by falſe Teachers: ſome by worldly cares, and the deceitfulneſs of riches, become unfruitful and are turned aſide: The luſts of ſome had deeper rooting than the Word: And the friends of ſome had greater intereſt in them than Chriſt, and therefore they forſake him to ſatisfie their importunity: ſome are corrupted by the hopes of preferment, or the favour of man: ſome feared from Chriſt by their threats and frowns, and chooſe to venture on damnation, to ſcape perſecution: And ſome are ſo worldly wiſe, that they can ſee reaſon to remit their zeal, and can ſave their ſouls and bodies too, and prove that to be their *duty*, which other men call ſin (if the end will but anſwer their expectations:) And ſome grow weary of *truth* and *duty* as a dull and common thing, being not ſupplyed with that variety which might ſtill continue the delights of Novelty.

§. 5. Yet miſtake not what I have ſaid, as if *all the affection furthered by Novelty, and abated by Commonneſs and uſe*, were a ſign that the perſon is *but an Hypocrite*. I know that there is ſomething in the Nature of man, remaining in the beſt, which diſpoſeth us to be much more paſſionately affected with things when they ſeem New to us, and are firſt apprehended, than when they are old, and we have known or uſed them long. There is not, I believe, one man of a thouſand, but is much more delighted in the *Light of Truth* when it firſt appeareth to him, than when it is trite and familiarly known; and is much more *affected with a powerful Miniſter at firſt*, than when he hath long ſate under him. The *ſame Sermon* that even tranſported them at the firſt hearing, would affect them leſs, if they had heard it preach'd an hundred times. The *ſame Books* which greatly affected us at the firſt or ſecond reading, will affect us leſs when we have read them over twenty times: The ſame words of Prayer that take much with us when ſeldom uſed, do leſs move our affections, when they are daily uſed all the year. At our firſt converſion we have more paſſionate ſorrow for our ſin, and love to the godly, than we can afterwards retain. And all this is the caſe of learned and unlearned, the ſound and unſound, though not of all alike. Even heaven it ſelf is ſpoken of by Chriſt, as if it did participate of this, when he ſaith that Joy ſhall be in heaven over one ſinner that repenteth, more than over ninety and nine juſt perſons, that need no repentance, *Luke* 15. 7, 10. And I know it is the duty of Miniſters to take notice of this diſpoſition in their hearers, and not to dull them with giving them ſtill the ſame, but to profit them by a pleaſant and profitable variety: Not by preaching to them *another Chriſt*, or a *new Goſpel*: It is the ſame God, and Chriſt, and Spirit, and Scripture, and the ſame heaven, the ſame Church, the ſame faith, and hope, and repentance and obedience, that we muſt preach to them as long as we live: Though they ſay, we have heard this an hundred times; Let them hear it ſtill, and bring them not a new Creed. If they hear ſo oft of God, and Chriſt, and Heaven, till by Faith, and Love, and Fruition they attain them as their end, they have heard well. But yet there is a grateful variety of ſubordinate particulars, and of words, and methods, and ſeaſonable applications, neceſſary to the right performance of our Miniſtry, and to the profiting of the flocks: Though the Phyſician uſe the ſame Apothecaries Shop and Diſpenſatory and Drugs, yet how great a variety muſt he uſe of compoſitions, and times, and manner of adminiſtration?

§. 6. But for all this, though the beſt are affected moſt with things that ſeem new, and are dulled with the long and frequent uſe of the ſame expreſſions, yet they are never weary of the ſubſtance of their Religion, ſo as to deſire a change: And though they are not ſo paſſionately affected with the ſame Sermons, and Books, or with the thoughts or mention of the ſame ſubſtantial matters of Religion, as at firſt they were: Yet do their *Judgments* more *ſolidly* and *tenaciouſly* embrace them, and *eſteem* them, and their *wills* as

Reſolvedly

Fere idem exitus eſt odii & amoris inſani. Senec. de Ben.

Reſolvedly adhere to them and uſe them, and in their Lives they practiſe them better than before. Whereas they that take up their Religion but for Novelty, will lay it down when it ceaſeth to be new to them, and muſt either change for a newer, or have none at all.

§. 7. And as unſound are they that are religious, only becauſe their *Education* or their Friends, or the Laws, or Judgment of their Rulers, or the Cuſtom of the Country, hath made it neceſſary to their Reputation: Theſe are Hypocrites at the firſt ſetting out, and therefore cannot be ſaved by continuance in ſuch a carnal Religiouſneſs as this: I know Law, and Cuſtom, and Education, and Friends, when they ſide with Godlineſs, are a great Advantage to it, by affording Helps, and removing thoſe Impediments that might ſtick much with carnal minds. But truth is not your own, till it be received in its proper evidence; nor your faith divine, till you believe what you believe, becauſe God is true who doth reveal it; nor are you the Children of God, till you love him for himſelf; nor are you truly Religious, till the *Truth* and *Goodneſs* of *Religion* it ſelf be the principal thing that maketh you Religious. It helpeth much to diſcover a mans ſincerity, when he is not only Religious *among the Religious*, but among the *prophane*, and the Enemies, and Scorners, and Perſecutors of Religion: And when a Man doth not pray only in a praying Family, but among the Prayerleſs, and the Deriders of fervent conſtant Prayer: And when a Man is Heavenly among them that are earthly; and temperate among the intemperate and riotous; and holdeth the truth among thoſe that reproach it, and that hold the contrary: When a man is not carried only by a ſtream of Company, or outward Advantages to his Religion; nor avoideth Sin for want of a Temptation; but is Religious though againſt the Stream, and innocent when caſt (unwillingly) upon Temptations; and is *Godly* where *Godlineſs* is accounted *ſingularity, hypocriſie, faction, humour, diſobedience* or *hereſie*: and will rather let go the *reputation of his honeſty*, than his *honeſty it ſelf*.

Dir. 2.

Direct. 2. *Take heed of being Religious only in Opinion, without Zeal and holy practice; or only in Zealous affection without a ſound well grounded Judgment: But ſee that Judgment, Zeal, and Practice be conjunct.*

§. 1. Of the firſt part of this Advice (againſt a bare Opinionative Religion) I have ſpoken already, in my Directions for a *Sound Converſion*. To change your *Opinions* is an eaſier matter than to change the *Heart* and *Life*. A *holding* of the *truth*, will ſave no man, without a *Love* and *practice* of the truth. This is the meaning of *James* 2 where he ſpeaketh ſo much of the unprofitableneſs of a *dead unaffected belief*, that *worketh* not by *love*, and commandeth not the Soul to practice and obedience. To believe that there is a God, while you neglect him and diſobey him, is unlike to pleaſe him: To believe that there is a heaven while you neglect it, and prefer the world before it, will never bring you thither. To *believe* your *duty*, and not to *perform* it, and to *believe* that *ſin* is evil, and yet to *live* in it, is to ſin with Aggravation, and have no excuſe, and not the way to be accepted or juſtified with God. To be of the ſame Belief with holy men, without the ſame *hearts* and *converſations*, will never bring you to the ſame felicity. He that knoweth his Maſters Will and doth it not, ſhall be ſo far from being accepted for it, that he ſhall be beaten with many ſtripes. To believe that *Holineſs* and *Obedience* is the beſt way, will never ſave the *diſobedient* and *unholy*.

§. 2. And yet if *Judgment* be not your Guide, the moſt *zealous affections* will but precipitate you; and make you run, though quite out of the way, like the Horſes when they have caſt the Coachman, or the Riders. To ride Poſt when you are quite out of the way, is but labouriouſly to loſe your time, and to prepare for further labour. The Jews that perſecuted Chriſt and his Apoſtles, had the Teſtimony of *Paul* himſelf, that they had a *zeal of God but not according to knowledge*. And *Paul* ſaith of the Deceivers and Troublers of the *Galatians* (whom he wiſhed even cut off) that they did zealouſly affect them, but not well. *Rom.* 10. 2. *Gal.* 4. 17 And he ſaith of himſelf, while he perſecuted Chriſtians to priſon and to death, [*I was zealous towards God as ye are all this day*] Acts 22. 3, 4 Was not the Papiſts Saint *Dominick*, that ſtirred up the Perſecution againſt the Chriſtians in *France* and *Savoy*, to the murdering of many thouſands of them, a very zealous man? And are not the Butchers of the Inquiſition zealous men? And were not the Authors of the third Canon of the General Council at the *Lateran* under Pope *Innocent* the third, very zealous men, that decreed that the Pope ſhould depoſe Temporal Lords, and give away their Dominions, and abſolve their Subjects, if they would not exterminate the Godly, called Hereticks? Were not the Papiſts Powder-Plotters zealous men? Hath not zeal cauſed many of latter times, to riſe up againſt their lawful Governours? and many to perſecute the Church of God, and to deprive the people of their faithful Paſtors, without compaſſion on the Peoples ſouls? Doth not Chriſt ſay of ſuch Zealots, *The time cometh, when whoſoever killeth you, will think he doth God ſervice*? John 16. 2. (or offereth a ſervice (acceptable) to God.) Therefore *Paul* ſaith, *It is good to be zealouſly affected always in a good matter*, Gal. 4. 18. Shewing you that *zeal* indeed is good, if ſound judgment be its guide. Your firſt queſtion muſt be, *Whether you are in the right way*? and your ſecond, *Whether you go apace?* It is ſad to obſerve what odious Actions are committed in all Ages of the world, by the inſtigation of miſguided zeal? And what a ſhame an imprudent Zealot is to his Profeſſion, while making himſelf ridiculous in the Eyes of the Adverſaries, he brings his Profeſſion it ſelf into contempt, and maketh the ungodly think that the *Religious* are but a company of tranſported brain-ſick Zealots: And thus they are hardened to their Perdition. How many things doth unadviſed affection provoke well-meaning people to, that afterwards will be their ſhame and ſorrow?

Scientia quæ eſt remota à juſtitia, calliditas potius quam ſapientia appellanda eſt. P. Scalig. Of the neceſſity of Prudence in Religious men, read *Nic. Videlius de Prudent. Veterum.* The imprudencies of well-meaning men, have done as much hurt to the Church ſometimes as the perſecution of Enemies, e. g. When *Conſtantine* the Son of *Conſtans* was Emperour, ſome buſie men would prove from the Orthodox Doctrine of the Trinity, That his two Brethren, *Tiberius* and *Heraclius* ſhould reign with him: ſaying, *Si in Trinitate credimus, tres etiam coronemus*: which coſt the chief of them a hanging. *Abbas urſpergen. Edit. Melancth.* p. 162.

§. 3. Labour therefore for *knowledge* and *ſoundneſs of underſtanding*; that you may know truth from falſhood, good from evil; and may walk *confidently*, while you walk *ſafely*; and that you become not a ſhame to your profeſſion, by a furious perſecution of that which you muſt afterwards confeſs to be an errour; by drawing others to that which you would after wiſh that you had never known your ſelves. And yet ſee that all your knowledge have its efficacy, upon your *Heart* and *Life*: And take every *truth* as an Inſtrument of God, to reveal himſelf to you, or to draw your heart to him, and conform you to his holy will.

Dir. 3.

Direct. 3. *Labour to underſtand the true Method of Divinity, and ſee Truths in their ſeveral Degrees and Order; that you take not the laſt for the firſt; nor the leſſer for the greater. Therefore ſee that you be well grounded in the Catechiſm; and refuſe not to learn ſome Catechiſm*

Leg. Acoſt. l. 4. c. 21. & 22. de fructu catechizandi. Et Li. 5.

that is ſound and full, and keep it in memory while you live.

Opus eſt. imprimis duplici Catechiſmo: Uno compendario & brevi quem memoriter addiſcant; ubi ſumma ſit eorum omnium quæ ad fidem & mores Chriſtiano ſunt neceſſaria: altero uberiore, ubi eadem amplius, dilucidiuſque dicantur, & copioſius confirmentur: ut ille prior diſcipulis potius, hic poſterior ipſis præceptoribus uſu ſit. Acoſta l. 5. c. 14. p. 490.

§. 1. Method or right Order exceedingly helpeth *Underſtanding*, *Memory*, and *Practice*. *Truths* have a *Dependance* on each other: The leſſer Branches ſpring out of the greater, and thoſe out of the ſtock and root. Some *Duties* are but *means* to *other duties*, or ſubſervient to them, and to be meaſured accordingly: And if it be not underſtood which is the chief, the other cannot be referred to it. When two things materially good come together, and both cannot be done, the greater muſt take place, and the leſſer is no duty at that time, but a ſin, as preferred before the greater. Therefore it is one of the commoneſt Difficulties among Caſes of Conſcience, to know which Duty is the greater, and to be preferred. Upon this ground Chriſt healed on the Sabbath day, and pleaded for his Diſciples *rubbing the Ears of Corn*, and for *Davids eating the ſhew bred*, and telleth them, that the *Sabbath was made for man, and not man for the Sabbath*, and *that God will have mercy, and not Sacrifice*.

Divinity is a curious well compoſed Frame. As it is not enough that you have all the parts of your Watch or Clock; but you muſt ſee that every part be in its proper place, or elſe it will not go, or anſwer its end: ſo it is not enough that you know the ſeveral parts of Divinity or Duty, unleſs you know them in their true Order and Place. You may be confounded before you are aware, and led into many dangerous Errours, by miſtaking the Order of ſeveral Truths: And you may be miſguided into heinous Sins, by miſtaking the *Degrees* and *Order* of *Duties*? As when Duties of *Piety* and *Charity* ſeem to be Competitors: And when you think that the Commands of *men contradict* the *Commands* of *God*; and when the *Subſtance* and the *Circumſtances* or *Modes* of Duty are in queſtion before you as inconſiſtent: or when the *Means* ſeemeth to ceaſe to be a means, by croſſing of the end: and in abundance of ſuch caſes, you cannot eaſily conceive what a ſnare it may prove to you, to be ignorant of the *Methods* and *Ranks* of duty.

§. 2. Object. *If that be ſo, what man can chooſe but be confounded in his Religion, when there be ſo few that obſerve any Method at all, and few that agree in Method, and none that hath publiſhed a Scheme or Method ſo exact and clear, as to be commonly approved by Divines themſelves. What then can Ignorant Chriſtians do?*

Stoici dicunt virtutes ſibi invicem ita eſſe connexas, ut qui unam habuerit, omnes habeat, Laertius in Zenone.

Anſw. Divinity is like a Tree that hath one Trunk, and thence a few greater arms or boughs, and thence a thouſand ſmaller branches: Or like the Veins, or Nerves, or Arteries in the Body, that have firſt one or few trunks divided into more, and thoſe into a few more, and thoſe into more, till they multiply at laſt into more than can eaſily be ſeen or numbred. Now it is eaſie for any man to begin at the chief trunk, and to diſcern the firſt Diviſions, and the next, tho' not to comprehend the number and order of all the extream and ſmaller Branches. So is it in Divinity: It is not very hard to begin at the Unity of the Eternal God-head, and ſee there a Trinity of Perſons, and of Primary Attributes, and of Relations; and to ariſe to the principal Attributes and Works of God as in theſe Relations, and to the Relations of Man to God, and to the great Duties of theſe Relations, to diſcern Gods Covenants and chiefeſt Laws, and the Duty of man in Obedience thereto, and the Judgment of God in the Execution of his Sanctions: though yet many particular Truths be not underſtood. And he that beginneth, and proceedeth as he ought, doth know methodically ſo much as he knoweth: And he is in the right way to the knowledge of more: And the great Mercy of God hath laid ſo great a Neceſſity on us to know theſe few Points that are eaſily known, and ſo much leſs need of knowing the many ſmall Particulars, that a mean Chriſtian may live uprightly, and holily, and comfortably, that well underſtandeth his Catechiſm, or the Creed, Lords Prayer, and ten Commandments; and may find daily Work and Conſolation in the uſe of theſe.

§. 3. A ſound and well compoſed Catechiſm ſtudied well and kept in memory, would be a good meaſure of knowledge, to ordinary Chriſtians, and make them ſolid and orderly in their underſtanding, and in their proceeding to the ſmaller points, and would prevent a great deal of Errour and Miſcarriage, that many by ill teaching are caſt upon, to their own and the Churches grief! Yea, it were to be wiſhed, that ſome Teachers of late had learnt ſo much and orderly themſelves.

Direct. 4. Begin *not too early with Controverſies in Religion: and when you come to them, let them have but their due proportion of your time and zeal: But live daily upon theſe certain great Subſtantials, which all Chriſtians are agreed in.* Dir. 4.

§. 1. I. Plunge not your ſelves too ſoon into Controverſies: For, 1. It will be exceedingly to your loſs, by diverting your Souls from greater and more neceſſary things: You may get more encreaſe of holineſs, and ſpend your time more pleaſingly to God, by drinking in deeper the Subſtantials of Religion, and improving them on your hearts and lives.

2. It will corrupt your minds, and inſtead of humility, charity, holineſs, and heavenly mindedneſs, it will feed your Pride, and kindle Faction and a dividing zeal, and quench your charity, and poſſeſs you with a wrangling contentious Spirit, and you will make a *Religion* of theſe ſins and lamentable diſtempers.

3. And it is the way to deceive and corrupt your Judgments, and make you erroneous or heretical, to your own Perdition, and the Diſturbance of the Church: For it's two to one, but either you preſently err, or elſe get ſuch an itch after Notions and Opinions that will lead you to errour at the laſt. Becauſe you are not yet ripe and able to judge of thoſe things, till your minds are prepared by thoſe truths that are firſt in order to be received. When you undertake a work that you cannot do, no wonder if it be ill done, and muſt be all undone again, or worſe.

Perhaps you will ſay, *That you muſt not take your Religion upon truſt, but muſt prove all things, and hold faſt that which is good.*

Anſw. Tho' your *Religion* muſt not be taken upon truſt, there are many controverted ſmaller Opinions that you muſt take upon truſt, till you are capable of diſcerning them in their proper evidence. Till you can reach them your ſelves, you muſt take them on truſt, or not at all. Though you muſt believe all things of common neceſſity to ſalvation with a Divine Faith; yet many ſubſervient truths muſt be received firſt by a human Faith, or not received at all, till you are more capable of them. Nay, there is a human Faith neceſſarily ſubſervient to the Divine faith, about the ſubſtance of Religion; and the Officers of Chriſt are to be *truſted* in their Office, as Helpers of your Faith. Nay, let me tell you, that while you are young and ignorant, you are not fit for Controverſies about the Fundamentals of Religion themſelves. You may believe that there is a God, long before you are fit to hear an Atheiſt proving that there is no God: You may believe the Scripture to be the Word of God; and Chriſt to be the Saviour, and the Soul to be immortal, long before you will be fit to manage, or ſtudy Controverſies hereupon. For nothing is ſo falſe or bad, which a wanton or wicked Wit may not put a plauſible gloſs upon: And your raw unfurniſhed underſtandings will ſcarce be able to ſee through the pretence, or eſcape the cheat. When you cannot anſwer the Arguments of Seducers, you will find them leave a doubting in your minds; For you know not how plain the anſwer of them is, to wiſer men. And though you muſt prove all things, you muſt do it in due order, and as you are able: and ſtay till your furniſhed minds, are capable of the tryal. If you will needs read before you know your Letters, or pretend to judge of Greek and Hebrew Authors, before you can read Engliſh, you will but become ridiculous *in your* undertaking.

§. 2. II. *When you do come to ſmaller Controverted points, let them have but their due proportion of your time and zeal.* And that will not be one hour in many dayes, with the generality of private Chriſtians. By that time you have well learned the more neceſſary truths, and practiſed daily the more neceſſary duties, you will find that there will be but little time to ſpare for leſſer controverſies. Opinioniſts that ſpend moſt of their Time in ſtudying and talking of ſuch points, do ſteal that time from greater matters, and therefore from God, and from themſelves. Better work is undone the while. And they that here lay out their chiefeſt zeal, divert their zeal from things more neceſſary, and turn their natural heat into a Feavor.

§. 3. III. The Eſſential neceſſary Truths of your Religion, muſt imprint the Image of God upon your hearts, and muſt dwell there continually, and you muſt live *upon them* as your bread, and drink, and daily neceſſary food: All other points muſt be ſtudied in ſubſerviency to thoſe: All leſſer duties muſt be uſed as the exerciſe of the Love of God or man, and of a humble heavenly mind. The Articles of your Creed, and points of Catechiſm, are fountains ever running, affording you matter for the continual exerciſe of Grace: It is both plentiful and ſolid nouriſhment of the ſoul, which theſe great ſubſtantial points afford. To know God the Creatour, Redeemer and Sanctifier, the Laws and Covenant of God, and his Judgement, and Rewards and Puniſhments, with the parts and method of the Lords Prayer, which muſt be the daily exerciſe of our deſires, and Love, this is the Wiſdom of a Chriſtian; and in theſe muſt he be continually exerciſed.

You'l ſay perhaps that the Apoſtle ſaith, Heb. 6. 1. *Leaving the Principles of the doctrine of Chriſt, let us go on to perfection, not laying again the foundation of repentance from dead works*, &c.

Anſw. 1. By [*leaving*] he meaneth not paſſing over the practice of them as men that have done with them, and are paſt them: But his *leaving at that time to diſcourſe* of them, or his ſuppoſing them taught already: Though he *lay not the foundation again*, yet he doth *not pluck it up*. 2. By [*Principles*] he meaneth the *firſt points* to be taught, and learnt, and practiſed: And indeed *Regeneration* and *Baptiſm* is not to be *done again*: But the Eſſentials of Religion which I am ſpeaking of, contain much more: eſpecially to *live in the love of God*, which *Paul* calls the *more excellent way*, 1 Cor. 12. & 13. 3. *Going on to perfection*, is not by ceaſing to *believe* and *Love God*, but by a more diſtinct knowledge of the myſteries of ſalvation, to perfect our *Faith*, and *Love*, and *Obedience*.

The points that Opinioniſts call *Higher*, and think to be the principal matter of their growth, and advancement in underſtanding, are uſually but ſome ſmaller leſs neceſſary truths, if not ſome uncertain doubtful queſtions. Mark well 1 *Tim*. 1. 4. & 6. 4. 2 *Tim*. 2. 23. *Tit*. 3. 9. compared with *John* 17. 3. *Rom*. 13. 8, 9, 10. 1 *Cor*. 13. 1 *John* 3. 1 *Cor*. 1. 23. & 15. 1, 2, 3. & 2. 2. *Gal*. 6. 14. *James* 2. & 3. 1.

Dir. 5.

Direct. 5. B*E very thankful for the great mercy of your Converſion: but yet overvalue not your firſt degrees of knowledge or holineſs, but remember that you are yet but in your infancy, and muſt expect your growth and ripeneſs as the conſequent of Time and Diligence.*

§. 1. You have great reaſon to be more glad and thankful, for the leaſt meaſure of true Grace, than if you had been made the Rulers of the Earth: it being of a far more excellent nature, and entitling you to more, than all the Kingdoms of the world. (See my Sermon called *Right Rejoycing*, on thoſe words of Chriſt, *Rejoyce not that the Spirits are ſubject to you: but rather rejoyce becauſe your names are written in Heaven*, Luke 10. 20.) Chriſt will warrant you to Rejoyce, though enemies envy you, and repine both at your victory and triumph. If there be *joy in Heaven in the preſence of the Angels* at your Converſion, there is great reaſon you ſhould be glad your ſelves. If the *Prodigals Father* will needs have the *beſt Robe* and *Ring brought forth*, and the *fat Calf killed*, and the *Muſick* to attend the Feaſt, that they *may eat and be Merry*, Luke 15. 23. there is great reaſon that the *Prodigal Son himſelf* ſhould not have the ſmalleſt ſhare of joy: (though his Brother repine.)

Fear is a cautelous preſerving grace. *Laert*. ſaith of *Cleanthes*, *Cum aliquando probro illi daretur, quod eſſet timidus. At ideo inquit, parum pecco.*

§. 2. But yet take heed leſt you think the meaſure of your *firſt* endowments, to be greater than it is. Grace imitateth Nature, in beginning (uſually) with ſmall Degrees, and growing up to maturity by leiſurely proceeding. We are not new born in a ſtate of manhood, as *Adam* was created: Though thoſe Texts that liken the Kingdom of God to a grain of Muſtard-ſeed, and to a little leaven, *Mat*. 13. 31, 33. be principally meant of the ſmall beginnings, and great encreaſe of the Church or Kingdom of Chriſt in the world; yet it is true alſo of his Grace, or Kingdom in the ſoul. Our firſt Stature is but to be [*New born babes deſiring the ſincere milk of the word, that we may grow by it*,] 1 Pet. 2. 2. Note here that the new birth bringeth forth but *babes*, but growth is by degrees, by feeding on the Word. The Word is received by the heart, as ſeed into the ground, *Matth*. 13. And ſeed uſeth not to bring forth the blade and fruit to ripeneſs in a day.

§. 3. Yet I deny not but that ſome men (as *Paul*) may have more Grace at their firſt Converſion, than many others have at their full growth. For God is free in the giving of his *Own*, and may give more or leſs, as pleaſeth himſelf. But yet in *Paul himſelf* that *greater meaſure* is but his *ſmalleſt meaſure*, and he himſelf is capable of increaſe to the laſt. And *ſo great* a meaſure at *firſt* is as rare, as *his greater meaſure at laſt* in his full growth, is rare, and ſcarce to be expected now.

§. 4. And if God ſhould give a great meaſure of *Holineſs* at firſt, to any now (as poſſibly he may) yet their meaſure of gifts is never great at firſt, unleſs they had acquired or received them before converſion. If Grace *find* a man of great parts and underſtanding, which by ſtudy and other helps, he had attained *before*, no wonder if that man, when his parts are *ſanctified*, be able in knowledge the firſt day. For he had it before, though he had not a heart to uſe it. But if Grace find a man ignorant, unlearned, and of mean abilities, he muſt not expect to be ſuddenly lifted up to great underſtanding, and high degrees of Knowledge by Grace. For this knowledge is not given (now) by ſudden infuſion, as Gifts were extraordinarily in the Primitive Church. You need no other proof of this but Experience, to ſtop the Mouth of any Gain-ſayer. Look about you, and obſerve whether thoſe that are men of knowledge, did obtain it by infuſion in a moment? Or whether they did not obtain it by diligent ſtudy by ſlow degrees? (Though I know God bleſſeth ſome mens ſtudies more than others.) Name one man that ever was brought to great underſtanding but by Means, and Labour, and ſlow Degrees? Or that knoweth any truth in Nature, or Divinity, but what he read, or heard, or ſtudied for, as the reſult of what he read or heard. The Perſon that is proudeſt of his knowledge, muſt confeſs that he came to it in this way himſelf.

How the Spirit doth illuminate.

§. 5. But you'l ask, *What then is the* Illumination of the Spirit, *and enlightning the mind, which the Scripture aſcribeth to the Holy Ghoſt? Hath not our underſtanding need of the Spirit for* light, *as well as* the Heart *or* Will *for life?*

Anſw. Yes no doubt; and it is a great and wonderful mercy; and I'le tell you what it is. 1. The Holy Spirit by immediate inſpiration revealed to the Apoſtles the doctrine of Chriſt, and cauſed them infallibly to indite the Scriptures. (But this is not that way of ordinary illumination now.) 2. The Holy Spirit aſſiſteth us in our hearing, reading, and ſtudying the Scriptures, that we may come by diligence to the true underſtanding of it; but doth not give us that underſtanding, without hearing, reading or ſtudy. *Faith cometh by hearing*, *Rom.* 10. It bleſſeth the uſe of means to us, but bleſſeth us not in the neglect of means. 3. The Holy Spirit doth open the eyes and heart of a ſinner who hath heard and notionally underſtood the Subſtance of the Goſpel, that he may know that piercingly, and effectually, and practically, which before he knew but notionally and effectually: So that the knowledge of the ſame truth, is now become *powerful*, and as it were of another kind. And this is the *Spirits ſanctifying* of the *mind*, and principal work of *ſaving Illumination:* Not by cauſing us to know any thing of God, or Chriſt, or Heaven without means: But by opening the heart, that through the *means* it may take in that knowledge *deeply*, which others have but *notionally*, and in a dead opinion; and by making our knowledge clear, and quick, and *powerful*, to affect the heart, and rule the life. 4. The Holy Spirit *ſanctifieth* all that *notional knowledge* which men had before their renovation: All their learning and parts are now made ſubſervient to Chriſt, and to the right End, and turned into their proper channel. 5. And the Holy Ghoſt doth by ſanctifying the heart, poſſeſs it with ſuch *a Love to God*, and *Heaven*, and *Holineſs*, and *Truth*, as is a wonderful advantage to us in our ſtudies for the attaining of further knowledge. Experience telleth us, how great a help it is to knowledge, to have a *conſtant love*, *delight* and *deſire* to the thing which we would know. All theſe ways the Spirit is the Enlightner of Believers.

The not obſerving this Direction, will have direful effects; which I will name, that you may ſee the neceſſity of avoiding them.

The danger of overvaluing your young abilities or graces.

§. 6. 1. If you imagine that you are preſently men of great underſtanding, and abilities, and holineſs, while you are *young beginners*, and but *new born babes*, you are entring into *the ſnare and condemnation of the Devil*, even into the odious ſin of *Pride*: yea, a *Pride* of *thoſe ſpiritual* gifts which are moſt *contrary* to Pride: yea, and a *Pride of* that which you *have not*, which is moſt *fooliſh* Pride. Mark the words of *Paul* when he forbids to chooſe a young beginner in Religion to the Miniſtry, 1 *Tim.* 3. 6. [*Not a Novice* (that is, a young raw Chriſtian) *leſt being lifted up* (or beſotted) *with Pride, he fall into the condemnation of the Devil.*] Why are *young Beginners* more in danger of this, than other Chriſtians? One would think their Infancy ſhould be conſcious of its own infirmity. But *Paul* knew what he ſaid. It is 1. Partly becauſe the *ſuddenneſs* of their change, coming out of darkneſs, into a light which they never ſaw before, doth amaze them, and tranſport them, and make them think they are almoſt in Heaven, and that there is not much more to be attained. Like the Beggar that had an hundred pound given him (having never ſeen the hundredth part before) imagined that he had as much money as the King. 2. And it is partly becauſe they have *not knowledge enough* to know how many things there are, that yet they are ignorant of: They never heard of the Scripture-difficulties, and the knots in School-divinity, nor the hard caſes of Conſcience: Whereas one ſeven years painful ſtudies, will tell them of many hundred difficulties which they never ſaw: and forty or fifty years ſtudy more, will cloth them with ſhame and humility in the ſenſe of their lamentable darkneſs. 3. And it is alſo becauſe the Devil doth with greateſt induſtry, lay this Net to entrap young Converts, it being the way in which he hath the greateſt hope.

Qui diſcipulum rudem & elatum habet, contra ventum adverſo flumine navigat, Serpentem nutrit, aconitum excolit, hoſtem docet, Petrarch. Dial. 41. li. 2.

2. Your haſty conceits of your own *Goodneſs* or *Ability*, will make you preſumptuous of your own ſtrength, and ſo to venter upon dangerous temptations, which is the way to ruine. You will think you are not ſo ignorant, but you may venter into the company of Papiſts, or any Hereticks or Deceivers, or read their Books, or be preſent at their Worſhip. And I confeſs you *may* ſcape: but it may be otherwiſe, and God may leave you, to *ſhew you all that was in your hearts*, as it is ſaid of *Hezekiah*, 2 *Chron.* 32. 21, 25, 26.

3. And your overvaluing your firſt grace, will make you too *ſecure*, when your ſouls have need of holy awfulneſs and care, to work out your ſalvation with fear and trembling, *Phil.* 2. 12. and to *ſerve God acceptably with reverence and godly fear, as knowing that he is a conſuming fire*, Heb. 12. 28, 29. And *ſecurity* is the fore-runner of a fall.

4. It will make you neglect the due labour and patience in the uſe of means for further knowledge and increaſe of grace, while you think you are ſo well already. And ſo you will be worſe than thoſe that are *ever learning*, *and never come* to any ripe *knowledge:* For you will think that you are fit to be *Teachers*, when you have need to be taught that which you will not ſubmit to learn. And then [*When for the time ye ought to have been Teachers, you will have need to be catechized, or taught again which be the firſt Principles of the Oracles of God*, as having *need of milk*, and *not of ſtrong meat.*] Mark here how the Holy Ghoſt maketh *Time* and *exerciſe* neceſſary to ſuch *growth* as muſt enable you to be *Teachers*, Heb. 5. 12, 13, 14. Therefore he addeth [*But ſtrong meat belongeth to them that are of full age, thoſe who by reaſon of uſe have their ſenſes exerciſed to diſcern both good and evil*] Mark here how wiſdom and ſtrength is to be expected.

Beatus eſt cui vel in ſenectute contigerit, quæ ſapientiam veraſq; opiniones conſequi poſſit. Cicero de fin.

5. This over-haſty conceit of your own ability, will tempt you to run into Controverſies, and matters that you are not fit for; and ſo divert you from neceſſary and ſeaſonable ſtudies.

6. It will make you over confident of all your own Opinions, and ſtiff in all your own conceits: Too like him, Prov. 14. 16. *The fool rageth and is confident.* How many and many a time have I heard a man that underſtood not what he talkt of, and could ſcarce ſpeak ſenſe, to plead for his opinion ſo confidently, as to ſcorn or pity the wiſeſt contradictor, when his ignorance and phrenetick confidence and rage, did make him a real object of pity, to men of

ordinary underſtandings. There is a kind of madneſs in this diſeaſe,that will not leave you wit enough to know that are you mad.

6.It will make you alſo very cenſorious of others: This *ignorant Pride* will make you think other mens knowledge to be ignorance, if they be not juſt of your fond opinions; and other mens graces to be none, if they be not of your mind and way. None are ſo ready as ſuch to cenſure thoſe that are better than themſelves, or that they have no acquaintance with,as being but *Civil morral* men, or being *erroneous* or *deluded:* It's a very *loathſome* thing to hear, an ignorant ſelf-conceited fellow to talk of thoſe that are an hundred times wiſer and much better than himſelf, as Magiſterially with a proud compaſſion or contempt, as if *he* were indeed the wiſe man, that knoweth not what he ſaith.

Even when a Teacher is impatient with his peoples unprofitableneſs, they oft think highlieſt of their knowledge, and they are proud while their dulneſs tireth out their Guides: *For Quo quiſque eſt ſolertior & ingenioſior, hoc docet iracundius & laborioſius. Quod enim ipſe celeriter arripuit, id quum tarde percipi videt, diſcruciatur.* Cicero pro Roſ.

7. And it will make you rebellious againſt your Governours and Teachers,and utterly unteachable, as deſpiſing thoſe that ſhould inſtruct and rule you. You will think your ſelves wiſer than your Teachers while you are but in the loweſt form.It is ſuch that *James* ſpeaks to, James 3. 1. *My brethren, be not many Maſters (or Teachers) knowing that ye ſhall receive the greater condemnation*: And that whole Chapter well worth your ſtudying, is ſpoke to ſuch.

8. And thus it will entangle you in *Heretical Opinions*, to *which* there is no greater preparatory, than pride poſſeſſing half-witted young beginners in Religion.

9. And ſo it will make you troublers of the Church,contending unpeaceably for that which you underſtand not.

10.And it tendeth to *hypocriſy*, making you give thanks for that which *you* never had,as *puffed up with* a *knowledge* that is not enough to keep you humble, and wanting the *Charity* which would *edify* your ſelves and others, 1 *Cor.* 8. 1.

11. And it tendeth to delude you in point of aſſurance of ſalvation.taking your own over-valuing ſelf eſteem for *true aſſurance*; which is not ordinarily to be expected, till grace be come to ſtrength.

12. Laſtly, It tendeth to corrupt your apprehenſions of the nature of Chriſtianity it ſelf; while you will judge of it in others according to your own over valued meaſure: When if you knew it as it is in the Heart and Practice of the ſober, wiſe, humble,charitable, peaceable, mortified, heavenly believer, you would ſee that it hath a higher glory,than any that's manifeſted by you.

§. 7. I have named to you all theſe ſad effects of overvaluing your beginnings in Religion,that as you love you ſouls,you may avoid them. I take it to be a matter of exceeding great moment,for your ſafety and perſeverance, that while you are *Infants* in Grace,you *know* your ſelf to be ſuch; that you may keep your form, and learn firſt the leſſons that muſt firſt be learnt,and walk humbly with your God, and *obey thoſe that are over you in the Lord*, Heb. 13. 7. 17. 1 Theſ. 1. 5. 12. and may wait on the Spirit in the uſe of means,and may not rejoyce the Tempter by corrupting all that you have received, and imitating him in falling from your ſtate of hope.

Direction 6. BE *not diſcouraged at the difficulties and oppoſitions which will riſe up before you, when you begin reſolvedly to walk with God.*

Againſt diſcouragements in tryals.

§. 1. As diſcouragements keep off multitudes from Religion,ſo they are great temptations to many young beginners to turn back, and as the *Iſraelites* in the Wilderneſs, ready to wiſh themſelves again in *Ægypt*. Three ſorts of diſcouragements ariſe before them. 1. Some from the nature of the work: 2. Some from Gods tryals. 3. And ſome from the malice of the Devil and his inſtruments: or all theſe.

§. 2. 1. It cannot be expected but that *Infants* and *weaklings* ſhould think a little burden heavy, and an eaſie work or journey to be weariſome:young beginners are ordinary puzzled and at a loſs, in every Trade, or Art, or Science. Young Scholars have a far harder task,than when they are once well entered: Learning is wondrous hard and unpleaſant to them at the firſt: But when they are once well entered, the knowledge of one thing helps another, and they go on with eaſe. So a young Convert that hath been bred up in ignorance, and never uſed to Prayer, or to Heavenly diſcourſe, nor to hear or joyn with any that did, will think it ſtrange and hard at firſt. And thoſe that were uſed to take their pleaſure, and fulfill the deſires of the fleſh, and perhaps to ſwear and talk filthily, or idly, or to lie, will find at firſt ſome difficulty to overcome their cuſtoms, and live a mortified holy life(yet grace will do it and prevail.) Eſpecially in point of knowledge and ability of expreſſion, be not too haſty in your expectation, but wait with patience in a faithful diligent uſe of means, and that will be eaſie and delightful to you afterwards, which before diſcouraged you with its difficulties.

§. 3. 2. And God himſelf will have his ſervants and his graces *tryed* and exerciſed by difficulties: He never intended us the Reward for ſitting ſtill; nor the Crown of Victory, without a fight; nor a fight without an enemy and oppoſition. Innocent *Adam* was unfit for his ſtate of Confirmation and reward, till he had been tryed by temptation. Therefore the Martyrs have the moſt glorious Crown, as having undergone the greateſt *tryal*. And ſhall we preſume to murmur at the Method of God?

§. 4. 3. And Satan having liberty to tempt and try us, will quickly raiſe up Storms and Waves, before us, as ſoon as we are ſet to Sea, which make young beginners often fear,that they ſhall never live to reach the Haven. He will ſhew thee the greatneſs of thy former ſins, to perſwade thee that they ſhall not be pardoned. He will ſhew thee the ſtrength of thy paſſions and corruptions, to make thee think they will never be overcome: He will ſhew thee the greatneſs of the oppoſition and ſuffering which thou art like to undergo, to make thee think thou ſhalt never perſevere. He will do his worſt to meet thee with poverty, loſſes, croſſes, injuries, vexations, perſecutions and cruelties, yea, and unkindneſs from thy deareſt friends, as he did by *Job*, to make thee think ill of God, or of his ſervice. If he can, he will make them thy enemies that are of thine own houſhould. He will ſtir up thy own Father, or Mother, or Husband, or Wife, or Brother, or Siſter, or Children againſt thee, to perſwade or perſecute thee from Chriſt: Therefore Chriſt tells us,that if we hate not all theſe,that is, cannot forſake them, and uſe them as men do hated things, when they would turn us from him, we cannot be his Diſciples, *Luke* 14. 26. *Matth.* 10.Look for the worſt that the Devil can do againſt thee, if thou haſt once lifted thy ſelf againſt him, in the Army of Chriſt, and reſolveſt what ever it coſt thee to be ſaved. Read *Heb.* 11. But how little cauſe you have to be diſcouraged, though Earth and Hell ſhould do their worſt, you may perceive by theſe few Conſiderations.

Nihil homini metuendum niſi ne fœlicitatem excludat. Solon in Laert. p. 31

1. God is on your ſide, who hath all your enemies in his hand, and can rebuke them, or deſtroy them in a moment. O what is the breath or fury, of duſt or Devils againſt the Lord Almighty? *If God be for us, who ſhall be againſt us?* Rom. 8. 32, 33.

32, 33. Read often that Chapter, *Rom.* 8. In the day when thou didſt enter into Covenant with God, and he with thee, thou didſt enter into the moſt impregnable Rock and Fortreſs, and houſe thy ſelf in that Caſtle of defence, where thou maiſt (modeſtly) defie all adverſe powers of Earth or Hell. If God *cannot* ſave thee, he is not God. And if he *will not* ſave thee, he muſt break his Covenant. Indeed he may reſolve to ſave thee, not *from* affliction and perſecution, but *in* it and *by* it. But in all theſe ſufferings you will *be more than Conquerors, through Chriſt that loveth you*! that is, it is far more deſirable and excellent to conquer by patience in ſuffering for Chriſt, than to conquer our Perſecutors in the field by force of Arms. O think on the Saints triumphant boaſtings in their God. *Pſal.* 46. 1, 2, 3. *God is our refuge and ſtrength; a very preſent help in trouble: therefore will we not fear though the earth be removed; and though the Mountains be carryed into the midſt of the Sea*—— *Pſal.* 56 1, 2, 3, 4, 5. When his *enemies were many*, and *wreſted his words daily*, and *fought againſt him, and all their thoughts were againſt him*, yet he ſaith, *What time I am afraid, I will truſt in thee: In God will I praiſe his word: In God have I put my truſt; I will not fear what fleſh can do unto me*, Remember Chriſts charge, Luke 12. 4. *Fear not them that can kill the body, and after that have no more that they can do: But I will fore-warn you whom you ſhall fear: Fear him which after he hath killed, hath power to caſt into Hell; yea, I ſay unto you, fear him.* If *all the world* were on thy ſide, thou might yet have cauſe to fear, but to have *God* on thy ſide, is infinitely more.

§. *6.* 2. Jeſus Chriſt is the *Captain* of thy ſalvation, *Heb.* 2. 10. and hath gone before thee this way himſelf, and hath conquered for thee; and now is engaged to make *thee* Conqueror: and dareſt thou not go on where Chriſt doth lead the way? He was perfected through ſuffering himſelf, and will ſee that thou be not deſtroyed by it. Canſt thou draw back, when thou ſeeſt his ſteps and his blood?

Securus ego ſum de Chriſto Deo, & domino meo. Hæc Regi dicatis, Subigat ignibus, adigat beſtiis, excruciet omnium tormentorum generibus, ſi ceſſero, fruſtra ſum in Eccleſiæ Catholica baptizatus; Nam ſi hæc præſens vita ſola eſſet, & aliam quæ vera eſt, non ſperaremus æternam, nec ita facerem ut modicum & temporaliter gloriarer, & ingratus exiſterem qui ſuam fidem mihi contulit, Creatori. Victorianus ad Hunnerychum in Vict. Utic. p. 461. *Victor Uticenſis* ſaith, that before the perſecution of *Hunnerychus* theſe Viſions were ſeen: 1. All the Lights put out in the Church, and a darkneſs and ſtink ſucceeded. 2. The Church filled with abundance of Swine and Goats. 3. Another ſaw a great heap of Corn unwinnowed, and a ſudden Whirlwind blew away all the Chaff: and after that one came and caſt out all the ſtricken dead and uſeleſs Corn, till a very little heap was left. 4. Another heard one cry on the top of a Mount, *Migrate, Migrate.* 5. Another ſaw great Stones caſt from Heaven on the Earth, which flamed and deſtroyed: But he hid himſelf in a Chamber, and none of them could touch him. *Page* 405. *Sed hoc edificium ubi conſtruere viſus eſt diabolus, ſtatim illud deſtruere dignatus eſt Chriſtus.* Id. ib.

§. 7. 3. Thou art not to conquer in thy own ſtrength, but by the Spirit of God, and the power of that grace which is ſufficient for thee, and his ſtrength which appeareth moſt in our weakneſs, 2 Cor. 12. 9. And *you can do all things through Chriſt that ſtrengtheneth* you: Phil. 4. 13. *Be of good cheer, he hath overcome the world*, John. 16. 33.

§. 8. 4. All that are in Heaven have gone this way, and overcome ſuch oppoſitions and difficulties as theſe: They were tempted, troubled, ſcorned, oppoſed as well as you: And yet they *now* triumph in glory. *Theſe are they that come out of the great tribulation, and have waſhed their robes, and made them white in the blood of the Lamb: Therefore are they before the Throne of God, and ſerve him day and night in his Temple, and he that ſitteth on the Throne ſhall dwell among them*, Rev. 7. 14. And all that ever come to Heaven (at age) are like to come this way. And doth not the company encourage you? and the ſucceſs of thoſe that have overcome before you? Will you have the end, and yet refuſe the way?

Id. ib. ſaith that an *Arrian* Biſhop being put over a City, all that could take ſhip fled away to *Spain*, and the reſt not only refuſed all the temptations o the Biſhop, but alſo publickly celebrated the Divine Myſteries in one of their houſes; and the King bein hereat enraged, cauſed them in the open Market-place to have thei tongues and right hands cut off by the root: and that they yet ſpake after as well as before. And them that will not believe it, he referreth to one of them then living, and honoured for this in the Emperours Court, that ſtill ſpake perfectly, *page* 462, 463.

§. *9.* 5. Conſider how much greater difficulties ungodly men go through to Hell. They have ſtronger enemies than you have: The Devil and wicked men are your enemies: but God himſelf is theirs, and yet they will go on. Men threaten but death to diſcourage you, and God threatneth damnation to diſcourage them: And yet they go on, and are not diſcouraged. And will you be more afraid of man, than ſinners are of God? and of death or ſcorns, than they are of Hell?

§. 10. 6. Yea, and you your ſelves muſt caſt your ſouls on theſe greater evils, if by diſcouragement you turn from the way of Godlineſs. You muſt run into Hell for fear of burning: and upon everlaſting death, to eſcape a temporal death, or leſs: You will chooſe God for your Enemy, to eſcape the enmity of man: And how wiſe a courſe this is, judge you: when if you do but ſee that *your ways pleaſe God*, he can *make your enemies be at peace with you*, if he ſee it for your good, *Prov.* 16. 7. If you will fear, fear him that can damn the ſoul.

§. 11. 7. Laſtly, Remember what abundance of mercies you have to ſweeten your preſent life, and to make your burden eaſie to you: You have all that is good for you in this life, and the promiſe of everlaſting joy: *For godlineſs* thus *is profitable to all things*, 1 Tim. 4. 8. What abundance of mercy, have you in your Bodies, Eſtates, Friends, names, or ſouls, which are the greateſt. What promiſes and experiences to refreſh you? What liberty of acceſs to God? A Chriſt to rejoice in! A Heaven to rejoice in: and yet ſhall a ſtony or a dirty way diſcourage you more, than theſe ſhall comfort you?

§. 12. The ſumm of all is, your work will grow eaſier and ſweeter to you, as your skill and ſtrength encreaſeth: Your enemies are as Graſhoppers before you: The power of the Almighty is engaged by Love and Promiſe for your help: And do you pretend to truſt in God, and yet will fear the face of man? Iſa. 50. 6, 7, 8, 9, 10. *I gave my back to the ſmiters, and my cheeks to them that plucked off the hair: I hid not my face from ſhame and ſpitting: For the Lord God will help me; therefore ſhall I not be confounded, therefore have I ſet my face like a flint, and I know that I ſhall not be aſhamed. He is near that juſtifieth me; who will contend with me? Let us ſtand together: Who is mine adverſary: Let him come near to me. Behold, the Lord God will help me: who is he that ſhall condemn me: Lo, they all ſhall wax old as a garment: the moth ſhall eat them up*, Iſa. 51. 7, 8. *Hearken to me, ye that know righteouſneſs, the people in whoſe heart is my Law: fear ye not the reproach of men, neither be afraid of their revilings: For the moth ſhall eat them up like a garment, and the worm ſhall eat them like wooll: but my righteouſneſs ſhall be for ever, and my ſalvation from generation to generation.* He is no Souldier for Chriſt, that will turn back for fear of ſcorns, or of any thing that man can do againſt him.

§. 13. And conſider whether *Heaven ſhould be eaſilier* come to? They are things of unſpeakable glory that you ſtrive for: And they are unworthily deſpiſed, if any thing be thought too good to part with for them, or any labour, or difficulties, or ſufferings too great to undergo to procure them.

Dir. 7.

Sulpitius ſeverus in Vit. Martini, noteth that none but Biſhops were againſt him becauſe he was unlearned and of no preſence.

Direct. 7. I*F it be in your power, live under a judicious, faithful, ſerious, ſearching, powerful Miniſter; and diligently attend his publick Teaching, and uſe his private Counſel for more particular directions and application, for the ſetling and managing the affairs of your ſouls; even as you take the advice of Phyſitians for your health, and of Lawyers for your eſtates, and Tutors for your ſtudies.*

§. 1. I give this direction only to thoſe that *may* enjoy ſo great a mercy if they will. Some live where no ſuch Miniſter is: Some are Children, or Servants, or Wives, that are bound and cannot remove their habitations, or enjoy ſuch liberty,by reaſon of the unwillingneſs and reſtraint of others. Some are ſo poor, that they cannot remove their dwelling for ſuch advantages. And ſome are ſo ſerviceable in their places, that they may be bound to ſtay under a very weak Miniſter, that they may *do good to others*, where they have beſt opportunity. But let him that can be free, and poſſeſs ſo great a mercy, accept it thankfully, though to his coſt. As Chriſt ſaid in another caſe, *Every man cannot receive the ſaying; but he that can receive it, let him.*

Look more in your Teachers at matter than fine words: *Auguſtin. de Catechizand. rud. cap. 9. His maxime utile eſt noſſe ita eſſe præponendas verbis ſententias, ut præponitur animus corpori: ex quo ſit, ut ita malle debeant veriores quam diſertiores audire Sermones, ſicut malle debent prudentiores quam formoſiores habere amicos. Noverint etiam non eſſe vocem ad aures Dei niſi animi affectum: Ita enim non irridebunt ſi aliquos antiſtites & Miniſtros forte animadverterint vel cum barbariſmis & ſolœciſmis Deum invocare, vel eadem verba quæ pronunciant, non intelligere, perturbateq; diſtinguere.* Vid. Fileſacum de Epiſc. autorit. p. 105. *Pœnituit multos vanæ ſteriliſq; Cathedræ.* Juven. *Italis Ciceronianis ſum iniquior, quia tantum loquuntur verba, non res, & Rhetorica ipſorum plerumq; eſt* κολακευτικὴ: *Eſt gloſſa ſine textu: nux ſine nucleo: nubes ſine pulviâ. Plumæ ſunt meliores quam avis ipſa.* Buchozer. Take heed leaſt prejudice or any corruption poſſeſs your minds, for then all that you hear will be unſavoury or unprofitable to you: *Magna debet eſſe eloquentia, quæ invitis placeat*, ait Senec. præf. lib. 10. Controv.

§. 2. There is abundance of difference between a weak, unſkilful, unexperienced, dead-harted, formal Teacher,and ſuch a one as is deſcribed in the Direction. Some that are ſenſleſs or indifferent in ſuch matters as theſe themſelves,would perſwade you to be ſo too, and look firſt in your ſetlement to your bodily conveniences, and be content with ſuch a Teacher as accidentally you are caſt upon. And they'l tell you, that the work of grace dependeth not on the Preachers gifts, but on the gift, and bleſſing of the Spirit of God: The *Formaliſts* and the *Enthuſiaſts* concur in this, though from different principal: But though God *can* fruſtrate the fitteſt means, and can work without means, or by that which is leaſt fitted to the end,yet it is his ordinary way to work by means, and that for the ſoul as well as for the body; and to work *moſt* by the *apteſt* means. And I am ſure it is the duty of every *Teacher*, to preach in the fitteſt manner that he can, for the peoples edification; and not to do Gods work deceitfully, and ineptly, becauſe God *can* bleſs the unfitteſt means: And it is the peoples duty to attend upon the beſt they can enjoy, though God *can* equally work by the weakeſt or by none. As that pretence will not excuſe the contemners of Gods Ordinances, that upon every little buſineſs, ſtay at home, and attend upon no Miniſtry at all: no more will it excuſe them, that refuſe that help is moſt ſuited to their edification, and take up with a worſe, when they might have better. We are not to neglect duty upon a preſumptuous expectation of miraculous or extraordinary works: When we *can* have no better, we may hope for the greater benefit from the *weakeſt*; but not when it is the choice of our own preſumptuous irreligious hearts. God *can* make *Daniel* and his companions to thrive better by eating Pulſe,than others that fed at the Table of the King: And rather than ſin againſt God, we muſt caſt our ſelves on him for unuſual ſupplies, or leave all to his will. But few would therefore be perſwaded *cauſleſly* to live on *Pulſe*, when they may have better. And one would think this Truth ſhould have no contradiction, eſpecially from *thoſe men*, that are apt to obſcure and extenuate the *Spirits operations* on the ſoul, and to confeſs *no Grace*, but what conſiſteth in *a congruous ordination of Means and Circumſtances*? When their doctrine layeth *all* a mans hopes of ſalvation upon this *Congruity of Means, and Circumſtances*,ſhould they afterwards teach men to undervalue or neglect the *fitteſt*,and wilfully caſt their ſouls upon the *moſt unfit* and *unlikely* means? But *Ungodlineſs* firſt reſolveth *what to ſpeak againſt*, before it reſolveth *what to ſay*; and will contradict *Gods Word*, though it contradict *its own*: and will oppoſe *holineſs*, though by a *ſelf-oppoſing*.

§. 3. But the ſpiritual reliſh and experience of the Godly, is a very great preſervative to them againſt ſuch deluding reaſonings as theſe. It's harder for a Sophiſter of greateſt ſubtilty or authority, to perſwade him that hath taſted them, that Sugar is bitter, or Wormwood ſweet, than to perſwade him to believe it, that never taſted them: And it's hard to make a healthful man believe it is beſt for him to eat but once a week, or beſt to live on Graſs or Snow. I doubt not but thoſe that now I ſpeak to, have ſuch experience and perception of the benefit of a judicious and lively Miniſtry, in compariſon of the ignorant, cold and lifeleſs, that no words will make them indifferent herein. Have you not found the Miniſtry of one ſort enlighten, and warm, and quicken, and comfort, and ſtrengthen you, much more than of the other? I am ſure I have the common ſenſe and experience of the faithful on my ſide in this,which were *enough of* it ſelf againſt more than can be ſaid againſt it. Even *new-born babes* in Chriſt have in their *new natures a deſire* (not to ſenſleſs or malicious pratings, but) to the *Rational ſincere milk* (τὸ λογικὸν ἄδολον γάλα) *that they may grow by it*, and to perform to God a *Rational ſervice*, Rom. 12. 1.

§. 4. And it muſt needs be a very *proud* and *ſtupid* heart that can be ſo inſenſible of its own infirmity, ſinfulneſs and neceſſity, as to think the weakeſt dulleſt Miniſter may ſerve their turns, and that they are able to keep up their life, and vigour, and watchfulneſs, and fruitfulneſs, with any little ordinary help: I cannot but fear ſuch men know not what the power and efficacy of the Word upon the heart and conſcience meaneth: nor what it is to live a life of faith and holineſs, and to watch the heart, and walk with God. If they did, they could not but find ſo much difficulty herein, and ſo much *backwardneſs* and unſkilfulneſs in themſelves hereto, as would make them feel the neceſſity of the greateſt helps; And it could not be but they muſt feel the difference between a clear and quickning Sermon, *and an* ignorant heartleſs, dead diſcourſe, that is ſpoken as if a man were talking in his ſleep, or of a matter that he never underſtood, or had experience of.

§. 5. Alas, how apt are the beſt to cool, if they be not kept *warm* by *a* powerful Miniſtry? How apt to loſe the hatred of ſin, the tenderneſs of conſcience, the fervency in *prayer*, the *zeal and* fulneſs in edifying diſcourſe, *and* the delights *and* power of heavenly Meditations, which before we had? How apt is faith to ſtagger if it be not powerfully underpropt by the *helpers of our faith*? How hardly do we keep up the heat of Love, the confidence of hope, the reſolution and fulneſs of obedience, without the help of a powerful Miniſtry?

Nay, how hardly do we do our part in theſe, in any tolerable ſort, even while we have the cleareſt livelieſt helps, that are ordinarily to be had? And can any that are not blind and proud, imagine that they are ſo holy and good, that they are above the neceſſity of ſuch aſſiſtance, and that the weakeſt breath is enough to kindle the fire of holy Love and zeal, and keep them in the fear and obedience of God? Alas, we are under languiſhing weakneſs, and muſt be dyeted with the beſt, or we ſhall ſoon decay: we are Cripples, and cannot go or ſtand without our Crutches? And there muſt be ſome ſavour of the Spirit in him that will be fit to make us ſpiritual, and ſome ſavour of faith and love in him, that would kindle faith and love in us: and he muſt ſpeak clearly and convincingly that will be underſtood, and will prevail with ſuch as we; and he muſt ſpeak feelingly, that would make us *feel*, and ſpeak ſeriouſly, that would be much regarded by us, and would make us ſerious.

§. *6.* And Miniſters are not ſet up only for *publick Preaching*, but for *private Counſel alſo, according to our particular needs.* As *Phyſitians are* not only to *read* you inſtructions for the dyeting *and* curing of your ſelves, but to be preſent in your ſickneſs to direct you in the *particular application* of remedies? And as *Lawyers are to aſſiſt* you in your *particular caſes* to free your eſtates from *encumbrances*, and preſerve or reſcue them from contentious men. Chooſe therefore ſome *able* Miniſter to be your *ordinary Counſellor in the matters of God.* And let him be one that is *humble*, *faithful*, *experienced and skilful, that hath leiſure, ability, and willingneſs to* aſſiſt you.

Acoſta noteth it as a great hinderance of the *Indians* converſion that their Teachers ſhift for better livings, and ſtay not till they are well acquainted with the people, and that the Biſhops are of the ſame temper: *Hæc tanta clades eſt animarum, ut ſatis deplorari non poſſit; Nihil Sacerdos Chriſti præclari proficiet in ſalute Indorum, ſine familiari & hominum & rerum notitia,* l. 4. c. 10. p. 390. *Sunt autem multi qui injuncto muneri copioſe ſe ſatisfacere exiſtimant, Orationem dominicam & ſymbolum & ſalutationem angelicam, tum præcepta decalogi Hiſpan. idiomate identidem Indis recitantes, eorum infantes baptizantes, mortuos ſepelientes, matrimonio juvenes collocantes, & rem ſacram feſtis diebus facientis* ——— *Neque conſcientia, quam utinam cauterizatam non habeant, mordentur quod diſperſæ ſint oves domini, &c.* c. 7. p. 373.

§. 7. As Infants in a family are unable to help themſelves, and need the continual help of others, and therefore God hath put into the hearts of Parents a ſpecial Love to them, to make them diligent and patient in helping them: ſo is it in the family of Chriſt: Moſt Chriſtians (by far) are young or weak, in underſtanding and in grace: It is long before you will be paſt the need of others help (if ever in this life.) If you feel not this your infirmity and need, it is ſo much the greater. God will have no men to be ſelf-ſufficient: we ſhall all have need of one another, that we may be uſeful to one another; and God may uſe us as his meſſengers and inſtruments of conveying his mercies to each other; and that even ſelf-love may help us to be ſociable, and to love one another: And our ſouls muſt receive their part of mercy, by this way of communication, as well as our bodies: And therefore, as the poor above all men, ſhould not be againſt charity and communicating, that need it moſt; ſo young Chriſtians that are weak and unexperienced, above all others, ſhould be moſt deſirous of help, eſpecially from an able faithful guide.

§. 8. But be ſure you deal ſincerely, and cheat not your ſelves, by deceiving your counſellor, and hiding your caſe. To do ſo by your Lawyer, is the way to loſe your ſuit: And to do ſo by your Phyſician is the way to loſe your life: And to do ſo with your Paſtor, and ſoul counſellor is the way to loſe your ſouls. And let the judgment of your Paſtor or judicious friend about the ſtate of your ſouls, be much regarded by you, though it be not infallible. How far ſuch muſt be truſted, I am afterward to open to you, with other of your duties belonging to you in this Relation. I now only proceed to General advice.

Direct. 8. K*Eep right apprehenſions of the excellency of Charity and Unity among believers, and receive nothing haſtily that is againſt them; eſpecially take heed leaſt under pretence of their Authority, their Number, their Soundneſs, or their Holineſs, you too much addict your ſelves to any Sect or Party, to the withdrawing of your ſpecial Love and juſt Communion from other Chriſtians, and turning your Zeal to the intereſt of your Party, with a neglect of the common intereſt of the Church: But Love a Chriſtian as a Chriſtian, and promote the Unity and welfare of them all.*

Dir. 8. Againſt Uncharitableneſs & Schiſm. See more in Tom. 2. Ch. 23.

§. 1. Uſe often to read and well conſider the meaning and reaſon of thoſe many urgent paſſages in Scripture, which exhort all Chriſtians to *Unity* and *Love*. Such as *John* 11. 52, & 17. 11, 21, 22, 23. 1 *Cor.* 3. 10. 17. & 12. throughout: 2 *Cor* 11. 13. 1 *Theſſ.* 5. 12, 13. *Phil.* 2. 1, 2, 3. 1 *Pet.* 3. 8. *Rom.* 16. 17. 1 *Cor.* 1. 10. & 3. 3. & 11. 18. And *John* 13. 35. *Rom.* 12. 9, 10. & 13. 10. 2 *Cor.* 13. 11. *Gal.* 5. 6, 13, 22. *Col.* 1. 4. 1 *Theſſ.* 4. 9. 1 *John* 3. 11, 14, 23. & 4. 7, 11, 16, 19, 20, 21. Surely if the very life of Godlineſs lay not much in *Unity* and *Love*, we ſhould never have had ſuch words ſpoken of it, as here you find *Love* is to the ſoul, as our *Natural heat* is to the Body: whatever deſtroyeth it, deſtroyeth Life; and therefore cannot be for our good. Be certain, that opinion, courſe or motion, tends to *death*, that tends to abate *your Love* to your Brethren, much more which under pretence of zeal, provoketh you to *hate* and *hurt* them. To *Divide* the Body, is to *kill* it or to *maim* it: *Dividing* the eſſential neceſſary parts, is *killing* it: Cutting off any *integral part*, is *maiming* it. The *firſt* can *never* be an act of *friendſhip*, which is the *worſt* that an *enemy* can do: The *ſecond* is never an act of friendſhip, but when the cutting off a member which may be ſpared, is of *abſolute neceſſity* to the ſaving of the whole man, from the worſe diviſion between ſoul and body. By this judge what friends *Dividers* are to the Church, and how well they are accepted of God.

Utrumque imperium, & Mahometicum & Pontificium ortum eſt, ex diſſidiis de doctrina--- *Cum in Oriente dilaceratæ eſſent Eccleſiæ* —— *& hæc varietas in multorum animis dubitationes & odium Religionis Chriſtianæ accenderet, & Diſciplina laxata eſſet, &c.* Melancth. Ep. Dedic. Chron. Carionis.

§. 2. He that loveth *any* Chriſtian aright, muſt needs *love all* that appear to him as Chriſtians: And when *malice* will not ſuffer men to ſee *Chriſtianity* in its *profeſſion*, and *credible appearance* in another, this is as well contrary to Chriſtian Love, as *hating him* when you *know him* to be a true Chriſtian. *Cenſoriouſneſs* (not conſtrained by juſt evidence) is contrary to *Love*, as well as *hatred* is.

§. 3. There is a *Union* and *Communion* with *Chriſtians as ſuch*: This conſiſteth in having *one God*, *one Head*, *one Spirit*, *one Faith*, *one Baptiſmal Covenant*, one *Rule* of holy living, and in *loving* and *praying for all*, and *doing good* to as many as we can. This is a *Union* and *Communion* of *Mind*, which we muſt hold with the *Catholick Church* through the world. And there is a *Bodily local Union* and *Communion*, which conſiſteth in our joyning in *body*, as well as *mind*, with *particular Congregations*: And this as we cannot hold it *with all*, nor with *any Congregation*, but *one at once*; ſo we are *not bound* to hold it with *any*, that will drive us from it, unleſs we will commit ſome ſin: *Statedly* we muſt hold it, with the Church which regularly we are joined to, and live with: and *Occaſionally* we muſt hold it with all others, where we

Eccleſia vera diſcreta eſt à cœtu Cain, qui ſeceſſerat à patre, & habuit ſuos ritus, & ſuam ſectam. Ita ſtatim initio veræ doctrinæ vocem & veram Eccleſiam pars humani generis deſeruit. Carion Chronic. lib. 1. p. 16.

have a call and opportunity, who in the Subſtance worſhip God according to his Word, and force us not to ſin in conformity to them. It is *not Schiſm* to lament the ſins of any Church, or of all the Churches in the world: The *Catholick* Church on *earth* conſiſts of ſinners. It is not Schiſm to refuſe to be partaker in any Sin of the pureſt Church in the World: Obedience to God is not Schiſm. It is not Schiſm that you joyn not Bodily with thoſe Congregations where you dwell not, nor have any particular call to joyn with them: Nor that you chooſe the pureſt and moſt edifying Society, rather than one that is leſs pure and profitable to you: *cæteris paribus*, ſuppoſing you are at liberty: nor that you hold not Bodily Communion with that Church, that will not ſuffer you to do it, without ſinning againſt God: Nor that you joyn not with the pureſt Churches, when you are called to abide with one leſs pure.

But it is worſe than Schiſm to ſeparate from the Univerſal Church: To ſeparate from its Faith is *Apoſtaſie* to infidelity. To ſeparate from it in ſome one or few *eſſential Articles*, while you pretend to hold to Chriſt the Head, is *Hereſie*: To ſeparate from it in Spirit, by refuſing *Holineſs*, and not loving ſuch as are truly holy, is *damning ungodlineſs* or wickedneſs: To differ from it by any error, of judgment or life, againſt the Law of God, is ſin. To magnifie any *one Church* or party, ſo as to deny *due Love and Communion* to the reſt, is *Schiſm*. To limit all the Church to your *Party*, and deny all or any of the reſt to be *Chriſtians*, and parts of the *Univerſal* Church, is *Schiſm* by a dangerous breach of *Charity*: Aud this is the *principal Schiſm* that I here admoniſh you to avoid. It is *Schiſm* alſo to condemn unjuſtly any particular Church, as no Church: And it is Schiſm to withdraw your *Bodily Communion* from a Church that you were bound to hold that Communion with, upon a falſe Suppoſition that it is no Church, or is not lawfully to be communicated with. And it is Schiſm to make Diviſions or Parties in a Church, though you divide not from that Church. Thus I have (briefly) told you what is Schiſm.

§. 4. 1. One Pretence for Schiſm is (Uſurped) Authority, which ſome one Church may claim to command others that owe them no ſubjection. Thus Pride which is the Spirit of Hell, having crept into the Church of Chriſt, and animated to Uſurpations of Lordſhip and Dominion, and contending for ſuperiority, hath cauſed the moſt dangerous Schiſms in the Church, that ever it was infeſted with. The Biſhop of *Rome* (advantaged by the *Seat* and *Conſtitution* of that *Empire*) having claimed the Government of all the Chriſtian World, condemneth all the Churches that will not be his Subjects: And ſo hath made himſelf the head of a *Sect*, and of the moſt pernicious *Schiſms* that ever did rend the Church of Chriſt: And the Biſhop of *Conſtantinople*, and too many more, have followed the ſame Method in a lower degree, exalting themſelves above their Brethren, and giving them Laws, and then condemning and perſecuting them that obey them not. And when they have impoſed upon other Churches, their own uſurped Authority and Laws, they have laid the plot to call all men *Schiſmaticks* and *Sectaries*, that own not their tyrannical Uſurpation, and that will not *be* Schiſmaticks and Sectaries with them: And the cheat lyeth in this, that they confound the *Churches Unity*, with *their* pretended *Authority*, and *Schiſm* with the *refuſal of Subjection to them*. If you will not take them for your *Lords*, they cry out that you *divide* from the *Church*: As if we could hold Communion with no Churches, but thoſe whoſe Biſhops we *obey*? Communion with other Churches is maintained by Faith and Charity, and *Agreement in things neceſſary*, without *ſubjection* to them. As we may hold all juſt Communion with the Churches in *Armenia*, *Arabia*, *Ruſſia*, without ſubjection to their Biſhops, ſo may we with any other Church beſides that of which we are members. *Diviſion* or *Schiſm* is contrary to *Unity* and *Concord*, and not to an *Uſurped Government*: Tho' diſobedience to the *Paſtors which God hath ſet over us*, is a *Sin* and *Dividing from them*, is a *Schiſm*. Both the *Pope* and all the lower Uſurpers, ſhould do well firſt to ſhew their Commiſſion from God to be our Rulers, before they call it *Schiſm* to refuſe their Government. If they had not made better advantage of Fire and Sword, than of Scripture and Argument, the world would but have laughed them to ſcorn, when they had heard them ſay, *All are Schiſmaticks that will not be our Subjects: Our Dominion and Will ſhall be neceſſary to the Unity of the Church.* The Univerſal Church indeed is *One*, united under *One Head* and *Governour*: but it is only Jeſus Chriſt that is that Head, and not any Uſurping *Vicar* or *Vice-Chriſt*. The Biſhops of particular Churches are *his Officers*; but he hath Deputed no Vicar to his *own Office*, as the Univerſal Head. Above all *Sects* take heed of *this* pernicious Sect, who pretend their *Uſurped Authority* for their *Schiſm*, and have no way to promote their Sect, but by calling all *Sectaries* that will not be *Sectaries* and *Subjects* unto them.

§. 5 2. Another pretence for *Schiſm* is the *Numbers* of the *Party*: This is another of the *Papiſts* motives: As if it were lawful to Divide the Church of Chriſt, if they can but get the *greater Party*? They ſay, *We are the moſt, and therefore you ſhould yield to us*: (And ſo do others where by the Sword they force the moſt to ſubmit to them.) But we anſwer them, As many as they are, they are too few, to be the *Univerſal Church*. The Univerſal Church containing all true profeſſing Chriſtians, is much more than they. The Papiſts are not a third part (if a fourth) of the whole Church. Papiſts are a *corrupted Sect of Chriſtians*: I will be againſt Dividing the Body of Chriſt into *any Sects*; rather than to be of one of that *Sect* or dividing party, which is the *greateſt*.

§. 6. 3. Another Pretence for Schiſm, is the *Soundneſs* or *Orthodoxneſs* of a *Party*: Almoſt all Sects pretend that they are *wiſer* and of *ſounder* judgement than all the Chriſtian World beſides: yea, thoſe that moſt palpably contradict the Scriptures, (as the Papiſts in their half-communion and unintelligible ſervice) and have no better reaſon why they *will* ſo *Believe* or *Do*, but becauſe others have ſo *Believed* and *Done* already.

But 1. The greateſt pretenders to Orthodoxneſs, are not the moſt Orthodox: 2. And if they were, I can value them for that in which they excel, without abating my due reſpect to the reſt of the Church. 3. For the *whole Church* is Orthodox in all the *Eſſentials* of *Chriſtianity*; or elſe they were not *Chriſtians*: And I muſt *love all* that are *Chriſtians* with that *ſpecial Love* that's due to the members of Chriſt, though I muſt *ſuperadd* ſuch eſteem for thoſe that are a little wiſer or better than others, as they deſerve.

§. 7. The fourth pretence for Schiſm, is the *Holineſs* of the party that men adhere to. But this muſt make but a *gradual difference* in our *eſteem* and *love* to *ſome* Chriſtians above others: If really they are *moſt Holy*, I muſt Love them *moſt*, and labour to be as *Holy* as they; But I muſt not therefore unjuſtly deny Communion or due Reſpect to other Chriſtians that are leſs holy: nor cleave to *them* as a *Sect* or divided party whom I eſteem moſt holy. For the *holieſt* are *moſt charitable*, and moſt againſt the Diviſions among Chriſtians,and tendereſt of their *Unity* and *Peace*.

§. 8. The ſumm of this *Direction* is: 1. Highly value *Chriſtian Love* and *Unity*: 2. Love thoſe moſt that are moſt *Holy*, and be moſt familiar with them for your own Edification: and if you have your choice, hold local perſonal Communion, with the ſoundeſt, pureſt and beſt qualified Church. 3. But entertain not haſtily any odd opinion of a divided party: or if you do hold it as an opinion, lay not greater weight on it, than there is cauſe. 4. Own the beſt as beſt but none as a *divided Sect*; and eſpouſe not their dividing intereſt. 5. Confine not your ſpecial Love to a party, eſpecially for agreeing in ſome Opinions with you: but extend it to all the members of Chriſt. 6. Deny not local communion, when there is occaſion for it, to any Church that hath the Subſtance of true Worſhip, and forceth you not to ſin. 7. Love them as true Chriſtians and Churches, even when they thus drive you from their communion.

§. 9. It is a moſt dangerous thing to a young Convert, to be enſnared in a Sect: It will before you are aware, poſſeſs you with a feavouriſh ſinful Zeal,for the Opinions and Intereſt of that Sect: It will make you bold in bitter Invectives and Cenſures againſt thoſe that differ from them: It will corrupt your Church-communion, and fill your very prayers with partiality and human paſſions: It will ſecretly bring Malice under the name of *Zeal*, into your minds and words: In a word, it is a ſecret, but deadly enemy to Chriſtian Love and Peace. Let them that are wiſer and more Orthodox and Godly than others, ſhew it as the Holy Ghoſt directeth them: James 3. 13, 14, 15, 16, 17, 18. [*Who is a wiſe man, and endued with knowledge among you? Let him ſhew out of a good converſation, his works with meekneſs of Wiſdom. But if ye have bitter envying (or zeal) and ſtrife in your hearts, glory not, and lye not againſt the truth: This wiſdom deſcendeth not from above, but is earthly, ſenſual, deviliſh: For where envying and ſtrife is, there is confuſion (or tumult) and every evil work; But the wiſdom that is from above, is firſt Pure, then Peaceable, gentle, eaſie to be intreated, full of mercy and good fruits, without partiality (or wrangling) and without hypocriſie. And the fruit of righteouſneſs is ſown in peace of them that make peace.*]

Dir. 9. Direct. 9. *Take heed leſt any Perſecution or Wrong from others, provoke you to any unwarrantable Paſſions and Practices, and deprive you of the Charity, Meekneſs, and innocency of a Chriſtian; or make you go beyond your bounds, in cenſuring, reviling, or reſiſting your* Rulers, *who are the Officers of God.*

§. 1. Perſecution and Wrongs are called *Temptations* in Scripture, becauſe they try you, whether you will hold your integrity: As many fall in ſuch Tryals through the fear of men, and the love of the world and their Proſperity; ſo when you ſeem moſt confirmed againſt any ſinful complyance, there is a ſnare laid for you on the other ſide, to draw you into paſſions and practices that are unwarrantable.

When the *Arrian* Biſhops had made *Hunnerychus* believe that the Orthodox turned the appointed diſputation into popular clamour, and were againſt the King, he forbad them to Meet, or to Baptize, or Ordain, and turned all the ſame Laws againſt them which had been made againſt the *Arrians. Victor. Utic. p.* 447, 448.

Thoſe that are tainted with *Pride*, *Uncharitableneſs*, and *Schiſm*, will itch to be perſecuting thoſe that comply not with them in their way: And yet while they do it, they will moſt cry out againſt Pride, Uncharitableneſs and Schiſm themſelves. This is, and hath been, and *will be* too ordinary in the world: You may think that Schiſm ſhould be far from them that ſeem to do all for *Order* and *Unity*. But never look to ſee this generally cured, when you have ſaid and done the beſt you can: you muſt therefore reſolve not only to fly from Church diviſion your ſelves, but alſo to undergo the Perſecutions or Wrongs of Proud or Zealous Church-dividers. It is great weakneſs in you to think ſuch uſage ſtrange: Do you not know that *Enmity* is put from the beginning between the Womans and the Serpents ſeed. And do you think the *name* or *dead profeſſion* of *Chriſtianity* doth extinguiſh the *enmity* in the Serpents ſeed. Do you think to find more kindneſs from proud ungodly Chriſtians, than *Abel* might have expected from his Brother *Cain*? Do you not know that the Phariſees (by their zeal for their *preheminence*, and *Traditions*, and *Ceremonies*, and the expectation of worldly dignity and rule from the Meſſiah) were more zealous enemies of Chriſt, than the Heathens were? and that the carnal members of the Church, are oft the greateſt perſecutors of the ſpiritual members? *As then he that was born after the fleſh, did perſecute him that was born after the Spirit, even ſo it is now* (and will be) *Gal.* 4. 29. It is enough for you, that you ſhall have the Inheritance, when the Sons of the Bondwoman ſhall be caſt out. It is your taking the ordinary caſe of the godly for a *ſtrange thing*, that makes you ſo diſturbed and paſſionate when you ſuffer: and Reaſon is down, when paſſion is up: It is by overwhelming *Reaſon* with *Paſſion* and *Diſcontent*, that *oppreſſion maketh ſome wiſe men mad*: Eccleſ. 7. 7. For *Paſſion* is a *ſhort imperfect madneſs*. You will think in your *Paſſion* that you do well, when you do ill; and you will not perceive the force of reaſon, when it is never ſo plain and full againſt you. Remember therefore, that the great motive that cauſeth the Devil to perſecute you, is not to hurt your Bodies, but to tempt *your ſouls* to impatiency and ſin: and if it may but be ſaid of you, as of *Job* 1. 22. [*In all this* Job *ſinned not*]. You have got the victory, and are *more than Conquerours*, Rom. 8. 37, 38, 39.

Quieſcerem niſi tantos taleſque montes malitiæ Epiſcoporum, vel cæterorum ſacerdotum aut clericorum, in noſtro quoque ordine erigi adverſus Deum vidiſſem. Gildas de Excid. Britan. *Hæc monent quales ſint etiam potentiſſimi, nobiliſſimi & Optimi quique qui ſine fide ſunt, & ſine agnitione filii Dei, atque hinc ſine omni bono, ſine ulla affectione pia,* &c. *Et quod etiam qui ex illis optimus eſſe videtur, tamen ſine fide omni tempore poſſit eſſe & fieri, quod Cain fratri ſuo, modo non deſit occaſio:* Neander Chron. p. 325. *Lege & quæ habet de Regno Cainico,* pag. 38, 39.

Doth it ſeem ſtrange to you, that *few rich men are ſaved*, when Chriſt telleth you it is *ſo hard*, as to be *impoſſible with men*? Luke 18. 27. Mark 10. 27. Or is it ſtrange, that *Rich Men* ſhould be the ordinary *Rulers* of the Earth? Or is it ſtrange, that the wicked ſhould hate the godly, and the *world* hate them that are *choſen out of the world*? What of all this ſhould ſeem ſtrange? Expect it as the common lot of the faithful, and you will be better prepared for it.

§. 2. See therefore that you *reſiſt not evil* (by any Revengeful irregular violence) Mat. 5. 39. *Let every ſoul be ſubject to the higher powers, and not reſiſt leſt they receive damnation.* Rom. 13. 1, 2, 3. Imitate your Lord, that [*When he was reviled, reviled not again; when he ſuffered he threatned not, but committed all to him that judgeth righteouſly, leaving us an enſample, that ye ſhould follow his ſteps*;] 1 Pet. 2. 21, 23. *An angry zeal* againſt thoſe that *croſs* and *hurt* us is ſo eaſily kindled, and hardly ſuppreſſed, that it appeareth there is more in it of *corrupted nature*, than of *God*. We are very ready to think that we may *call* for *fire from Heaven* upon the enemies of the Goſpel: But *you know not what manner of Spirit ye are then of*, Luke 9. 55. But Chriſt ſaith unto you, *Love your Enemies, bleſs them that curſe you: do good to them that hate you: and* *pray for them that deſpightfully uſe you and perſecute you, that ye may be the children of your Father which is in Heaven*, Matth. 5. 44, 45. You find no ſuch prohibition againſt *patient ſuffering wrong* from any. Take heed of giving way to ſecret wiſhes of hurt to your adverſaries; or to reproachful words againſt them: Take heed of hurting *your ſelf* by paſſion, or ſin, becauſe *others* hurt you by ſlanders or perſecutions. Keep you in the way of your *duty*, and leave your *names* and *lives* to God. Be careful that you keep your innocency, and in your patience poſſeſs your ſouls, and God will keep you from any hurt from enemies, but what he will cauſe to work for your good. Read Pſal. 37. [*Commit thy way unto the Lord; truſt alſo in him, and he ſhall bring it to paſs: And he ſhall bring forth thy righteouſneſs as the light, and thy judgement as the noon-day. Reſt in the Lord, and wait patiently for him: fret not thy ſelf becauſe of him that proſpereth in his way, becauſe of the man that bringeth wicked devices to paſs. Ceaſe from anger, and forſake wrath: fret not thy ſelf in any wiſe to do evil.*] verſ. 5, 6, 7, 8.

Dir. 10.

Direct. 10. W*Hen you are repenting of, or avoiding any extream, do it not without ſufficient fear and caution of the contrary extream.*

Extreams in Religion.

§. 1. In the *eſteem* and *Love of God*, your *Ultimate End*, you need not fear *over doing:* Nor any where, when impediments and backwardneſs or impotency, do tell you that you can never do too much. But ſin lyeth on both ſides the Rule and Way: And nothing is more common than to turn from one ſin to another; under the name of duty or amendment: Eſpecially this is common in matter of opinion: Some will firſt believe, that God is nothing elſe but Mercy, and after take notice of nothing but his Juſtice. Firſt, They believe that almoſt all are ſaved, and afterwards that almoſt none: Firſt, That every Profeſſion is credible; and next that *none* is *credible* without ſome greater teſtimony: Firſt, that Chriſt ſatisfied for none at all that will not be ſaved: and next that he dyed *for all alike*: Firſt, that *none* are now partakers of the *Holy Spirit:* and next that all Saints have the Spirit not only to illuminate and Sanctifie them, by tranſcribing the written Word upon their hearts, but alſo to *inſpire* them with new *Revelations* inſtead of Scripture. Firſt, they think that all that Papiſts hold and do muſt be avoided: and after that there needed no reformation at all: Now they are for *Legal bondage*, and anon for *Libertiniſm*: To day for a liberty in Religion to none that agree not with them in every circumſtance. and to morrow for a liberty for all: This year *all things* are lawful to them: and the next year *nothing* is lawful, but they ſcruple all that they ſay or do: One while they are *all* for a Worſhip of meer ſhew and Ceremony; and another while againſt the determination of meer circumſtances of order and decency by man: One while they cry up nothing but *Free grace*; and another while nothing but *Free-will:* One while they are for a Diſcipline ſtricter than the Rule; and another while for no Diſcipline at all. Firſt for timorous complyance with evil, and afterwards for boiſterous contempt of Government. Abundance ſuch inſtances we might give you.

§. 2. The remedy againſt this diſeaſe is, to proceed deliberately, and receive nothing, and do nothing raſhly and unadviſedly in Religion. For when you have found out your firſt errour, you will be affrighted from that into the contrary error. See that you look round about you: as well to the error that you may run into on the other ſide, as into that which you have run into already. Conſult alſo with wiſe experienced men: And mark their unhappineſs that have fallen on both ſides; and ſtay not to know *evil* by ſad experience. True mediocrity is the only way that's ſafe: Though negligence and lukewarmneſs be odious even when cloked with that name.

Dir. 11. **For Modeſty in your firſt Opinions.**

Direct. 11. L*Et not your firſt Opinions about the controverted difficulties in Religion, (where Scripture is not very plain) be too peremptory, confident or fixed: But hold them modeſtly, with a due ſuſpicion of your unripe underſtandings, and with room for further information, ſuppoſing it poſſible, or probable, that upon better inſtruction, evidence and maturity, you may, in ſuch things, change your minds.*

§. 1. I know the factions that take up their Religion on the credit of their *party*, *are* againſt this *Direction*, thinking that you muſt firſt hit on the *right Church*, and then *hold all* that the *Church* doth hold; and therefore change your mind in nothing, which you this way receive. I know alſo that ſome *Libertines* and *half-believers*, would corrupt this Direction, by extending it to the moſt plain and neceſſary truths; perſwading you to hold Chriſtianity it ſelf, but as an uncertain probable Opinion.

But as Gods *foundation ſtandeth ſure*, ſo we muſt be ſurely built on his foundation: He that believeth not the *Eſſentials* of *Chriſtianity* as a *certain neceſſary* revelation of God, is not a Chriſtian, but an Infidel. And he that believeth not all that which he underſtandeth in the Word of God, believeth nothing on the credit of that Word. Indeed faith hath its weakneſs on thoſe that are ſincere; and they are fain to lament the remnants of unbelief, and cry, [*Lord increaſe our faith: Help thou our unbelief:*] But he that *approveth* of his *Doubting*, and *would have it ſo*, and thinks the *revelation is uncertain*, and ſuch as will *warrant* no firmer a belief, I ſhould ſcarcely ſay this man is a Chriſtian. Chriſtanity muſt be received as of Divine infallible revelation. But controverſies about leſs neceſſary things cannot be determined peremptorily by the ignorant or young beginners, without hypocriſie, or a *humane faith* going under the name of a *Divine*. I am far from abating your *Divine belief* of all that you can underſtand in Scripture, and implicitely of all the reſt in general. And I am far from diminiſhing the credit of any truth of God. But the Reaſons of this Direction are theſe.

§. 2. 1. When it is certain that you have but a *dark uncertain apprehenſion* of any point, to think it is *clear* and *certain*, is but to deceive your ſelves by pride. And to cry out againſt all *uncertainty* as *ſcepticiſm*, which yet you *cannot* lay aſide, is but to revile your own infirmity, and the common infirmity of mankind, and fooliſhly to ſuppoſe that every man can be as *wiſe* and *certain* when he liſt as he ſhould be. Now reaſon and experience will tell you, that a young unfurniſhed underſtanding is not like to ſee the evidence of difficult points, as by nearer approach, and better advantage it may do.

§. 3. 2. If your concluſions be peremptory, upon meer ſelf-conceitedneſs, you may be in an errour for ought you know: and ſo you are but confident in an errour. And then how far may you go in ſeducing others, and cenſuring diſſenters, and come back when you have done, and confeſs that you were all this while miſtaken your ſelves?

§. 4. 3. For a man to be confident that he knoweth what he knoweth not, is but the way to keep him ignorant, and ſhut the door againſt all means of further information. When the Opinion is fixt by prejudice and conceit, there is no ready entrance for the light.

§. 5. 4. And to be ungroundedly confident ſo young, is not only to take up with your Teachers word, inſtead of a faith and knowledge of your own, but alſo to foreſtall all diligence to know more; and ſo you may lay by all your ſtudies, ſave only to know what thoſe men hold, whoſe judgements are your Religion; (Too Popiſh and eaſie a way to be ſafe.)

§. 6. 5. If you muſt never change your firſt opinions or apprehenſions, how will you grow in underſtanding? Will you be no wiſer at age, than you were in childhood, and after long ſtudy and experience than before? Nature and Grace do tend to increaſe.

§. 7. Indeed, if you ſhould be never ſo peremptory in your opinions, you cannot reſolve to hold them to the end: For Light is powerful; and may change you whether you will or no: you cannot tell what that Light will do which you never ſaw. But prejudice will make you reſiſt the light, and make it harder for you to underſtand.

§. 8. I ſpeak this upon much experience and obſervation: Our *firſt* unripe apprehenſions of things, will certainly be greatly changed, if we are ſtudious and of improved underſtandings. Study the Controverſies about Grace and Free-will, or about other ſuch Points of difficulty when you are young, and it's two to one that ripeneſs will afterward make them quite another thing to you. For my own part, my judgement is altered from many of my youthful confident apprehenſions: And where it holdeth the ſame concluſion, it rejecteth abundance of the arguments as vain, wich once it reſted in: And where I keep to the ſame Concluſions and Arguments, my apprehenſion of them is not the ſame, but I ſee more ſatisfying light in many things which I took but upon truſt before. And if I had reſolved to hold to all my firſt Opinions, I muſt have forborn moſt of my ſtudies, and loſt much truth which I have diſcovered, and not made that my own which I did hold, and I muſt have reſolved to live and dye a child.

§. 9. The ſumm is, Hold faſt the ſubſtance of Religion, and every clear and certain Truth which you ſee in its own evidence; and alſo reverence your Teachers; eſpecially the *Univerſal Church*, or the generality of wiſe and godly men; and be not haſty to take up any private opinion: And eſpecially to contradict the Opinion of your Governours and Teachers in ſmall and controverted things. But yet in ſuch matters receive their Opinions but with a humane faith (till indeed you have more) and therefore with a ſuppoſition that time and ſtudy is very like to alter your apprehenſions, and with a reſerve impartially to ſtudy, and entertain the truth, and not to ſit ſtill juſt where you were born.

Dir. 12. What to do when Controverſies do divide the Church.

Direct. 12. IF *Controverſies occaſion any Diviſions where you live, be ſure to look firſt to the intereſt of Common Truth and Good, and to the exerciſe of Charity: And become not paſſionate contenders for any party in the diviſion, or cenſurers of the peaceable, or of your Teachers that will not over-run their own underſtandings, to obtain with you the eſteem of being Orthodox or zealous men: But ſuſpect your own unripe underſtandings, and ſilence your Opinions till you are clear and certain; and joyn rather with the moderate and the peace-makers than with the Contenders and Dividers.*

§. 1. You may eaſily be ſure that *Diviſion* tendeth to the ruine of the Church, and the hinderance of the Goſpel, and the injury of the common intereſt of Religion. You know it is greatly condemned in the Scriptures: You may know that it is uſually the exerciſe and the increaſe of Pride, uncharitableneſs and paſſion; and that the Devil is beſt pleaſed with it, as being the greateſt gainer by it. But on the other ſide, you are not eaſily certain which party is in the right: And if you were, you are not ſure that the matter will be worth the coſt of the contention: Or if it be, it is to be conſidered whether the Truth is not like to get more advantage, by managing it in a more peaceable way, that hath no contention, nor ſtirreth up other men ſo much againſt it, as the way of controverſie doth. And whatever it prove you may and ſhould know, that young Chriſtians that want both parts, and helps, and time, and experience to be throughly ſeen in controverſies, are very unfit to make themſelves *parties*, And that they are yet more unfit to be the *hotteſt leaders* of theſe parties, and to ſpur on their *Teachers* that know more than they. If the work be fit for another to do, that knoweth on what ground he goeth, and can foreſee the end, yet certainly it is not fit for *you*. And therefore forbear it till you are more fit.

Stoici dicunt cum nemine ſtultorum eſſe litigandum: omneſque ſtultos inſanire. Laert. in Zenone.

§. 2. I know thoſe that would draw you into ſuch a contentious zeal, will tell you that their cauſe is the cauſe of God, and that you deſert him and betray it, if you be not zealous in it: and that it is but the counſel of fleſh and blood which maketh you pretend Moderation and *Peace*; and that it is a ſign that you are hypocrites, that are ſo lukewarm and carnally comply with errour: and that the cauſe of God is to be followed with the greateſt zeal and ſelf-denyal. And all this is true, if you but be ſure that it is indeed the cauſe of God; and that the greater works of God, be not neglected on ſuch pretences; and that your Zeal be much greater for Faith, and Charity, and Unity, than for your opinions. But upon great experience I muſt tell you, that of the zealous contenders in the world, that cry up *The Cauſe of God*, and *Truth*, there is not one of very many, that underſtandeth what he talks of: but ſome of them cry up the *Cauſe of God*, when it is a brat of a proud and ignorant brain, and ſuch as a judicious perſon would be aſhamed of; and ſome of them are raſhly zealous, before they have parts or time to come to any judicious tryal; and ſome of them are miſ-guided by ſome perſon or party that captivateth their minds; and ſome of them are hurried away by paſſion and diſcontent; and many of the ambitious and worldly are blinded by their carnal intereſts: and many of them in meer pride, think highly of an Opinion in which they are ſomewhat ſingular, and which they can with ſome glorying call their Own, as either invented by them, or that in which they think they know more than ordinary men

Conſuming Zeal, doth uſe at laſt to burn up the owners of it. Whatever they ſay or do againſt others in their intemperate violence, they teach others at laſt to ſay and do againſt them, when they have opportunity: How the Orthodox taught the *Arians* to uſe ſeverity againſt them, may be ſeen in *Victor. Utic.* p. 447, 448, 449. in the edict of *Hunnerychus*: *Legem quam dudum Cariſtiani Imperatores noſtri contra eos & alios hæreticos pro honorificentia Eccleſiæ Catholicæ dederunt, adverſus nos illi proponere non erubuerunt*, v. g. Rex. Hun. &c. *Triumphalis & Majeſtatis Regiæ probatur eſſe virtutis, mala in autores conſilia retorquere: Quiſquis enim pravitatis aliquid invenerit, ſibi imputet quod incurret.* —— *Nullos conventus homouſion Sacerdotes aſſumant, nec aliquid myſteriorum, quæ magis polluunt, ſibi vendicent. Nullam habeant ordinandi licentiam.* —— *Quod ipſarum legum continentia demonſtratur quas induxiſſe Imperatoribus*, &c. viz. *Ut nulla exceptis ſuperſtitionis ſuæ antiſtibus Eccleſia pateret; nullis liceret aliis aut convictus agere, aut exercere conventus nec Eccleſias, aut in urbibus, aut in quibuſdam minimis locis.*

do: And abundance after long experience, confeſs that to have been *their own erroneous cauſe*, which they before entitled *the cauſe of God*: Now when this is the caſe, and one cryeth, *Here is Chriſt*, and another, *There is Chriſt*, one ſaith, *This is the cauſe of God*, and another ſaith, *That is it*; no man that hath any care of his Conſcience, or of the honour of God and his profeſſion, will leap before he looketh where he ſhall alight; or run after every one that will whiſtle him with the name or pretence of truth or a good cauſe: It is a ſad thing to go on many years together in cenſuring, oppoſing and abuſing thoſe that are againſt you, and in ſeducing others, and miſ-imploying your zeal, and parts, and time, and poyſoning all your prayers and diſcourſes, and in the end to ſee what miſchief you have done for want of knowledge, and with *Paul* to confeſs, that you were mad in oppoſing the truth and ſervants of God, though you did it in a zeal of God through ignorance. Were it not much better to ſtay till you have tryed the ground, and prevent ſo many years grievous ſin, than to ſcape by a ſad repentance, and leave behind you ſtinking and venomous fruit of your miſtake? (And *worſe*, if you *never repent* your ſelves;) Your own and your Brethrens ſouls are not ſo lightly to be ventured upon dangerous untryed ways. It will not make the *Truth* and *Church* amends, to ſay at laſt, *I had thought I had done well*. Let thoſe go to the Wars of *diſputing* and *contending*, and *cenſuring*, and *ſiding* with a *Sect* that are riper, and better underſtand the cauſe: Wars are not for Children: Do you ſuſpend your judgment till you can ſolidly and certainly inform it, and ſerve God in Charity, quietneſs and peace: And it's two to one, but you will live to ſee the day, that the contenders that would have led you into their Wars, will come off with ſo much loſs themſelves, as will teach them to approve your peaceable courſe, or teach you to bleſs God that kept you in your place and duty.

§. 3. In all this I deny not, but every truth of God is to be valued at a very high rate; and that he that ſhall carry himſelf in a neutrality, when *Faith* or *Godlineſs* is the matter in controverſie, or ſhall do it meerly for his worldly ends, to ſave his ſtake by temporizing, is a falſe-hearted hypocrite, and *at the heart* of no Religion. But withal I tell you, that all is not matter of *Faith* or *Godlineſs* that the Autonomian-Papiſt, the Antinomian-Libertine, or other paſſionate parties ſhall call ſo: And that as we muſt avoid contempt of the ſmalleſt Truth, ſo we muſt much more avoid the moſt heinous ſins which we may commit for the defending of an errour. And that ſome Truths muſt be ſilenced for a time (though not denyed) when the contending for them is unſeaſonable, and tendeth to the injury of the Church. If you were Maſters in the Church, you muſt not teach your Scholars to their hurt, though it be truth you teach them. And if you were Phyſicians you muſt not cram them or Medicate them to their *hurt*. Your *power and duty* is not to *Deſtruction*, but to *Edification*. The good of the Patient is the end of your Phyſick. All truth is not to be ſpoken, nor all Good to be done by *all men*, nor at all times. He that will do contrary, and take this for a carnal principle, doth but call *folly* and *ſin* by the name of *zeal* and *duty*, and ſet the houſe on fire to roſt his Egg, and with the Phariſees, prefer the outward reſt of their Sabbath before his Brothers life or health. Take heed what you do when Gods honour, and mens ſouls, and the Churches peace are concerned in it.

§. 4. And let me tell you my own obſervation. As far as my judgment hath been able to reach, the men that have ſtood for *Pacification* and *Moderation*, have been the moſt *judicious*; and thoſe that have beſt underſtood themſelves, in moſt controverſies that ever I heard under debate among good Chriſtians: And thoſe that furiouſly cenſured them as lukewarm or corrupted, have been men that had leaſt judgment, and moſt paſſion, pride and foul miſtakes in the points in queſtion.

§. 5. Nay, I will tell you more of my obſervation, of which theſe times have given us too much proof: *Profane* and *formal Enemies* on the one hand, and *ignorant ſelf-conceited wranglers* on the other hand, who think they are champions for the truth, when they are venting their paſſions and fond opinions, are the two Thieves between whom the Church hath ſuffered from the beginning to this day. The firſt are the *Perſecutors*, and the other the *Dividers* and diſturbers of the Church. Mark what the Holy Ghoſt ſaith in this caſe, 2 Tim. 2. 23, 24. *But fooliſh and unlearned queſtions avoid, knowing that they do gender ſtrife; and the ſervant of the Lord muſt not ſtrive, but be gentle unto all men*, Phil. 2. 14, 15. *Do all things without murmurings and diſputings: that ye may be blameleſs and harmleſs, the Sons of God, without rebuke, in the midſt of a crooked and perverſe generation, among whom you ſhine, as lights in the world*, 1 Tim. 6. 3, 4, 5, 6. *If any man teach otherwiſe, and conſent not to wholſome words, even to the words of our Lord Jeſus Chriſt, and the doctrine which is according to godlineſs, he is proud, knowing nothing, but doting about queſtions and ſtrifes of words, whereof cometh envy, ſtrife, railings, evil ſurmiſings, perverſe diſputings of men of corrupt minds*, &c. So 1 Tim. 1. 4, 5. *Neither give heed to fables and endleſs genealogies, which miniſter Queſtions, rather than godly edifying, which is in faith: Now the end of the commandment is Charity, out of a pure heart, and a good conſcience, and faith unfeigned.*

§. 6. Yet I muſt here profeſs, that if any falſe-hearted worldly hypocrite, that reſolveth to be on the ſaving ſide, and to hold all to be lawful that ſeemeth neceſſary to his ſafety or preferments, ſhall take any encouragement from what I have here ſaid, to debauch his conſcience, and ſell his ſoul, and then call all thoſe [*furious zealots*] that will not be as falſe to God as he, let that man know, that I have given him no cloak for ſo odious a ſin, nor will he find a cover for it at the bar of God, though he may delude his conſcience, and bear it out by his carnal advantages before the world.

Dir. 13.

Direct. 13. KNow that true Godlineſs is the beſt Life upon Earth, and the only way to perfect Happineſs; Still apprehend it therefore, and Uſe it as the beſt: and with great diligence reſiſt thoſe Temptations which would make it ſeem to you a confounding grievous or unpleaſant thing.

Godlineſs what.

§. 1. There are all things concurrent in a Holy life, to make it the moſt delectable life on earth, to a rational purified mind, that is not captivated to the fleſh, and liveth not on Air or Dung. The Object of it is the *Eternal God* himſelf; the *Infallible Truth*, the only *ſatisfactory Good*; and all theſe condeſcending and appearing to us, in the myſterious, but ſuitable glaſs of a *Mediatour*, Redeeming, Reconciling, teaching, governing, ſanctifying, juſtifying and glorifying all that are his own. The *End* of it is the pleaſing and glorifying of our Maker, Redeemer and Sanctifier; and the everlaſting happineſs of our ſelves and others. The *Rule* of it is the infallible Revelation of God, delivered to the Church by his Prophets, and his Son, and his Apoſtles, and comprized in the Holy Scripptures,and ſealed by the Miracles and Operations of the Holy Ghoſt that did indite them. The *Work* of Godlineſs is a living unto God, and preparing for everlaſting life, by foreſeeing, foretaſting, ſeeking and rejoycing in that endleſs Happineſs which we ſhall have with God; and by walking after the Spirit, and avoiding the filthineſs,deluſions and vexations of the world and the fleſh. The nature of man is not capable of a more noble, profitable and delectable life, than this which God hath called us to by his Son. And if we did but rightly know it, we ſhould follow it with continual alacrity and delight. Be ſure therefore to conceive of Godlineſs as it is, and not as it is miſ-repreſented by the Devil and the Ungodly. Read what I have written of this in my [*A Saint or a Bruit.*]

§. 2. As long as a Man conceiveth of Religion as it is, even the moſt ſweet and delectable Life, ſo long he will follow it willingly and with his heart, and deſpiſe the temptations and avocations of fleſhly gain and pleaſure: He will be *ſincere*, as not being only drawn by other men, or outward Advantages, nor frightned into it by a paſſion or fearfulneſs, but loving Religion for it ſelf, and for its excellent ends: And then he will be chearful in all the duties, and under all the Sufferings and Difficulties of it: And he will be moſt likely to perſevere unto the end. We cannot expect that the *Heart* or *Will* ſhould be any more for God and Godlineſs, than the Underſtanding practically apprehendeth them as Good. Nay, we muſt always perceive in them a tranſcendent *Goodneſs*, above all that is to be found in a wordly life: Or elſe the appearing Goodneſs of the Creature, will divert us and carry away our minds: We may ſee in the very Brutes, what a power *apprehenſion* hath upon their *actions*. If your Horſe be but going to his home or paſture, how freely will he go thro' thick and thin? but if he go *unwillingly*, his travel is troubleſome and ſlow, and you have much ado to get him on. It will be ſo with you in your way to Heaven.

§. 2. It is therefore the principal deſign of the Devil, to hide the *Goodneſs* and Pleaſantneſs of Religion from you; and to make it appear to you as a terrible or tedious life. By this means it is that he *keeps* men from it: and by this means he is ſtill endeavouring to draw you back again, and fruſtrate your good Beginnings and your Hopes. If he can thus miſ-repreſent Religion to your underſtandings; he will ſuddenly alienate your Wills,and corrupt your Lives, and make you turn to the World again, and ſeek for Pleaſure ſomewhere elſe, and only take up with ſome heartleſs lip-ſervice, to keep up ſome deceitful Hope of being ſaved. And the means which Satan uſeth to theſe ends are ſuch as theſe.

How Satan would make Religion ſeem to be a confounding unpleaſant thing. 1. By difficulties.

§. 3. 1. He will do his work to overwhelm you with appearing *Doubts* and *Difficulties*, and bring you to a *loſs*, and to make Religion ſeem to you a *confounding*, and not a *ſatisfying* thing. This is one of his moſt dangerous Aſſaults upon the weak and young Beginners. *Difficulties* and *Paſſions* are the things which he makes uſe of to *confound* you, and put you out of a regular cheerful ſeeking of ſalvation. When you read the *Scriptures* he will mind you of abundance of *Difficulties* in all you read or hear. He will ſhew you ſeeming *Contradictions*: and tell you that you will never be able to underſtand theſe things. He will caſt in thoughts of Unbelief and Blaſphemy, and cauſe you, if he can, to rowl them in your mind: If you caſt them not out with abhorrence, but diſpute with the Devil,he hopes to prove too hard at leaſt for ſuch children and unprovided Souldiers as you: And if you do reject them and refuſe to diſpute it with him, he will ſometimes tell you that your cauſe is naught, or elſe you need not be afraid to think of all that can be ſaid againſt it; and this way he gets advantage of you to draw you to unbelief: And if you ſcape better than ſo, at leaſt he will moleſt and *terrifie* you with the hideouſneſs of his temptations; and make you to think that you are *forſaken of God*, becauſe ſuch blaſphemous thoughts have been ſo often in your minds: and thus he will one while *tempt* you to *Blaſphemy*, and another while affright and torment you with the thoughts of ſuch Temptations.

§. 4. So alſo in the ſtudy of other *good Books*, he will tempt you to fix upon all that ſeems difficult to you, and there to confound and perplex your ſelves: and in your Meditations, he will ſeek to make all to tend, but to confound and overwhelm you; keeping ſtill either hard or fearful things before your eyes; or breaking and ſcattering your thoughts in pieces, that you cannot reduce them to any order, nor ſet them together, nor make any thing of them, nor drive them to any deſirable end. So in your Prayers he would fain confound you, either with fear, or with doubtful and diſtracting thoughts about God, or your ſins, or the matter or manner of your duty, or queſtioning whether your Prayers will be heard. And ſo in your ſelf-examination, he will ſtill ſeek to puzzle you, and leave you more in darkneſs than you began, and make you afraid of looking homeward, or converſing with your ſelves; like a man that is afraid to lye in his own Houſe when he thinks it haunted with ſome Apparitions. And thus the Devil would make all your Religion to be but like the unwinding of a bottom of Yarn, or a Skein of Silk that is ravelled; that you may caſt it away in wearineſs or deſpair.

§. 5. Your Remedy againſt this dangerous temptation is, to remember that you are yet young in knowledge, and that Ignorance is like *darkneſs* that will cauſe *Doubts* and *Difficulties* and fears; and that all theſe will vaniſh as your Light increaſeth: and therefore you muſt wait in patience, till your riper knowledge fit you for ſatisfaction: And in the mean time be ſure that you take up your hearts moſt with the great, fundamental, neceſſary, plain and certain points, which your Salvation is laid upon, and which are more ſuited to your ſtate and ſtrength: If you will be gnawing bones, when you ſhould be ſucking milk, and have not patience to ſtay till you are paſt your childhood, no marvel if you find them hard, and if they ſtick in your throats, or break your teeth. See that you live upon God in Chriſt, and love and practice what you know, and think of the excellency of ſo much as is already revealed to you: You know already what is the end that you muſt ſeek, and where your Happineſs conſiſteth; and what Chriſt hath done to prepare it for you, and how you muſt be juſtified and ſanctified and walk with God: Have you God, and Chriſt,and Heaven to think on, and all the mercies of the Goſpel to delight in, and will you lay by theſe as common matters,or overlook them, and perplex your ſelves about every difficulty in your way? Make clean work before you as you go, and live in the joyful acknowledgment of the mercies which you have received, and in the practice of the things you know, and then your Difficulties will vaniſh as you go on.

2. By various Sects.

Sed perturbat nos opinionum varietas ho-

§. 6. 2. Another of Satans wiles is, to *confound* you with the noiſe of *Sectaries*, and divers Opinions in Religion; while the Popiſh Sect tell you that if you will be ſaved, you muſt be of their Church; and others ſay,you muſt be of theirs: And when you find that the Sects are many, and their reaſonings ſuch as you cannot anſwer, you will be in danger either to take up ſome of their deceits, or to be confounded

founded among them all, not knowing which Church and Religion to chooſe.

minumque diſſenſio: Et quia non idem contingit in ſenſibus, hos natura certos putamus: Illa quæ aliis ſic, aliis ſecus, nec iiſdem ſemper uno modo videntur, ficta eſſe dicimus: Quod eſt longe aliter.——Animis omnes tenduntur inſidiæ, &c. Cicero de Legib. li. 1. p. 291. Vid. cæt.

§. 7. But here conſider, that there is but one Univerſal Church of Chriſtians in the World, of which Chriſt is the only King and Head, and every Chriſtian is a member. You were Sacramentally admitted into this Catholick Church by Baptiſm, and *Spiritually* by your being *born of the Spirit*: You have all the promiſes of the Goſpel, that if you believe in Chriſt you ſhall be ſaved; and that all the living members of this Church are loved by Chriſt as Members of his Body, and ſhall be preſented unſpotted to the Father, by him who is the Saviour of his Body, Eph. 5. 23, 24, 25, 26, 27, 29. *And that by one Spirit we are all baptized or entered into this one body*, 1 Cor. 12. 12, 13. If then thou haſt *faith*, and *love*, and the *Spirit*, thou art certainly a Chriſtian, and a Member of Chriſt, and of this *Univerſal Church* of Chriſtians. And if there were any other Church, but what are the *Parts* of this one, then this were not *Univerſal*, and Chriſt muſt have two Bodies. Thou art not ſaved for being a Member of the Church of *Rome*, or *Corinth*, or *Epheſus*, or *Philippi*, or *Theſſalonica*, or of any other ſuch; but for being a Member of the *Univerſal Church* or *body of Chriſt*, that is, a *Chriſtian*. And as thou art a Subject of the *King*, and a Member of this Kingdom, whatever *Corporation* thou be a member of (perhaps ſometime of one, and ſometime of another) ſo thou art a ſubject of Chriſt, what ever *particular Church* thou be of: For it is no Church, if they be not *Chriſtians*, or Subjects of Chriſt. For one Sect then to ſay, *Ours* is the true Church, and another to ſay, Nay, but ours is the true Church, is as mad as to diſpute, whether your Hall, or Kitchin, or Parlor, or Cole-houſe, is your *Houſe*: and for one to ſay, This is the Houſe, and another, Nay, but it is that: when a child can tell them, that the beſt is but a part, and the *Houſe* containeth them all: And for the Papiſts that take on them to be the whole, and deny all others to be Chriſtians and ſaved, except the Subjects of the Pope of *Rome*, it is ſo irrational, Antichriſtian a Fiction and Uſurpation, and odious, cruel and groundleſs a Damnation, of the far greateſt part of the body of Chriſt, that it's fitter for *deteſtation*, than *diſpute*. And if ſuch a crack would frighten the World out of their Wits, no doubt but other Biſhops alſo would make uſe of it, and ſay, All are damned that will not be ſubject to us. But if you would ſee the Folly and Miſchief of Popery, both in this and other points, I refer you to my Treatiſe of the *Catholick Church*, and my *Key for Catholicks*, and my *Safe Religion*, and my *Diſputat. againſt Johnſon*, and my *Winding-ſheet for Popery*.

3. By Scrupuloſity.

§. 8. 3. Another temptation to confound you in your Religion, is, by filling your Heads with *practical ſcrupuloſity*; ſo that you cannot go on for doubting every ſtep whether you go right: and when you ſhould cheerfully ſerve your Maſter, you will do nothing but diſquiet your minds with Scruples, whether this or that be right or wrong. Your Remedy here, is not by caſting away all care of pleaſing God, or fear of ſinning, or by debauching conſcience; but by a cheerful and quiet obedience to God, ſo far as you know his will, and an upright Willingneſs and Endeavour to underſtand it better; and a thankful receiving the Goſpel-pardon for your Failings and Infirmities. Be faithful in your obedience; but live ſtill upon Chriſt, and think not of reaching to any ſuch obedience, as ſhall ſet you above the need of his merits, and a daily pardon of your ſins: Do the *beſt you can* to *know* the will of God and *do* it: But when you know the Eſſentials of Religion, and obey ſincerely, let no remaining wants deprive you of the comfort of that ſo great a Mercy, as proves your right to life eternal: In your ſeeking further for more knowledge and obedience, let your care be ſuch as tendeth to your profiting, and furthering you to your end, and as doth not hinder your joy and thanks for what you have received: But that which deſtroyeth your joy and thankfulneſs, and doth but perplex you, and not further you in your way, is but hurtful Scrupuloſity, and to be laid by. When you are right in the main, thank God for that, and be further ſolicitous ſo far as to help you on, but not to hinder you. If you ſend your ſervant on your meſſage, you had rather he went on his way as well as he can, than *ſtand ſcrupling* every ſtep whether he ſhould ſet the right or left foot forward? and whether he ſhould ſtep ſo far or ſo far at a time, *&c. Hindering Scruples* pleaſe not God.

4 By ſetting you on over-doing by your own inventions.

§. 9. 4. Another way to confound you in your Religion is, by ſetting you upon overdoing by Inventions of your own; when a poor ſoul is moſt deſirous to pleaſe God, the *Devil* will be *Religious*, and ſet him upon ſome ſuch task of *Voluntary humility*, or *Will-worſhip*, as the Apoſtle ſpeaks of, *Col.* 2. 18, 20, 21, 22, 23. or ſet him upon ſome enſnaring unneceſſary Vows or Reſolutions, or ſome Popiſh works of conceited ſupererrogation, which is that which *Solomon* calleth, being *righteous overmuch*, Eccleſ. 7. 16. Thus many have made duties to themſelves, which God never made for them; and taketh that for ſin, which God never forbad them: The Popiſh Religion is very much made up, of ſuch Commandments of their own, and Traditions of men. As if Chriſt had not made us work enough, men are forward to make much more for themſelves. And ſome that ſhould teach them the Laws of Chriſt, do think that their Office is in vain, unleſs they may alſo preſcribe them Laws of their own, and give them new Precepts of Religion. Yea, ſome that are the bittereſt enemies to the ſtrict obſervance of the Laws of God, as if it were a tedious needleſs thing, muſt yet needs load us with abundance of unneceſſary Precepts of their own. And thus Religion is made both weariſom and uncertain, and a door ſet open for men to enlarge it, and increaſe the burden at their pleaſure. Indeed Popery is fitted to delude and quiet ſleepy conſciences, and to torment with Uncertainties the Conſciences that are awaked.

And there is ſomething in the corrupted nature of Man, that inclineth him to ſome Additions and voluntary Service of his *Own* Inventions, as an offering moſt acceptable unto God: Hence it is that many poor Chriſtians do raſhly entangle their Conſciences with *Vows*, of circumſtances and things unneceſſary, as to give *ſo much*, to obſerve ſuch *days* or *hours*, in *faſting* and *prayer*, not to do ſuch or ſuch a thing that in its ſelf is lawful, with abundance of ſuch things, which perhaps ſome change of Providence may make accidentally their duty afterwards to do: or diſable them to perform their Vows: And then theſe ſnares are Fetters on their perplexed Conſciences, perhaps as long as they live. Yea, ſome of the Antonomians teach the People, that things indifferent are the *fitteſt matter of a Vow*; as to *live ſingle*, to *poſſeſs nothing*, to *live in ſolitude*, and the like: Indeed all *things lawful* when they are vowed, muſt be performed: But it is *unfit to be vowed* if it be not firſt profitable and beſt, for our ſelves or others: and that which is beſt is not indifferent, it being every mans duty to chooſe what is *beſt*. Vows are to bind us to the Performance of that which God had bound us to by his Laws before: They are our expreſſion of conſent and reſolution by a ſelf-obligation to obey his will: And not to make new duties of Religion to our ſelves, which elſe would never have been our duty.

§. 10. To eſcape theſe ſnares, it is neceſſary that you take heed of corrupting your Religion by burdens and mixtures of your own deviſing: You are called to *Obey Gods Laws*, and not to make Laws for your ſelves. You may be ſure that his Laws are juſt and good, but yours may be bad and fooliſh. When you obey him, you may expect your Reward and Encouragement from him: but when you will obey your ſelves, you muſt reward your ſelves. You may find it *enough* for you to keep his Laws, without deviſing more work for your ſelves; or feigning Duties which he commanded not, or ſins which he forbad not. Be not raſh in making Vows: Let them reach but unto neceſſary Duties: And let them have their due Exceptions when they are about alterable things: Or if you are entangled by them already, conſult with the moſt judicious, able, impartial men, that you may come clearly off without a wound. There is a great deal of Judgment, and Sincerity neceſſary in your Counſellors, and a great deal of Submiſſion and ſelf-denyal in your ſelves, to bring you ſafely out of ſuch a ſnare. Avoid ſin whatever you do: for ſinning is not the way to your deliverance. And for the time to come, be wiſer, and lay no more ſnares for your ſelves; and clog not your ſelves with your own Inventions, but cheerfully obey what God commandeth you, who hath Wiſdom and Authority ſufficient to make you perfect Laws. Chriſts *yoke is eaſie*, and his *burden light*, Matth. 11. 30. and *his Commandments are not grievous*, 1 John 5. 3. But if *your mixtures* and ſelf-deviſed ſnares are *grievous* to you, blame not God, but your ſelves that made them.

5. By overwhelming Fears and Sorrows.

§. 11. 5. Another of Satans ways to make Religion burdenſome and grievous to you, is by overwhelming you with fear and ſorrow. Partly by perſwading that Religion conſiſteth in exceſs of *Sorrow*, and ſo cauſing you to ſpend your time in ſtriving to trouble and grieve your ſelves unprofitably, as if it were the courſe moſt acceptable to God: and partly by taking the advantage of a *timerous paſſionate* nature; and ſo making every thought of God, or ſerious exerciſe of Religion, to be a torment to you, by raiſing ſome overwhelming Fears. For *fear hath torment*, 1 John 4. 18. In ſome feminine, weak and melancholy perſons, this Temptation hath ſo much advantage in the Body, that the holieſt ſoul can do but little in reſiſting it; ſo that tho' there be in ſuch a ſincere Love to God, his Ways and Servants, yet fear ſo playeth the tyrant in them, that they perceive almoſt nothing elſe. And it is no wonder if Religion be grievous and unpleaſant to ſuch as theſe.

§. 12. But alas, it is you your ſelves that are the cauſes of this, and bring the matter of your grievance with you. God hath commanded you a ſweeter work. It is a life of Love, and joy, and cheerful progreſs to eternal joy that he requireth of you; and no more fear or grief than is neceſſary to ſeparate you from ſin, and teach you to value and uſe the Remedy. The Goſpel preſenteth to you ſuch abundant matter of joy and peace, as would make theſe the very complexion and temperature of your ſouls, if you received them as they are propounded. *Religious fears* when they are inordinate and hurtful, are ſinful and indeed againſt Religion; and muſt be reſiſted as other hurtful Paſſions. Be better acquainted with Chriſt and his promiſes, and you will find enough in him to pacify the Soul, and give you confidence and holy boldneſs in your acceſs to God, *Heb.* 4. 16. *Epheſ.* 3. 12. *Heb.* 10. 19. The Spirit which he giveth, is not the *Spirit of bondage*, but the Spirit of Adoption, of Love and Confidence, *Rom.* 8. 15. *Heb.* 2. 15.

6. By unmortified luſts.

§. 13. 6. Another thing that maketh Religion ſeem grievous, is retaining unmortified ſenſual deſires. If you keep up your luſt, they will ſtrive againſt the Goſpel, and all the works of the Spirit which ſtrive *againſt them*, Gal. 5. 17. And every *duty* will be ſo far *unpleaſant* to you as you are *carnal*, becauſe it is againſt your carnal inclination and deſire. Away therefore with your beloved ſickneſs, and then both your *Food* and your *Phyſitian* will be leſs grievous to you. *Mortifie the fleſh, and you will leſs diſreliſh the things of the Spirit. For the carnal mind is enmity againſt God: For it is not ſubject to his Law, nor can be.* Rom. 8. 7, 8.

7. By actual ſin.

§. 14. 7. Another cauſe of confounding and wearying you, is the mixture of your *actual ſins*, dealing unfaithfully with God, and wounding your Conſciences, by renewing guilt, eſpecially of ſins againſt knowledge and conſideration. If you thus keep the bone out of joint, and the wound unhealed, no marvel if you are loth to work or travail. But it is your ſin and folly that ſhould be grievous to you, and not that which is contrary to it, and would remove the cauſe of all your troubles. Reſolvedly forſake your wilful ſinning, and come home by *Repentance towards God, and faith towards our Lord Jeſus Chriſt*, (Acts 20. 21.) and then you will find, that when the *Thorn* is out, your *Pain* will ceaſe, and that the cauſe of your trouble was not in God or Religion, but in *your ſin*.

8. By ignorance of the tenor of the Goſpel.

§. 15. 8. Laſtly, To make Religion unpleaſant to you, the Tempter would keep the Subſtance of the Goſpel unknown or unobſerved to you: He would hide the wonderful Love of God revealed in our Redeemer, and all the riches of ſaving grace, and the great deliverance and Priviledges of believers, and the certain hopes of life eternal: And the Kingdom of God which conſiſteth in righteouſneſs, and peace, and joy in the Holy Ghoſt, ſhall be repreſented to you as conſiſting in errors only, or in trifles; in ſhadows and ſhews, and bodily exerciſe which profiteth little, 1 *Tim.* 4. 8. If ever you would know the pleaſures of faith and holineſs, you muſt labour above all to know God as revealed in his infinite love in the Mediator, and read the Goſpel as Gods Act of Oblivion, and the Teſtament and Covenant of Chriſt, in which he giveth you life eternal: and in every duty draw near to God as a reconciled Father, the Object of your everlaſting Love and Joy. Know and uſe Religion as it is, without miſtaking or corrupting it, and it will not appear to you as a grievous tedious or confounding thing.

Direction 14. BE *very diligent in mortifying the deſires and pleaſures of the fleſh; and keep a continual watch upon your Senſes, Appetite and Luſts; and caſt not your ſelves upon temptations, occaſions or Opportunities of ſinning, remembring that your Salvation lyeth on your Succeſs.* Dir. 14.

§. 1. The luſts of the fleſh, and the pleaſures of the world, are the common enemy of God and Souls, and the damnation of thoſe Souls that periſh. And there is no ſort more lyable to temptations of this kind, than thoſe that are in the flower of their youth and ſtrength. When all the Senſes are in their vigour, and luſt and appetite are in their ſtrength and fury, how great is the danger? and how great muſt your diligence be if you will eſcape; The appetite and luſt of the weak and ſick, are weak and ſick as well as they; and therefore they are no great temptation or danger to them. The deſire and pleaſure of the ſenſes do abate, as natural ſtrength and vigour doth abate: To ſuch there is much leſs need of watchfulneſs; and where nature hath mortified the fleſh, there is ſomewhat the leſs for grace to do. There needs not much grace to keep the aged and weak from fornication, uncleanneſs, exceſſive ſports and carnal mirth: and gluttony and drunkenneſs alſo are ſins which youth is much more lyable to. Eſpecially ſome bodies that are not only young and ſtrong, but have in their temperature and complexion a ſpecial inclination to ſome of theſe (as luſt, or ſport, or fooliſh mirth) there needeth a great deal of diligence, reſolution and watchfulneſs for their preſervation. Luſt is not like a corrupt opinion, that ſurprizeth us through a defect of Reaſon, and vaniſheth as ſoon as truth appeareth: But it is a bruitiſh inclination, which though Reaſon muſt ſubdue and govern, yet the perfecteſt Reaſon will not extirpate, but there it will ſtill *dwell*. And as it is *conſtantly with you*, it will be *ſtirring* when objects are preſented by the ſenſe or fantaſie to allure. And it is like a torrent or a head-ſtrong Horſe, that muſt be kept in at firſt, and is hardly reſtrained if it once break looſe and get the head. If you are bred up in temperance and modeſty, where there are no great temptations to gluttony, drinking, ſports or wantonneſs, you may think a while that your natures have little or none of this concupiſcence, and ſo may walk without a guard: But when you come where baits of luſt abound? where Women, and Playes, and Feaſts, and Drunkards are the Devils ſnares, and tinder, and bellows, to enflame your luſts, you may then find to your ſorrow, that you had need of watchfulneſs, and that all is not *mortified*, that is *aſleep*, or *quiet* in you. As a man that goeth with a Candle among Gunpowder, or near Thatch, ſhould never be careleſs, becauſe he goeth in continual danger; ſo you that are young, and have naturally eager appetites and luſts, ſhould remember that *you* carry fire and Gunpowder ſtill about *you*, and are never out of danger while you have ſuch an enemy to watch.

§. 2. And if once you ſuffer the fire to kindle, alas, what work may it make ere you are aware? James 1. 14, 15. *Every man is tempted when he is drawn away of his own luſt and enticed: Then when luſt hath conceived it bringeth forth ſin; and ſin when it is finiſhed bringeth forth death.* Little knoweth the Fiſh when he is catching or nibling at the bait, that he is ſwallowing the hook which will lay him preſently on the bank. When you are looking on the cup, on gazing or alluring beauty, or wantonly dallying and pleaſing your ſenſes with things unſafe, you little know how far beyond your intentions you may be drawn, and how deep the wound may prove, how great the ſmart, or how long and difficult the cure. As you love your ſouls, obſerve *Pauls* counſel, 2 Tim. 2. 22. *Flee youthful luſts*: Keep at a full diſtance: Come not near the bait. If you get a wound in your conſciences by any wilful heinous ſin, O what a caſe will you be in? How heartleſs unto ſecret duty? afraid of God that ſhould be your joy; deprived of the comforts of his preſence, and all the pleaſure of his ways? How miſerably will you be tormented between the tyranny of your own concupiſcence, the ſting of ſin, the gripes of Conſcience, and the terrors of the Lord? How much of the life of faith, and love, and heavenly zeal, will be quenched in a moment? I am to ſpeak more afterwards of this; and therefore ſhall only ſay at preſent to all young Converts that care for their ſalvation: *Mortifie the fleſh*, and *always watch, and avoid temptations.*

Direction 15. BE *exceeding wary not only what Teachers you commit the guidance of your Souls unto, but alſo with what company you familiarly converſe: That they be neither ſuch as would corrupt your minds with error, or your hearts with viciouſneſs, profaneneſs, lukewarmneſs, or with a feaveriſh factious zeal: But chooſe, if poſſible, judicious, holy, heavenly, humble, unblameable, ſelf denying perſons, to be your ordinary companions, and familiars, but eſpecially for your near Relations.*

Dir. 15. *Nam ſi falſi & ſolo nomine tumidi, non modo non conſulendi, ſed vitandi ſunt, quibus nihil eſt importunius, nihil inſulſius, &c.* Petrach. *Dial.* 117. *lib.* 2.

§. 1. It is a matter of very great importance, what *Teachers* you chooſe in order to your ſalvation. In this the free grace of God much differenceth ſome from others: For as poor Heathens and Infidels have none that know more, than what the Book of Nature teacheth (if ſo much;) ſo in the ſeveral Nations of Chriſtians, it is hard for the people to have any, but ſuch as the *Sword* of the *Magiſtrate forceth on them, or the ſtream of their Countreys Cuſtom recommendeth to them.* And it is a wonder if *pure Truth and Holineſs* be countenanced by either of theſe. But when and where his mercy pleaſeth, God ſendeth wiſe and holy Teachers, with compaſſion and diligence to ſeek the ſaving of mens ſouls, ſo that none but the malignant and obſtinate are deprived of their help.

Scientis eſt poſſe docere. Proverb. *Sub indocto tamen doctus evadere potes, afflatu aliquo divino, ut* Cicero *loquitur.* Auguſtinus *de ſeipſo teſtatur (cui non omnia credere nefas eſt) quod & Ariſtotelicas Categorias, quæ inter difficillima numerantur, & artes liberales, quas ſingulas à præceptoribus didiciſſe magnum dicitur) nullo tradente, omnes intellexit.* Bernardus *item, vir doctrina & ſanctitate clariſſimus, omnes ſuas literas (quarum inter cunctos ſui temporis abundantiſſimus fuit) in ſilvis & in agris didicit, non hominum magiſterio, ſed meditando & orando, nec ullos unquam alios præceptores habuit, quam quercus & fagos.* Petrarch. lib. 2. Dialog. 40.

§. 2. Ambitious, proud, covetous, licentious, ungodly men, are not to be choſen for your *Teachers* if you have your choice. In a Nation where true Religion is in credit, and hath the Magiſtrates countenance or the Major Vote, ſome graceleſs men may joyn with better, in preaching and defending the purity of doctrine, and holineſs of life: And they may be very ſerviceable to the Church herein; eſpecially in *expounding* and *diſputing* for the truth: But even there, more experienced ſpiritual Teachers are much more deſirable: They will ſpeak moſt feelingly, who feel what they ſpeak: And they are fitteſt to bring others to faith and love, who believe and love God and holineſs themſelves. They that have life will ſpeak more lively than the dead. And in moſt places of the world, the ungodlineſs of ſuch Teachers makes them enemies to the Truth which is according to godlineſs: Their natures are at enmity to the life and power of the doctrine which they ſhould preach: And they will do their worſt to corrupt the Magiſtrates, and make them of their mind: And if they can but get the Sword to favour them, they are uſually the crueleſt perſecutors of the ſincere. As it is notorious among the Papiſts, that the baits of Power, and Honour, and Wealth, have ſo vitiated the body of their Clergy, that they conſpire to uphold a worldly Government and Religion, and in expreſs contradiction to ſenſe and Reaſon, and to Antiquity and the judgment of the Church, and to the holy Scriptures, they captivate the ignorant and ſenſual to their tyranny and falſe worſhip, and uſe the ſeduced Magiſtrates and multitude to the perſecuting of thoſe that will not follow them, to ſin and to perdition. Take heed of proud and worldly Guides.

§. 3. And yet it is not every one that pretendeth Piety and Zeal, that is to be heard or taken for a Teacher: But 1. Such as preach ordinarily the ſubſtantial Truths which all Chriſtians are agreed in: 2. Such as make it the drift of their preaching, to raiſe your ſouls to the Love of God, and to a holy heavenly life, and are zealous againſt confeſſed ſins. 3. Such as contradict not the eſſential Truths by errors of their own; nor the doctrine of Godlineſs by wicked malicious applications. 4. Such as drive not on any ambitious tyrannical deſigns of their own, but deny themſelves, and aim at your ſalvation. 5. Such as are not too hot in proſelyting you to any ſingular opinion of their own: it being the prediction of *Paul* to the *Epheſians*, Acts 20. 30. *Of your own ſelves ſhall men ariſe, ſpeaking perverſe things, to draw away diſciples after them.* 6. Such as are *judicious* with holy *zeal*, and *zealous* with *judgment*. 7. Such as are of *experience* in the things of God, and not young beginners or Novices in Religion. 8. Such as bear reverence to the judgments of the generality of wiſe and godly men, and are tender of the Unity of the Church, and not ſuch as would draw you into a Sect or Party, to the contempt of other Chriſtians; no not to a party that hath the favour of Rulers and the people to promote them. 9. Such as are gentle, peaceable, and charitable, and not ſuch as burn with hellice maliſh againſt their Brethren, nor with an ungodly, or cruel, conſuming zeal. 10. Such as live not ſenſually and wickedly contrary to the doctrine which they preach, but ſhew by their lives that they believe what they ſay, and feel the power of the truths which they preach.

§. 4. And your familiar *companions* have great advantage to help or hinder your ſalvation, as well as your *Teachers*. The matter is not ſo great whom you meet by the way, or travel with, or trade and buy and ſell with, as whom you make your intimate, or familiar friends. For ſuch have both the advantage of their *intereſt* in your affections, and alſo the advantage of their nearneſs and familiarity; and if they have but alſo the advantage of higher abilities than you, they may be powerful inſtruments of your good or hurt. If you have a familiar friend that will defend you from error, and help you againſt temptations, and lovingly reprove your ſin, and feelingly ſpeak of God, and the life to come, inditing his diſcourſe from the inward power of faith, and love, and holy experience, the benefit of ſuch a friend may be more to you, than of the learnedſt or greateſt in the world. How ſweetly will their ſpeeches reliſh of the Spirit, from which they come? How deeply may they pierce a careleſs heart? How powerfully may they kindle in you, a love and zeal to God and his Commandments? How ſeaſonably may they diſcover a temptation, prevent your fall, reprove an error, and recover your ſouls? How faithfully will they watch over you? How profitably will they provoke and put you on? and pray with you fervently when you are cold, and mind you of the Truth and duty, and mercy, which you forget? It is a very great mercy to have a judicious, ſolid, faithful companion, in the way to Heaven.

Imperat (Rex) ut noſtræ religionis illorum menſa nullum communem haberent, neque cum Catholicis omnino veſcerentur. Quæ res non ipſis aliquod præſtitit beneficium, ſed nobis maximum contulit lucrum: Nam ſi ſermo eorum ſicut cancer conſuevit ſerpere, quanto magis communis menſa ciborum potuit inquinare, cum dicat Apoſtolus, cum nefariis nec cibum habere communem. Victor. Utic. p. 418. *Magnum virtutis præſidium ſocietas bonorum, ſocius exemplo excitat, ſermone recreat, conſilio inſtruit, orationibus adjuvat, autoritate continet, quæ omnia ſolitudini deſunt,* Joſ. Acoſta, l. 4. c. 13. *Dicunt Stoici Amicitiam ſolos inter bonos, quos ſibi innicem ſtudiorum ſimilitudo conciliet, poſſe conſiſtere. Porro amicitiam ipſam ſocietatem quandam eſſe dicunt omnium quæ ſunt ad vitam neceſſaria, cum amicis ut nobiſmet ipſis utamur: atque ob id amicum eligendum, amicorumque multitudinem inter expetenda ponunt: inter malos non poſſe conſtare amicitiam.* Laert. in Zenone.

§. 5. But if your ears are daily filled with froth and folly, with ribaldry or idle ſtories, with Oaths and Curſes, with furious words, or ſcorns and jears againſt the godly, or with the Sophiſtry of deceivers, it is likely this ſhould leave a pleaſant or wholſome reliſh on your minds? Is it likely that the effect ſhould not be ſeen in your lean or leprous-hearts and lives, as well as the effects of an infected or unwholſome air or diet, will be ſeen upon your diſeaſed bodies? He is ungodly that *liketh* ſuch *company beſt*: And he is proud and preſumptuous that will unneceſſarily caſt himſelf upon it, in confidence that he ſhall receive no hurt: And he is careleſs of himſelf, that will not cauteouſly avoid it: And few that long converſe with ſuch, come off without ſome notable loſs; except when we live with ſuch, as *Lot* did in *Sodom*, grieving for their ſin and miſery, or as Chriſt converſed with publicans and ſinners, with a holy zeal and diligence to convert and ſave them, or as thoſe that have not *liberty*, who bear that which they have not power to avoid.

§. 6. Among the reſt, your danger is not leaſt from them that are eager to proſelyte you to ſome party or unſound opinion: that they think they are in the right, and that they do it in love, and that they think it neceſſary to your ſalvation, and that Truth or Godlineſs are the things which they profeſs, all this makes the danger much the greater to you, if it be not *Truth* and *Godlineſs* indeed, which they propoſe and plead for. And none are in more danger than the ungrounded and unexperienced, that yet are ſo wiſe in their own eſteem, as to be confident that they know Truth from Error when they hear it, and are not afraid of any deceit, nor much ſuſpicious of their own underſtandings. But of this before.

§. 7. The like danger there is of the familiar company of *lukewarm ones*, or the *prophane*. At *firſt* you may be troubled at their ſinful or unſavoury diſcourſe, and make ſome reſiſtance againſt the infection: But before you are aware, it may ſo cool and damp your graces, as will make your decay diſcernable to others! Firſt, You will hear them with leſs offence; and then you will grow indifferent what company you are in; and then you will laugh at their ſin and folly; and then you will begin to ſpeak as they, and then you will grow cold and ſeldomer in prayer and other holy duties; and if God prevent it not, at laſt your judgments will grow blind, and you will think all this allowable.

Non tam ut corporum, ſic animoru morbi, tranſeunt ad nolente Imo vero nobilis ani mus, vito rum odio, ad amore virtutis accenditu Petrarch. Dialog. d alior. morib.

§. 8. But of all bad company, the *neareſt* is the worſt: If you chooſe ſuch into your families, or into your neareſt conjugal relations, you caſt water upon the fire; you impriſon your ſelves in ſuch fetters as will gall and grieve you, if they do not ſtop you; you chooſe a life of conſtant, cloſe and great temptations: Whereas your grace, and comfort and ſalvation, might be much promoted by the ſociety of ſuch as are wiſe and gracious and ſuitable to your ſtate. To have a conſtant companion to open your heart to, and joyn with in prayer and edifying conference, and faithfully help you againſt your ſins, and yet to be patient with you in your frailties, is a mercy which worldlings neither deſerve nor value.

Direct. 16. *Make careful choice of the Books which you read. Let the Holy Scriptures ever have the preheminence, and next them, the ſolid, lively, heavenly Treatiſes which beſt expound and apply the Scriptures: and next thoſe, the credible Hiſtories, eſpecially of the Church, and Tractates upon inferior Sciences and Arts: But take heed of the poyſon of the Writings of falſe Teachers, which would corrupt your underſtandings:* Dir. 16.

and of vain Romances, Play-books, and falſe Stories, which may bewitch your fantaſies, and corrupt your hearts.

§. 1. As there is a more excellent appearance of the Spirit of God in the Holy Scriptures, than in any other Book whatever, ſo it hath more power and fitneſs to convey the Spirit, and make us ſpiritual, by imprinting it ſelf upon our hearts. As there is more of God in it , ſo it will acqaint us more with God, and bring us nearer him, and make the Reader more reverent, ſerious and Divine. Let Scripture be firſt and moſt in your hearts and hands, and other Books be uſed as ſubſervient to it. The endeavours of the Devil and Papiſts to keep it from you, doth ſhew that it is moſt neceſſary and deſirable to you. And when they tell you, that *all Hereticks plead the Scriptures*, they do but tell you, that it is the *common Rule or Law of Chriſtians*, which therefore all are fain to *pretend*: As all Lawyers and wranglers plead the *Laws* of the Land, be their cauſe never ſo bad, and yet the *Laws* muſt not be therefore concealed or caſt aſide: And they do but tell you, that in their concealment or diſhonouring the Scriptures, they are *worſe* than any of thoſe *Hereticks*. When they tell you that the Scriptures are miſunderſtood and abuſed, and perverted to maintain mens errors, they might alſo deſire that the Sun might be obſcured, becauſe the pur-blind do miſtake, and Murderers and Robbers do wickedly by its light: And that the earth might be ſubverted, becauſe it bears all evil doers; and High-wayes ſtopt up, becauſe men travel in them to do evil: And food prohibited, becauſe it nouriſheth mens diſeaſes. And when they have told you truly of a Law or Rule (whether made by Pope or Council) which bad men cannot miſunderſtand or break, or abuſe and miſapply, then hearken to them and prefer that Law, as that which preventeth the need of any judgement.

§. 2. The Writings of Divines are nothing elſe but a preaching the Goſpel to the eye, as the *voice* preacheth it to the ear. Vocal preaching hath the preheminence in moving the affections, and being diverſified according to the ſtate of the Congregations which attend it: This way the Milk cometh warmeſt from the breaſt. But Books have the advantage in many other reſpects: you may read an able Preacher, when you have but a mean one to hear. Every *Congregation* cannot hear the moſt judicious or powerful Preachers: but every *ſingle perſon* may *read* the Books of the moſt powerful and judicious; *Preachers* may be ſilenced or baniſhed, when *Books* may be at hand: *Books* may be kept at a ſmaller charge than Preachers: We may chooſe Books which treat of that very ſubject which we deſire to hear of; but we cannot chooſe what ſubject the Preacher ſhall treat of. Books we may have at hand every day and hour: when we can have Sermons but ſeldom, and at ſet times. If Sermons be forgotten, they are gone. But a Book we may read over and over till we remember it: and if we forget it, may again peruſe it at our pleaſure, or at our leiſure. So that good Books are a very great mercy to the world: The Holy Ghoſt choſe the way of writing, to preſerve his Doctrine and Laws to the Church, as knowing how eaſie and ſure a way it is of keeping it ſafe to all generations, in compariſon of meer Verbal Tradition, which might have made as many Controverſies about the very terms, as there be memories or perſons to be the preſervers and reporters.

Books are (if well choſen) domeſtick, preſent, conſtant, judicious, pertinent, yea, and powerful Sermons: and alwayes of very great uſe to your ſalvation: but eſpecially when Vocal preaching faileth, and Preachers are ignorant, ungodly or dull, or when they are perſecuted, and forbid to preach.

§. 3. You have need of a judicious Teacher at hand, to *direct* you what Books to uſe or to refuſe. For among Good Books there are ſome *very good* that are ſound and lively: and ſome are good, but mean, and weak, and ſomewhat dull: and ſome are *very good* in part, but have mixtures of error, or elſe of incautelous injudicious expreſſions, fitter to puzzle, than edifie the weak. I am loth to name any of theſe later ſorts, (of which abundance have come forth of late): But to the young beginner in Religion, I may be bold to recommend (next to a ſound Catechiſm) Mr. *Rutherford's* Letters, Mr. *Robert Bolton's* Works, Mr. *Perkins*, Mr. *Whateleyes*, Mr. *Ball* of Faith, Dr. *Preſtons*, Dr. *Sibbes*, Mr. *Hilderſhams*, Mr. *Pinkes* Sermons, Mr. *Jo. Rogers*, Mr. *Rich. Rogers*, Mr. *Rich. Allens*, Mr. *Gurnall*, Mr. *Swinnocke*, Mr. *Joſ. Simonds:* And to ſtabliſh you againſt Popery, Dr. *Challoner's Credo Eccleſ. Cathol.* Dr. *Field* of the Church, Dr. *Whites* Way to the Church, with the Defence, Biſhop *Uſher's* Anſwer to the Jeſuit; and *Chillingworth*, with *Drelincourt's* Summary. And for right Principles about Redemption, *&c.* Mr. *Truman's* Great Propitiation; and of Natural and Moral Impotency; and Mr. *William Fenner* of Wilful Impenitency, Mr. *Hotchkis* of Forgiveneſs of Sin. To paſs by many other excellent ones, that I may not name too many.

§. 4. To a very judicious able Reader, who is fit to cenſure all he reads, there is no great danger in the reading the Books of any Seducers: It doth but ſhew him how little and thin a cloak is uſed, to cover a bad cauſe. But alas, young Souldiers, not uſed to ſuch Wars, are ſtartled at a very Sophiſm, or at a terrible threatning of damnation to diſſenters, (which every cenſorious Sect can uſe) or at every confident triumphant boaſt, or at every thing that hath a fair pretence of truth or godlineſs: Injudicious perſons can anſwer almoſt no deceiver which they hear: and when they cannot anſwer them, they think they muſt yeild, as if the fault were not in them, but in the caſe, and as if Chriſt had no wiſer followers, or better defenders of his truth than they. Meddle not therefore with poyſon, till you better know how to uſe it, and may do it with leſs danger; as long as you have no need.

§. 5. As for Play-books and Romances, and idle Tales, I have already ſhewed in my *Book of ſelf-denyal*, how pernicious they are, eſpecially to youth, and to frothy, empty, idle wits, that know not *what a man is*, nor what he hath to do in the world. They are powerful baits of the Devil, to keep more neceſſary things out of their minds, and better Books out of their hands, aud to poyſon the mind ſo much the more dangerouſly, as they are read with more delight and pleaſure: and to fill the minds of ſenſual people with ſuch idle fumes, and intoxicating fancies, as may divert them from the ſerious thoughts of their ſalvation: And (which is no ſmall loſs) to rob them of abundance of that precious time, which was given them for more important buſineſs; and which they will wiſh and wiſh again at laſt, that they had ſpent more wiſely. I know the fantaſticks will ſay, that theſe things are innocent, and may teach men much good (like him that muſt go to a Whore-houſe to learn to hate uncleanneſs, and him that would go out with Robbers to learn to hate Thievery): But I ſhall now only ask them as in the preſence of God, 1. Whether they could ſpend that time no better? 2. Whether better Books and practices would not edifie them more. 3. Whether the greateſt Lovers of Romances and Playes be the greateſt Lovers of the Book of God and of a holy life? 4. Whether they feel in themſelves that the Love of theſe vanities, doth increaſe their love to the Word of God, and kill their ſin, and prepare them for the life to come? or clean contrary? And I would deſire men not to prate againſt their own experience and reaſon, nor to diſpute themſelves into damnable impenitency, nor to befool their ſouls by a few ſilly words, which any but a ſenſualiſt may perceive to be meer deceit and falſhood. If this will not ſerve, they ſhall be ſhortly convinced and anſwered in another manner.

Dir. 17. Direct. 17. T*Ake heed that you receive not a Doctrine of Libertiniſm as from the Goſpel; nor conceive of Chriſt as an encourager of ſin; nor pretend free grace for your carnal ſecurity or ſloth: For this is but to ſet up another Goſpel, and another Chriſt, or rather the Doctrine and works of the Devil againſt Chriſt and the Goſpel, and to turn the Grace of God into wantonneſs.*

§. 1. Becauſe the Devil knoweth that you will not receive his doctrine in his own Name, his uſual method is to propound and preach it in the name of Chriſt, which he knoweth you reverence and regard. For if Satan concealed not his *own Name* and *Hand* in every temptation, it would ſpoil his game: And the more excellent and ſplendid is his pretence, the more powerful the temptation is. They that gave heed to *ſeducing Spirits* and *Doctrines of Devils*, no doubt *thought better* of the *Spirits* and the *Doctrines*, eſpecially ſeeming *ſtrict* (for the Devil hath his *ſtrictneſſes*) *as forbidden to marry, and abſtinence from meats which God hath created to be received with thankſgiving*, 1 Tim. 4. 1, 3. But the *ſtrictneſſes* of the Devil, are alwayes intended to make men *looſe*. They ſhall be ſtrict as the Phariſees in Traditions and vain Ceremonies, and building the Tombs of the Prophets, and garniſhing the Sepulchers of the Righteous, that they may hate and murder the living Saints that worſhip God in Spirit and in truth. *Licentiouſneſs* is the proper Doctrine of the Devil, which all his ſtrictneſs tendeth to promote. To *receive* ſuch principles is pernicious: but to father them upon Chriſt and the Goſpel, is blaſphemous.

Siquis eſt hoc robore animi, atque hac indole virtutis ac continentiæ, ut reſpuat omnes voluptates, omnemque vitæ ſuæ curſum labore corporis, atque in animi contentione conficiat, quem non quies, non remiſſio non æqualium ſtudia, non ludi, non convivia delectant; nihil in vita expetendum putet niſi quod eſt cum laude & honore conjunctum; hunc mea ſententia divinis quibuſdam bonis inſtructum atque ornatum puto. Cic. pro Cæl.

§. 2. The Libertines, Antinomians and Autonomians of this age, have gathered you too many inſtances. The Libertine ſaith, [*The Heart is the man; therefore you may deny the truth with your tongue, you may be preſent at falſe Worſhip, (as at the Maſs,) you need not ſuffer to avoid the ſpeaking of a word, or ſubſcribing to an untruth or error, or doing ſome little thing; but as long as you keep your hearts to God, and mean well, or have an honeſt mental reſervation, and are forced to it by others, rather than ſuffer, you may ſay, or ſubſcribe, or ſwear any thing which you can your ſelves put a lawful ſenſe upon in your own minds, or comply with any outward actions or cuſtoms to avoid offence and ſave your ſelves.*]

The Antinomians tell you, that [*The Moral* Law *is abrogated, and that the Goſpel is no* Law; (*and if there be no* Law, *there is no Governour nor Government, no duty, no ſin, no judgment, no puniſhment, no reward*); *that the elect are juſtified before they are born, or repent, or believe; that their ſin is pardoned before it is committed, that God took them as ſuffering and fulfilling all the* Law *in Chriſt, as if it had been they that did it in him: that we are juſtified by faith only in our conſciences: that juſtifying* Faith *is but the believing that we are juſtified: that every man muſt believe that he is pardoned, that he may be pardoned in his conſcience; and this he is to do by a* Divine Faith, *and that this is the ſenſe of the Article,* [I believe the forgiveneſs of ſins] *that is, that my ſins are forgiven; and that all are forgiven that believe it: that it is legal and ſinful to work or do any thing for ſalvation: that ſin once pardoned need not be confeſſed and lamented, or at leaſt, we need not ask pardon of ſin daily, or of one ſin oft: that caſtigations are no puniſhments; and yet no other* Puniſhment *is threatned to believers for their ſins; and conſequently that Chriſt hath not procured them a pardon of any ſin after believing, but prevented all neceſſity of pardon: and therefore they muſt not ask pardon of them, nor do any thing to obtain it: that fear of* Hell *muſt have no hand in our obedience, or reſtraint from ſin: And ſome add, that he that cannot repent or believe, muſt comfort himſelf that Chriſt repented and believed for him: (a contradiction):*] *Many ſuch Doctrines of Licentiouſneſs the Abuſers of Grace have brought forth.*

For ſound Principles in theſe points, read Mr. *Gibbons*'s Sermon of Juſtification in the Morning Exerciſes at S. *Giles*. And Mr. *Truman*'s two Books before named, and *Le Blanks* Theſes in Latin, with the *Theſ. Salmurienſ. &c.*

And the Sect which imitateth the Father of Pride in affecting to be from under the Government of God, and to be the Law-givers and Rulers of themſelves and all others (which I therefore call the Autonomians) are Licentious and much more. They equally contend *againſt Chriſts Government*, and *for their own*: They fill the world with Wars and Bloodſhed, Oppreſſion, and Cruelty, and the Ears of God with the cries of the Martyrs and oppreſſed ones, and all that the Spiritual and holy Diſcipline of Chriſt may be ſuppreſſed, and ſeriouſneſs in Religion made odious, or baniſhed from the Earth, and that themſelves may be taken for the Center, and Pillars, and Law-givers of the Church, and the Conſciences of all men may be taught to caſt off all Scruples or Fears of offending God, in compariſon of offending them; and may abſolutely ſubmit to them; and never ſtick at any feared Diſobedience to Chriſt: They are the Scorners and Perſecutors of ſtrict obedience to the Laws of God, and take thoſe that fear his judgments, to be men affrighted out of their wits; and that to obey him exactly (which alas who can do, when he hath done his beſt) is but to be hypocritical or too preciſe: but to queſtion *their* domination, or break *their* Laws (impoſed on the world, even on Kings and States without any Authority) this muſt be taken for Hereſie, Schiſm, or a Rebellion like that of *Corah* and his Company. This *Luciferian* Spirit of the proud Autonomians hath filled the Chriſtian world with bloodſhed, and been the greateſt means of the Miſeries of the Earth, and eſpecially of hindring and perſecuting the Goſpel, and ſetting up a Phariſaical Religion in the world: It hath fought againſt the Goſpel, and filled with blood, the Countries of *France*, *Savoy*, *Rhætia*, *Bohemia*, *Belgia*, *Helvetia*, *Polonia*, *Hungary*, *Germany*, and many more: that it may appear how much of the Satanical nature they have, and how punctually they fulfil his will.

§ 3. And natural corruption containeth in it, the ſeeds of all theſe damnable Hereſies; nothing more natural to lapſed man, than to ſhake off the Government of God, and to become a Law-giver to himſelf, and as many others as he can; and to turn the grace of God into wantonneſs. Therefore the prophane, that never heard it from any Hereticks but themſelves, do make themſelves ſuch a Creed as this that [*God is merciful, and therefore we need not fear his threatnings, for he will be better than his word: It belongeth to him to ſave us, and not to us, and therefore we may caſt our ſouls upon his care, though we care not for them our ſelves. If he hath predeſtinated us to ſalvation, we ſhall be ſaved, and if he have not, we ſhall not; whatever we do, or how well ſoever we live: Chriſt dyed for ſinners, and therefore though we are ſinners, he will ſave us: God is ſtronger than the Devil, and therefore the Devil ſhall not have the moſt: That which pleaſeth the fleſh, and doth God no harm, can never be ſo great a matter, or ſo much offend him, as to procure our damnation. What need of ſo much ado to be ſaved, or ſo much haſte to turn to God, when any one that at laſt doth but repent, and cry God mercy, and believe that Chriſt dyed for him, ſhall be ſaved? Chriſt is the Saviour of the world, and his grace is very great and free, and therefore God forbid that none ſhould be ſaved but thoſe few that are of ſtrict and holy lives, and make ſo much ado for Heaven. No man can know who ſhall be ſaved, and who ſhall not: and therefore it is the wiſeſt way, to do no body any harm, and to live merrily, and truſt God with our ſouls, and put our ſalvation upon the venture: no body is ſaved for his own works or deſervings; and therefore our lives may ſerve the turn as well as if they were more ſtrict and holy.*] This is the Creed of the ungodly: by which you may ſee how natural it is to them, to abuſe the Goſpel, and plead Gods grace to quiet and ſtrengthen them in their ſin, and to embolden themſelves on Chriſt to diſobey him.

§. 4. But this is but to ſet Chriſt againſt himſelf, even his *Merits and Mercy* againſt *his Government and Spirit*; and to ſet his *Death* againſt the *Ends* of his death; and to ſet our *Saviour* againſt our *ſalvation*, and to run *from God* and rebel againſt him, becauſe Chriſt dyed to recover *us to God*, and to give us Repentance unto life; and *to ſin*, becauſe he dyed *to ſave his people from their ſins*, and *to purifie a peculiar people to himſelf zealous of good works*, Matth. 1. 21. Tit. 2. 14. He that *committeth ſin is of the Devil; for the Devil ſinneth from the beginning: For this purpoſe the Son of God was manifeſted that he might deſtroy the works of the Devil*, 1 John 3. 8. John 8. 44.

Dir. 18. Direct. 18. W*Atch diligently both againſt the more diſcernable decays of grace, and againſt the degenerating of it into ſome carnal affections: or ſomething counterfeit, and of another kind: And ſo alſo of* Religious *duties.*

§. 1. We are no ſooner warmed with the cœleſtial flames, but natural corruption is enclining us to grow cold: Like hot water, which loſeth its heat by degrees, unleſs the fire be continually kept under it. Who feeleth not that as ſoon as in a Sermon or Prayer, or holy Meditation, his heart hath got a little heat, as ſoon as it is gone, it is prone to its former earthly temper, and by a little remiſsneſs in our duty, or thoughts, or buſineſs about the world, we preſently grow cold and dull again. Be watchful therefore leſt it decline too far: Be frequent in the means that muſt preſerve you from declining; when faintneſs telleth you, that your ſtomachs are emptied of the former meat, ſupply it with another, leſt ſtrength abate. You are rowing againſt the ſtream of fleſhly intereſt and inclinations; and therefore intermit not too long, leſt you go faſter down by your eaſe, than you get up by labour.

How Grace may degenerate.

§. 2. The *Degenerating of Grace*, is a way of backſliding, very common, and too little obſerved. It is, when *good affections* do not *directly cool*, but turn into ſome *carnal affections* ſomewhat like them, but of another kind: As if the body of a man inſtead of dying, ſhould receive the life or ſoul of a Beaſt, inſtead of the reaſonable humane ſoul. For inſtance: 1. Have you *Believed in God*, and *in Jeſus Chriſt*, and *Loved him* accordingly? You ſhall ſeem to do ſo ſtill as much as formerly; when your corrupted minds have received ſome falſe repreſentation of him, and ſo it is indeed another thing that you thus corruptly Believe and Love. 2. Have you been *fervent in Prayer*? you ſhall be *fervent ſtill*; if Satan can but *corrupt* your prayers, by corrupting your *judgment or affections*, and get you to think that to be the cauſe of God, which is againſt him; and that to be againſt him, which he commandeth; and thoſe to be the troublers of the Church, which are its beſt and faithfulleſt members: Turn but your prayers againſt the *cauſe* and *people* of God by your miſtake, and you may pray as *fervently* againſt them as you will. The ſame I may ſay of *preaching*, and *conference*, and *zeal*: *Corrupt* them once, and turn them *againſt God*, and Satan will joyn with you for *zealous* and *frequent preaching*, or *conference*, or *diſputes*. 3. Have you a *confidence* in *Chriſt* and his *promiſe* for your ſalvation? Take heed leſt it turn into *carnal ſecurity*, and a perſwaſion of your good eſtate upon ill grounds, or you know not why. 4. Have you the *Hope of glory*? Take heed leſt it turn into a *careleſs venturouſneſs* of your ſoul, or the meer laying aſide of fear and cautelous ſuſpicion of your ſelves. 5. Have you a *Love* to them that fear the Lord? Watch your hearts leſt it degenerate into a *carnal* or a *partial* Love. Many unheedful young perſons of different Sexes, at firſt love each other with an honeſt, chaſte, and pious Love; but imprudently uſing too much familiarity, before they were well aware it hath turned into a fleſhly Love, which hath proved their ſnare, and drawn them further into ſin or trouble. Many have honoured them that fear the Lord, who inſenſibly have declined to honour only thoſe of them that were eminent in *wealth* and *worldly* honour, or that were eſteemed for their *parts* or *place* by others, and little honoured the *humble, poor, obſcure* Chriſtians, who were at leaſt as good as they: Forgetting that the *things that are highly eſteemed among men, are abomination in the ſight of God*, Luke 16. 15. and that God valueth not men by their *places* and *dignities* in the world, but by their *graces* and *holineſs* of life. Abundance that at firſt did ſeem to *Love all Chriſtians as ſuch*, as far as any thing of Chriſt appeared in them, have firſt fallen into ſome *Sect*, and over admiring their party, and have ſet light by others as good as them, and cenſured them as unſound, and then withdrawn their ſpecial Love, and confined it to their party, or to ſome few; and yet thought that they loved the godly as much as ever, when it was degenerate into a factious Love. 6. Are you *zealous* for God, and truth, and holineſs, and againſt the errors and ſins of others? Take heed leaſt you loſe it, while you think it doth increaſe in you: Nothing is more apt to degenerate than zeal; In how many thouſands hath it turned from an innocent, charitable, peaceable, tractable, healing, profitable, heavenly zeal, into a partial zeal for ſome Party or Opinions of their own? and into a fierce, cenſorious, uncharitable, ſcandalous, turbulent, diſobedient, unruly, hurting and deſtroying zeal, ready to wiſh for fire from Heaven, and kindling contention, confuſion, and every evil work. Read well *James* 3. 7. So if you are *meek or patient*, take heed leſt it degenerate into *ſtupidity*, or *contempt* of thoſe you ſuffer by: To be *patient* is not to be meerly *inſenſible* of the affliction; but by the power of faith to *bear the ſenſe of it*, as over-ruled by things of greater moment.

§. 3. How apt men are to *corrupt* and *debaſe* all *duties of Religion*, is too viſible in the face of the far greateſt part of the Chriſtian world: Throughout both the Eaſtern and the Weſtern Churches, the Papiſts, the Greeks, the Armenians, the Abaſſines, and too many others, (though the Eſſentials of Religion through Gods mercy are retained, yet) how much is the face of Religion altered from what it was in the days of the Apoſtles? The antient *ſimplicity of Doctrines*, is turned into abundance of *new or private opinions* introduced as neceſſary Articles of Religion (and alas, how many of them falſe?) So that Chriſtians being too proud to accept of the antient teſt of Chriſtianity, cannot now agree among themſelves what a *Chriſtian* is, and *who* is to be eſteemed a Chriſtian? and ſo they deny one another to be Chriſtians, and deſtroy their Charity to each other, and divide the Church, and make themſelves a ſcorn by their diviſions to the Infidel world: And thus the Primitive Unity, Charity and Peace, is partly deſtroyed, and partly *degenerate into the Unity, Charity, and Peace of ſeveral Sects* among themſelves. The primitive ſimplicity in Government and Diſcipline, is with moſt turned into a forcible Secular Government, exerciſed to advance one man above others, and to ſatisfie his will and luſts, and make him the Rule of other mens lives, and to ſuppreſs the power and ſpirituality of Religion in the world. The primitive ſimplicity of Worſhip is turned into ſuch a Maſque of Ceremony, and ſuch a task of formalities and bodily exerciſe, that if one of the Apoſtolical Chriſtians ſhould come among them, he would ſcarce think that this is the ſame employment which formerly the Church was exerciſed in, or ſcarce know Religion in this antick dreſs. So that the amiable glorious face of Chriſtianity, is ſo ſpotted and defiled, that it is hidden from the Unbelieving world, and they laugh at it as irrational, or think it to be but like their own: And the principal hinderance of the converſion of Heathens, Mahometans, and other Unbelievers, is the corruption and deformity of the Churches that are near them, or ſhould be the inſtruments of their converſion: And the probableſt way to the converſion of thoſe Nations, is the true Reformation of the Churches both in Eaſt and Weſt: which, if they were reſtored to the antient ſpirituality, rationality and ſimplicity of Doctrine, Diſcipline and Worſhip, and lived in charity, humility and holineſs, as thoſe whoſe hearts and converſations are in Heaven, with all worldly glory and honour as under their feet, they would then be ſo illuſtrious and amiable in the eyes, even of Heathens and other Infidels, that many would flock in to the Church of Chriſt, and deſire to be ſuch as they: And their light would ſo ſhine before theſe men, that they would ſee their good works, and glorifie their heavenly Father, and embrace their Faith.

§. 4. The commoneſt way of the *degenerating of all Religious duties, is into this dead formality, or lifeleſs Image of Religion*: If the Devil can but get you to caſt off the *ſpirituality and life* of duty, he will give you leave to ſeem very devout, and make much ado with outward actions, words and beads: and you ſhall have ſo much zeal for a *dead Religion*, or the *Corpſe* of *Worſhip* as will make you think that it is indeed *alive*. By all means take heed of this turning the Worſhip of God into *lip ſervice*. The commoneſt cauſe of it is, a *carnality of mind* (Fleſhly men will think beſt of the moſt fleſhly Religion): or elſe a *ſlothfulneſs* in duty, which will make you ſit down with the *eaſieſt* part: It is the work of a Saint, and a diligent Saint, to keep the ſoul it ſelf both regularly and vigorouſly employed with God. But to ſay over certain words by rote, and to liſt up the hands and eyes is eaſie: And hypocrites that are conſcious that they are void of the *life* and *ſpirituality* of Worſhip, do think to make all up with this formality, and quiet their conſciences, and delude their ſouls with an handſome Image: Of this I have ſpoken more largely in a Book called, *The Vain Religion of the Formal Hypocrite*.

§. 5. Yet run not here into the contrary extream, as to think that the *Body* muſt not worſhip God as well as the *ſoul*, or that the decent and edifying determination of the outward circumſtances of Religion, and the right ordering of Worſhip, is a needleſs thing, or ſinful; or that a form of prayer in it ſelf, or when impoſed is unlawful: But let the *Soul* and *Body* of Religion *go together*, and the alterable adjuncts be uſed, as things alterable, while the *life of Holineſs* is ſtill kept up.

Direct. 19. P*Romiſe not your ſelves long life, or proſperity and great matters in the world, leſt it entangle your hearts with tranſitory things, and engage you in ambitious or covetous deſigns, and ſteal away your hearts from God, and deſtroy all your ſerious apprehenſions of Eternity.* Dir. 19.

§. 1. Our own experience, and the alterations which the approach of death makes upon the moſt, doth ſenſibly prove, that the expectation of a ſpeedy change, and reckoning upon a ſhort life, doth greatly help us in all our preparation, and in all the work of Holineſs through our lives. Come to a man that lyeth on his death-bed, or a priſoner that is to dye to morrow, and try him with diſcourſe of riches, or honours, or temptations to luſt, or drunkenneſs, or exceſs: and he will think you are mad or very impertinent, to tell him of ſuch things: If he be but a man of Common Reaſon, you ſhall ſee that he will more eaſily vilifie ſuch temptations, than many *religious* perſons will do, in their proſperity and health: O how ſerious are we in repenting and peruſing our former lives, and caſting up our accounts, and asking, What we ſhall do to be ſaved, when we ſee that death is indeed at hand, and time is at an end, and we muſt away! Every ſentence of Scripture hath then ſome life and power in it: Every word of Exhortation is ſavoury to us: Every reproof of our negligence and ſin is then well taken: Every thought of ſin or Chriſt, or Grace, or Eternity goes then to the quick: Then time ſeems precious: and if you ask a man whether it be better ſpent in Cards and Dice, and Plays and Feaſtings, and needleſs recreations and idleneſs, or in Prayer, and Holy conference, and reading and meditating on the Word of God and the life to come, and the holy uſe of our lawful labours? How eaſily will he be ſatisfied of the truth? and confute the Cavils of voluptuous time-waſters? Then his judgment will eaſilier be in the right, than Learning or Arguments before could make it. In a word, the expectation of the ſpeedy approach of the ſoul into the preſence of the Eternal God, and of our entring into an unchangeable endleſs life, of joy or torment, hath ſo much in it to awaken all the powers of the ſoul,

Nemini exploratum poteſt eſſe quomodo ſeſe habiturum ſit corpus, non dico ad annum ſed ad veſperum, Cicero 2 de fin.

Dii boni! quid eſt in hominis vita diu? Mihi ne diuturnum quidem quicquam videtur, in quo eſt aliquid extremum. Cum enim id advenit, tum illud præteriit, effluxit: tantum remanet quod virtute & recte factis ſit conſecutus: horæ quidem cedunt, & dies, & menſes, & anni, nec præteritum tempus unquam revertitur, nec quid ſequatur ſciri poteſt: Cic. in Cat. Maj. *Quem ſæpe tranſit, caſus aliquando invenit.*

that if ever we will be ſerious, it will make us ſerious, in every thought, and ſpeech, and duty. And therefore as it is a great mercy of God, that this life which is ſo ſhort, ſhould be as uncertain, and that frequent dangers and ſickneſſes call to us, to look about us, and be ready for our change, ſo uſually the ſickly that look for death, are moſt conſiderate, and it is a great part of the duty of thoſe that are in youth and health, to conſider their frailty, and the ſhortneſs and uncertainty of their lives, and always live as thoſe that wait for the coming of their Lord. And we have great reaſon for it, when we are *certain* it *will be* ere long; and when we have ſo many perils and weakneſſes to warn us, and when we are never ſure to ſee another hour; and when time is ſo ſwift, ſo quickly gone, ſo unrecoverable, and nothing when it is paſt. Common reaſon requireth ſuch to live in a conſtant readineſs to dye.

Nihil tam firmum cui periculum non ſit; etiam ab invalido.

§. 2. But if *youth* or *health* do once make you reckon of *living long*, and make you put away the day of your departure, as if it were far off; this will do much to *deceive* and *dull* the beſt, and take away the power of every truth, and the life of every good thought and duty, and all will be apt to dwindle into cuſtomarineſs and form: You will hardly keep the faculties of the ſoul awake, if you do not ſtill think of death and judgment as near at hand. The *greateſt* Certainty of the *greateſt* Change, and the *greateſt* Joy or Miſery for ever, will not keep our ſtupid hearts awake, unleſs we look at all as *near*, as well as *certain*. This is plain in the common difference that we find among all men, between their thoughts of death in health, and when they ſee indeed that they muſt preſently dye. They that in health cold think and talk of death with laughter, or lightly without any awakening of ſoul, when they come to dye are oftentimes as much altered, as if they had never heard before that they are mortal. By which it is plain, that to live in the *houſe of mirth* is more dangerous, than to live in the *houſe of mourning*; and that the expectation of long life is a grievous enemy to the operations of grace, and the ſafety of the ſoul.

§. 3. And it is one of the greateſt ſtrengtheners of your temptations to luxury, ambition, worldlineſs and almoſt every ſin: When men think that they ſhall have many years leiſure to repent, they are apt the more boldly to tranſgreſs: when they think that they have yet many years to live, it tempteth them to paſs away time in idleneſs, and to loiter in their race; and trifle in all their work, and to over-value all the pleaſures, and honours, and ſhadows of felicity that are here below. He that hath his life in his Houſe or Land, or hath it for inheritance, will ſet more by it, and beſtow more upon it, than if he thought he muſt go out of it the next year. To a man that thinks of living many years, the favour of great ones, the raiſing of his eſtate, and name, and family, and the accommodations and pleaſing of his fleſh, will ſeem great matters to him, and will do much with him, and will make ſelf-denyal a very hard work.

§. 4. Therefore though H*ealth* be a wonderful great mercy, as *Enabling* him to duty, that hath a *heart* to uſe it to that end; yet it is by accident a very great danger and ſnare to the *heart it ſelf*, to turn it from the way of duty. The beſt life for the ſoul, is that which leaſt endangereth it by being over pleaſing to the Body, and in which the fleſh hath the ſmalleſt *intereſt*, to ſet up and plead againſt the Spirit. Not but that the *largeſt ſtock* muſt be *accepted* and *uſed* for God, when he truſteth us with it, for when he ſetteth us the hardeſt work, we may expect his greateſt help: But a dwelling as in Tents, in a conſtant unſetledneſs, in a moveable condition, *having little*, and *needing little*, never feeling any thing in the creature to tempt us to ſay, *Soul take thy Reſt*; this is to moſt the ſafeſt life, which giveth us the freeſt advantages for Heaven.

§. 5. Take heed therefore as you love your ſouls, of falling into the ſnare of worldly Hopes, and laying deſigns for riſing, and riches, and pleaſing your ſelves in the thoughts and proſecution of theſe things: For then you are in the readieſt way to perdition; even to idolatrous worldlineſs, and apoſtaſie of heart from God, and opening a door to every ſin, that ſeems but neceſſary to your worldly ends, and to odious *Hypocriſie* for a cloke to all this, and to quiet your guilty minds with ſomething that is *like Religion*. When once you are ſaying with worldly ſecurity, as he, Luke 12. 17, 18, 19. *I will pull down my barn, and build greater, and there will I beſtow all my fruits and goods, and I will ſay to my ſoul, Soul thou haſt much goods laid up for many years, take thine eaſe, eat, drink, and be merry*, you are then *befooling* your ſelves, and near being called away as fools by death, *v.* 20, 21. And when, without a ſenſe of the *uncertainty* of your *lives*, you are ſaying as thoſe in James 4. 13, 14. *To day or to morrow we will go into ſuch a City, and continue there a year, and buy, and ſell, and get gain, whereas you know not what will be on the morrow*: You forget what your *lives* are, that they are *a vapour appearing a little while, and then vaniſhing away*, ver. 14. *Boaſt not thy ſelf* therefore *of to morrow*, for *thou knoweſt not what a day may bring forth*, Prov. 27. 1.

Direct. 20. SEE *that your Religion be purely Divine, and animated all by God, as the Beginning, the Way and the End, and that firſt upon thy Soul and then upon all that thou haſt or doſt, there be written* HOLINESS TO THE LORD; *and that thou corrupt not all with an inordinate hypocritical reſpect to man.*

Dir. 20. *De bonis & malis ita diſſerebat* Plato: *Finem eſſe Deo ſimilem fieri: Virtutem ſufficere quidem ad bene beatéque vivendum; cæterum inſtrumentis indigere, corporis bonis, robore, ſanitate, integritate ſenſuum, &c. Exterioribus etiam, opibus, generis claritate, gloria, &c. Ea & ſi non affluerint, nihil ominus tamen beatum fore ſapientem.* ——— *Arbitratur & Deos humana cernere atque curare: & demones eſſe*— *Porro in dialogis juſtitiam Divinam legem arbitratus eſt, ut ad juſte agendum potentius perſuaderet, nè poſt mortem pœnas improbi luerent.* Laert. in Plat.

§. 1. To be *Holy* is to be *Divine*, or *devoted to God*, and appropriated to *Him*, and his *Will*, and *Uſe*; and that our *Hearts* and *Lives* be not *Common* and *Unclean*: To be *Godly*, is to *Live to God*, as thoſe that from their hearts believe, that *he is God* indeed, and *that he is the Rewarder of them that diligently ſeek him*, that he is *our God All-ſufficient*, *our ſhield and exceeding great reward*, Heb. 11. 6. Gen. 15. 1. & 17. 1. *And that Of Him, and Through Him, and To Him are all things*, that all may give the Glory for ever unto him, *Rom.* 11. 36. As God is infinitely above all Creatures, ſo Living upon God and unto God, muſt needs advance us above the higheſt ſenſual life: And therefore Religion is tranſcendently above all Sciences or Arts: ſo much of God as is in you and upon you, ſo much you are more excellent than the higheſt worldly perfection can advance you to: GOD ſhould be the *Firſt* and *Laſt* and *All* in the mind and mouth, and life of a believer. God muſt be the Principal Matter of your Religion: The Underſtanding and Will muſt be exerciſed upon him: When you *awake you ſhould be ſtill with him*, Pſal. 139. 8. Your *Meditations of him ſhould be ſweet, and you ſhould be glad in the Lord*, Pſal. 104. 34. Yet *creatures* under Him, may be the frequent *leſs principal matter* of your Religion; but ſtill as referred unto Him. God muſt be the *Author* of your Religion:

God muſt *inſtitute* it, if you expect he ſhould accept it and reward it. God muſt be the Rule of your Religion, as Revealing his Will concerning it in his Word. God muſt be the *Ultimate End* of your Religion; It muſt be intended to Pleaſe and Glorifie him: God muſt be the continual Motive and Reaſon of your Religion, and of all you do: you muſt be able truly to fetch your Reaſon from Heaven, and to ſay, I do it becauſe it is his will: I do it to pleaſe, and glorifie and enjoy him: God muſt be taken as the *Soveraign Judge* of your Religion, and of you, and of all you do: And you muſt wholly look to his Juſtification and Approbation, and avoid whatever he condemneth. Can you take God for your *Owner*, your *Soveraign*, your *Saviour*, your ſufficient *Protector*, your *Portion*, your *All*? If not, you cannot be *godly*, nor be ſaved: If his *Authority* have not more *Power* upon you, than the authority of the *Greateſt* upon earth, you are *Atheiſtical Hypocrites*, and not truly Religious, whatever you pretend. IF HOLINESS TO THE LORD, be written upon you, and all that's yours, you are devoted to him as his own peculiar ones: If your Names be ſet upon your Sheep, or Plate, or Clothes, you will ſay, if another ſhould take them, *They are mine? Do you not ſee my Mark upon them? Slavery to the Fleſh, the World and the Devil*, is the mark that is written upon the *ungodly* (upon the *foreheads* of the *prophane*, and upon the *Hearts* of *Hypocrites* and *all*:) and Satan, the world and the fleſh have their ſervice: If you are *Conſecrated* to God, and bear his Name and Mark upon you, tell every one that would lay claim to you, that you are *His*, and reſolved to live to him; to Love Him, to Truſt Him, and to ſtand or fall to him alone. Let God be the very *Life*, and *Senſe*, and *End* of all you do.

§. 2. When once *Man* hath too much of your *regard* and *obſervation*, that you ſet too much by his favour and eſteem, or eye him too much in your profeſſion and practice; when Mans approbation too much comforteth you, and mans diſpleaſure or diſpraiſe doth too much trouble you; when your fear, and love, and care, and obedience are too much taken up for Man; You ſo far withdraw your ſelves from *God*, and are becoming the *ſervants of men*, and *friends of the world*, and turning back to bondage, and forſaking our Rock and Portion and your excellency: The *ſoul* of Religion is departing from you, and it is dying and returning to the duſt. And if once Man get the preheminence of *God*, and be preferred and ſet above him in your hearts or lives, and feared, truſted, and obeyed before him, you are then dead to God, and alive to the world, and as *Men* are taken for your Gods, you muſt take up with ſuch a ſalvation as *they* can give you: If your Alms and Prayers are done to be *ſeen of men*, and to procure their good thoughts and words; if you get them, make your beſt of them; *For verily*, your Judge hath *ſaid unto you, you have your reward*, Matth. 6. 1, 2, 3.

Not that *man* is abſolutely to be contemned or diſregarded: No; under God your Superiours muſt *be obeyed*; you muſt do wrong to none, and do good to all, as far as in you lyeth: you muſt avoid offence, and give good example, and under God have ſo much regard to men, as to *become all things to all men for their ſalvation*. But if once you ſet them above their rank, and turn your ſelves to an *inordinate dependance* on them, and make *too great* a matter of their *opinion* or *words* concerning you, you are *loſing* your *godlineſs* or divine diſpoſition; and turning it into *man-pleaſing* and Hypocriſie. When man ſtands in *competition* with God, for your firſt and chief regard, or in *oppoſition* to him, or as a ſharer in *co-ordination* with him, and not purely in *ſubordination* to him, he is to be numbred with things to be forſaken. Even *good men*, whom you muſt love and honour, and whoſe communion and help you muſt highly value, yet may be made the object of your ſin, and may become your ſnare. Your honouring of them, or love to them muſt not entice you to deſire inordinately to be honoured by them, nor cauſe you to ſet too much by their approbation. If you do, you will find that while you are too much *eying man*, you are *loſing God*, and corrupting your Religion at the very heart. And you may fall among thoſe, that how Holy ſoever, may have great Miſtakes in matters of Religion, tending to much ſin, and may be ſomewhat cenſorious againſt thoſe that are not of their mind; and ſo the retaining of their eſteem, and the avoiding of their cenſures, may become one of the greateſt temptations of your lives. And you will find that *man-pleaſing* is a very difficult and yet uprofitable task. Love Chriſt as he appeareth in any of his ſervants, and be *followers of them*, as they are *followers of Chriſt*, and regard their approbation as it agreeth with *Chriſts*: But O ſee that you are able to live upon the Favour of *God alone*, and to be *quieted* in his acceptance, though man deſpiſe you; and to be *Pleaſed* ſo far as *God is pleaſed*, though man be diſpleaſed with you; and to rejoyce in his Juſtification, tho' men condemn you with the odiouſeſt ſlanders, and the greateſt infamy, and caſt out your names as evil doers: See that *God be taken as enough for you*, or elſe you take him not as your *God*: Even as *Enough without man*, and *Enough againſt man*; That you may be able to ſay, *If God be for us, who can be againſt us? Who is he that condemneth? It is God that juſtifieth*, Rom. 8. 31, 33, 34. *Do I ſeek to pleaſe men? For if I yet pleaſed men, I ſhould not be a ſervant of Chriſt*, Gal. 1. 10. Jer. 17. 5. *Thus ſaith the Lord: Curſed be the man that truſteth in man, and maketh fleſh his arm, and whoſe heart departeth from the Lord: For he ſhall be like the Heath in the Deſert, and ſhall not ſee when good cometh* —— *Bleſſed is the man that truſteth in the Lord, and whoſe hope the Lord is: For he ſhall be as a Tree planted by the Waters, and that ſpreadeth out her Roots by the Rivers, and ſhall not ſee when heat cometh, but her leaf ſhall be green, and ſhall not be careful in the year of drought, neither ſhall ceaſe from yielding fruit.*] [*Ceaſe ye from man whoſe Breath is in his noſtrils: for wherein is he to be accounted of?* Iſa. 2. 22.]

Alte ſpectare ſi voles, atq; hanc ſedem, & æternam domum contueri, neq; Sermonibus vulgi dederis te, nec in prævis humanis ſpem poſueris rerum tuarum: ſuis te illecebris oportet ipſa virtus trahat ad verum decus. Cicero ſomn. Scip. *Cœleſtia ſemper ſpectato: illa humana contemnito.* Id. Ibid.

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§. 3. HAving given you theſe Directions, I muſt tell you in the Concluſion, that they are like food, that will not nouriſh you by ſtanding on your Table, or like Phyſick, that will not cure you by ſtanding in the Box: They muſt be taken and digeſted, or you will find none of the benefit. It is not the Reading of them that will ſerve the turn to ſo great uſe, as the ſafe proceeding and confirmation of Beginners or Novices in Religion: It will require humility to perceive the need of them; and labour to learn, digeſt and practice them. Thoſe ſlothful ſouls, that will refuſe the labour, muſt bear the ſad effects of their negligence: There is not one of all theſe Directions, as to the Matter of them, which can be ſpared. *Study them, Underſtand them, and Remember them*, as things that *muſt be done*. If either a *ſenſeleſneſs* of your *neceſſity*, or a conceit that the *Spirit muſt* do it *without* ſo much *labour* and *diligence* of your *own*, do prevail with you, to put off all theſe, with a meer approbation, the conſequent may be ſadder than you can yet foreſee. Though I ſuppoſe you to have ſome beginnings of Grace; I muſt tell you, that it will be comparatively a ſad kind of life, to be erroneous, and ſcandalous, and troubleſome to the Church, or full of Doubts, and Fears, and Paſſions, and to be burdenſome to others and your ſelves! Yea, it is reaſon that you be very ſuſpicious of your *Sincerity*, if you deſire not to *increaſe* in grace, and be not *willing* to *uſe the means*, which are neceſſary to your encreaſe. He is not *ſincere*, that *deſireth* not to be perfect: And he deſireth not ſincerely, who is not willing to be at the labour and coſt which is neceſſary to the obtaining of the thing deſired. I beſeech you therefore, as you love the happineſs, of prudent, ſtrong and comfortable Chriſtians, and would eſcape the miſery of thoſe grievous diſeaſes, which would turn your lives into languiſhing, unſerviceableneſs, and pain, that you ſeriouſly ſtudy theſe Directions, and get them into your minds, and memories, and hearts; and let the *faithful practice of them* be your greateſt care, and the conſtant *employment of your lives*.

CHAP. III.

The General Grand Directions for walking with God, in a Life of Faith and Holineſs: Containing the Eſſentials of Godlineſs and Chriſtianity.

I Am next to Direct you in that Exerciſe of Grace, which is *common to all Chriſtians. Habits* are for *Uſe*: Grace is given you, not only that you may have it, but alſo that you may *Uſe it*. And it is fit that we direct you how to *Uſe it*, before we direct you how to *know that you have it*; becauſe it is *Grace in Exerciſe* that you muſt *diſcern*; and *Habits* are not perceived in themſelves, but by their Acts: And the more lively and powerful the exerciſe is, the more *eaſily* is Grace perceived: So that this is the neareſt and ſureſt way to a Certainty of our own Sincerity: He that Uſeth Grace moſt and beſt, hath moſt Grace: And he that hath moſt, and uſeth it moſt, may moſt eaſily be aſſured that he hath it in ſincerity and truth.

In theſe Directions, I ſhall begin with thoſe *great internal duties*, in which the very Life of all Religion doth conſiſt; and the *General Practice* of theſe Principles and Graces: And all theſe Generals ſhall be briefly ſet together for the eaſineſs of Underſtanding and Remembring them. And then I ſhall give you ſuch particular *Directions*, as are needful in ſubordination to thoſe Generals.

DIRECT. I.

Grand Dir. 1. For a well-grounded Faith.

Labour to underſtand well the Nature, Grounds, Reaſon and Order of Faith and Godlineſs: and to Believe upon ſuch Grounds, ſo well underſtood, as will not ſuffer you to ſtagger, or entertain a contrary belief.

§. 1. Ignorance and ungrounded, or ill-grounded *Perſwaſions* in matters of Religion, are the cauſe that abundance of People delude themſelves, with the empty name and dead profeſſion of a Faith and Religion which they never were indeed Poſſeſſours of. I know there are *low degrees* of *knowledge* comparatively in many that are true believers: and that there may be much Love and Holineſs, where knowledge is very *ſmall* or *narrow*, as to the *objective extent* of it: And that there is a *knowledge that puffeth up*, while *Charity edifieth*: And that in many that have the *narrower knowledge*, there may be the *faſteſt faith* and adherence to the truth, which will conquer in the time of tryal. But yet I muſt tell you, that the Religion which you *profeſs*, is not indeed your *own Religion*, if you know not *what it is*, and know not in ſome meaſure the true *Grounds* and *Reaſons* why you ſhould be of that Religion. If you have only learnt to ſay your Creed, or repeat the words of Chriſtian Doctrine, while you do not truly underſtand the ſenſe, or if you have no better Reaſons why you profeſs the Chriſtian faith, than the cuſtom of the Country, or the command of Princes or Governours, or the Opinion of your Teachers, or the example of your Parents, Friends, or Neighbours, you are not Chriſtians indeed. You have a *human belief* or *opinion*, which *objectively* is *true*; but *ſubjectively* in your ſelves you have no true divine belief. I confeſs there may be ſome *inſufficient*, yea, and *erroneous* Reaſons, which a *true Believer* may miſtakingly make uſe of, for the proof of *certain fundamental truths*: But then that ſame man hath *ſome other Reaſon* for his Reception of that Truth, which is more ſound; and his faith is ſound becauſe of thoſe *ſound infallible* Principles, though there be a mixture of ſome other Reaſons that are unſound. The true Believer *buildeth on the Rock*, and giveth *deep rooting* to the holy *Seed*, Matth. 7. 24. & 13. 5, 8. Though ſome deluded men may tell you, that Faith and Reaſon are ſuch enemies, that they exclude each other as to the ſame object, and that the *leſs Reaſon* you have to prove the truth of the things believed, the ſtronger and more laudable is your Faith; yet when it cometh to the tryal, you will find, that Faith is *no unreaſonable* thing; and that God requireth you to believe no more, than you have ſufficient *reaſon* for, to warrant you, and bear you out; and that your faith can be no more, than is your perception of the Reaſons why you ſhould believe; and that God doth *ſuppoſe Reaſon* when he *infuſeth Faith*; and *uſeth Reaſon* in the *uſe* of Faith. They that *Believe*, and know not *why*, or know no *ſufficient Reaſon* to warrant their *Belief*, do take a Fanſie, an Opinion, or a Dream for Faith. I know that many honeſt hearted Chriſtians are unable to diſpute for their Religion, or to give to others a ſatisfactory account of the Reaſons of their Faith or Hope: but yet they have the true Apprehenſion of ſome ſolid Reaſons in themſelves; and they are not Chriſtians they know not why; And tho' their Knowledge be ſmall as to the number of propoſitions known, yet it doth always extend to all that is eſſential to Chriſtianity and Godlineſs, and they do not believe they know not what: And their knowledge is greater *intenſively*, and in its *value* and *Operation*, than the knowledge of the *learnedſt ungodly* man in the world.

§. 2. Though I may not here digreſs, or ſtay ſo long, as largely to open to you the *Nature, Grounds, Reaſon*, and *Method* of Faith and *Godlineſs* which I am perſwading you to underſtand, yet I ſhall firſt lay before you a few Propoſitions, which will be uſeful to you, when you are enquiring into theſe things, and then a little open them unto you.

Prop. 1. *A life of Godlineſs, is our living unto God as God, as being abſolutely addicted to him.*

2. *A life of Faith, is a living upon the unſeen everlaſting Happineſs as purchaſed for us by Chriſt (with all the Neceſſaries thereto) and freely given us by God.*

3. *The contrary life of ſenſe and unbelief, is a living, in the prevalency of ſenſe or fleſh, to this*

preſent world, for want of ſuch believing apprehenſions of a better, as ſhould elevate the ſoul thereto, and conquer the fleſhly inclination to things preſent.

4. *Though man in innocency needing no* Redeemer, *might live to God without* Faith *in a Redeemer*; *yet lapſed man is not only unable to redeem himſelf, but alſo unable to live to God without the grace of the Redeemer.* It was not only neceſſary that he *ſatisfy Gods juſtice* for us, that he may pardon and ſave us without any wrong to his Holineſs, Wiſdom or Government, but alſo that he be our Teacher by his Doctrine and his Life, and that he Reveal from Heaven the Fathers will, and that *Objectively* in him we may ſee the wonderful condeſcending *Love* and *Goodneſs* of a reconciled God and Father, and that *effectually he illuminate, ſanctifie* and *quicken* us by the operations of his Word and Spirit, and that he protect and govern, *Juſtifie* and *Glorifie* us; and be the head of Reſtored Man, as *Adam* was the Root of *lapſed man*, and as the *lapſed Spirits* had *their Head:* And therefore we muſt wholly live upon him as the Mediatour between God and Man, and the only Saviour by *Merit* and by *Efficacy*.

5. *Faith is a knowledge by certain credible Teſtimony or Revelation from God by means ſupernatural or extraordinary.*

6. *The knowledge of things naturally revealed* (as the cauſe by the effect, &c.) *is in order before the Knowledge or Belief of things revealed ſupernaturally.*

7. *It is matter of natural Revelation that there is a God, that he is infinite in his Immenſity and Eternity, in his Power, Wiſdom, and Goodneſs; that he is the firſt Cauſe and Ultimate End of all things; that he is the Preſerver and over-ruling Diſpoſer of all things, and the Supream Governour of the Rational world, and the great Benefactor of all mankind, and the ſpecial Favourer and Rewarder of ſuch as truly love him, ſeek him and obey him: Alſo that the Soul of Man is immortal; and that there is a life of Reward or Puniſhment to come, and that this life is but preparatory unto that: that man is bound to love God his Maker, and ſerve him, with all his Heart and Might; and to believe that this Labour is not vain: that we muſt do our beſt to know Gods will, that we may do it: This with much more* (of which ſome part was mentioned, *Chap.* 1. §. 2, 3, *&c.*) is of *Natural Revelation*, which Infidels may know.

Laert. ſaith of the *Magi*, that they did *Deorum vacare cultui: ſigna ſtatuaſque reprehendere: & eorum imprimis, qui mares eſſe Deos & fœminas dicunt, errores improbare. Signa & ſtatuas ex diſciplinæ inſtituto è medio tuliſſe:* And that ſome thought that the Jews came from them, *p.* 4. 6. And *Laertius* himſelf ſaith to thoſe that make *Orpheus* the firſt Philoſopher, *Videant certe qui ita volunt, quo ſit cenſendus nomine, qui Diis cuncta hominum vitia, & quæ raro à turpibus quibuſque & flagitioſis hominibus geruntur, aſcribit*, pag. 4. He ſaith alſo that the ſaid *Magi* held, and *Theopompus* with them, that Men ſhould live again, and become immortal. The like he ſaith of many other Sects. It is a thing moſt irrational to doubt of the Being of the unſeen Worlds, and the more excellent Inhabitants thereof: When we conſider that this low and little part of Gods Crearion is ſo full of Inhabitants: If a Microſcope will ſhew your very Eyes a thouſand viſible Creatures which you could never ſee without it, nor know that they had any Being, will you not allow the pure intellectual ſight to go much further beyond your Microſcope?

8. *There is ſo admirable a concord and correſpondency of Natural Divinity with ſupernatural, the natural leading towards the ſupernatural, and the ſupernatural falling in ſo meet where the natural endeth, or falls ſhort, or is defective, that it greatly advantageth us in the Belief of ſupernatural Divinity.* Nay, as the *Law of Nature* was exactly fitted to man in his *natural innocent ſtate*; ſo the Law and *Way* of *Grace* in Chriſt is ſo admirably and exactly fitted to the ſtate of lapſed man for his *Recovery* and *Salvation*, that the experience which man hath of his ſin and miſery, may greatly prepare him to perceive and believe this moſt ſuitable Goſpel or Doctrine of Recovery: And though it may not be called *Natural*, as if it were fitted to innocent *Nature*, or as if it were revealed by *Natural ordinary* means, yet it may be ſo called, as it is exactly ſuited to the *reſtoration* of *lapſed miſerable nature*; even as *Lazarus* his *reſtored ſoul*, though ſupernaturally reſtored, was the moſt natural aſſociate of his body; or as Bread, or Milk, or Wine, though it ſhould fall from *Heaven*, is in *it ſelf* the moſt *natural* Food for Man.

Thales ſayings in *Laert.* are *Animas eſſe immortales: Antiquiſſimum omnium entium Deus; ingenitus enim: Pulcherrimum mundus, à Deo enim factus. Maximum locus; capit enim omnia: Velociſſimum mens; nam per univerſa diſcurrit: Fortiſſimum neceſſitas; cuncta enim ſuperat. Sapientiſſimum tempus: invenit namque omnia. Q. Utrum prius factum nox an dies? R. Nox, una prius die. Q. Latet ne Deos homo male agens? R. Ne cogitans quidem. Q. Quid difficile? R. Seipſum noſcere. Q. Quid facile? R. Ab alio moveri. Q. Quid ſuaviſſimum? R. Frui. Q. Quid Deus? R. Quod initio & fine caret.* p. 14. 20, 21.

9. *The ſame things in Divinity which are revealed Naturally to all, are again revealed ſupernaturally in the Goſpel: and therefore may and muſt be the matter both of natural knowledge and of Faith.*

10. *When the malicious Tempter caſteth in doubts of a Deity, or other points of natural Certainty, it ſo much diſcrediteth his Suggeſtions, as may help us much to reject them when withal he tempteth us to doubt of the truth of the Goſpel.*

11. *There are many needful appurtenances to the objects of a Divine faith, which are the matter of a human faith:* (Of which more anon.)

12. *Chriſt as Mediatour is the Way, or principal means to God, as coming to reſtore man to his Maker.* And ſo Faith in *Chriſt* is but the *Means* to bring us to the *Love of God* (though in *Time* they are connexed.)

13. *Knowledge and Faith are the Eye of the new creature, and Love is the Heart:* There is no more ſpiritual *Wiſdom*, than there is *Faith:* and there is no more *life* or *acceptable qualification*, or *amiableneſs*, than there is *Love* to God.

14. *All truths in Divinity are revealed in order to a holy life:* Both *Faith* and *Love* are the Principles and Springs of Practice.

15. *Practice affordeth ſuch experience to a believing ſoul, as may confirm him greatly in the belief of thoſe ſupernatural revelations, which he before received without that help.*

16. *The everlaſting fruition of God in Glory being the end of all Religion, muſt be next the heart, and moſt in our Eye, and muſt objectively animate our whole Religion, and actuate us in every duty.*

17. *The pleaſing of God being alſo our End, and both of theſe, (Enjoying him and Pleaſing him) being in ſome ſmall Foretaſtes attainable in this life, the Endeavour of our Souls and Lives muſt be by* FAITH *to exerciſe* LOVE *and* OBEDIENCE; *for thus God is Pleaſed and Enjoyed.*

18. *All things in Religion are fitted to the good of man, and nothing to his hurt:* God doth not command us, to honour him by any thing which would make us miſerable; but by cloſing with and magnifying his Love and Grace.

Conjungi vult nos inter nos, atque connecti per mutua beneficia Charitatis: Adeo ut tota juſtitia & præceptum hoc Dei, communis ſit utilitas hominum. O miram clementiam Domini! O ineffabilem Dei benignitatem! Præmium nobis pollicetur, ſi nos invicem diligamus; id eſt, ſi nos ea præſtemus invicem, quorum viciſſim indigemus: & nos ſuperbo & ingrato animo, ejus remittimur voluntati, cujus etiam imperium beneficium eſt. Hieron. ad Celant. See my Book of the *Reaſons of the Chriſtian Religion.*

19. *But yet it is his own Revelation by which we muſt judge what is finally for our good or hurt*; and we may not imagine that our ſhallow or deceivable wit is ſufficient to diſcern without his Word, what is *beſt* or *worſt* for us; Nor can we rationally argue from any preſent temporal adverſity or unpleaſing bitterneſs in the means, that [This is worſt for us, and therefore it is not from the Goodneſs of God:] But we muſt argue in ſuch caſes [This

is from the Goodneſs and Love of God, and therefore it is Beſt.]

20. *The grand impediment to all Religion and our Salvation, which hindereth both our Believing, Loving and Obeying, is the inordinate ſenſual inclination to Carnal ſelf and preſent tranſitory things, cunningly propoſed by the Tempter to enſnare us, and divert, and ſteal away our hearts from God and the life to come.* The underſtandiug of theſe Propoſitions will much help you in diſcerning the Nature and Reaſon of Religion.

DIRECT. II.

Grand Dir. 2. To uſe Chriſt and live upon him as our Mediator.

Diligently labour in that part of the Life of Faith, which conſiſteth in the conſtant uſe of Chriſt, as the Means of the Souls acceſs to God, acceptance with him, and comfort from him: And think not of coming to the Father, but by him.

§. 1. TO talk and boaſt of Chriſt is eaſie, and to uſe him for the increaſe of our carnal ſecurity, and boldneſs in ſinning: But to live in the *daily Uſe* of Chriſt to thoſe Ends of his Office, to which he is by us to be made uſe of, is a matter of greater *skill* and *diligence*, than many ſelf-eſteeming Profeſſours are aware of. What Chriſt himſelf hath done, or will do, for our ſalvation, is not directly the thing that we are now conſidering of; but what *Uſe* he requireth *us* to make of him in the life of faith. He hath told us, that his fleſh is meat indeed, and his blood is drink indeed; and that except we eat his fleſh and drink his blood, we have no life in us. Here is our *Uſe* of Chriſt expreſſed by *eating* and *drinking* his fleſh and blood which is by faith. The *General parts* of the work of *Redemption, Chriſt* hath *himſelf* performed for us without asking our Conſent, or impoſing upon us any Condition on our parts, without which he would not do that work: As the Sun doth illuſtrate and warm the earth whether it will or not, and as the Rain falleth on the Graſs without asking whether it conſent, or will be thankful; ſo Chriſt without our conſent or knowledge, did take our nature, and fulfil the Law, and ſatisfie the offended Law-giver, and Merit Grace, and conquer Satan, Death and Hell, and became the Glorified Lord of all: But for the exerciſe of his graces in us, and our advancement to communion with God, and our living in the ſtrength and joyes of faith, he is himſelf the Object of our Duty, even of that Faith which we muſt daily and diligently exerciſe upon him: And thus Chriſt will profit us no further than we make Uſe of him by faith. It is not a *forgotten Chriſt* that objectively comforteth or encourageth the ſoul; but a *Chriſt believed in*, and skilfully and faithfully Uſed to that end. It's *Objectively* (principally) that Chriſt is called *Our wiſdom*, 1 Cor. 1. 30. The *knowledge of him*, and the myſteries of Grace in him, is the *Chriſtian* or *Divine Philoſophy* or *Wiſdom*, in oppoſition to the vain Philoſophy, which the Learned Heathens boaſted of. And therefore *Paul* determined to know nothing but Chriſt crucified, that is, to make oſtentation of no other knowledge, and to glory in nothing but the Croſs of Chriſt, and ſo to preach Chriſt as if he knew nothing elſe but Chriſt. See *1 Cor.* 1. 23. & 2. 2. *Gal.* 6. 14. And it is *Objectively* that Chriſt is ſaid to dwell in our hearts by faith, *Epheſ.* 3. 17. Faith keepeth him ſtill upon the heart by continual cogitation, application and improvement: As a friend is ſaid to dwell in our hearts, whom we continually love and think of.

Vel propter Unionem inter creaturam & creatorem neceſſaria fuit incarnatio. Sicut in Divinitate una eſt eſſentia & tres perſonæ; ita in Chriſto una perſona & tres eſſentiæ, Deitas, anima, & caro. Chriſtus ſecundum naturam Divinitatis eſt genitus; ſecundum animam creatus; & ſecundum carnem factus. Unio in Chriſto triplex eſt; Deitatis ad animam; Deitatis ad carnem; & animæ ad carnem. Paul. Scaliger Theſ. p. 725. *Chriſtus ſolus, & quidem ſecundum utramque naturam dicitur Caput Eccleſiæ.* Id. p. 726.

§. 2. Chriſt himſelf teacheth us to diſtinguiſh between F*aith in God* (as God) and *faith in himſelf* (as Mediator:) John 14. 1. [*Let not your heart be troubled: ye believe in God:* (or, Believe ye in God?) *believe alſo in me.*] Theſe ſet together are the ſufficient cure of a troubled heart. It is not *Faith in God as God*, but *Faith in Chriſt as Mediator*, that I am now to ſpeak of: And that not as it is inherent in the underſtanding, but as it is operative on the heart and in the life: And this is not the ſmalleſt part of the *life of faith*, by which the juſt are ſaid to live: Every true Chriſtian muſt in his meaſure be able to ſay with *Paul, Gal.* 2. 20. *I am crucified with Chriſt: nevertheleſs I live: yet not I, but Chriſt liveth in me: and the life which I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me.* The *Pure Godhead* is the *Beginning* and *the End* of all; But Chriſt is *the Image of the inviſible God, the firſt born of every creature; and by him all things were created that are in Heaven and that are in Earth, viſible and inviſible, whether they be Thrones or Dominions, or Principalities or Powers, all things were created by him and for him: and he is before all things, and by him all things do conſiſt. And he is the Head of the Body, the Church; who is the beginning, the firſt-born from the dead; that in all things he might have the preheminence.* Col. 1. 16, 17, 18, 19. *In him it is that we who were ſometime far off, are made nigh, even by his blood: For he is our Peace, who hath reconciled both Jew and Gentile unto God in one body by the Croſs, having ſlain the enmity thereby: and came and preached peace to them that were far off, and to them that were nigh: For through him we both have an acceſs by one Spirit unto the Father: ſo that now we are no more ſtrangers and forreigners, but fellow Citizens with the Saints, and of the houſhold of God*, Epheſ. 2. 13, 14, 16, 17, 18. *in him* it is *that we have boldneſs and acceſs with confidence through faith in him*; Eph. 3. 12. *He is the Way, the Truth and the Life: and no man cometh to the Father, but by him*: John 14. 6. It is *by the blood of Jeſus that we have boldneſs* (and liberty) *to enter into the holieſt: by a new and living way which he hath conſecrated for us through the vail, that is to ſay, his fleſh*; Becauſe *we have ſo Great a Prieſt over the Houſe of God, we may draw near, with a true heart, in full aſſurance of faith*, &c. Heb. 10. 19, 20, 21, 22. *By him it is that we have acceſs by faith into this grace wherein we ſtand, and boaſt in hope of the Glory of God*, Rom. 5. 1, 2. So that we muſt have *all our Communion with God through him.*

Ex apoſtelica & veteri traditione, nemo baptizatur in Eccleſia Chriſti, niſi prius rogatus, an credat in Deum Patrem, & in Jeſum Chriſtum Dei filium, & in Spiritum ſanctum, reſponderit, ſirmiter ſe credere: Quantumvis ergo heres ſit, ſi judicii aliquid habet, & ita rogatur, & ita reſpondet prorſuſque ita expreſſe credere jubetur: Namque implicite & involute non iſthæc ſolum, ſed quæcunque Divinæ literæ produnt, credit, de quibus tamen non omnibus interrogatur, quod ea expreſſe ſcire omnia, illi minime opus ſit. Acoſtal. 5. c. 6. p. 461.

Chriſtian Religion beginneth not at the Higheſt, but the Loweſt: with Chriſt incarnate, teaching, dying, *&c.* Dr. *Boys poſtil. p.* 121. out of *Luther.*

§. 3. Suppoſing what I have ſaid of this ſubject in my *Directions for a ſound Converſion, Dir.* 5. (which I hope the Reader will peruſe) I ſhall here briefly name the *Uſes* which we muſt make of Chriſt by faith, In order to our holy converſe with God: But I muſt tell you that it is a Doctrine which requireth a *prepared heart*, that hath *life within* to enable it to *reliſh* holy truth, and to diſpoſe it to diligence, delight and conſtancy in practice. A *ſenſeleſs* Reader will feel but little *favour* in it, and a *ſluggiſh* Reader

Sane omnium virtutum radix & fundamentum fides eſt; quæ certantes adjuvat, vincentes coronat, & cœleſti dono quoſdam defectu ſignorum remunerat: Nihil enim quod ſinceræ fidei denegetur, quia nec aliud à nobis Deus, quam fidem exigit: Hanc diligit, hanc requirit, huic, cuncta promittit & tribuit. S. Eulogius Mart. Arch. Tolet. Memorial. Sanct. p. 4. *Notandum, quod cum fides mortua ſit præter opera, jam neque fides eſt: Nam neque homo mortuus, homo eſt.* —— *Non enim ſicut ſpiritum corpore meliorem, ita opera fidei præponenda ſunt, quando gratia ſalvatur homo, non ex operibus ſed ex fide: niſi fortè & hoc in quæſtione ſit, quod ſalvet fides quæ cum operibus propriis vivit; tanquam aliud genus operum ſit, præter quæ ſalus ex fide proveniat: nec autem ſunt opera quæ ſub umbra Legis obſervantur.* Didymus Alexand. in Jac. cap. 2.

that ſuffereth it to dye as ſoon as it hath toucht his ears or fantaſie, will fall ſhort of the *practice* and the *pleaſure* of this life. He muſt *have faith* that will *live* by *faith*: And he muſt have the *heart* and *nature* of a *child*, that will take pleaſure in loving, reverent and obedient converſe with a Father.

§. 4. 1. The darkneſs of *Ignorance* and *Unbelief* is the great impediment of the ſoul that deſireth to draw near to God: When it knoweth not God, or knoweth not mans capacity of enjoying him, and how much he regardeth the heart of man; or knoweth not by what way he muſt be ſought and found; or when he doubteth of the certainty of the word which declareth the duty of the hopes of man; all this or any of this, will ſuppreſs the aſcending deſires of the ſoul, and clip its wings, and break the heart of its holy aſpirings after God, by killing or weakning the hopes of its ſucceſs.

Here then make Uſe of Jeſus Chriſt, the great Revealer of God and his will to the blinded world, and the great Confirmer of the Divine Authority of his Word. Life and immortality are brought more fully to light by the Goſpel, than ever they were by any other means. *Moſes* and the Prophets did bring with their Doctrine ſufficient evidence of its credibility. But Chriſt hath brought both a fuller Revelation, and a fuller Evidence to help belief. An inſpired *Prophet* which proveth his inſpiration to us, is a credible meſſenger: But when God himſelf ſhall come down into fleſh, and converſe with man, and teach him the knowledge of God, and the way to life, and tell him the Myſteries of the world to come, and ſeal his teſtimony with unqueſtionable proofs, who will not learn of ſuch a Teacher? and who will deny belief to ſuch a meſſenger, except abſurd unreaſonable men? Remember then, when Ignorance or Unbelief would hinder your acceſs to God, that you have the *ableſt Teacher* and the *ſureſt Witneſs* to acquaint you with God in all the world. If God had ſent an Angel from Heaven, to tell you what he is, and what he requireth of you, and what he will do for you, would it not be very acceptable to you? But he hath done much more; he hath ſent his Son: The Deity it ſelf hath appeared in fleſh: He that hath *ſeen God*, and he that *is God*, hath come among men to acquaint them with God: His teſtimony is more ſure and credible than any Angels: Heb. 1. 1, 2, 3. *God who at ſundry times and in divers manners ſpake in times paſt to the Fathers by the Prophets, hath in theſe laſt days ſpoken to us by his Son.* John 1. 18. *No Man hath ſeen God at any time; the only begotten Son who is in the Boſom of the Father, he hath declared him.* We have *neither heard the Voice of God, nor ſeen his ſhape.* John 5. 37. *No man hath ſeen the Father, ſave he which is of God; he hath ſeen the Father,* John 6. 46. *No man knoweth the Father ſave the Son, and he to whomſoever the Son will reveal him.* Matth. 11. 27. What more can we deſire, that is ſhort of the ſight of the Glory of God, than to have him revealed to us by a meſſenger from Heaven, and ſuch a Meſſenger as himſelf hath ſeen him, and is God himſelf? *Plato* and *Plotinus* may deſcribe God to us according to their dark conjectures: ſomething we may diſcern of him by obſerving his works: But Chriſt hath declared what he ſaw, and what he knew beyond all poſſibility of miſtake. And leſt his own teſtimony ſhould ſeem queſtionable to us, he hath confirmed it by a life of Miracles, and by Raiſing from the dead himſelf, and aſcending viſibly to Heaven, and by the Holy Ghoſt, and his miraculous gifts which he gave to the Meſſengers of his Goſpel. Had it been no more than his Reſurrection from the dead, it had been enough to prove the utter unreaſonableneſs of unbelief.

Dilectio Dei miſit nobis ſalvatorem: cujus Gratia ſalvati ſumus: ut poſſideamus hanc gratiam, communicatio facit ſpiritus. Ambroſ. in 2 Cor. 13. 13.

§. 5. 2. It is alſo a great impediment to the ſoul in its approach to God, that *Infinite diſtance* diſableth us to conceive of him aright: We ſay as *Elihu*, Job 36. 26. *Behold, God is Great, and we know him not.* And indeed it is impoſſible that mortal man ſhould have any adequate apprehenſions of his *Eſſence*. But in his Son he hath come down to us, and ſhewed himſelf in the cleareſt Glaſs that ever did reveal him: Think of him therefore as he appeared in our fleſh: As he ſhewed himſelf in his Holineſs and Goodneſs to the world. You may have poſitive thoughts of *Jeſus Chriſt*: Though you may not think that the Godhead was fleſh, yet may you think of it as it *appeared in fleſh*. It may quiet the underſtanding to conceive of *God* as *incarnate*, and to know that we cannot yet *know him as he is*, or have any adequate conceptions of him: Theſe may delight us till we reach to more.

§. 6. 3. It hindreth the Souls Approach to God, when the *Infinite diſtance* makes us think that God will not regard or take notice of ſuch contemptible worms as we: we are ready to think that *he* is *too high* for our converſe or delight. In this caſe the ſoul hath no ſuch remedy, as to look *to Chriſt*; and ſee how the Father *hath* regarded us, and ſet his heart upon us, and ſent his Son to ſeek and ſave us: O wonderful aſtoniſhing condeſcenſion of Eternal Love! Believe that God aſſumed fleſh to make himſelf familiar with man; and you can never queſtion whether he regard us, or will hold communion with us.

§. 7. 4. It hindreth our comfortable acceſs to God, when we are deterred by the *Glory* of his Infiniteneſs and Majeſty: As the eye is not able to gaze upon the Sun, unleſs it be overſhadowed. So the Soul is afraid of the Majeſty of God, and overwhelmed by it when it ſhould be delighted in it. Againſt this there is no ſuch Remedy, as to behold God appearing to us in his Son, where his Majeſty is veiled, and where he approacheth us familiarly in our nature, to invite us to him with holy confidence and reverent Boldneſs. Chriſt did not appear in a terrible form: Women durſt diſcourſe with him: Beggars, and criples, and diſeaſed People durſt ask his help: ſinners durſt eat with him: The proud contemned him, but the lowly were not frighted from him. He took upon him the *form of a Servant*, and made himſelf of no *reputation*, that he might converſe familiarly with the meaneſt and thoſe of no reputation. Tho' we may not debaſe the Godhead, to imagine that it is humbled in Glory, as it was on earth, in the fleſh of Chriſt; yet this condeſcenſion is unſpeakable encouragement to the ſoul to come with boldneſs unto God, that was frighted from him.

§. 8. 5. When the *guilt of ſin affrighteth* us from God, and we are thinking that God will not accept ſuch great offenders as we have been, then *Chriſt* is our remedy who hath paid our debt, and born our ſtripes, and procured and ſealed us a pardon by his blood. Shall pardoned ſins drive us from him that pardoneth them? He hath juſtified us by his righteouſneſs: The curſe and damnation are terrible indeed; but he hath taken them away, and given us a free diſcharge.

O Domine Jeſu doles non tua ſed mea vulnera! Ambroſ. de fide ad Grat. l. 2. c. 3.

Nos immortalitate male uſi ſumus ut moreremur: Chriſtus mortalitate benè uſus eſt ut viveremus. Auguſt. de Doct. Chriſt. l. 1. c. 14.

§. 9. 6. The *infirmities* alſo of our ſouls in duty, are oftentimes a great diſcouragement to us, in our approaches to the moſt Holy Jealous God: To find ſo little knowledge of God, ſo little love to him, ſuch cold deſires, ſuch wandring and diſtracted thoughts, ſuch dull requeſts: It is hard to have lively and thankful apprehenſions, of Gods acceptance of ſuch defective, lame meditations or prayers: But we are apt to think that he will abhor both them and us, and that he can take no pleaſure in them, yea, that it is as good not pray at all. Here faith hath full relief in Chriſt: Two things it can ſay from him to encourage the fearful ſoul : 1. That our acceptance with the Father is thro' the Merits of his Son : And *he* is worthy, tho' we are unworthy. If we have but the worthineſs of Faith, and Repentance, and *ſincere Deſire*, Chriſt hath the *worthineſs* of *perfect Holineſs* and *obedience* for us. We go not to the Father in our own names, but in his: And whatever we ask the Father in the name of Chriſt according to his will, he will give it us: *Joh.* 16. 23. & 14. 13. & 15. 16. 2. That all the Infirmities of our Souls and Services are forgiven us thro' Chriſt : He hath undertaken to anſwer for them all, and to juſtifie us from all ſuch accuſations. By faith thou maiſt, as it were, hear Chriſt thus ſpeaking for thine encouragement [Go boldly, poor ſinner, into my Fathers Preſence : Fear not the guilt of thy Sins, nor the imperfection of thy prayers ; as long as thou truly repenteſt of them, and deſireſt to be delivered from them, and Truſteſt in me, I am thy worthineſs ; my Righteouſneſs is perfect without ſpot ; I have taken all thy faults and failings upon me : I have undertaken to anſwer for all the Imperfections of thy holy things : Sincerity is thy Endowment ; Perfection is mine : Truſt me in the Performance of the Truſt which I have undertaken.]

§. 10. 7. Sometime the ſoul that would draw near to God, is overwhelmed with *Grief* and *Terrour*, ſo that the ſenſe of ſin, and danger, and miſery do even diſtract men, and caſt them into an agony ; ſo that they ſay with *David*, Pſal. 77. 2, 3, 4. [*My ſoul refuſed to be comforted, I remembred God and was troubled ; I complained, and my Spirit was overwhelmed ; Thou holdeſt mine eyes waking : I am ſo troubled that I cannot ſpeak.*] Yea, they think they *feel* God *thruſt them from him*, and tell them that he hath *utterly forſaken them.* In this caſe *Faith muſt look to Chriſt*, and remember that *He* was in an *Agony* when he prayed, and in greater agony than ever you were, ſo that he ſweat even drops of Blood, and yet in that agony he *prayed more earneſtly*, Luke 22. 44. He himſelf once cried out upon the Croſs, *My God, my God, why haſt thou forſaken me* : and yet he was the Beloved of the Father, and is now at his right hand in glory ; and all this he did that we might *not be forſaken* : He hath removed the enmity: He hath reconciled us to God : By grief he paſſed himſelf to joy, and he will wipe away his Servants tears, and cauſe their griefs to end in joy.

§. 11. 8. Sometime the ſoul that would draw near to God, is moleſted with a ſtorm of *hideous Temptations*, and even confounded with a ſwarm of diſordered perplexed *thoughts*: Satan aſſaulteth it with Temptations to deſpair, Temptations to horrid blaſphemous thoughts, temptations to entangle, intermit, corrupt or pervert the Duty which they are about ; ſo that the Soul is diſcouraged, overwhelmed and broken with the inward aſſaults, and troubles, and diſtractions which it undergoeth. In this caſe Faith hath a *Saviour* ſuitable to our relief. It can look to him that *was tempted* in all points like as we are, without ſin, and is now ſuch an High Prieſt as can be touched with the Feeling of our Infirmities ; and therefore we may come boldly to the Throne of Grace, that we may obtain mercy and find grace to help in time of need, Heb. 4. 14, 15, 16. *In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high Prieſt, in things pertaining to God, to make reconciliation for the ſins of the people : For he himſelf having ſuffered being tempted, he is able to ſuccour them that are tempted*, Heb. 2. 17, 18. He ſubmitted not only to be tempted by *Satan*, but tempted in a *Wilderneſs* where he had no man to comfort him ; and to be tempted to the moſt *horrid Blaſphemy and wickedneſs*, even to fall down and worſhip the Devil himſelf ; and he ſuffered the Tempter violently to carry him to the Pinnacle of the Temple, *Matth.* 4. What ſhould we think of our ſelves, if *we* had been uſed thus ? Should we not think that God had utterly forſaken us? He ſuffered himſelf to be tempted alſo by men ; by the abuſes and reproaches of his enemies ; by the deſertion of his followers ; by the carnal counſel of *Peter*, perſwading him to put by the death which he was to undergo. And he that made all Temptations ſerve to the triumph of his patience, and conquering power, will give the victory alſo to his Grace, in the weakeſt ſoul.

§. 12. 9. It would be the greateſt attractive to us to draw near to God, and make the thoughts of him pleaſant to us, if we could but believe that he dearly loveth us, that he is reconciled to us, and taketh us for his children, and that he taketh pleaſure in us, and that he reſolveth for ever to glorifie us with his Son ; and that the deareſt friend that we have in the world, doth not love us the thouſandth part ſo much as he. And all this in Chriſt is clearly repreſented to the Eye of faith. All this is procured for believers by him : And all this is given to believers in him : In him God is reconciled to us : He is our Father, and dwelleth among us, and in us, and walketh in us, and is our God, 2 *Cor.* 6. 16, 17, 18. Light and Heat are not more abundant in the Sun, than *Love is* in *Jeſus Chriſt.* To look on *Chriſt* and not perceive the *Love of God*, is as to look on the Sun, and not to ſee and acknowledge its light. Therefore when ever you find your hearts averſe to God, and to have no pleaſure in him, look then to *Jeſus*, and obſerve in him the unmeaſurable love of God : that *you may be able to comprehend with all the Saints, what is the breadth and length and depth, and height, and to know the Love of Chriſt which paſſeth knowledge, that you may be filled with all the fulneſs of God*, Eph. 3. 18, 19. *Love* and *Goodneſs* are that to the *will*, which *delicious ſweetneſs* is to the *ſenſitive appetite* : Draw near then and taſte the Feaſt of Love which God hath prepared and propoſed by his Son. Doſt thou not ſee or feel the Love of God ? Come near, and look upon God incarnate ; upon a crucified Chriſt ; upon the Covenant ſealed in his blood ; upon all the benefits of his Redemption ; upon all the Priviledges of the Saints ; and upon the glory purchaſed, poſſeſſed and promiſed by him : Put thy hand into his wounded ſide, and be not faithleſs, but believing ; and then thou wilt cry out, *My Lord, and my God.*

§. 13. 10. So alſo when the Soul would fain perceive *in it ſelf* the flames of *Love to God*: it is the beholding of Chriſt by faith, which is the ſtriking of fire, and the effectual means of kindling love : And this is the true approach to God, and the true Communion and converſe with him : ſo far as we love him, ſo far we draw near him, and ſo far we have true communion with him. O what would the ſoul of a Believer give, that it could but burn in Love to God, as oft as in Prayer or Meditation, or conference, his Name and Attributes are mentioned or remembred ! For this, there is no ſuch powerful means, as believingly to look on Chriſt, in whom ſuch glorious Love appeareth, as will draw forth the Love of all that by a lively faith diſcern it. Behold the Love that God hath manifeſted by his Son, and thou canſt not but love him who is the ſpring of this tranſcendent Love. In the *Law* God ſheweth his frowning wrath : and therefore it breedeth the *Spirit of bondage unto fear* : But in *Chriſt* God appeareth to us not only as *loving us*, but *as love it ſelf* ; and therefore as moſt lovely to us, giving us the Spirit of Adoption, or of filial Love, by which we fly and cry to him as our Father.

§. 14. 11. The *actual undiſpoſedneſs* and *diſability* of the ſoul, to *prayer*, meditation, and all holy converſe with the bleſſed God, is the great impediment of our walking with him : And againſt this our relief is all in *Chriſt*: He is filled with the Spirit to communicate to his members : He can quicken us when we are dull : He can give us faith when we are unbelieving; he can give us boldneſs when we are diſcouraged : he can pour out upon us the Spirit of ſupplication ; which ſhall help our Infirmities, when we know not what to pray for as we ought. Beg of him then the Spirit of Prayer : And look to his example who prayed with ſtrong cries and tears, and continued all the night in prayer, and ſpake a Parable to this end, that we ſhould always pray, and not wax faint, *Luke* 18. 1. Call to him, and he that is with the Father will reach the hand of his Spirit to you, and will quicken your deſires, and lift you up.

§. 15 12 Sometime the ſoul is hearkning to *temptations* of *unbelief*, and doubting whether God obſerve our prayers, or whether there is ſo much to be got by prayers as we are told : In ſuch a caſe faith muſt look to Chriſt, who hath not only commanded it, and encouraged us by his example, but alſo made us ſuch *plentiful promiſes* of acceptance with God, and the grant of our deſires : Recourſe to *theſe promiſes* will animate us to draw nigh to God.

§. 16. 13. Sometime the preſent ſenſe of our *vileneſs*, who are but duſt and deſpicable worms. doth diſcourage us, and weaken our expectations from God. Againſt this, what a wonderful relief is it to the ſoul, to think of our union with Chriſt, and of the dignity and glory of our Head ? Can God deſpiſe the members of his Son ? Can he trample upon them that are as his fleſh and bone ? Will he cut off, or forſake, or caſt away the weakeſt parts of his body ?

§. 17. 14. Sometime the guilt of *renewed infirmities* or *decays*, doth renew diſtruſt, and make us ſhrink, and we are like the Child in the Mothers arms, that feareth when he looſeth his holt, as if his ſafety were more in his holt of her, than in her holt of him : Weak duties have weak expectations of ſucceſs In this caſe, what an excellent remedy hath *faith*, in looking to the *perpetual interceſſion of Chriſt* ; Is he praying for us in the Heavens, and ſhall we not be bold to pray, and expect an anſwer ? O remember that he is not weak when we are weak ; and that it concerneth us, that he prayeth for us : and that we have now an unchangeable Prieſt, who is able to *ſave them to the uttermoſt*, or to *perpetuity*, that *come* (ſincerely) to *God by him, ſeeing he ever liveth to make interceſſion for them*, Heb. 7. 24, 25. If you *heard* Chriſt pray for you, would it not encourage you to pray, and perſwade you that God will not reject you ? Undoubtedly it would.

§. 18. 15. Sometimes *weak Chriſtians* that have not gifts of *memory* or *utterance*, are apt to think that *Miniſters* indeed and *able men* are accepted of God, but that he little valueth ſuch as them. It is here a great encouragement to the ſoul, to think that Jeſus our great High Prieſt, doth make all his Children Prieſts to God. They are *a choſen generation, a royal Prieſthood, an Holy Nation, a peculiar people, that they ſhould ſhew forth the praiſes of him that hath called them, out of darkneſs into his marvellous light: An holy Prieſthood to offer up ſpiritual ſacrifices acceptable to God by Jeſus Chriſt*, 1 Pet. 2. 5, 9. Even their *broken hearts and contrite Spirits, are a ſacrifice which God will not deſpiſe*, Pſal. 51. 17. He knoweth the meaning of the Spirits groans, *Rom.* 8. 26, 27.

§. 19. 16. The *ſtrength of corruptions* which moleſt the ſoul, and are too often ſtrugling with it, and too much prevail, doth greatly diſcourage us in our approach to that God that hateth all the Workers of Iniquity. And here faith may find relief in Chriſt, not only as he pardoneth us, but as he hath conquered the Devil and the world himſelf, and bid us be of good cheer, becauſe he hath conquered ; and hath all power given him in Heaven and Earth, and can give us victorious grace in the ſeaſon and meaſure which he ſeeth meeteſt for us. We can do all things thro' Chriſt that ſtrengthneth us. Go to him then by faith and prayer, and you ſhall find that his grace is ſufficient for you.

§. 20. 17. The thoughts of God are the leſs delightful to the ſoul, becauſe that *Death* and the *Grave* do interpoſe, and we muſt paſs thro' them before we can enjoy him : And it is unpleaſing to nature to think of a ſeparation of ſoul and body, and to think that our fleſh muſt rot in darkneſs. But againſt this, *faith* hath wonderful relief in *Jeſus Chriſt*. *Foraſmuch as we were partakers of fleſh and blood, he alſo himſelf likewiſe took part with us, that he might deſtroy through death him that had the power of death, even the Devil, and deliver them who thro' fear of death, were all their life time ſubject to bondage.* Heb. 2. 14, 15. O what an Encouragement it is to faith, to obſerve that *Chriſt* once died himſelf, and that he roſe from the dead, and reigneth with the Father : it being *impoſſible that death ſhould hold him* : And having conquered that which ſeemed to conquer him, it no more hath dominion over him, but he hath the Keys of Death and Hell : we may now entertain death as a diſarmed enemy, and ſay, *O death where is thy ſting ? O grave where is thy victory ?* Yea, it is ſanctified by him to be our friend, even an entrance into our Maſters joy : it being beſt for us to depart and be with Chriſt, *Phil.* 1. 23. and therefore death is become *our gain*, v. 21. O what abundance of ſtrength and ſweetneſs may faith perceive from that promiſe of Chriſt, John 12. 26. [*If any man ſerve me, let him follow me, and where I am, there ſhall alſo my Servant be.*] As he was *dead*, but now *liveth* for *evermore*, ſo hath he promiſed, that *becauſe he liveth, therefore ſhall we live alſo*: John 14. 19. But of this I have written two Treatiſes of Death already.

§. 21. 18. The terror of the *day of Judgment*, and of our *particular doom* at death, doth make the thoughts of God leſs pleaſing and delectable to us : And here what a relief is it for faith to apprehend, that *Jeſus Chriſt* muſt be our Judge ? And will he condemn the members of his Body ? Shall we be afraid to be judged by our deareſt friend ? by him that *hath juſtified* us himſelf already, even at the price of his own blood ?

§. 22. 19. The very *ſtrangeneſs* of the *ſoul* to the *world unſeen*, and to the Inhabitants and employments there, doth greatly ſtop the ſoul in its deſires, and in its delightful approaches unto God. Had we ſeen the world where God muſt be enjoyed, the thoughts of it would be more familiar and ſweet. But faith can look to Chriſt and ſay, [My head is there : he ſeeth it for me : he knoweth what he poſſeſſeth, prepareth, and promiſeth to me : and I will quietly reſt in his acquaintance with it.]

§. 23. 20. Nay, the Godhead it ſelf is ſo infinitely above us, that in it ſelf it is inacceſſible ; and it is ready to amaze and overwhelm us to think of coming to the incomprehenſible Majeſty : But it emboldneth the ſoul to think of our Glorified Nature in Chriſt, and that even in Heaven God will everlaſtingly condeſcend to us in the Mediator : For the *Mediation* of *Redemption* and *acquiſition* ſhall be ended (and thus he ſhall deliver up the Kingdom to the Father) yet it ſeems that a *Mediation of fruition* ſhall continue : For Chriſt ſaid to his Father, *I will that they alſo whom thou haſt given me, be with me where I am, that they may behold my glory*, John 17. 24. We ſhall *rejoyce* when the *marriage of the Lamb is come*, Rev. 19. 7. *They are bleſſed that are called to his Marriage Supper*, v. 9. *The Lord God Almigh-*

ty and the Lamb are the Temple and the Light of the New Jeruſalem, Rev. 21. 22, 23. Heaven would not be ſo familiar, or ſo ſweet to my thoughts, if it were not that our *glorified Lord* is there, in whoſe Love and Glory we muſt live for ever.

O Chriſtian, as ever thou wouldſt walk with God, in comfortable communion with him, ſtudy and exerciſe this Life of faith, in the daily uſe and improvement of Chriſt, who is our Life, and Hope, and All.

DIRECT. III.

Grand Dir. 3. To believe in the Holy Ghoſt, and live upon his Grace.

Underſtand well what it is to believe in the Holy Ghoſt: and ſee that he dwell and operate in thee, as the Life of thy ſoul, and that thou do not reſiſt or quench the Spirit, but thankfully obey him.

Scrutari temeritas eſt, credere pietas, noſſe vita: Bernard. de conſid. ad Eugen. l. 5.

§. 1. Each perſon in the *Trinity* is ſo believed in by Chriſtians, as that in Baptiſm, they enter diſtinctly into Covenant with them: which is, to accept the Mercies of, and perform the duties to each perſon diſtinctly. As to take God for *Our God* is more than to believe that *there is a God*, and to take Chriſt for *Our Saviour*, is more than barely to believe that he is the Meſſiah: ſo to Believe in the Holy Ghoſt, is to take him for Chriſts Agent or Advocate with our ſouls, and for our Guide, and Sanctifier, and Comforter, and not only to believe that he is the third perſon in the Trinity. This therefore is a moſt practical Article of our Belief.

§. 2. If the *Blaſphemy againſt the Holy Ghoſt* be the *unpardonable ſin*, then all ſin againſt the *Holy Ghoſt* muſt needs have a ſpecial *aggravation* by being ſuch: And if the ſin againſt the Holy Ghoſt be the *greateſt ſin*, then our duty towards the Holy Ghoſt is certainly none of our ſmalleſt duties. Therefore the *Doctrine of the Holy Spirit, and our duty towards him, and ſin againſt him*, deſerve not the leaſt, or laſt place in teaching, learning, and moſt ſerious conſideration.

Deus eſt principium effectivum in Creatione refectivum in redemptione, perfectivum in ſanctificatione. Joh. Combis comp. Theol. l. 4. c. 1.

§. 3. Two ſorts do moſt dangerouſly ſin againſt, or abuſe the Holy Ghoſt. The firſt is the *Prophane*, who through *cuſtom* and education can ſay [*I believe in the Holy Ghoſt*] and ſay, that [*He ſanctifieth them and all the Elect people of God*:] but hate or reſiſt all ſanctifying works and motions of the Holy Ghoſt, and hate all thoſe that are ſanctified by him, and make them the objects of their ſcorn, and deride the very *name* of *ſanctification*, or at leaſt the *thing*.

Rejectis propheticis & Apoſtolicis ſcriptis, Manichæi novum Evangelium ſcripſerunt: & ut antecellere communi hominum multitudini & ſemidei viderentur, ſimularunt Enthuſiaſmos ſeu a flatus, ſubito in turba ſe in terram objicientes, & velut attoniti diu tacentes; deinde tanquam redeuntes ex ſpecu Trophonio & plorantes, multa vaticinati ſunt; Prorſus ut Anabaptiſtæ recens fecerunt in ſeditione Monaſterienſi. Etſi autem in quibuſdam manifeſta ſimulatio fuit, tamen aliquibus reipſa à Diabolis furores immiſſos eſſe certum eſt. Carion. Chron. l. 3. p. 54.

The ſecond ſort is the Enthuſiaſts or true Fanaticks, who advance, extol, and plead for the *Spirit, againſt the Spirit*; covering their greateſt ſins againſt the Holy Ghoſt, by crying up, and pretending to the Holy Ghoſt: They plead the *Spirit in themſelves* againſt the Spirit *in their Brethren*, yea, and in almoſt all the Church: They plead the authority of the *Spirit in them, againſt the authority of the Spirit in the holy Scriptures*: and againſt particular truths of Scripture; and againſt ſeveral great and needful Duties, which the Spirit hath required in the Word; and againſt the Spirit in their moſt judicious, godly, faithful Teachers. But can it be the *Spirit* that ſpeaks *againſt the Spirit*? Is the Spirit of God againſt it ſelf? Are we *not all baptized by One Spirit* (and not divers or contrary) *into one body*? 1 Cor. 12. 12, 13. But *it is no marvel, for Satan to be transformed into an Angel of light, or his Miniſters into the Miniſters of Chriſt, and of Righteouſneſs, whoſe end ſhall be according to their works*, 2 Cor. 11. 13, 14, 15. The Spirit himſelf therefore hath commanded us, that *we believe not every Spirit, but try the Spirits whether they be of God; becauſe many falſe Prophets are gone out into the world*: 1 John 4. 1. *Yea, the Spirit ſpeaketh expreſly, that in the latter times ſome ſhall depart from the faith, giving heed to ſeducing Spirits, and Doctrines of Devils*: 1 Tim. 4. 1. Therefore take heed that you neither *Miſtake* nor *abuſe the Holy Spirit*.

§. 4. 1. The Doctrine concerning the Holy Ghoſt, to be believed, is briefly this. 1. That the *Holy Ghoſt* as given ſince the Aſcenſion of Chriſt, is his *Agent* on earth, or his *Advocate* with men (called by him the *Paraclete*:) Inſtead of his *bodily preſence* which for *a little ſpace* he vouchſafed to *a few*, being aſcended, *he ſendeth the Holy Spirit* as better for them, to be *his Agent continually to the end*, and unto all, and in all that do believe. 2. This Holy Spirit ſo ſent, infallibly inſpired the holy *Apoſtles and Evangeliſts*, firſt to *preach*, and then to *write* the Doctrine of Chriſt; contained (as indited by him) in the *Holy Scriptures*; perfectly imprinting therein the Holy Image of God. 3. The ſame Spirit in them, ſealed this Holy Doctrine, and the Teſtimony of theſe holy men, by many Miracles and wonderful Gifts, by which they did actually convince the unbelieving world, and plant the Churches. 4. The ſame Spirit (having firſt by the Apoſtles given a Law or Canon to the Univerſal Church, conſtituting its Offices and the duty of the Officers, and the manner of their entrance) doth *Qualifie* and *Diſpoſe* men for the ſtated ordinary Miniſterial work (which is to *Explain* and *Apply* the foreſaid Scriptures) and directeth thoſe that are to *Ordain* and *Chooſe* them (they being not wanting on their part) and ſo he appointeth Paſtors to the Church. 5. The ſame Spirit aſſiſteth the Miniſters (thus ſent in their faithful uſe of the means) to Teach and Apply the holy Scriptures according to the neceſſities of the people, the weight of the matter, and the Majeſty of the Word of God. 6. The ſame Spirit doth by this Word (heard or read) renew and ſanctifie the ſouls of the Elect; illuminating their minds, opening and quickning their hearts, prevailing with, changing, and reſolving their wills, thus writing Gods Word, and imprinting his Image by his Word upon their hearts, making it powerful to conquer and caſt out their ſtrongeſt, ſweeteſt, deareſt ſins, and bringing them to the ſaving knowledge, love and obedience of God in Jeſus Chriſt. 7. The ſame holy Spirit aſſiſteth the ſanctified in the exerciſe of this grace, to the increaſe of it, by bleſſing and concurring with the means appointed by him to that end: And helpeth them to uſe thoſe means, perform thoſe duties, conquer temptations, oppoſitions and difficulties, and ſo confirmeth and preſerveth them to the end. 8. The ſame Spirit helpeth believers in the exerciſe of grace to *feel* it and *diſcern* the ſincerity of it in themſelves, in that meaſure as they are meet for, and in theſe ſeaſons when it is fitteſt for them. 9. The ſame Spirit helpeth them hereupon to conclude that they are juſtified and reconciled to God, and have right to all the benefits of his Covenant. 10. Alſo he aſſiſteth them actually to rejoyce in the diſcerning of this Concluſion. For though Reaſon of it ſelf may do ſomething in theſe acts, yet ſo averſe is man to all that is holy, and ſo many are the difficulties and hinderances in the way, that to the effectual performance, the help of the Spirit of God is neceſſary.

John 16. 7, 8.

John 15. 26.

John 16. 13.

Gal. 3. 1, 2, 3, 4.

Heb. 2. 3, 4.

Eph. 3. 2, 3, 4, 8, 13.

Acts 26. 18.

John 14. 16, 26.

§. 5. By this enumeration of the Spirits operations, you may ſee the errours of many detected, and many common Queſtions anſwered. 1. You may ſee their blindneſs that pretend the *Spirit within them* againſt *Scripture*, *Miniſtry*, or the uſe of Gods appointed *means*: when the ſame Spirit *firſt* indited the *Scripture*, and maketh it the Inſtrument to illuminate and ſanctifie our ſouls: Gods Image is, 1. Primarily in Jeſus Chriſt his Son: 2. Derivatively, by his Spirit imprinted perfectly in the holy Scriptures: 3. And by the Scripture, or the holy Doctrine of it, inſtrumentally impreſſed on the ſoul. So that the Image of God *in Chriſt*, is the Cauſe of his Image in his holy *Word* or *Doctrine*, and his Image in his *Word*, is the Cauſe of his Image on *the heart*. So a King may have his *Image*, 1. *Naturally on his Son*, who is like his Father: 2. *Expreſſively* in his *Laws*, which expreſs his Wiſdom, Clemency and Juſtice: 3. And *effectively* on his *Subjects and Servants*, who are by his *Laws* reduced to a Conformity to his mind. As a man may firſt cut his Arms or Image on his *ſeal*, and then by that *ſeal* imprint it on the *wax*; and though it be *perfectly* cut on the *ſeal*, it may be *imperfectly* printed on the *wax*; ſo Gods Image is *naturally perfect in his Son, and Regularly or expreſſively perfect on the ſeal* of his holy Doctrine and Laws; but *imperfectly* on his *ſubjects* according to their reception of it in their ſeveral degrees.

§. 6. Therefore it is eaſie to diſcern their errour, that tell men the *Light or Spirit* within them is *their Rule, and a perfect Rule*, yea, and that it is thus *in all men in the world*; when Gods Word and experience flatly contradict it, telling us that *Infidels and enemies* of God, and all the *ungodly are in Darkneſs*, and not in the Light; and that all that ſpeak not according to this Word (the Law and Teſtimony) have *No light in them*, and therefore no *perfect Light to be their Rule*, Iſa. 8. 20. The Miniſtry is ſent to bring them from darkneſs to Light: Therefore they had not a ſufficient Light in them before: *Acts* 26. 17, 18. *Wo to them that put darkneſs for light, and light for darkneſs*: Iſa. 5. 20. telling the children of darkneſs and the haters of the Light, that they have a *perfect Light and Rule within them*, when God ſaith, *They have no Light in them*. See 1 John 1. 5. 4, 6, 7, 8. *He that ſaith he is in the Light and hateth his brother is in darkneſs even till now*, 1 John 2. 9, 10, 11. *The Light* within a wicked man, *is darkneſs and blindneſs*, and therefore not his *Rule*, Mat. 6. 23. Epheſ. 5. 8. Even the Light that is in *godly* men, is the *knowledge of the Rule, and not the Rule it ſelf* at all, nor ever called ſo by God: Our *Rule* is perfect; our *knowledge* is imperfect: for *Paul* himſelf ſaith, *We know in part: But when that which is perfect is come, then that which is in part, ſhall be done away: Now we ſee through a glaſs darkly* ——— 1 Cor. 13. 9, 10, 12. *The Goſpel is hid to them that are loſt*, being *blinded by Satan*, 2 Cor. 4. 3, 4.

§. 7. There is an admirable unſearchable concurrence of the *Spirit, and his appointed means*, and the *will of man*, in the procreation of the new creature, and in all the exerciſes of grace, as there is of Male and Female in natural generation; and of the Earth, the Sun, the Rain, the induſtry of the Gardener; and the ſeminal virtue of Life and ſpecification, in the production of Plants with their flowers and fruits. And as wiſe as it would be, to ſay, It is not the *Male*, but the *Female*, or the *Female* but the *Male* that generateth; or to ſay, It is not the *Earth*, but the *Sun*, or not the *Sun*, but the *Rain*, or not the *Rain*, but the *ſeminal Virtue*, that cauſeth Plants with Flowers and Fruits: So wiſe is it to ſay, It is not the *Spirit*, but the *Word* and Means, or it is not the *Word* and Means, but the *Spirit*, or it is not the *Reaſon*, and *Will* and *induſtry* of man, but the *Spirit*: Or if we have not wiſdom enough to aſſign to each cauſe its proper intereſt in the effect, that therefore we ſhould ſeparate what *God* hath conjoyned, or deny the truth of the cauſation, becauſe we comprehend not the manner and influence, this is but to chooſe to be befooled by Pride, rather than confeſs that God is wiſer than we.

§. 8. 2. You may here diſcern alſo how the Spirit *aſſureth* and *comforteth* believers: and how palpably they err, that think the *Spirit* comforteth, or *aſſureth* us of our ſalvation without the uſe of its *Evidencing grace*. The ten things mentioned, §. 4. is all that the *Spirit* doth herein. But to expect his Comforts without any meaſure of diſcerning his graces, which can only rationally prove our right to the bleſſings of the Promiſe, this is to expect that he ſhould comfort a Rational Creature not as Rational, but darkly cauſe him to rejoyce he knoweth not why: and that he ſhould make no *uſe of faith* to our comfort: For *faith* reſteth underſtandingly upon the Promiſe, and expecteth the performance of it to thoſe that it is made to, and not to others. Indeed there is a common encouragement and comfort, which all men, even the worſt may take from the univerſal conditional Promiſe: and there is much abatement of our fears and troubles that may be fetcht from probabilities and uncertain hopes of our own ſincerity and intereſt in the Promiſe. But to expect any other aſſurance or comfort from the Spirit, without Evidence, is but to expect *immediate revelations or inſpirations* to do the work, which the Word of promiſe and faith ſhould do. ☞ The ſouls *Conſent to the Covenant of Grace, and fiducial Acceptance of an offered Chriſt*, is juſtifying ſaving faith: Every man hath an *object* in the *Promiſe* and *offer* of the Goſpel for this act, and therefore may rationally perform it. (Though all have not hearts to do it.) This may well be called, *Faith of Adherence*: and is it ſelf *our evidence*, from which we muſt conclude, that we are *true Believers*: The *diſcerning of this Evidence* called by ſome, the *Reflex act of faith*, is no act of faith at all, it being no *believing of another*, but the act of *Conſcience* knowing what is *in our ſelves*. The diſcerning and concluding that we are the children of God, participateth of faith and conſcientious knowledge, which gave us the premiſes of ſuch a concluſion.

§. 9. 3. You may hence perceive alſo how we are ſaid to be *ſealed* by the Spirit: Even as a mans ſeal doth ſignify the thing ſealed to be *his own*: So the *Spirit of holineſs in us* is Gods ſeal upon us, ſignifying that we are his, 2 *Tim*. 2. 19. Every one that *hath the Spirit*, is ſealed by *having it*: and that is his *Evidence*, which if he *diſcern*, he may *know* that he is thus *ſealed*. Eph. 1. 13. Rom. 8. 9. Eph. 4. 30.

§. 10. 4. Hereby alſo you may ſee what the *earneſt and firſt fruits of the Spirit is*: The Spirit is given to us by God, as the *earneſt* of the Glory which he will give us. To whomſoever he *giveth the Spirit of Faith*, and *Love*, and *Holineſs*, he giveth the *ſeed* of life eternal, and an inclination thereto, which is his *earneſt of it*. 2 Cor. 1. 22.

§. 11. 5. Hereby alſo you may ſee how the *Spirit witneſſeth* that we are the children of God: The word *Witneſs* is put here principally for *Evidence*: if any one queſtion our adoption, the *Witneſs* or *Evidence* which we muſt produce to prove it, is the *Spirit of Jeſus ſanctifying us*, and *dwelling* in us: This is the *chief part* (at leaſt) of the ſenſe of the Text, *Rom*. 8. 16. Though it is true, that the ſame Spirit *witneſſeth* by 1. Shewing us the grace which he hath given us; 2. And by ſhewing us the truth of the Promiſe made to all believers; 3. And by helping us from thoſe Promiſes to conclude with boldneſs, that we are the children of God: 4. And by helping us to rejoyce therein.

§. 12. II. I have been the longer (though too ſhort) in acquainting you with the *Office* of the Holy Ghoſt (ſuppoſing your Belief that he is the third perſon in the Trinity) becauſe it is an Article of grand importance, neglected by many that profeſs it, and becauſe there are ſo many and dangerous errours in the world about it. Your great care now muſt be 1. To find *this Spirit in you*, as the *Principle* of your operations: and 2. To *obey it*, and follow its motions, as it leadeth you up to communion with God. Of the firſt I have ſpoken in the firſt Chapter. For the ſecond obſerve theſe few *Directions*.

Dir. 1. §. 13. Direct. 1. *Be ſure you miſtake not the Spirit of God and its motions*, nor receive inſtead of them, the motions of Satan, or of your paſſions, pride or fleſhly wiſdom. It is eaſie to think you are *obeying the Spirit*, when you are obeying *Satan* and your own corruptions *againſt the Spirit*. By theſe *fruits* the Spirit of God is known. 1. The Spirit of God is for *Heavenly Wiſdom*, and neither for *Fooliſhneſs*, or *treacherous craftineſs*, Pſal. 19. 7. & 9. 8. Jer. 4. 22. 1 Cor. 2. 4, 5, 6, 7. 2. The Spirit of God is a Spirit of *Love*, delighting to *do good*, its doctrine and motions are for *Love*, and tend to *Good*; abhorring both *ſelfiſhneſs* and *hurtfulneſs* to others, *Gal.* 5. 21, 22. 3. He is a Spirit of *Concord*, and is ever for the *Unity* of *all believers*, abhorring both *Diviſions* among the Saints, and *carnal compliances* and confederacies with the wicked, 1 *Cor.* 12. *Epheſ.* 4. 3, 4, 5, 6, 13. 1 *Cor.* 1. 10. & 3. 3. *Rom.* 16. 17, 18. 4. He is a Spirit of *humility* and *ſelf-denyal*, making us and our knowledge, and gifts and worth, to be very little in our own eyes; Abhorring pride, ambition, ſelf exalting, boaſting, as alſo the actual debaſing of our ſelves by earthlineſs or other ſin, *Matth.* 18. 3. *Epheſ.* 4. 2. 5. He is a Spirit of *meekneſs*, and *patience*, and forbearance; Abhorring *ſtupidity*, and inordinate paſſion, boiſterouſneſs, tumult, envy, contention, reviling and revenge. *Matth.* 11. 28, 29. *Eph.* 4. 2. *James* 3. 1 *Pet.* 2. 20, 21, 23. *Gal.* 5. 20. *Rom.* 12. 18, 19, 20. *Epheſ.* 4. 31. *Col.* 3. 8. 6. He is a Spirit of *zeal for God*, reſolving men againſt known ſin, and for known truth and duty: Abhorring a *furious deſtroying zeal*, and alſo an *indifferency* in the cauſe of God, and a *yielding complyance* with that which is againſt it, *Gal.* 4. 18. *Numb.* 25. 11, 13. *Titus* 2. 14. *James* 3. 15, 17. *Luke* 9. 55. *Rev.* 3. 16. 7. He is a Spirit of *Mortification*, crucifying the fleſh, and ſtill contending againſt it, and cauſing men to live above all the Glory, and Riches, and Pleaſures of the world; Abhorring both carnal licentiouſneſs, and ſenſuality, and alſo the deſtroying and diſabling of the Body, under pretence of true mortification, *Rom.* 8. 1. 13. *Gal.* 5. 17. *Rom.* 13. 13, 14. 1 *Cor.* 9. 27. 2 *Pet.* 2. 19. *Col.* 2. 18, 21, 23. 8. The Spirit of Chriſt contradicteth not the *doctrine* of Chriſt in the holy *Scripture*, but moveth us to an *exact conformity* thereto, *Iſa.* 8. 20. This is the ſure Rule to try pretences and motions of every Spirit by: For we are ſure that the Spirit of Chriſt is the Author of that word; and we are ſure he is not contrary to himſelf. 9. The motions of the Spirit do all tend to our Good, and are neither ludicrous, impertinent, or hurtful finally: They are all for the perfecting of ſanctification, obedience, and for our ſalvation. Therefore unprofitable trifles, or deſpair and hurtful diſtractions and diſturbances of mind, which drive from God, unfit for duty, and hinder ſalvation, are not the motions of the Spirit of God, 2 *Tim.* 1. 7. *Rom.* 8. 15. *Iſa.* 11. 2. *Gal.* 5. 22. *Zech.* 12. 10. 1 *Pet.* 4. 14. 2 *Cor.* 3. 6. 10. Laſtly, The Spirit of God ſubjecteth all to God, and raiſeth the heart to him, and maketh us ſpiritual and divine, and is ever for Gods glory, 1 *John* 4. 5, 6. 1 *Cor.* 6. 11, 17, 20. *Epheſ.* 2. 18, 22. *Phil.* 3. 3, 19, 20. 1 *Pet.* 1. 2. & 4, 6. Examine the Texts here cited, and you will find that by all theſe fruits the Spirit of God is known from all ſeducing Spirits, and from the fancies or paſſions of ſelf-conceited men.

Nemo magnus ſine aliquo afflatu Divino unquam fuit. Cicero 2. de Nat. Deor.

Dir. 2. §. 14. Direct. 2. *Quench not the Spirit, either by wilful ſin, or by your neglecting of its offered help.* It is as the *ſpring* to all your *ſpiritual motions*; as the *Wind* to your *Sails*: You can do nothing without it. Therefore reverence and regard its help, and pray for it, and obey it, and neglect it not. When you are ſure it is the Spirit of God indeed, that is knocking at the door, behave not your ſelves as if you heard not. 1. Obey him *ſpeedily*: Delay is a preſent unthankful refuſal, and a kind of a denyal. 2. Obey him *throughly*: A half obedience is diſobedience. Put him not off with *Ananias* and *Saphira's* gift; the *half* of that which he requireth of you. 3. Obey him *conſtantly*: not ſometime hearkning to him and more frequently neglecting him; but attending him in a learning obediential courſe of life.

Dir. 3. §. 15. Direct. 3. *Neglect not thoſe means which the Spirit hath appointed you to uſe, for the receiving of its help, and which he uſeth in his holy operations.* If you will meet with him, attend him in his own way, and expect him not in by-ways where he uſeth not to go. Pray, and meditate, and hear, and read, and do your beſt, and expect his bleſſing. Though your *plowing* and *ſowing* will not give you a plentiful harveſt without the *Sun*, and *Rain*, and the *bleſſing* of God, yet *theſe* will not do it neither, unleſs you *plow and ſow*. God hath not appointed a courſe of means in *Nature or Morality* in vain, nor will he uſe to meet you in any other way.

Dir. 4. §. 16. Direct. 4. *Do moſt when the Spirit helpeth you moſt.* Neglect not the extraordinary *meaſures* of his aſſiſtance: If he extraordinarily help you in prayer, or meditation, improve that help, and break not off ſo ſoon as at other times (without neceſſity): Not that you ſhould *omit* duty till you feel his help: For he uſeth to come in with help in the *performance*, and not in the *neglect* of duty: But tire not out your ſelf with *affected* length, when you want the *life*.

Dir. 5. §. 17. Direct. 5. *Be not unthankful for the aſſiſtance he hath given you.* Deny not his grace: Aſcribe it not to nature: Remember it to encourage your future expectations: Unthankfulneſs and neglect are the way to be denyed further help.

Queſt. §. 18. Queſt. *But how ſhall I know whether good effects be from the Means, or from my Reaſon and Endeavour, and when from the Spirit of God?*

Anſw. *Anſw.* It is as if you ſhould ask, How ſhall I know, whether my *harveſt* be from the *Earth*, or *Sun*, or *Rain*, or *God*, or from my *labour*? I will tell you how. They are all con-cauſes: If the *effect* be there, they *all concur*: If the *effect* be wanting, *ſome* of them were wanting. It's fooliſh to ask, *which is the cauſe*, when the *effect* is not produced but by the concurrence of them *all*: If you had asked, *which cauſe did fail, when the effect faileth*? there were *reaſon* in that queſtion: But there is *none* in this. The more to blame thoſe fooliſh Atheiſts, that think God or the Spirit is not the cauſe, if they can but find that *Reaſon* and *Means* are in the effect. Your *Reaſon*, and *Conſcience*, and *Means* would fall ſhort of the *effect*, if the *Spirit* put not life into all.

Object. §. 19. Obj. *But I am exceedingly troubled and* *confounded with continual doubts about every motion that is in my mind, whether it be from the Spirit of God, or not.*

Anſw. The more is your ignorance, or the malice of Satan cauſing your diſquiet. In one word, you have ſufficient Direction to reſolve thoſe doubts, and end thoſe troubles: Is it *Good*, or *Evil*, or *Indifferent* that you are moved to? This queſtion muſt be reſolved from the *Word of God*, which is the Rule of duty. If it be *good*, in *matter*, and *manner*, and *circumſtances*, it is from the Spirit of God, (either its common or ſpecial operation): If it be *evil* or *indifferent*, you cannot aſcribe it to the Spirit. Remember that *the Spirit cometh not to you; to make you new duty which the Scripture never made your duty, and ſo to bring an additional* Law: *but to move and help you in that which was your duty before.* (Only it may give the *Matter*, while Scripture giveth the *Obligation* by its general command.) If you know not what is your duty, and what not, it is your ignorance of *Scripture* that muſt be cured: Interpret Scripture well, and you may interpret the Spirits motions eaſily. If any *new duty* be motioned to you, which Scripture commandeth not, take ſuch motions as not from God: (Unleſs it were by extraordinary confirmed Revelation.)

DIRECT. IV.

Grand Dir. 4. For the true and orderly impreſſion of Gods Attributes on the heart.

Let it be your chiefeſt ſtudy to attain to a true, orderly, and practical knowledge of God, in his ſeveral Attributes and Relations; and to find a due impreſſion from each of them upon your hearts, and a diſtinct effectual improvement of them in your lives.

§. 1. BEecauſe I have written of this point more fully in another Treatiſe (*Of the Knowledge of God, and Converſe with him*) I ſhall but briefly touch upon it here, as not willing to repeat that which there is delivered: Only let me briefly mind you of theſe few things: 1. That the true *knowledge of God* is the ſum of *Godlineſs*, and the end of all our *other knowledge*, and of all that we *have* or *do* as Chriſtians. As *Chriſt* is a *Teacher that came from God*, ſo he came to call and lead us *unto God*: Or elſe he had not come as a *Saviour*: It is *from God* that we fell *by ſin*, and *to God* that we muſt be reſtored *by grace*: To ſave us, is to *reſtore* us to our *perfection*, and our *happineſs*: and that is to reſtore us unto *God*.

Laert. in Zeno. ſaith, *Dicunt Stoici Deum eſſe animal immortale, rationale, perfectum ac beatum, à malo omni remotiſſimum, providentia ſua mundum & quæ ſunt in mundo adminiſtrans omnia: Non tamen ineſſe illi humanæ formæ lineamenta. Cæterum eſſe opificem immenſi hujus operis, ſicut & patrem omnium.* —— *Eumque multis appellari nominibus juxta proprietates ſuas. Quoſdam item eſſe dæmones dicunt quibus inſit hominum miſeratio, inſpectores rerum humanarum; Heroas quoque ſolutas corporibus, ſapientum animas*——*Bonos aiunt eſſe Divinos, quod in ſeipſis quaſi habeant Deum. Malum vero impium & ſine Deo eſſe, quod duplici ratione accipitur, ſive quod Deo contrarius dicatur, ſive quod aſpernetur Deum: Id tamen malis omnibus non convenire. Pios autem & Religioſos eſſe ſapientes, peritos divini juris omnes. Pietatem eſſe ſcientiam divini cultus. Diis item eos ſacrificia facturos, caſtoſque futuros. Quippe ea quæ in Deos admittuntur peccata deteſtari, Diiſque charos ac gratos fore quo ſancti juſtique in rebus divinis ſint.*

§. 2. 2. That the true *knowledge of God* is powerful and effectual upon the *heart* and *life*: And every *Attribute* and *Relation* of God, is ſo to be known, as to make its *proper Impreſs* on us: And the *meaſure* of this *ſaving knowledge*, is not to be judged of, by *Extenſiveneſs* or number of *Truths* concerning God which we know, ſo much as by the *Clearneſs*, and *Intenſiveneſs*, and the meaſure of its *holy effects* upon the *heart*.

§. 3. 3. This is it that denominateth both *our ſelves* and all our *Duties* HOLY: when *Gods Image* is thus imprinted on us; and we are *like* him by the new birth, as Children to their Father; and by *his Knowledge* both our *Hearts* and *Lives* are made *Divine*; being *diſpoſed* unto God, *devoted to him*, and *employed for him*; he being our Life, and Light and Love.

§. 4. 4. This is the ſumm of the *Covenant of God with man* [*I will be thy God, and thou ſhalt be my people.*] And the *other parts* of the Covenant, (*that Chriſt be our Saviour, and the Holy Ghoſt our Sanctifier*) are both ſubſervient unto this; there being now no coming unto God, but as *Reconciled in Chriſt our Mediatour*, and by the teaching and drawing of the *Holy Ghoſt*. To be *our God*, is to be to us an *Abſolute Owner*, a moſt *Righteous Governour*, and a moſt *Bountiful Benefactor* or *Father*, as having *Created us*, *Redeemed* and *Regenerated us*; and this according to his moſt Bleſſed *Nature*, properties and perfections.

§. 5. 5. It is not only a *looſe and unconſtant effect* of your *particular thoughts of God*, that is the neceſſary *Impreſs* of his Attributes (as to *Fear him* when you remember his *Greatneſs* and *Juſtice*:) But it muſt be an *Habit* or *holy nature* in you, every Attribute having made its *ſtated Image* upon you: and that *Habit or Image* being in you a *conſtant Principle* of *holy ſpiritual operations*. A *Habit* of *Reverence*, *Belief*, *Truſt*, *Love*, *&c.* ſhould be as it were your *Nature*.

§. 6. 6. Not that the *knowledge of God* in his *perfections* ſhould provoke us to deſire *his properties* and *perfections*: For to have ſuch an aſpiring deſire to be *Gods*, were the greateſt *Pride* and *wickedneſs*: But only we muſt deſire, 1. To be as *like God* in all his communicable excellencies, as is agreeable to our created ſtate and capacity. 2. And to have as near and full communion with him, as we can attain to and enjoy.

§. 7. 7. The *Will of God*, and his *Goodneſs*, and *Holineſs*, is more *nearly* propounded to us to be the Rule of our *Conformity*, than his Power and his *Knowledge*. Therefore his *Law* is moſt *immediately* the expreſſion of his *Will*; and our *Duty* and *Goodneſs* lyeth in our *Conformity* to his *Law*: being *Holy* as he is *Holy*.

Becauſe I may not ſtand on the particulars, I ſhall give you a brief imperfect Scheme of that of God which you muſt thus know.

GOD is to be Known by us

- I. As in Himself
  - I. In his BEING, *Quod sit.*
    - 1. One; and indivisible: In Three Persons.[a]
    - 2. Immense: and incomprehensible.
    - 3. Eternal.[b]
  - II. In his NATURE: *Quid sit.*
    - A SPIRIT
      - 1. Simple: uncompounded.
      - 2. Impassionate, incorruptible, immortal.
      - 3. Invisible, intactible, *&c.*
    - and LIFE it self
      - 1. POWER,
      - 2. UNDERSTANDING,
      - 3. WILL.
  - III. In his PERFECTIONS. *Qualis sit.*
    - 1. OMNIPOTENT, — 1. MOST GREAT,
    - 2. OMNICIENT, — 2. MOST WISE,
    - 3. MOST GOOD. — 3. MOST HOLY and HAPPY.[c]

[a] 1. The FATHER, 2. The SON, 3. The HOLY GHOST.

[b] 1. Necessary, 2. Independent, 3. Immutable.

[c] 1. BEING HIMSELF. 2. KNOWING HIMSELF. 3. LOVING and ENJOYING HIMSELF.

- II. As Related to his Creatures.

			(d)	(e)
I. The EFFICIENT Cause of all things: *Rom. 9. 36.* [OF HIM].	1. CREATOR and Conserver.	1. Our OWNER or LORD: most Absolute, Free, and Irresistible.	1. Our *Life*, and Strength, and Safety.	1. Perfecting our Natures in Heavenly Life.
II. The DIRIGENT Cause: [THROUGH HIM;]	2. REDEEMER and Saviour.	2. Our RULER or KING: 1. By Legislation: 2. Judgment: 3. Execution: Absolute, Perfect, True, Holy, Just, Merciful, Patient, Terrible.	2. Our *Light*, and Wisdom.	2. Whom we shall behold in Glorious Light.
III. The FINAL Cause: [TO HIM] are all things: To him be Glory for ever: *Amen.*	3. REGENERATOR and Sanctifier.	3. Our BENEFACTOR or FATHER; 1. Most Loving: 2. Most Bountiful: 3. Most Amiable: (Patient, Merciful, Constant.)	3. Our *Love* and *Joy*: And so our *End*, and Rest, and Happiness	3. Whom we shall Please and Love; and be Pleased in him, and Loved by him; Rejoyce in him, Praise him, and so Enjoy him, Perfectly and Perpetually.
		Causally and Objectively (d)	hereafter (e)	

See these Practically Opened and Improved, in the First Part of my *Divine Life.* The more full Explication of the Attributes fit for the more Capacious, is reserved for another *Tractate.*

De diis ita ut ſunt loquere: Bias in Laert.

Leg. Pauli Scaligeri Theſes de Archetypo Mundo Ep. Cath. l. 14.

God never wrought Miracle to convince Atheiſm, becauſe his ordinary works convince it: *L. Bacon Eſſay 16. p.* 87.

Deus eſt mens ſoluta, libera & ſegregata ab omni concretione mortali, omnia ſentiens, movens, &c. Cicero 1. Tuſcul.

§ 8. For the right improvement of the Knowledge of all theſe Attributes of God, I muſt refer you to the fore-mentioned Treatiſe. The acts which you are to exerciſe upon God are theſe: 1. The *cleareſt knowledge* you can attain to: 2. The *firmeſt Belief*: 3. The *higheſt Eſtimation*: 4. The *greateſt Admiration*: 5. The *heartieſt* and *ſweeteſt Complacency* or *Love*: 6. The *ſtrongeſt Deſire*: 7. A *filial Awfulneſs*, *Reverence* and *Fear*: 8. The *boldeſt quieting Truſt* and confidence in him: 9. The moſt *fixed Waiting*, *Dependance*, *Hope* and *Expectation*: 10. The moſt *abſolute ſelf-reſignation* to him: 11. The *fulleſt* and *quieteſt ſubmiſſion* to his *diſpoſals*. 12. The *humbleſt* and moſt *abſolute ſubjection* to his *Governing Authority* and *Will*, and the *exacteſt obedience* to his *Laws*. 13. The *boldeſt courage* and *fortitude* in his cauſe, and owning him before the world in the greateſt ſufferings. 14. The greateſt *Thankfulneſs* for his *Mercies*. 15. The moſt faithful *improvement* of his *Talents*, and uſe of his *Means*, and performance of our truſt. 16. A reverent and holy uſe of his *Name*, and Word: with a *Reverence* of his *Secrets*; forbearing to intrude or meddle with them. 17. A wiſe and cautelous obſervance of his *Providences*, publick and private; neither neglecting them, nor miſ interpreting them: neither running before them, nor ſtriving diſcontentedly againſt them. 18. A diſcerning, loving and honouring his Image in his children, notwithſtanding their infirmities and faults; without any friendſhip to their faults, or over-magnifying, or imitating them in any evil. 19. A *reverent*, *ſerious*, *ſpiritual adoration*, and *worſhipping* him, in publick and private, with ſoul and body, in the uſe of all his holy Ordinances: but eſpecially in the joyful celebration of his *Praiſe*, for all his *Perfections* and his *Mercies*. 20. The *higheſt Delight* and fulleſt *Content* and *Comfort in God* that we can attain: Eſpecially a *Delight* in *Knowing him*, and *Obeying* and *Pleaſing* him, *Worſhipping* and *Praiſing* him; *Loving* him, and *being beloved* of him, through Jeſus Chriſt; and in the hopes of the *Perfecting* of all theſe in our *Everlaſting fruition* of him in *Heavenly Glory*.

All theſe are the Acts of *Piety towards God*; which I lay together for your eaſier obſervation and memory: But ſome of them muſt be more fully opened, and inſiſted on.

DIRECT. V.

Grand Dir. 5. Of Self-reſignation to God as *our Owner*.

Remember that God is your Lord *or* Owner*: and ſee that you make an abſolute Reſignation of your ſelves, and all that you have to him as his* Own*: and uſe your ſelves and all accordingly; Truſt him with his Own; and reſt in his Diſpoſals.*

§. 1. Of this I have already ſpoken in my Sermon of *Chriſts Dominion*, and in my *Directions for a ſound Converſion*: and therefore muſt but touch it here. It is eaſie *notionally* to know and ſay that *God* is our *Owner*, and we are *not our Own*: But if the *Habitual Practical* knowledge of it, were as eaſie, or as common, the happy effects of it would be the ſanctification and reformation of the world. I ſhall firſt tell you, *what this Duty is*, and *how* it is to be performed; and then what fruits and benefits it will produce; and what ſhould move us to it.

§. 2. I. The duty lyeth in theſe acts. 1. That you conſider the *Ground* of *Gods Propriety* in you, 1. In *making you* of *Nothing*, and preſerving you. 2. In *Redeeming* you by purchaſe. 3. In *Regenerating* you, and *renewing* you for himſelf. The firſt is the *Ground* of his *Common Natural Propriety* in you and all things: The ſecond is the *Ground* of his *Common Gracious Propriety* in you and all men, as *Purchaſed* by Chriſt, R*om.* 14. 9. *John* 13. 3. The third is the *Ground* of his *ſpecial Gracious Propriety* in you, and all his ſanctified peculiar people. Underſtand and acknowledge what a *Plenary Dominion* God hath over you, and how *abſolutely* and *wholly* you *are His*. 2. Let it exceedingly *Pleaſe* you to think that you are *wholly his*: it being much *better* for you, as to your *Safety*, *Honour and Happineſs* than to be *your Own*, or any's elſe. 3. As God requireth it in his *Covenant of Grace*, that he have his *Right* by your *Conſent*, and not by *Conſtraint*; ſo you muſt thankfully accept the motion, and with *hearty* and *full Conſent* of Will, *Reſign* your ſelves to him as his *Own*, even as his *Creatures*, his *Ranſomed ones*, and his *Regenerate Children*, by a Covenant never to be violated. 4. You muſt carefully watch againſt the *Claim* and *reſerves* of *carnal ſelfiſhneſs*; leſt while you confeſs you are Gods, and not your *Own*, you ſhould ſecretly ſtill *keep poſſeſſion* of *your ſelves* againſt him, or re-aſſume the poſſeſſion which you ſurrendred. 5. You muſt *Uſe* your ſelves ever after as Gods, and not your *Own*.

Perſuaſum hoc ſit à principio hominibus, dominos eſſe omnium rerum ac moderatores Deos: eaque quæ gerantur eorum geri ditione atque numine —— Et qualis quiſque ſit, quid agat, quid in ſe admittat, qua mente, qua pietate colat religionem, intueri, piorumque & impiorum habere rationem. Cicero 2. de Leg.

§. 3. II. In this *Uſing your ſelves* as wholly Gods, conſiſteth both your further *duty*, and your *benefits*: 1. When *Gods Propriety* is *diſcerned* and *conſented* to, it will make you ſenſible how you are obliged to employ all your powers of ſoul and body to his ſervice, and to perceive that *Nothing* ſhould be *alienated* from him, no creature having any co-ordinate title to a thought of your hearts, or a glance of your affection, or a word of your mouths, or a minute of your time. The ſenſe of Gods *Propriety* muſt cauſe you, to keep conſtant *accounts* between God and you, and to call your ſelves to a frequent *reckoning*, whether God have his *Own*, and you do not *defraud* him: whether it be his work that you are doing: and for him that you *think*, and *ſpeak*, and live? And *all that you have*, will be *Uſed* as *his*, as well as your ſelves? For no man can have any good thing that is more *his Own*, than *he is his Own* himſelf.

§. 4. 2. *Propriety* diſcerned doth *endear us in affection* to *our Owner*. As *we love* our *Own children*, ſo they *love* their *Own Fathers*. Our very *Dogs* love their *Own* Maſters better than another. When we can ſay with *Thomas*, *My Lord and my God*, it will certainly be the voice of Love. Gods Common Propriety in us as his *Created* and *Ranſomed* ones, obligeth us to *Love* him with all our heart: But the knowledge of his *peculiar* propriety by *Regeneration*, will more effectually command our Love.

§. 5. 3. *Gods Propriety* perceived, will help to ſatisfie us of his *Love* and *Care* of us; and will help us to *Truſt* him in every danger; and ſo take off our inordinate *fear* and anxieties, and caring for our ſelves. The Apoſtle proveth Chriſts *Love* to his Church, from his *Propriety*, Epheſ. 5. 29. *No man ever yet hated his Own fleſh.* God is not regardleſs of *his Own*: As we take care of our Cattle to preſerve them, and provide for them, more than they do for themſelves; for they are more *Ours* than *their Own*: ſo God is more concerned in the welfare of his children, than they are themſelves, they being more *his* than *their Own*. Why are we afraid of the wrath and cruelty of man? Will God be mindleſs and negligent of *his Own*? Why are we over-careful and diſtruſtful of his providence? Will he not take care of his *Own*, and make proviſion for them? *God, even our own God ſhall bleſs us*, Pſal. 67. 6. Gods intereſt in his Church, and Cauſe and Servants, is an argument which we may plead with him in prayer, (1 *Chron.* 17. 21, 22.) and with which we may greatly encourage our confidence,

Deorum providentia Mundus adminiſtratur, iidemque conſulunt rebus humanis neq; ſolum univerſis, verum etiam ſingulis. Cicero 1. de Divin.

dence, Iſa. 48. 9, 11. *For my Names ſake will I defer mine anger, and for my praiſe will I refrain for thee, that I cut thee not off*——*For mine own ſake, even for mine Own ſake, will I do it: For how ſhould my Name be polluted? And I will not give my* Glory *to another.* Iſa. 43. 1, 2. *But now, thus ſaith the Lord that created thee,* O Jacob, *and he that formed thee,* O Iſrael; *Fear not, for I have Redeemed thee; I have called thee by name; thou art Mine: When thou paſſeſt thro' the Waters, I will be with thee,* &c. If God ſhould neglect *Our Intereſt*, he will not neglect *his Own.*

§. 6. 4. Gods *propriety* in us diſcerned, doth ſo much aggravate our ſin againſt him, that it ſhould greatly reſtrain us; and further our *humiliation* and *recovery* when we are fallen: Lev. 20. 26. *Ye ſhall be Holy unto me, for I the Lord am Holy, and have ſevered you from other people, that you ſhould be mine.* Ezek. 16. 8. *I ſware unto thee, and entered into a Covenant with thee, and thou becameſt mine, ſaith the Lord,* when he is aggravating *Jeruſalems* ſin, 1 Cor. 6. 19, 20. *Ye are not your own; for ye are bought with a price: therefore glorifie* God *in your Body, and in your Spirits, which are Gods.* Juſtice requireth that every one have his own.

§. 7. 5. It ſhould ſilence all *murmurings* and repinings againſt the Providence of God, to conſider that we are *his Own.* Doth he afflict you? and are you not his own? Doth he kill you? Are you not his own? As a Ruler, he will ſhew you reaſon enough for it in your ſins: But as your abſolute Lord and Owner, he need not give you any other Reaſon, than that he may do with his own as he liſt. It is not poſſible that he can do any wrong to that which is abſolutely his own. If he deny you health or wealth, or friends, or take them from you; he denyeth you, or taketh from you nothing but his own. Indeed as a Governour and a Father, he hath ſecured the faithful of eternal life: Otherwiſe as their Owner, he could not have wronged them, if he had made the moſt innocent as miſerable as he is capable to be. Do you labour, and beat, and kill your Cattel, becauſe they are your own (by an imperfect propriety?) and dare you grudge at God for afflicting his own, when their Conſciences tell them, that they have deſerved it and much more?

Sins againſt Gods Dominion.

§. 8. And that you may not think that you have reſigned your ſelves to God entirely, when you do but hypocritically profeſs it, obſerve: 1. That man is not thus reſigned to God, that thinketh any ſervice too much for God, that he can do: 2. Nor he that thinketh any coſt too great for God that he is called to undergo: 3. Nor he that thinketh that all is won (of his time, or wealth, or pleaſure, or any thing) which he can ſave or ſteal from God: For all is loſt that God hath not. 4. Nor he that muſt needs be the Diſpoſer of himſelf, and his condition and affairs, and God muſt humour him, and accommodate his Providence to his carnal intereſt and will, or elſe he cannot bear it, or think well of it. 5. Remember that all that is beſtowed in ſin upon Gods enemies is uſed againſt him, and not as his own. 6. And that he that hideth his Talent, or uſeth it not at all, cannot be ſaid to uſe it for God. Both idleneſs and alienating the gifts of God, are a robbing him of his own.

§. 9. III. To help you in this work of ſelf-reſignation, often conſider: 1. That if you were your own, you were moſt miſerable: You could not ſupport, preſerve or provide for your ſelves: who ſhould ſave you in the hour of temptation or diſtreſs? Alas, if you are humbled Chriſtians, you know ſo much of your own inſufficiency, and feel your ſelves ſuch a daily burden to your ſelves, that you have ſure enough of your ſelves ere now: And beg of God, above all your enemies, to ſave you from your ſelves; and of all judgments to ſave you from being forſaken of God, and given up to your ſelves. 2. Remember that none in the world hath ſufficient Power, wiſdom, and goodneſs, to take the full care and charge of you but God: None elſe can ſave you, or ſanctifie you, or keep you alive one hour: And therefore it is your happineſs and honour, that you are his. 3. His *Right* is *abſolute*, and none hath right to you but he. None elſe did *Create* you, *Redeem* you, or *Regenerate* you. 4. He will uſe you only in *ſafe* and *honourable* ſervices, and to no worſe an end, than your endleſs happineſs. 5. What you deny him or ſteal from him, you give to the Devil, the World and the fleſh: And do they better deſerve it? 6. You are his own in Title, whether you will or not; and he will fulfil his will upon you. Your *Conſent* and *Reſignation* is neceſſary to your good, to eaſe you of your cares, and ſecure you from preſent and eternal miſery.

DIRECT. VI.

Remember that God is your Soveraign King, to Rule and Judge you: And that it is Your Rectitude and Happineſs to obey and pleaſe him: Labour therefore to bring your Souls and Bodies into the moſt abſolute Subjection to him, and to make it your Delight and Buſineſs ſincerely and exactly to obey his Will.

Grand Dir. 6. Of ſubjection to God as our Supream Governour.

§. 1. HAving Reſigned your ſelves abſolutely to God as your Owner, you are next to ſubject your ſelves abſolutely to God as your Governour or King. How much of our Religion conſiſteth in this, you may ſee in the nature of the thing, in the deſign of the Law and Word of God, in the Doctrine and example of Jeſus Chriſt, in the Deſcription of the laſt judgment, and in the common conſent of all the world. Tho' Love is the higheſt work of man, yet it is ſo far from diſcharging us from our ſubjection and obedience, that it conſtraineth us to it moſt powerfully and moſt ſweetly, and muſt it ſelf be judged of by theſe effects. John 14. 15. *If ye love me, keep my commandments.* 21. *He that hath my Commandments, and keepeth them, he it is that loveth me:* 23. *If any man love me, he will keep my words, and my Father will Love him, and we will come unto him, and make our abode with him.* 24. *He that loveth me not, keepeth not my ſayings.* John 15. 10. *If ye keep my Commandments, ye ſhall abide in my Love, even as I have kept my Fathers Commandments, and abide in his Love:* 14. *Ye are my friends, if ye do whatſover I command you.* John 13. 17. *If ye know theſe things, happy are ye if ye do them.* 1 John 5. 3. *For this is the Love of God, that ye keep his Commandments, and his Commandments are not grievous.* 1 John 2. 4. *He that ſaith, I know him, and keepeth not his Commandment, is a lyar, and the truth is not in him.* 5. *But who ſo keepeth his word, in him verily, is the Love of God perfected: hereby know we that we are in him.* 6. *He that ſaith he is in him, ought himſelf alſo to walk, even as he walked.* 29. *If ye know that he is Righteous, you know that every one that doth Righteouſneſs is born of him,* 1 John 3. 6. *Whoſover abideth in him, ſinneth not: whoſoever ſinneth, hath not ſeen him, neither known him.* 7. *Little children, let no man deceive you: he that doth righteouſneſs, is righteous even as he is righteous.* 8. *He that committeth ſin, is of the Devil: for the Devil ſinneth from the beginning: for this purpoſe the Son of God was manifeſted, that he might deſtroy the works of the Devil.* 9. *Whoſoever is born of God doth not commit ſin;*

Ariſtippus rogatus aliquando quid haberent eximium Philoſophi? Si omnes, inquit, leges intereant, æquabiliter vivemus. Laertius.

for his ſeed remaineth in him; and he cannot ſin, becauſe he is born of God. 10. *In this the children of God are manifeſt, and the children of the Devil: whoſoever doth not righteouſneſs, is not of God* —— 22. *And whatſoever we ask, we receive of him: becauſe we keep his Commandments, and do thoſe things that are pleaſing in his ſight*, Rev. 22. 14. *Bleſſed are they that do his Commandments, that they may have right to the Tree of Life, and may enter in by the gates into the City.*

I ſet together theſe Teſtimonies of the Scripture, that the ſtream of Divine Authority may carry you to a lively ſenſe of the neceſſity of Obedience.

§. 2. I ſhall here firſt tell you what this *full ſubjection* is, and then I ſhall *Direct* you how to attain it.

Subjection what.

I. As in God there is firſt his *Relation* of *our King*, and then his *actual Government* of us, by his *Laws* and *Judgment*: ſo in *us* there is firſt *our Relation* of *Subjects to God*, and then our *actual obedience*. We are *Subjects* by *Divine obligation*, before we *conſent* (as Rebels are:) but our *Conſent* or *ſelf obligation* is neceſſary to our *Voluntary obedience*, and *acceptation* with God. *Subjection is our ſtated obligation to obedience.* This *ſubjection* and *habit* of *Obedience* is then *right* and full. 1. When the ſenſe of *Gods authority* over us, is *Practical* and not *notional only*. 2. And when it is *deep-rooted* and *fixed* and become as a *Nature* to us: As a mans *intention of his End* is, that hath a long Journy to go which carrieth him on to the laſt ſtep: or as a *Childs ſubjection* to his *Parents*, or a *Servant* to his *Maſter*, which is the *Habit* or *principle* of his daily courſe of life. 3. When it is *Lively*, and *ready* to put the ſoul upon obedience. 4. When it is *conſtant*, keeping the ſoul in a continual *attendance* upon the Will of God. 5. When it hath *univerſal* reſpect to *all* his Commandments. 6. When it is *reſolute*, *powerful* and *victorious* againſt temptations to diſobedience. 7. When it is *ſuperlative*, reſpecting God as our *ſupream King*, and owning no authority *againſt* him, nor any but what is ſubordinate to him. 8. When it is *Voluntary*, *Pleaſant*, *Chearful* and *delectable* to us to *Obey him* to the utmoſt of our Power.

How to bring the ſoul into ſubjection to God.

§. 3. II. To bring the ſoul to this full *ſubjection* and *Obedience* to God, is ſo *Difficult*, and yet ſo *reaſonable*, ſo *neceſſary*, and ſo excellently *good*, that we ſhould not think any diligence too great, by which it is to be attained. The *Directions* that I ſhall give you, are ſome of them to *Habituate* the mind to an *Obediential* frame, and ſome of them alſo *practically* to further the *exerciſe* of *Obedience* in particular acts.

Dir. 1.

§. 4 Direct. 1. *Remember the unqueſtionable plenary Title, that God hath to the Government of you, and of all the world.* The ſenſe of this will awe the ſoul, and help to ſubject it to him, and to ſilence all rebellious motions. Should not *God Rule* the *Creatures* which he hath *made*? Should not *Chriſt Rule* the ſouls which he hath *purchaſed*? Should not the *Holy Ghoſt Rule* the ſouls which he hath *Regenerated* and quickned?

Dir. 2.

§. 5. Direct. 2. *Remember that God is perfectly fit for the Government of you and all the world*: You can deſire nothing reaſonably in a Governour, which is not in him. He hath perfect *wiſdom* to know what is *beſt*: He hath perfect *Goodneſs*, and therefore will be moſt regardful of his ſubjects *good*, and will put no Evil into his Laws. He is *Almighty*, to protect his Subjects, and ſee to the execution of his Laws: He is moſt *Juſt*, and therefore can do no wrong, but all his Laws and Judgments are equal and impartial. He is infinitely *perfect* and *ſelf-ſufficiently*, and never needed a Lye, or a deceit, or unrighteous means to *Rule* the world; nor to oppreſs his ſubjects to attain his Ends. He is *our very End*, and *Intereſt*, and *felicity*, and therefore hath no *Intereſt* oppoſite to our good, which ſhould cauſe him to deſtroy the innocent. He is our *deareſt friend* and *Father*, and loveth us better than we love our ſelves, and therefore we have reaſon confidently to *Truſt* him, and *chearfully* and *gladly to obey him*, as one that *Ruleth* us in order to our own *felicity*.

§. 6. Direct. 3. *Remember how unable and unfit you are to be Governours of your ſelves.* So blind and ignorant; ſo byaſſed by a corrupted will; ſo *turbulent* are your *paſſions*; ſo *unceſſant* and *powerful* is the temptation of your *ſenſe and appetite*; and ſo *unable* are you to *protect* or *reward* your ſelves, that methinks you ſhould fear nothing in this world more, than to be given up to *your own hearts luſts, to walk in your own* ſeducing *counſels*, Pſal. 81. 11, 12. The *brutiſh appetite and ſenſe*, hath got ſuch dominion over the *Reaſon* of carnal unrenewed men, that for ſuch to be *governed* by *themſelves*, is for a *man* to be *governed* by a *Swine*, or the *Rider* to be ruled by the *Horſe*. *Dir.* 3.

§. 7. Direct. 4. *Remember how great a matter God maketh of his Kingly prerogatives, and of mans obedience.* The whole tenour of the Scripture will tell you this: his precepts, his promiſes, his threatnings, his vehement exhortations, his ſharp reproofs, the ſending of his Son and Spirit; the example of Chriſt and all the Saints, the reward prepared for the obedient, and the puniſhment for the diſobedient; all tell you aloud, that God is far from being *indifferent*, whether you obey his Laws or not. It will teach you to *regard* that, which you find is ſo *regarded* of God. *Dir.* 4.

§. 8. Direct. 5. *Conſider well of the excellency of full obedience, and the preſent benefits which it bringeth to your ſelves and others.* Our full *ſubjection* and *obedience* to God, is to the *world* and the *ſoul*, as *Health* is to the *body*: When all the *humours* keep their due *temperament*, *proportions* and *place*, and every *part* of the body is *placed* and *uſed* according to the intent of *nature*, then all is at *eaſe* within us. Our food is pleaſant; our ſleep is ſweet; our labour is eaſie, and our vivacity maketh life a pleaſure to us: we are *uſeful* in our places, and helpful to others that are ſick and weak. So is it with the ſoul that is *fully obedient*. God giveth him a *Reward*, before the full *reward*: He findeth that *obedience* is a *Reward* to it ſelf; and that it is very *pleaſant* to do good: *God owneth* him, and *Conſcience* ſpeaketh peace and comfort to him: His mercies are ſweet to him, his *burdens* and his *work* are eaſie: He hath eaſier acceſs to God than others: Yea, the *world* ſhall find, that there is no way to its right *order*, *unity*, *peace*, and *happineſs*, but by a *full ſubjection* and *obedience* to God. *Dir.* 5.

§. 9. Direct. 6. *Remember the ſad effects of diſobedience, even at preſent, both in the ſoul and in the world.* When we *rebel* againſt *God*, it is the *confuſion*, *ruin*, and *death* of the *ſoul*, and of the *world*: When we diſobey him, it is the *ſickneſs* or *diſordering* of the ſoul, and will make us groan: Till our bones be ſet in joynt again, we ſhall have no eaſe: God will be diſpleaſed, and hide his face: Conſcience will be unquiet: The ſoul will loſe its *peace* and *joy*: Its former mercies will grow leſs ſweet: Its former *reſt* will turn to *wearineſs*: Its duty will be *unpleaſant*: Its *burden heavy*, who would not fear ſuch a ſtate as this? *Dir.* 6.

§. 10. Direct. 7. *Conſider that when God doth not Govern you, you are Ruled by the fleſh, the world and the Devil.* And what *right* or *fitneſs* they have to *govern* you, and what is their *work*, and *final reward*, methinks you ſhould eaſily diſcern. *If ye live after the fleſh, ye ſhall dye*, Rom. 8. 13. *And if ye ſow to the fleſh, of the fleſh ye ſhall reap corruption*, Gal. 6. 8. It will ſtrike you with horror, if in the *Dir.* 7.

the hour of temptation, you would but think: I am now going to *diſobey my God*, and to obey the *fleſh*, the *world*, or the *Devil*; and to prefer *their Will before his Will*.

Dir. 8. §. 11. Direct. 8. *Turn your eye upon the rebellious Nations of the earth, and upon the ſtate of the moſt malignant and ungodly men, and conſider that ſuch madneſs and miſery as you diſcern in them, every wilful diſobedience to God doth tend to, and partaketh of in its degree.* To ſee a ſwiniſh Drunkard in his Vomit; to hear a raging Bedlam curſe and ſwear; or a malignant Wretch blaſpheme and ſcorn at a holy life; to hear how *fooliſhly* they talk againſt God; and ſee how maliciouſly they hate his ſervants, one would think ſhould turn ones ſtomach againſt all ſin for ever. To think what Beaſts or incarnate Devils many of the ungodly are: to think what *confuſion* and *inhumanity* poſſeſſeth moſt of thoſe Nations that know not God, one would think ſhould make the *leaſt degree* of ſin ſeem *odious* to us, when the dominion and ripeneſs of it is ſo odious.

Dir. 9. §. 12. Direct. 9. *Mark what obedience is expected by men; and what influence Government hath upon the ſtate and affairs of the world, and what the world would be without it*; and ſure this will make you think honourably and delightfully of the Government of God. What would a *Nation be without Government*, but like a company of Thieves and lawleſs Murderers? or like the *Pikes* in a Pond, that firſt eat up the other Fiſh, and then devour one another, the greater living upon the leſs. Bears and Wolves would live quietlier together, than ungoverned men (except thoſe few that are truly ſubject to the Government of God.) Government maintaineth every many in his propriety; and keepeth luſt and madneſs from breaking out; and keepeth peace and order in the world. What would a *family* be without Government? Children and Servants are kept by it in their proper place and work. Think then how neceſſary and excellent is the Univerſal Government of God.

Dir. 10. §. 13. Direct. 10. *Think well of the Endleſs Rewards and Puniſhments, by which God will procure obedience to his Laws, or vindicate the honour of his Government on the diſobedient*: That the world may ſee that he giveth ſufficient motives for all that he requireth; he will reward the *obedient* with *everlaſting bleſſedneſs*, and puniſh the Rebels with *endleſs miſery*. You ſhall not ſay that he bids you work for nothing. Though you can give him nothing but his own, and therefore can merit nothing of him, in point of Commutative Juſtice; yet as he is a *Governour* and a *Father* he will put ſo wide a difference between the *obedient* and the *rebellious*, that one ſhall be judged to everlaſting joy (with a *Well done, good and faithful Servant)* and the other to *everlaſting puniſhment*, Matth. 25. Is there not enough in *Heaven*, in a life of *endleſs joys* with God, to make *obedience* lovely to you, and to make ſin loathſome? Is there not enough in *Hell* to deter you from diſobedience, and drive you unto God? God will *Rule* whether you will or not. *Conſent* to be *obedient*, or he will puniſh you without asking *your conſent*.

More ſpecial Directions for Obedience. §. 14. The *Directions* for the *nearer* exciting of your *obedience*, and confirming your *full ſubjection*, are theſe.

Dir. 1. Direct. 1. *Keep ſtill the face of your ſouls upon God, and in the ſenſe of his Greatneſs, and of his continual preſence, and of his particular providence.* And this will keep you in an *obediential* frame. You will eaſily then perceive that ſo *great a God* cannot be diſobeyed without *great* iniquity and guilt: And that a God that is *continually with you*, muſt be *continually* regarded: And that a God that *exactly obſerveth* and *mindeth* the *thoughts* and *words* of every man, ſhould by every man be *exactly minded* and *obſerved*. This will help you to underſtand the *meaning* of the *Tempter*, when you perceive that every *Temptation* is an urging of you to offend (for nothing) ſo *great a God*, that is juſt then obſerving what you do.

Dir. 2. §. 15. Direct. 2. *Always remember whither you are going; that you are preparing for Everlaſting Reſt and Joy, and muſt paſs through the righteous judgment of the Lord; and that Chriſt is your Guide and Governour, but to bring you ſafely home, as the Captain of your ſalvation; and that ſin is a rejecting of his help, and of your happineſs.* Think not that God doth *Rule* you as a *Tyrant*, to your hurt or ruin, to make his own advantage of you; or by needleſs Laws, that have no reſpect to your good and ſafety: But think of him, as one that is *conducting* you to *eternal life*; and would now *guide* you by his *counſel*, and *afterwards take you to his glory*. Think that he is leading you to the world of *Light*, and *Life*, and *Love*, and *Joy*, where there are Rivers of pleaſure, and fulneſs of delight for evermore, that you may ſee his face, and feel his Love among a world of bleſſed Spirits; and not be weeping and gnaſhing the teeth with impious impenitent ſouls. And is not ſuch a *Government as this* deſirable? It is but like the Government of a Phyſician, to ſave his Patients *life*: Or like your Government of your children, which is neceſſary to their good, that cannot feed or rule themſelves: Or like a Pilots governing the Ship, which is conveying you to poſſeſs a Kingdom: If the Marriners obey him, they may ſafely arrive at the deſired Port; but if they diſobey him, they are all caſt away and periſh. And ſhould ſuch a Government as this is, ſeem grievous to you? or ſhould it not be moſt acceptable, and accurately obeyed?

Dir. 3. §. 16. Direct. 3. *Still think what dangers, difficulties and enemies you muſt paſs through to this Reſt, and that all your ſafety dependeth upon the conduct and aſſiſtance of your Guide.* And this will bring over *ſelf-love* to command you ſtrict obedience. You are to paſs through the Army of your enemies? And will you here diſobey the Captain of your ſalvation? or would you have him leave you to your ſelves? Your *diſeaſe is mortal*, and none but Jeſus Chriſt can cure it; and if he cure it not, you are loſt for ever: no pain of Gout or Stone is comparable to your everlaſting pain! And yet will you not be obedient to your Phyſician? Think when a Temptation comes, If there were a narrow bridge over the deepeſt Gulf or River, and all my friends and happineſs lay on the further ſide, and I muſt needs go over whether I will or not, if Chriſt would take me by the hand and lead me over, would I be tempted to refuſe his help, or to loſe his hand? or if he ſhould offer to loſe me, and leave me to my ſelf, ſhould I not tremble and cry out as *Peter, Lord ſave me*, Matth. 14. 30. Or as the diſciples, *Save Maſter we periſh*? And ſhould I not then hold him faſt, and moſt accurately obey him, when he is leading me to *Life Eternal*, that I may eſcape the Gulf of *endleſs miſery*?

Dir. 4. §. 17. Direct. 4. *Remember ſtill how bad, and blind, and backward, and deceitful, and weak you are your ſelves, and therefore what need you have of the greateſt watchfulneſs, leaſt you ſhould diſobey your Pilot, and loſe your Guide, before you are aware.* O what a *heart* have we to watch? A *lazy heart* that will be loytering or ſitting down, when we ſhould be following our Lord. A *fooliſh heart* that will let him go while we play with every playfellow in our way: A *cowardly heart* that will ſteal away, or draw back in danger, when it ſhould follow our General. A *treacherous heart* that will give us the ſlip, and deceive us, when we ſeemed ſureſt

reſt of it. A *pur-blind heart*, that even when it followeth Chriſt our Guide, is hardly kept from miſſing the Bridge, and falling into the Gulf of miſery. Think well of theſe, and you will obey your Governour.

Dir. 5. §. 18. Direct. 5. *Forget not the Fruits of your former obedience and diſobedience*; if you would be kept in an obedient frame. Remember that obedience hath been *ſweeteſt afterward*: and that you never yet found cauſe to repent or be aſhamed of it. Remember that the *fruit* of *ſin* was *bitter*, and that when your Eyes were opened, and you ſaw your ſhame, you would fain have fled from the face of God; and that then it appeared another thing to you, than it ſeemed in the committing. Remember what groans, and hearts grief it hath coſt you? and into what fears it brought you of the wrath of God: and how long it was before your broken bones were healed; and what it coſt both Chriſt and you? And this will make the very *name* and firſt approach of ſin, to caſt you into a preventing fear. A Beaſt that hath once fallen into a gulf or Quick-ſand, will hardly be driven into the ſame again: A Fiſh that was once ſtricken and ſcap'd the hook, will fear and fly from it the next time: A Bird that hath once eſcap'd the Snare or the Tallons of the Hawk, is afterwards afraid of the ſight or noiſe of ſuch a thing. Remember *where you fell*, and *what it coſt* you, and what you ſcaped which it *might* have coſt you, and you will obey more accurately hereafter.

Dir. 6. §. 19. Direct. 6. *Remember that this is your day of tryal, and what depends upon your accurate obedience.* God will not *crown untryed* Servants. Satan is purpoſely ſuffered to tempt you, to *try* whether you will be true to God or not. All the hope that his malice hath of undoing you for ever, conſiſteth in his hope to make you diſobedient to God. Methinks theſe Conſiderations ſhould awaken you to the moſt watchful and diligent obedience. If you were told beforehand, that a Thief or Cut-purſe had undertaken to rob you, and would uſe all his cunning and induſtry to do it, you would then watch more carefully than at another time. If you were in a Race to run for your lives, you would not go then in your ordinary pace. Doth God tell you before, that he will try your obedience by temptation, and as you ſtand or fall, you ſhall ſpeed for ever; and will not this keep you watchful and obedient?

Dir. 7. §. 20. Direct. 7. *Avoid thoſe tempting and deluding objects, which are ſtill enticing your hearts from your obedience*; *and avoid that diverting crowd and noiſe of company or worldly buſineſs, which drowns the voice of Gods commands.* If *God call you* into a life of great temptations, he can bring you ſafely through them all: But if you ruſh into it wilfully, you may ſoon find your own diſability to reſiſt. It is dangerous to be under *ſtrong* and *importunate* temptations, leſt the ſtream ſhould bear us down: But eſpecially to *be long* under them, leſt we be weary of reſiſting. They that are long ſolicited, do too often *yield at laſt*: It is hard to be *always* in a *clear*, and *ready*, and *reſolute* frame: Few men have *their wits*, much leſs their *graces*, *always* at hand, in a readineſs to uſe. And if the Thief come when you are dropt aſleep, you may be robbed before you can awake. The *conſtant drawings* of temptation, do oft-times *abate* the *habit* of obedience, and diminiſh our hatred of ſin, and holy reſolutions, by ſlow inſenſible degrees, before we yield to commit the act. And the mind that will be kept in full ſubjection, muſt not be ſo diverted in a crowd of diſtracting company or buſineſs, as to have no time to think on the *motives* of his obedience. This withdrawing of the fewel may put out the fire.

Dir. 8. §. 21. Direct. 8. *If you are unavoidably caſt upon ſtrong Temptation, take the Alarm*; *and put on all the armour of God, and call up your ſouls to watchfulneſs, and reſolution, remembring that you are now among your Enemies, and muſt reſiſt as for your lives.* Take every Temptation in its naked proper ſenſe, as coming from the Devil, and tending to your damnation by enticing your hearts from your ſubjection unto God: ſuppoſe you *ſaw the Devil himſelf* in his inſtruments offering you the bait of preferment, or honour, or riches, or fleſhly luſt, or ſports, or of delightful meats, or drinks, to tempt you to exceſs; and ſuppoſe you heard him ſay to you plainly, [Take this for thy ſalvation: Sell me for this thy God, and thy Soul, and thy everlaſting hopes: Commit this ſin, that thou maiſt fall under the judgment of God, and be tormented in Hell with me for ever. Do this to pleaſe thy fleſh, that thou maiſt diſpleaſe thy God, and grieve thy Saviour: I cannot draw thee to Hell, but by drawing thee to ſin: And I cannot make thee ſin againſt thy will; nor undo thee, but by thy own conſent and doing: Therefore I pray thee conſent and do it thy ſelf, and let me have thy company in torments.] This is the naked meaning of every temptation: Suppoſe therefore you ſaw and heard all this, with what deteſtation then would you reject it? With what horrour would you fly from the moſt enticing bait? If a Robber would entice you out of your way and company, with flattering words, that you might fall into the hands of his companions, if you knew all his meaning and deſign before hand, would you be enticed after him? *Watch* therefore, and *Reſolve* when you know before hand the Deſign of the Devil, and what he intendeth in every Temptation.

Dir. 9. §. 22. Direct. 9. *Be moſt ſuſpicious, fearful and watchful about that, which your fleſh doth moſt deſire, or finds the greateſt pleaſure in.* Not that you ſhould deny your bodies all delight in the mercies of God: If the *body* have *none*, the *mind* will have the leſs: *Mercy* muſt be differenced from puniſhment; and muſt be valued and reliſhed as mercy: Meer *Natural* pleaſing of the ſenſes is in it ſelf no *moral good* or *evil*. A *holy* improvement of *lawful pleaſure*, is a daily duty: *Inordinate pleaſure* is a ſin: All is *inordinate* which tendeth *more to corrupt the ſoul*, by enticing it to ſin, and turning it from God, than to *fit and diſpoſe* it for God and his ſervice, and preſerve it from ſinning. But ſtill remember, it is not *ſorrow*, but *Delight* that draweth away the ſoul from God, and is the *fleſhes intereſt* which it ſets up againſt him. Many have ſinned in *ſorrows* and *diſcontents*: but none ever ſinned *for ſorrows* and *diſcontents*: Their *diſcontents* and *ſorrows* are not taken up and loved for themſelves; but are the effects of their love to ſome *pleaſure* and *content*, which is denied them, or taken from them. Therefore though *all* your *bodily pleaſures* are not *ſin*; yet ſeeing nothing but the *pleaſures* of the *fleſh* and *carnal mind* is the *End* of ſinners, and the Devils great and chiefeſt bait, and this only cauſeth mens perdition, you have great reaſon to be *moſt afraid* of that which is moſt *pleaſing* to your fleſh, and to the mind as it is corrupt and carnal: eſcape the deluſions of *fleſhly pleaſure*, and you eſcape damnation: You have far more cauſe to be afraid of *proſperity*, than of *adverſity*; of *riches*, than of *poverty*; of *honour*, than of *obſcurity* and *contempt*; of mens *praiſes* and *applauſe*, than of their *diſpraiſes*, *ſlanders*, and *reproach*; of *preferment* and *greatneſs*, than of a *low* and *mean condition*; of a *delicious*, than of *leſs tempting meats and drinks*; of *curious*, *coſtly*, than of *mean*, and *cheap*, and *plain attire*. Let thoſe that have hired out their *reaſon* to the ſervice of their *fleſhly luſts*, and have delivered the *Crown* and *Scepter* to their *appetites*, think otherwiſe. No wonder if they that have ſold the birthright of their *Intellects* to their *Senſes*, for a meſs of Pottage, for a Whore, or a high place, or a domineering power over others, or a belly full of pleaſant Meats or Liquors, do deride all this, and think it but a melancholy conceit,more ſuitable to an Eremite or Anchorite, than to men of ſociety and buſineſs in the world. As Heaven is the portion of ſerious believers, and mortified Saints alone, ſo it ſhall be proper to them alone, to underſtand the doctrine and example of their Saviour,and practically to know what it is to deny themſelves,and forſake all they have, and take up their Croſs and follow Chriſt,and by the Spirit to mortifie the deeds of the body, *Luke* 14. 26, 27, 28, 29, 33. *Rom.* 8. 5, 6, 7, 13. *Col.* 3. 1, 2, 3, 4. Such know that *millions* part with *God for Pleaſures*,but none *for Griefs*: and that Hell will be ſtored with thoſe that preferred *Wealth*, and *Honour*, and *Sports*, and *gluttony,drink* and *filthy luſts*, before the *Holineſs* and *happineſs* of believers; but none will be damned for preferring *poverty*, and *diſgrace*, and *abſtinence*, *hunger*, and *thirſt*, and *chaſtity* before them. It muſt be ſomething that ſeemeth *good*, that muſt entice men from the *chiefeſt Good*: Apparent *Evil* is no fit bait for the Devils hook. Men will not *diſpleaſe God*, to be themſelves *diſpleaſed*; nor chooſe *preſent ſorrows* inſtead of *everlaſting joys*,but for the *pleaſures of ſin for a ſeaſon* many will deſpiſe the *endleſs pleaſures*.

Dir. 10. §. 23. Direct. 10. *Meet every motion to diſobedience with an Army of holy Graces, with wiſdom, and fear, and hatred, and reſolution, with Love to God, with Zeal and courage: and quench every ſpark that falls upon your hearts before it break out into a flame.* When ſin is *little* and in its *infancy*, it is *weak* and eaſily *reſiſted*: It hath not then turned away the mind from God, nor quenched grace, and diſabled it to do its office. But when its grown ſtrong, then grace grows weak,and we want its help,and want the *ſenſe* of the preſence,and Attributes and truths of God, to *rebuke* it. O ſtay not till your hearts are gone out of hearing, and ſtragled from God beyond the obſervance of his Calls. The *Habit* of *Obedience* will be dangerouſly abated,if you reſiſt not quickly the acts of ſin.

Dir. 11. §. 24. Direct. 11. *Labour for the cleareſt underſtanding of the Will of God, that doubtfulneſs about your duty do not make you flag in your obedience, and doubtfulneſs about ſin, do not weaken your deteſtation and reſiſtance, and draw you to venture on it.* When a man is *ſure* what is his Duty, it is a great help againſt all temptations that would take him off: And when he is *ſure* that a thing is ſinful,it makes it the eaſier to reſiſt. And therefore it is the Devils Method to *delude* the *underſtanding*, and make men believe that *duty* is *no duty*, and *ſin* is *no ſin* , and then no wonder if duty be neglected,and ſin committed: And therefore he raiſeth up one falſe Prophet or other to ſay to *Ahab*, *Go and proſper*; or to ſay, *There is no hurt in this*: To diſpute for ſin, and to *diſpute* againſt *Duty*: And it is almoſt incredible how much the Devil hath got,when he hath once made it a matter of *controverſie*.Then every hypocrite hath a cloke for his ſin, and a doſe of Opium for his Conſcience: when he can but ſay, [It is a Controverſie; *ſome* are of one mind, and *ſome* of another, *you* are of that opinion, and I am of this:] Eſpecially if there be *wiſe* and *learned* on both ſides, and yet more, if there be *Religious* men on both ſides: And more yet, if he have an *equal number* on his ſide: And moſt of all if he have the *major Vote*(as error and ſin have commonly in the world:) If *Ahab* have but *four hundred lying flattering Prophets to one Micaiah*,he will think he may *hate him,reproach him* and *perſecute him* without any ſcruple of Conſcience. If it be made a *Controverſie* whether *Bread* be *Bread*, and *Wine* be *Wine*, when we *ſee* and *taſte* it; ſome will think they may venture to *ſubſcribe* or *ſwear* that they hold the Negative,if their *credit*, or *livings*, or *lives* lie upon it; much more if they can ſay, *It is the judgment of the Church*? If it be once made a *Controverſie*, whether *perjury* be a ſin, or whether a *Vow materially lawful* bind, or whether it be lawful to *equivocate*, or lye with a *mental reſervation* for the truth, or to do the *greateſt evil*,or ſpeak the falſeſt thing with a true and good intent and meaning,almoſt all the hypocrites in the Country will be for the ſinful part,if their fleſhly intereſt require it. And will think themſelves wronged, if they are accounted *hypocrites*, *lyars*, or *perjured*, as long as it is but a point of controverſie among learned men.If it be once made a controverſie, whether an Excommunicate King become a private man,and it be lawful to kill him,and whether the Pope may abſolve the ſubjects of Temporal Lords from their allegiance (notwithſtanding all their Oaths) and if ſuch learned men as *Suarez*, *Bellarmine*, *Perron*, &c. are for it (to ſay nothing of *Santarellus*, *Mariana*,&c.) you ſhall have a *Clement*, a *Ravilliack*, a *Faux*, yea, too great choice of inſtruments, that will be ſatisfied to ſtrike the blow: If *many* hold it *may*, or *muſt be done*, *ſome* will be found too ready to *do it*: eſpecially if an *approved General Council* (*Lateran. ſub Innoc.* 3. *Can.* 3.) be for ſuch *Papal abſolution*. We have ſeen at home,how many will be imboldned to pull down Government, to ſit in Judgment on their King, and condemn him, and to deſtroy their Brethren,if they can but ſay, that ſuch and ſuch men think it lawful.If it were but a *Controverſie* once whether *drunkenneſs*, *whoredom*, *ſwearing*, *ſtealing*,or any villany be a ſin or not, it would be committed more commonly, and with much leſs regret of conſcience. Yea, *good men* will be ready to think that *modeſty* requireth them to be *leſs cenſorious* of thoſe that commit it, becauſe in controverted caſes they muſt ſuſpect their own underſtandings, and allow ſomething to the judgment of Diſſenters: And ſo all the Rules of *Love*,and *Peace*, and *Moderation*,which are requiſite in Controverſies that are about *ſmall* and *difficult* points the Devil will make uſe of,and apply them all to the patronage of the moſt *odious ſins*, if he can but get them once to have ſome learned,wiſe, religious offenders. And from our tenderneſs of the *perſons* we eaſily ſlide to an indulgent tenderneſs in cenſuring *the ſin* it ſelf. And good men themſelves by theſe means are dangerouſly *diſabled* to *reſiſt* it, and *prepared* to *commit it*.

§. 25. Direct. 12. *Take heed leſt the Devil do either caſt you into the ſleep of carnal ſecurity, or into ſuch doubts, and fears, and perplexing ſcruples, as ſhall make holy obedience ſeem to you an impoſſible or a tireſome thing.* When you are aſleep in careleſneſs, he can uſe you as he liſt: And if *Obedience* be made *grievous* and *ungrateful* to you, your *heart* will go againſt it, and you will go but like a tired horſe, no longer than you feel the ſpur: you are half conquered *already*, becauſe you have loſt the *Love* and *pleaſure of obedience*: and you are ſtill in danger leſt difficulties ſhould quite tire you, and wearineſs make you yield at laſt. The means by which the Tempter effecteth this, muſt afterward be ſpoken of, and therefore I ſhall omit it here. Dir. 12.

§. 26. By the faithful practice of theſe Directions *Obedience* may become, as it were your *Nature*; a familiar, eaſie and delightful thing: and may be like a chearful ſervant or child, that waiteth for your commands, and is glad to be employed by you. Your *full ſubjection* of your *wills* to God, will be as the *health*, and *eaſe*, and *quietneſs* of your wills: You will *feel* that it is never *well* or *eaſie* with you, but when you are *obedient* and *pleaſing* to your Creators will. Your *delight will be in the Law of the Lord*, Pſal. 1. 2. It will be ſweeter than hony to you, and better than thouſands of gold and ſilver: And this not for any by reſpect, but as it is the *Law of God*;

God; a *Light unto your feet*, and an infallible guide in all your duty. You will ſay with *David*, Pſal. 119. 16, 24, 35, 47, 70, 77, 174. *I will delight my ſelf in thy Statutes; I will not forget thy word. Thy Teſtimonies are my delight and my Counſellers. Make me to go in the path of thy Commandments: for therein do I delight.* And as Pſal. 40. 8. *I delight to do thy will O my* God, *yea, thy Law is within my heart.* And O *Bleſſed is the man that feareth the Lord; that delighteth greatly in his Commandments,* Pſal. 112. 1.

Grand Dir. 7. Learning as Diſciples of Chriſt our Teacher.

DIRECT. VII.

Continue as the Covenanted Scholars of Chriſt, the Prophet and Teacher of his Church, to learn of him by his Spirit, word and Miniſters, the farther knowledge of God, and the things that tend to your Salvation; and this with an honeſt willing mind, in faith, humility and diligence; in obedience, patience and peace.

§. 1. Though I ſpake before of our *Coming to God by Jeſus Chriſt*, as he is the *way to the Father*; It is meet that we diſtinctly ſpeak of our *Relation* and *Duty* to him, as he is our *Teacher*, our *Captain* and our *Maſter*, as well as of our improving him as *Mediator* immediately unto God. The *neceſſity* of Believers, and the *office* and *work* of Chriſt himſelf, doth tell us how much of our Religion doth conſiſt in Learning of him as his Diſciples, Acts 7. 37. *A Prophet ſhall the Lord your God raiſe up unto you of your brethren, like unto me, him ſhall you hear:* This was the voice that came out of the cloud in the holy mount, Matth. 17. 5. *This is my beloved Son in whom I am well pleaſed, Hear ye Him.* Therefore is the title of *Diſciples* commonly given to Believers. And there is a twofold *Teaching* which Chriſt hath ſent his Miniſters to perform; both mentioned in their Commiſſion, *Matth.* 28. 19, 20. The one is to *teach the Nations, as to make Diſciples of them*, by perſwading them into the School of Chriſt, which containeth the Teaching of *faith and Repentance* and whatever is neceſſary to their firſt admiſſion, and to their ſubjecting themſelves to Chriſt himſelf as their ſtated and infallible Guide: The other is the *Teaching* them further to know more of God, *and to obſerve all things whatſoever he commandeth them.* And this laſt is it we are now to ſpeak of, and I ſhall add ſome *ſub directions* for your help.

How to Learn of Chriſt.

Sect. 2. *Directions for Learning of Chriſt as our Teacher.*

Dir. 1. §. 2. Direct. 1. *Remember who it is that is your Teacher: that he is the Son of God, that knoweth his Fathers will, and is the moſt faithful infallible Paſtor of the Church.* There is neither *ignorance*, nor *negligence*, nor *ambition*, nor *deceit* in him, to cauſe him to conceal the mind of God: There is nothing which we need to know, which he is not both *able* and *willing* to acquaint us with.

Dir. 2. §. 3. Direct. 2. *Remember what it is that he Teacheth you, and to what End*: That it is not how to ſin and be Damned, as the Devil, the world and the fleſh would teach you: nor how to ſatisfie your luſts, or to *know*, or *do*, or *attain* the trifles of the world: But it is how to be renewed to the Image of God, and how to do his will and pleaſe him, and how to be juſtified at his barr, and how to eſcape everlaſting fire, and how to attain everlaſting joys: Conſider this well, and you will gladly learn of ſuch a Teacher.

§. 4. Direct. 3. *Let the Book which he himſelf hath indited by his Spirit, be the Rule and principal matter of your learning.* The Holy Scriptures are of Divine inſpiration: It is them that we muſt be judged by, and them that we muſt be ruled by, and therefore them that we muſt principally learn. Mens Books and Teachings are but the *means* for our Learning this infallible word. *Dir.* 3.

§. 5. Direct. 4. *Remember that as it is Chriſts work to Teach, it is yours to hear, and read, and ſtudy, and pray, and practice what you hear.* Do *your* part then if you expect the benefit. You come not to the School of Chriſt to be idle. Knowledge droppeth not into the ſleepy dreamers mouth. Dig for it as for Silver, and ſearch for it in the Scriptures as for a hidden treaſure: Meditate in them day and night. Leave it to *miſerable fools*, to *contemn* the wiſdom of the moſt high. *Dir.* 4.

§. 6. Direct. 5. *Fix your eye upon himſelf as your pattern and ſtudy with earneſt deſire to follow his holy example, and to be made conformable to him.* Not to imitate him in the works which were proper to him as God, or as Mediator; but in his *Holineſs* which he hath propoſed to his diſciples for their imitation. He knew how effectual a *perfect example* would be, where a *perfect doctrine* alone would be leſs regarded. *Example* bringeth *doctrine* nearer to our eye and heart: It maketh it more obſervable, and telleth us with more powerful application, [*ſuch you muſt be, and thus you muſt do.*] The *eye* maketh an eaſier and deeper impreſſion on the imagination and mind, than the *ear* doth: Therefore *Chriſts example* ſhould be much preached and ſtudied: It will be a very great help to us, to have ſtill upon our minds the *Image* of *the Holy Life* of *Chriſt*; that we be affected as if we always *ſaw him* doing the holy actions which once he did. *Paul* calls the *Galatians* fooliſh and *bewitched*, that *obeyed not the truth, when Chriſt had been ſet forth as crucified among them evidently before their eyes*, Gal. 3. 1. Papiſts think that *Images* ſerve well for this turn: But the *Records* of *Scripture*, and the *living Images* of Chriſt whom they perſecute and kill, are far more uſeful. How much *example* is more operative than *doctrine* alone, you may perceive by the *enemies* of Chriſt, who can bear his *holy doctrine* when they cannot bear his *holy Servants* that *practiſe* that doctrine before their eyes. And that which moſt ſtirs up their *enmity* hath the *advantage* for exciting the *believers piety*. *Dir.* 5.

Let the Image of Chriſt in all his holy examples, be always lively written upon your minds. 1. Let the great ones of the world remember that their Lord was not born of ſuch as bore rule, or were in worldly pomp and dignity, but of perſons that lived but meanly in the world, (however they were of the royal line): How he was not born in a *palace*, but a *ſtable*, and laid in a manger, without the attendance or accommodations of the rich.

2. Remember how he *ſubjected* himſelf unto his reputed Father and his Mother, to teach all Children ſubjection and obedience. Luke 2.51

3. And how he condeſcended to *labour at a Trade* and mean imployment in the world; to teach us that our *Bodies* as well as our *Minds* muſt expreſs their obedience, and have their ordinary imployment; and to teach men to labour and live in a calling; and to comfort poor labourers with aſſurance that God accepteth them in the meaneſt work, and that Chriſt himſelf lived ſo before them, and choſe their kind of life, and not the life of Princes and Nobles that live in Pomp, and Eaſe, and Pleaſure.

4. Remember how he refuſed not to ſubmit to all the ordinances of God, and to fulfill all righteouſneſs,

and to be initiated into the ſolemn adminiſtration of Mat. 3.15, 16, 17. his office by the Baptiſm of *John*, which God approved by ſending down upon him the Holy Ghoſt: To Teach us all to expect his Spirit in the uſe of his ordinances.

5. Remember how he voluntarily begun his work with an encounter with the Tempter in the Wilderneſs, upon his faſting: and ſuffered the Tempter to proceed till he moved him to the moſt odious ſin, even to worſhip the Devil himſelf: To teach us that God loveth *tryed Servants*, and expecteth that we be not turned from him by temptations; eſpecially thoſe that enter upon a publick miniſtry, muſt be tried men that have overcome the Tempter: and to comfort tempted Chriſtians, who may remember, that their Saviour himſelf was moſt blaſphemouſly tempted to as odious ſins as ever they were; and that to be greatly tempted without conſenting or yielding to the ſin, is ſo far from being a ſin in it ſelf, that it is the greateſt honour of our obedience; and that the Devil who moleſteth and haunteth us with his temptations, is a conquered enemy, whom our Lord in perſon hath overcome.

6. Remember how earneſtly and conſtantly he preached, not ſtories, or jingles, or ſubtle controverſies, but Repentance, and faith, and ſelf-denial and obedience: So great was his Love to ſouls that when he had auditors he preached not only in the Temple and Synagogues, but on mountains, and in a ſhip, and any other convenient place, and no fury of the Rulers or Phariſees could ſilence him till his hour was come, having his Fathers Commiſſion: And even to particular perſons he vouchſafed by con- John 3. & 4. ference to open the myſteries of Salvation. To teach us, to love and attend to the plain and powerful preaching of the Goſpel, and not to forbear any neceſſary means for the honour of God and the ſaving of ſouls, becauſe of the enmity, or oppoſition of malicious men, but to *work while it is day, ſeeing the* John 9. 4. *night is coming when none can work.*

7. Remember how compaſſionate he was to mens bodies as well as to their ſouls! going up and down with unwearied diligence doing good; healing the blind, and lame, and deaf, and ſick, and poſſeſſed! and how all his miracles were done in charity to do *good*; and none of them to do hurt: So that he was but *living, walking* LOVE *and* MERCY. To teach us to know God in his *Love* and *Mercy*, and to abound in *Love* and *Mercy* to our brethren, and to hate the ſpirit of *hurtfulneſs, perſecution*, and *uncharitableneſs*, and to lay out our ſelves in doing good, and to exerciſe our compaſſion to the bodies of men as well as to their ſouls, according to our power.

8. Remember how his *Zeal* and *Love* endured the reproach, and reſiſted the oppoſition of *his friends, who went to lay hold on him* as if he had been *beſides* Mar. 3. 20, 21. *himſelf*: And how he bid *Peter* [*Get behind me Satan; thou art an offence unto me: for thou ſavoureſt* Mat. 16. 22, 23. *not the things of God, but thoſe of men*] when in carnal Love and wiſdom he rebuked him for reſolving to lay down his life, ſaying [*Be it far from thee, this ſhall not be unto thee.*] To teach us to expect that *carnal Love*, and *Wiſdom* in our *neareſt friends*, will riſe up againſt us in the work of God, to diſcourage us both from *duty* and from *ſufferings*: and that all are to be ſhaken off; and counted as the inſtruments of *Satan*, that would tempt us to be unfaithful to our truſt and duty, and to favour our ſelves by a ſinful avoiding of the ſufferings which God doth call us to undergo.

9. Remember how through all his life, he deſpiſed the Riches of the world, and choſe a life of poverty, and was a companion of the meaneſt, neither poſſeſſing nor ſeeking ſumptuous houſes, or great attendance, or ſpacious lands, or a large eſtate. He lived in a viſible contempt of all the wealth and ſplendor, and greatneſs of the world: To teach us how little theſe little things are to be eſteemed; and that they are none of the treaſure and portion of a Saint; and what a folly it is to be found of ſuch ſnares, and diverſions, and temptations which make the way to Heaven to be to us, as a needles eye.

10. Obſerve how little he regardeth the honour Phil. 2. 7, 8, 9. Joh. 6. 15. and applauſe of men, how *he made himſelf of no reputation, but took upon him the form of a Servant*, refuſing to be *made a King*, or to have a *Kingdom of this world*: Though he told malignant Blaſphemers how greatly they ſinned in diſhonouring him, yet did he not ſeek the honour of the world: To teach us how little the *Thoughts* or *Words* of ignorant men do contribute to our happineſs, or are to be accounted of: And to turn our eyes from the impertinent cenſures of fleſh and blood, to the judgement of our Almighty Soveraign, to whom it is that we ſtand or fall.

11. Remember alſo how little he made proviſion for the fleſh, and never once taſted of any immoderate ſinful pleaſure. How far was he from a life of voluptuouſneſs and ſenſuality? Though his avoiding the *formal faſtings* of the Phariſees, made them ſlan- Mat. 11. 19. der him a *gluttonous perſon*, and a *wine-bibber*, as the ſober Chriſtians were called *Carnivori* by thoſe that thought it unlawful to eat fleſh; yet ſo far was he from the guilt of any ſuch ſin, that never a *deſire* of it was in his heart. You ſhall never find in the Goſpel that Chriſt ſpent half the morning in dreſſing him, chooſing rather to ſhorten his time for prayer, than not to appear ſufficiently neatified, as our *empty worthleſs* painted Gallants do: Nor ſhall you ever read that he waſted his time in idle viſitations, or Cards, or Dice, or in reading Romances, or hearing Stage-playes. It was another kind of example that our Lord did leave for *his* diſciples.

12. Mark alſo how far Chriſt was from being guilty of any *idle*, or *laſcivious*, or *fooliſh* kind of talk: And how holy and profitable all his ſpeeches were: To teach us alſo to ſpeak as the oracles of God, ſuch words as tend to edification, and to adminiſter grace unto the hearers, and to keep our tongues from all prophane, laſcivious, empty, idle ſpeeches.

13. Remember, that *Pride*, and *Paſſion* are condemned by your pattern: Chriſt bids you [*Learn of me; for I am meek and lowly in heart, and you ſhall find reſt unto your ſouls*, Mat. 11. 28, 29. Therefore he reſolveth that *except* men *be converted and become as little children, they ſhall not enter into the Kingdom of Heaven*, Mat. 18. 3. Behold therefore the *Lamb of God*, and be aſhamed of your fierce and ravenous natures.

14. Remember that Chriſt your Lord and pattern did humble himſelf to the meaneſt office of love, even to waſh the feet of his diſciples: Not to teach you to waſh a few poor mens feet as a Ceremony once a year, and perſecute and murder the ſervants of Chriſt the reſt of the year, as the *Roman* Vice-Chriſt doth; but to teach us, that if he their Lord and Maſter waſhed his diſciples feet, we alſo ſhould ſtoop as low in any office of love, for one another. *John* 13. 14.

15. Remember alſo that Chriſt your pattern ſpent whole nights in prayer to God; ſo much was he for this holy attendance upon God: To teach us to *pray alwayes and not wax faint*, Luke 18. 1. And not to be like the impious God-haters, that Love not any near or ſerious addreſſes unto God, nor thoſe that uſe them, but make them the object of their cruelty or ſcorn.

If προσευχῆ in Luk. 6. 12. do ſignifie an Oratory, it yet importeth that he continued for Prayer in it.

16. Remember alſo that Chriſt was againſt the Phariſees out-ſide hypocritical ceremonious worſhip, conſiſting in lip-labour, affected repetitions, and much babling; their Touch not, Taſte not, Handle nor

not, and worſhipping God in vain,according to their Traditions, teaching for doctrines the commandments of men: He taught us a ſerious ſpiritual worſhip: not *to draw nigh to God with our mouth, and honour him with our lips, while our hearts are far from him*; but to *worſhip God who is a ſpirit, in Spirit and Truth.*

Mat. 15. 6, 7, 8, 9. Joh. 4. 23, 24. Mat. 23.

17. Chriſt was a ſharp reprover of Hypocritical, blind, ceremonious, malitious Phariſees; and warneth his diſciples to *take heed* of their *leven*. When they are *offended with* him, he ſaith, *every plant which my Heavenly* Father *hath not planted, ſhall be rooted up: Let them alone, they be blind leaders of the blind*, &c. Mat. 15. 12, 13, 14. To teach us to take heed of Autonomous, Supercilious, domineering, formal Hypocrites, and falſe Teachers, and to difference between the Shepherds and the wolves.

18. Though Chriſt ſeems cauteouſly to avoid the owning of the *Romans Uſurpation* over the Jews, yet *rather than offend* them he payeth Tribute himſelf, *Mat.* 17. 25, 26, 27. and biddeth them *Render to* Cæſar *the things that are* Cæſars, *and to God the things that are Gods*: Mat. 22. 21. The Phariſees bring their controverſie to him hypocritically, *Whether it be lawful to give Tribute to* Cæſar, *or not*? (For that *Cæſar* was an *Uſurper* over them,they took to be paſt controverſie.) And Chriſt would give them no anſwer that ſhould either *enſnare himſelf*, or *encourage Uſurpation*, or countenance their *ſedition*: Teaching us much more to pay Tribute chearfully to our lawful Governours, and to avoid all ſedition and offence.

19. Yet is he accuſed, condemned, and executed among Malefactors, as aſpiring to be *King of the Jews*, and the Judge called, *None of* Cæſars *friend*, if he let him go: Teaching us to expect that the moſt innocent Chriſtians ſhould be accuſed, as enemies to the Rulers of the world, and miſtaken Governours be provoked and engaged againſt them, by the malicious calumnies of their adverſaries;and that we ſhould in this unrighteous world, be condemned of thoſe crimes of which we are moſt innocent; and which we moſt abhor, and have born the fulleſt teſtimonies againſt.

20. The furious rout of the enraged people, deride him by their words and deeds, with a purple Robe, a Scepter of Reed, a Crown of Thorns, and the ſcornful name of *King of the Jews*; they ſpit in his face, and buffet him, and then break jeſts upon him: And in all this, *being reviled he reviled not again, but committed all to him that judgeth righteouſly*, 1 Pet. 2. 21, 22, 23. Teaching us to expect the rage of the ignorant Rabble, as well as of deluded Governours; and to be made the ſcorn of the worſt of men; and all this without impatience, reviling or threatning words; but quieting our ſelves in the ſure expectation of the righteous judgment, which we and they muſt ſhortly find.

21. When Chriſt is urged at *Pilate*'s Bar to ſpeak for himſelf, he holds his peace: Teaching us to expect to be queſtioned at the Judgment Seat of Man; and not to be over-careful for the vindicating of our Names, from their moſt odious calumnies, becauſe the Judgment that will fully juſtifie us, is ſure and near.

22. When Chriſt is in his Agony, his Diſciples *fail* him: when he is judged and crucified, they *forſook him and fled*: To teach us not to be too confident in the beſt of Men, nor to expect much from them in a time of tryal, but to take up our comfort in God alone, when *all our neareſt friends* ſhall fail us.

Matth. 26. 56.

23. Upon the Croſs he ſuffereth the torments and ignominy of death for us,praying for his Murderers: *Leaving us an example that we ſhould follow his ſteps*; 1 Pet. 2. 21. and that we think not *life it ſelf* too dear, to part with, in obedience to God, and for the love of Chriſt and one another, and that we forgive and pray for them that perſecute us.

1 John 3. 16.

24. In all this ſuffering from men, he feels alſo ſo much of the fruit of our ſin upon his ſoul, that he cryeth out, *My God,my God, why haſt thou forſaken me*? To teach us, if we fall into ſuch calamity of ſoul, as to think that God himſelf forſaketh us, to remember for our ſupport, that the Son of God himſelf before us, cryed out, *My God, why haſt thou forſaken me*? And that in this alſo we may expect a tryal, to ſeem of our ſelves *Forſaken of God*, when our Saviour underwent the like before us.

I will inſtance in no more of his example,becauſe I would not be tedious. Hither now let believers caſt their eyes: If you love your Lord, you ſhould love to imitate him, and be glad to find your ſelves in the way that he hath gone before you. If *He* lived a worldly or a *ſenſual life*, do you do ſo: If *He* was an Enemy to preaching, and praying, and holy living, be you ſo: But if *he* lived in the greateſt *contempt* of all the *wealth*, and *honours*,and *pleaſures* of the world, in a life of *holy obedience* to his Father, wholly preferring the Kingdom of Heaven, and ſeeking the ſalvation of the ſouls of others, and patiently bearing perſecution, deriſion, calumnies and death, then take up your Croſs, and follow him in joyfully to the expected Crown.

§. 7. Direct. 6. *If you will Learn of Chriſt, you muſt learn of his Miniſters, whom he hath appointed under him to be the Teachers of his Church.* He purpoſely *enableth them*, *enclineth* them, and *ſendeth* them to *inſtruct* you: Not to *have dominion over your Faith*, but to be your *ſpiritual Fathers*, and *the Miniſters by whom you believe, as God ſhall give* (ability and ſucceſs, *to every* one as he pleaſes, to *plant and water*, while *God giveth the increaſe, to open mens eyes, and turn them from darkneſs to light*, and to be *labourers together with God, whoſe husbandry and building you are*, and to be *helpers of your joy*. See 2 Cor. 2. 4. Acts 26. 17, 18. 1 Cor. 3. 5, 6, 7, 8, 9. & 4. 15. Seeing therefore Chriſt hath appointed *them under him*, to be the ordinary Teachers of his Church,he that *heareth them* (ſpeaking his meſſage) *heareth him*, and he *that deſpiſeth them,deſpiſeth him*, Luke 10. 16. And he that ſaith, *I will hear Chriſt, but not you*, doth ſay in effect to Chriſt himſelf, *I will not hear thee, nor learn of thee, unleſs thou wilt diſmiſs thy Uſhers, and teach me immediately thy ſelf.*

Dir. 7.

§. 8. Direct. 7. *Hearken alſo to the ſecret Teachings of his Spirit, and your Conſciences, not as making you any new Law or Duty, or being to you inſtead of Scriptures or Miniſters; but as bringing that truth into your Hearts and practices which Scriptures and Miniſters have firſt brought to your eyes and ears.* If you underſtand not this, how the office of *Scripture* and *Miniſters differ* from the office of the *Spirit* and your *Conſciences*, you will be confounded as theSectaries of theſe times have been,that ſeparate what God hath joyned together, and plead againſt *Scripture or Miniſters* under pretence of extolling the *Spirit*, or the *Light within them*. As your meat muſt be taken *into the Stomach*, and paſs the *firſt concoction*,before the *ſecond* can be performed, and *chilification* muſt be before *ſanguification*; ſo the *Scripture* and *Miniſters* muſt bring truth to your *eyes* and *ears*, before the *Spirit* or *Conſcience* bring them to your *Hearts* and *Practice*. But they lye *dead* and *uneffectual* in your *brain* or *imagination*, if you hearken not to the *ſecret teachings* of the *Spirit* and *Conſcience*, which would bring them further. As *Chriſt* is the principal *Teacher without*, and *Miniſters* are but *under him*; ſo the *Spirit* is the principal

Dir. 8.

Teacher within us, and *Conſcience* is but *under* the *Spirit*, being excited and informed by it. Thoſe that learn only of *Scriptures* and *Miniſters*, (by hearing or reading) may become men of *Learning* and *great ability*, though they hearken not to the *ſanctifying* teachings of the *Spirit*, or to their *Conſciences*: But it is only thoſe that hearken firſt to the Scriptures and Miniſters, and next to the *Spirit* of God, and to their *Conſciences*, that have an inward, *ſanctifying*, *ſaving knowledge*, and are they that are ſaid to be *Taught of God*. Therefore hearken firſt with your *Ears*, what Chriſt hath to ſay to you from *without*; and then hearken *daily* and *diligently* with your *hearts*, what the *Spirit* and *Conſcience* ſay *within*. For it is their office to preach over all that again to your Hearts, which you have received.

Dir. 8. §. 9. Direct. 8. *It being the Office of the preſent ordinary Miniſtry, only to expound and apply the doctrine of Chriſt already recorded in the Scriptures, believe not any man, that contradicteth this recorded doctrine, what Reaſon, Authority or Revelation ſoever he pretend.* Iſa. 8. 20. *To the Law and to the Teſtimony: if they ſpeak not according to theſe, it is becauſe there is no Light in them.* No *Reaſon* can be *Reaſon indeed* that is pretended againſt the *Reaſon* of the Creator and *God of Reaſon*. *Authority* pretended againſt the *Higheſt Authority* of God, is *no Authority*: *God* never gave *Authority* to *any* againſt himſelf; nor to deceive mens ſouls; nor to diſpenſe with the Law of Chriſt; nor to warrant men to ſin againſt him; nor to make any *ſupplements* to his Law or Doctrine. The Apoſtles had their 1 Cor. 10. 8. *Power only to Edification, but not to deſtruction.* 2 Cor. 13. 10. There is no *Revelation* from God, that is *contrary* to his *own Revelation* already delivered as his *perfect* Law and Rule unto the Church; and therefore none *ſupplemental* to it. If an *Apoſtle or an Angel from Heaven* (per poſſibile vel impoſſibile) *ſhall Evangelize to us beſides what is Evangelized*, and we *have received*, he muſt be held *accurſed*. Gal. 1. 6, 7, 8.

Dir. 9. §. 10. Direct. 9. *Come not to learn of Chriſt with ſelf-conceitedneſs, pride, or confidence in your prejudice and errors: but as little Children, with humble, teachable, tractable minds.* Chriſt is no Teacher for thoſe that in their own eyes are wiſe enough already: unleſs it be firſt to teach them to *become fools* (in their own eſteem, becauſe they are ſo indeed) *that they may be wiſe*. 1 Cor. 3. 18. They that are prepoſſeſſed with falſe opinions, and reſolve that they will never be perſwaded of the contrary, are unmeet to be Scholars in the School of Chriſt. *He reſiſteth the proud, but giveth more grace unto the humble.* 1 Pet. 5. 5. Men that have a high conceit of their own underſtandings, and think they can eaſily know *truth* from *falſhood* as ſoon as they hear it, and come not to learn, but to *cenſure* what they hear or read, as being able preſently to judge of all, theſe are fitter for the School of the Prince of Pride, and Father of lyes and error, than for the School of Chriſt. *Except converſion* make men as *little children*, that come not to *carp* and *cavil*, but to *learn*, they are not meet *for the Kingdom of Chriſt*. Matth. 18. 3. John 3. 3, 5. Know how blind and ignorant you are, and how dull of learning, and humbly beg of the heavenly Teacher, that he will accept you, and illuminate you; and give up your *underſtandings* abſolutely to be informed by him, and your *Hearts* to be the *Tables* in which his *Spirit* ſhall write his Law, *Believing* his doctrine upon the bare account of his *infallible Veracity*, and reſolving to *obey* it; and this is to be the *Diſciples of Chriſt indeed*, and ſuch as ſhall be taught of God.

Dir. 10. §. 11. Direct. 10. *Come to the School of Chriſt with honeſt willing hearts, that Love the truth, and fain would know it, that they may obey it; and not with falſe and byaſſed hearts, which ſecretly hinder the underſtanding from entertaining the truth, becauſe they love it not, as being contrary to their carnal inclinations and intereſt.* The word that was received into *Honeſt hearts*, was it that was as the ſeed that brought forth plentifully. *Matth.* 13. 23. When the *Heart* ſaith unfeignedly, *Speak Lord, for thy ſervant heareth*; *Teach me to know and do thy will*; God will not leave ſuch a Learner in the dark. Moſt of the *damnable ignorance* and *error* of the world, is from a *wicked heart*, that perceiveth that the Truth of God is againſt their fleſhly *intereſt* and *luſts*, and therefore is unwilling to obey it, and unwilling to believe it, leſt it torment them, becauſe they diſobey it. A *will* that's ſecretly poyſoned with the *Love of the world*, or of any ſinful luſts and pleaſures, is the moſt *potent impediment* to the *believing* of the truth.

Dir. 11. §. 12. Direct. 11. *Learn with quietneſs and peace in the School of Chriſt, and make not diviſions, and meddle not with others leſſons and matters, but with your own. Silence*, and *quietneſs*, and minding your *own buſineſs*, is the way to profit. The *turbulent wranglers* that are quarrelling with others, and are *religious contentiouſly*, in envy and ſtrife, are liker to be corrected or ejected, than to be edified. Read *James* 3.

Dir. 12. §. 13. Direct. 12. *Remember that the School of Chriſt hath a rod; and therefore learn with fear and reverence.* Heb. 12. 28, 29. Phil. 2. 12. Chriſt will ſharply rebuke his own, if they grow negligent and offend: And if he ſhould *caſt thee out* and *forſake* thee, thou art undone for ever. See therefore that *ye refuſe not him that ſpeaketh: for if they ſcaped not, that refuſed him that ſpake on earth, much more ſhall not we, if we refuſe him that is from Heaven*, Heb. 12. 25. *For how ſhall we eſcape, if we neglect ſo great ſalvation, which at firſt began to be ſpoken by the Lord, and was confirmed to us by them that heard him: God alſo bearing them witneſs both with ſigns and wonders, and divers miracles, and gifts of the Holy Ghoſt, according to his own will.* Heb. 2. 3, 4. *Serve the Lord therefore with fear, and rejoyce with trembling: Kiſs the Son, leſt he be angry, and you periſh, in the kindling of his wrath.* Pſal. 2. 11, 12.

DIRECT. VIII.

Grand Dir. 8. To obey Chriſt as Phyſician in his healing work, and his Spirit in its cleanſing mortifying work.

Remember that you are Related to Chriſt as the Phyſician of your ſouls, and to the Holy Ghoſt as your Sanctifier: Make it therefore your ſerious ſtudy, to be cured by Chriſt, and cleanſed by his Spirit, of all the ſinful Diſeaſes and Defilements of your Hearts and Lives.

§. 1. Though I did before ſpeak of our *Believing in the Holy Ghoſt*, and uſing his help for our acceſs to God, and converſe with him; yet I deferred to ſpeak fully of the *Cleanſing* and *Mortifying* part of his work of *Sanctification* till now; and ſhall treat of it here as it is the ſame with the *Curing* work of Chriſt, related to us as the *Phyſician of our ſouls*: it being part of our *Subjection* and *Obedience* to him, to be ruled by him in order to our cure. And what I ſhall here write againſt *ſin in general* will be of a twofold uſe. The one is to help us againſt the inward corruptions of our hearts, and for the outward obedience of our lives, and ſo to further the work of Sanctification, and *prevent* our ſinning. The other is to help us to *Repentance* and *Humiliation* habitual and actual, for the ſins which are in us, and which we have already at any time committed.

§. 2. The *General Directions* for this *curing* and *cleanſing* of the ſoul from ſin, are contained for the moſt part in what is ſaid already; and many of the *particular Directions* alſo may be fetcht from the *ſixth Direction* before going. I ſhall now add but two *General Directions*, and many more *Particular* ones.

Dir. 1.

Direct. 1. I. The two *General Directions* are theſe: 1. *Know what corruptions the ſoul of man is naturally defiled with*: And this containeth the knowledge of *thoſe faculties* that are the ſeat of theſe *corruptions*, and the knowledge of the *corruptions* that have tainted and perverted the *ſeveral faculties*.

Dir. 2.

Direct. 2. 2. *Know what ſin is, in its nature or intrinſick evil, as well as in the effects.*

How the ſeveral faculties of the ſoul are corrupted and diſeaſed.

In what caſes a ſound underſtanding may be ignorant.

§. 3. 1. The *Parts* or *faculties* to be *cleanſed* and *cured*, are both the *Superiour* and *Inferiour*: 1. The *Underſtanding* (though not the firſt in the ſin) muſt be firſt in the cure: For all that is done upon the *Lower* faculties muſt be by the *Governing power* of the *will*: And all that is done upon the *will* (according to the order of humane nature) muſt be done by the *Underſtanding*: But the *Underſtanding* hath its *own diſeaſes* which muſt be known and cured. Its malady in general is *Ignorance*: which is not only a privation of *actual knowledge*, but an *undiſpoſedneſs* alſo of the *underſtanding* to *know* the truth. A man may be deprived of ſome *actual knowledge* that hath no *diſeaſe* in his *mind* that cauſeth it: as in caſe that either the *object* be abſent and out of reach, or that there may be no *ſufficient Revelation* of it, or that the mind be taken up wholly upon ſome other thing, or in caſe a man ſhut out the thoughts of ſuch an object, or refuſe the evidence (which is the act of the *will*) even as a man that is *not blind*, may yet *not ſee a particular object*, 1. In caſe it be out of his natural reach: 2. Or if it be *night*, and he want *extrinſick light*; 3. Or in caſe he be wholly taken up with the obſervation of other things, 4. Or in caſe he wilfully either *ſhut* or *turn away* his eyes.

How the underſtanding can be the ſubject of ſin?

It is a very hard queſtion to reſolve *how far* and *wherein* the diſeaſes of the *Underſtanding* may be called *ſin*? Becauſe the *Underſtanding* is not a *Free*, but a *Neceſſitated* faculty: And there can be no *ſin*, where there is no *Liberty*. But to clear this, it muſt be conſidered, 1. That it is not this or that *faculty* that is the *full* and *proper* ſubject of *ſin*, but the *Man*: the fulneſs of *ſin* being made up of the vice of both faculties (*underſtanding* and *will*) conjunct: It's properer to ſay, *The man ſinned*, than, the *Intellect* or *Will* ſinned, ſpeaking excluſively as to the other. 2. *Liberium arbitrium, Free choice* is belonging to the *Man*, and not to his *Will only*; though *principally* to the *Will*. 3. Though the *Will* only be *Free in it ſelf originally*; yet the *Intellect* is *Free* by *participation* ſo far as it is *commanded by the Will*, or dependeth on it for the *Exerciſe* of its acts. 4. Accordingly though the *Underſtanding primitively* and *of it ſelf*, be not the ſubject of *morality*; of *moral Virtues*, or of *moral Vices* (which are immediately and primarily in the Will) yet *participatively* its *Virtues* and *Vices* are *moralized*, and become *graces* or *ſins*, *laudable* and *rewardable*, or *vituperable* and *puniſhable*, as they are imperate by the *will*, or depend upon it.

Conſider then the Acts, and *Habits*, and diſpoſition of the *Underſtanding*. And you will find, 1. That ſome acts, and the privation of them, are *Neceſſary*, *Naturally*, *Originally*, and unalterably: and theſe are not virtues or *ſinful* at all, as having no *morality*. As to know unwillingly as the Devils do, and to Believe, when it cannot be reſiſted, though they would; this is no moral Virtue at all, but a *natural perfection* only. So 1. To be ignorant of that which is *no object of knowledge*, or which is *naturally beyond our knowledge* (as of the *Eſſence of God*) is no ſin at all: 2. Nor to be ignorant of that which was never revealed, when no fault of ours hindred the revelation, is no ſin. 3. Nor to be without the preſent actual knowledge or conſideration of one point, at that moment when our thoughts are lawfully diverted (as in greater buſineſs) or ſuſpended (as in ſleep.) 4. But to be ignorant *wilfully* is a ſin, *participatively* in the *intellect*, and *originally* in the *will*. 5. And to be ignorant for want of *Revelation*, when *our ſelves* are the hinderers of that revelation, or the meritorious cauſe that we want it, is our ſin: Becauſe though that ignorance be *immediately neceſſary*, and *hypothetically*, yet *originally* and *remotely* it is *Free* and *Voluntary*.

So as to the Habits and diſpoſition of the intellect, it is no ſin to want thoſe which *mans Underſtanding* in its *entire and primitive Nature* was without. (As not to be able to know without an object, or to know an unrevealed or too diſtant object, or *actually* to know all things knowable at once.) But there are *defects* or ill *diſpoſitions that are ſinfully contracted*; *and* though theſe *are* now *immediately natural and neceſſary*, yet being *originally and remotely voluntary or* free, they *are participatively ſinful*: Such is the *natural mans diſability* or *undiſpoſedneſs* to know the things of the *Spirit*, when the Word revealeth them. This lyeth not in the want of *a Natural faculty* to know them, but, 1. Radically in the *will*. 2. And thence in *contrary falſe* apprehenſions which the Intellect is prepoſſeſſed with, which *reſiſting the truth*, may be called, its *blindneſs* or impotency to know them. And 3. In a *ſtrangeneſs* of the *mind* to thoſe ſpiritual things which it is utterly unacquainted with.

Maxima pars hominum morbo jactatur eodem.

Note here, 1. That the *will* may be guilty of the *underſtandings ignorance* two ways, either by *Poſitive averſneſs prohibiting or diverting* it from beholding the evidence of truth: Or by a *Privation and forbearance of that command, or excitation* which is neceſſary to the *exerciſe* of the *acts* of the *underſtanding*. This laſt is the commoneſt way of the ſin in the underſtanding; and that may be truly called *Voluntary* which is from the *wills* neglect of its office, or ſuſpenſion of its act, though there be no *actual Volition* or *Nolition*.

2. That the *will* may do more in *cauſing a* diſeaſe in the *underſtanding*, than it *can do in curing it*. I can put out a mans eyes, but I cannot reſtore them.

3. That yet for all that, God hath ſo ordered it in his gracious diſpenſation of the grace of the Redeemer, that certain means are appointed by him, for man to uſe in order to the obtaining of his grace for his own recovery: And ſo though grace cure not the underſtanding of its *primitive natural weakneſs*, yet it cureth it of its *contracted weakneſs*, which was *voluntary* in its Original, but *neceſſary* being contracted. And as the *will* had a hand in the cauſing of it, ſo muſt it have (in the Voluntary uſe of the foreſaid means) in the *Cure of it*. So much to ſhew you how the *Underſtanding* is guilty of *ſin*.

The operations and maladies of the intellect.

§. 4. Though no actual knowledge be ſo *immediate* as to be without the *Meditation* of the *ſenſe and fantaſie*, yet *ſuppoſing theſe*, *Knowledge* is diſtinguiſhed into *Immediate and Mediate*. The *Immediate* is when the *Being*, *Quality*, &c. of a *thing*, or the *Truth* of a *propoſition* is known *immediately* in its ſelf by its *proper evidence*. *Mediate knowledge* is when the *Being of a thing*, or the *truth* of *a propoſition* is known by the *means* of ſome other intervenient *thing or propoſition*, whoſe *evidence* affordeth us a light to diſcern it.

The underſtanding is much more ſatiſfied when it can ſee *Things* and *Truths immediately* in their *proper evidence.* But when it *cannot*, it is glad of any *means* to help it.

The further we go in the ſeries of *Means* (knowing one thing by another, and that by another, and ſo on the *more unſatisfied* the underſtanding is, as apprehending *a poſſibility* of *miſtake, and a difficulty* in *eſcaping miſtake* in the uſe of ſo *many media's.*

When the *evidence* of one thing in its *proper nature* ſheweth us another, this is to know by meer diſcourſe or argument.

When the *Medium* of our knowing one thing, is the *Credibility of another mans report* that knoweth it, this is (though a diſcourſe or argument too, yet) in ſpecial called, *Belief*: which is *ſtrong or weak, certain or uncertain*, as the evidence of the reporters *Credibility* is *certain or uncertain*, and our apprehenſion of it *ſtrong or weak.*

In both caſes the *underſtandings* fault is either *an utter privation of the act* (or diſpoſition to it) or elſe *a privation* of the *rectitude of the act.* When it ſhould know by the *proper evidence of the Thing*, the privation of its act is called *Ignorance* or *Neſcience*, and the privation of its *rectitude* is called *Error* (which differ as *not-ſeeing and ſeeing-falſly*): When it ſhould *know by Teſtimony*, the privation of its act is ſimple *unbelief, or not-believing*, and the privation of its *rectitude* is either *Disbelief*, (when they think the reporter erreth) or *Mis-belief*, when it believeth a Teſtimony that is *not to be believed.*

So that you ſee by what is ſaid, that the diſeaſes of the *Mind* to be cured, are 1. *Meer ignorance*, 2. Error, thinking truth to be falſhood, and falſhood truth. 3. Unbelief. 4. Disbelief, and 5. Misbelief.

Rom. 8. 5, 6, 7. But as the *Goodneſs* is *of* chief regard in the *object*, ſo the diſcerning of the Truth about *Good and Evil*, is the chiefeſt office of the underſtanding. And therefore *Diſeſteem* of *God*, and *Glory*, and *Grace*, and its *Miſeſteem* of the fleſhly pleaſure, and worldly proſperity, wealth and honour, is the principal malady of the mind.

§. 5. 2. The diſeaſes of the *Will* are in its *Inclination* and its *Acts*: 1. An inordinate *Inclination* to the pleaſing of the *fleſhly* appetite and fantaſie, and to all *Carnal baits and Temporal* things, that tend to pleaſe it, and inordinate *acts of deſire* accordingly. 2. An irrational *backwardneſs* to God, *and grace, and ſpiritual good, and a Refuſal or Nolition* in act accordingly. Theſe are in the will, 1. Becauſe it is become much *ſubject to* the ſenſitive appetite, and hath debaſed it ſelf, and contracted by its ſinful *acts*, a *ſenſual* inclination, the fleſh having the dominion in a corrupted ſoul. 2. Becauſe the Intellect being alſo corrupted, oft-times miſ-leadeth it, by over-valuing tranſient things. 3. Becauſe the Will is become deſtitute (in its corrupted ſtate) of the power of *Divine Love*, or an Inclination to God and holy things, which ſhould countermand the ſeduction of carnal objects. 4. And the *underſtanding* is much deſtitute of the Light that ſhould lead them higher. 5. Becauſe the rage of the *corrupted appetite* is ſtill ſeducing it. Mark therefore for the right underſtanding of this our greateſt malady.

§. 6. 1. That the *will* never deſireth *evil, as evil*, but as a *carnal* or *a ſeeming good.* 2. Nor doth it *hate good as good*, but *as a ſeeming evil*, becauſe *God and grace* do ſeem to be his enemies and to hurt him, by hindring him of the *good* of *carnal pleaſure* which he now preferreth. 3. Nay, at the ſame time that he *loveth evil* as it pleaſeth the fleſh, he hath *naturally as a man ſome averſneſs* to it, ſo far as he *apprehendeth* it to be *Evil*: And when he *hateth God and Holineſs as Evil*, for hindring him of his *carnal pleaſure*, he *naturally loveth them ſo far as he apprehendeth them to be good.* So *that there is ſome love to God and good, and ſome hatred to evil in the ungodly*: For while *Man is Man*, he will have *Naturally an Inclination* to *good as good*, and *againſt evil as evil.* 4. But the *apprehenſion* of *ſenſitive good* is the *ſtrongeſt in him, and the apprehenſion of ſpiritual good* is weakeſt; and therefore the will receiving a greater impreſs from the *Carnal Appetite and Mind*, than from the weak apprehenſions of *ſpiritual good*, is more *inclined* to that which indeed is worſt; *and ſo things carnal have* got the dominion or chief commanding intereſt in the ſoul. 5. Note alſo, *that ſin receiveth its formality or moral evil firſt in the will, and not in the Intellect or ſenſitive appetite*: (For it is not ſin, till it be poſitively or privately, immediately or mediately voluntary.) But the *firſt motions* to *ſin are* not in the *will*, but in the *ſenſitive appetite*; Though there *as firſt* it be not *formally ſin.* 6. Note, that neither *Intellect*, *Object*, *Appetite*, or *Senſe*, *neceſſitate naturally* the *will* to ſin, but it remaineth the *firſt* in the *ſin* and *guilt.*

§. 7. It is a matter of *great difficulty* to underſtand how *ſin firſt entered* into the innocent ſoul: And it is of *great importance*, becauſe an error here is of dangerous conſequence. Two ſorts ſeem to me to make God ſo much the *neceſſitating* cauſe of *Adams* firſt ſin (and ſo of all ſin) is that it was as naturally impoſſible for *Adam* to have forborn it according to their doctrine, as to have conquered God. 1. Thoſe that aſſert the Dominican immediate Phyſical predetermining pre-motion: (which no created power can reſiſt.) 2. And thoſe that ſay the *Will* acts as *Neceſſitated* by the *Intellect* in all its Acts (and ſo is *neceſſitated* in all its *Omiſſions*;) and that the *Intellect* is *neceſſitated by Objects* (as, no doubt it is, unleſs as its acts are *ſub imperio voluntatis*;) and all thoſe *objects* are cauſed and diſpoſed of *by God* But it is *certain* that *God is not the cauſe of ſin*; and therefore this *certainty* over-ruleth the *caſe* againſt theſe Tenets.

§. 8. At preſent it ſeemeth to me, that *ſin* entred in this method. 1. *Senſe* perceiveth the forbidden thing. 2. The appetite deſireth it. 3. The imagination thinketh on its deſirableneſs yet further. 4. The *intellect conceiveth* of it (truly) as *good*, by a *ſimple apprehenſion.* 5. The *Will* accordingly *willeth* it by a *ſimple complacency* or *volition.* Thus far there was no ſin. But 6. The *Will here adhered* to it too much, and took it in *an exceſs* of *Complacency*, when it had power to do otherwiſe: And here *ſin* begun. 7. And ſo when the *Cogitations* ſhould have been called off: 8. And the Intellect ſhould have minded God, and his Command, and proceeded from a *ſimple apprehenſion* to the *comparing* Act, and ſaid [The favour of God is *better*, and his *will* ſhould rule,] it omitted all theſe acts, becauſe the *will* omitted to command them; (yea, and hindred them.) 9. And ſo the intellect was next guilty of a [*non-renuo*] [*I will not forbid or hinder it*] (and the *will* accordingly.) 10. And next of a *poſitive deception*, and the *will* of *conſent* unto the ſin, and ſo it being *finiſhed*, brought forth death.

If you ſay, The *wills firſt* ſinful *adhæſion* in the ſixth inſtance, could not be, unleſs the Intellect firſt directed it ſo to do; I deny that, becauſe the *will* is the *firſt principle* in mens actions *quoad exercitium*, though the *Intellect* be the firſt as to *ſpecification.* And therefore the *will* could ſuſpend its *exerciſe* and its excitation of the mind. In all this I go upon common principles: But I leave it to further enquiry: 1. How far the *ſenſitive appetite* may move the *Locomotive faculty* without the Wills command, while the *will* doth *not forbid*? And whether Reaſon be not given man, as the Rider to the Horſe, not to *enable* him to *move*, but to *Rule* his *motion*: ſo that as the Horſe can go if the Rider hinder not, ſo the ſenſitive appetite can cauſe the actions of eating, drinking, thinking, ſpeaking ſenſually, if *Reaſon* do but drop aſleep, or not hinder. 2. And ſo whether in the firſt ſin (and ordinarily) the ſenſitive appetite, fantaſie and paſſion be not the active mover, and the *Rational powers* firſt guilty only by *omitting* their reſtraining Government, which they were able to have exerciſed? 3. And ſo, whether ſin be not (ordinarily) a brutiſh motion, or a voluntary unmanning of our ſelves, the Rational powers in the beginning being guilty only of omiſſion or privation of reſtraint; but afterwards brought over to ſubſerve the ſenſitive appetite actively? 4. And ſo whether the *will* which is the *principium actus quoad exercitium* were not the firſt in the *omiſſion*? The intellect having before ſaid, [*This muſt be further conſidered*] the *will* commanded not that *further conſideration*, when it could and ſhould?

However if it be too hard for us to trace our own ſouls in all their motions, it is certain that the *will* of *Man* is the *firſt ſubject* of *Moral good* and *evil*: And *uncertainties* muſt not make us deny that which is *certain*.

The Reader who underſtandeth the importance and conſequence of theſe points, I am ſure will pardon me for this interpoſition of theſe difficult controverted points (which I purpoſely avoid where I judge them not very needful in order to the defence or clearing of the plainer common truths:) And as for others I muſt bear their cenſure.

Animi labes nec diuturnitate evaneſcit, nec manibus ullis elui poteſt ——-- *Non inceſtum vel aſperſione aquæ, vel dierum numero tollitur.* Cicero 2. de legib.

§. 9. The Degree of *ſinfulneſs* in the *will* lyeth in a *ſtiffneſs*, and *obſtinacy*, a *tenaciouſneſs*, of *deceitful temporal* Good, and an *Eagerneſs* after it; and *ſtubborn averſneſs* to *ſpiritual good* as it is againſt that temporal fleſhly good. This is the *wills diſeaſe*.

§. 10. 3. The *ſinfulneſs* of the *memory* is in its *Retentiveneſs* of *Evil*, or things *hurtful* and *prohibited*: and its *Looſeneſs* and *Neglect* of better, ſpiritual neceſſary things. If this were only as *things preſent* have the *natural advantage* to make a *deeper* impreſs upon the fantaſie, and things *unſeen*, and *abſent* have the diſadvantage, it were then but a natural innocent infirmity: or if in ſickneſs, age, or weakneſs, all kind of memory equally decay. But it is plain that if the Bible be open before our eyes, and preaching be in our ears, and things *unſeen* have the advantage of their *infinite greatneſs*, and *excellency*, and *concernment* to us, yet our *Memories* are like walls of *ſtone* to any thing that is ſpiritual, and like walls of wax, on which you may write any thing, of that which is ſecular or evil. Note here alſo, that the *faultineſs* of the *memory* is only ſo far *ſinful* as it is *Voluntary*: It is the *will* where the ſin is as in its Throne or chiefeſt ſubject: Becauſe men Love carnal things, and *Love not* ſpiritual things, therefore it is that they *mind*, and *underſtand*, and *remember* the *one*, and not the other. So that it is but as *Imperate*, and *Participatively* that the *memory* is capable of *ſin*.

§. 11. 4. The ſinfulneſs of the Imagination conſiſteth in its readineſs to *Think* of Evil, and of common earthly things, and its unaptneſs to *Think* of any thing that is *Holy* and *Good*: And when we do force our ſelves to *holy Thoughts*, they are *diſorderly*, *confuſed*, *unskilfully* managed, with great averſeneſs: Here alſo *voluntarineſs* is the Life of the ſin.

§. 12. 5. The *ſin* of the *Affections*, or *Paſſions*, conſiſteth in this: That they are too *eaſily*, and *violently* moved by the *ſenſitive intereſt* and *appetite*; and are *Habitually prone* to ſuch carnal inordinate motions, running before the *underſtanding* and *will* (ſome of them) and ſoliciting and urging them to evil; and reſiſting and diſobeying the commands of *Reaſon* and the *Will*: but *dull* and *backward* to things *ſpiritually good*, and to execute the right dictates of the *Mind* and *Will*.

§. 13. 6. The ſin of the *ſenſitive appetite* conſiſteth in the *inordinate rage* or *immoderateneſs* to its object, which cauſeth it to diſobey the Commands of *Reaſon*, and to become the *Great* inciter of Rebellion in the ſoul; violently urging the *Mind* and *Will* to conſent to its deſires. *Materially* this dependeth much on the temper of the body: but *formally* this alſo is ſo far ſinful as (poſitively or privatively, mediately or immediately) it is *voluntary*. To have an *Appetite* ſimply to the object of *Appetite* is no ſin: But to have a *diſeaſed*, *inordinate*, *unruly appetite*, is *a ſin*, not primarily in it ſelf conſidered; but as it is *voluntary*; as it is the *Appetite* of *a Rational free Agent*, that hath thus diſordered the frame of its own Nature.

§. 14. 7. The ſin of the *exteriour parts*, *tongue*, *hand*, *eyes*, *feet*, &c. is only in *Act*, and not in *Habit*, or at leaſt, the Habits are weak and ſubject to the will. And it is in the *execution* of the ſinful *deſires* of the *fleſh*, and commands of the *will* that the ſame conſiſteth. Theſe parts alſo are not the primary ſubject of the *guilt*, but the *will* that either *Poſitively* puts them upon evil, or doth not reſtrain them when it ought: And ſo they are guilty but *participatively* and *ſecondarily* as the other imperate faculties are: It is not *Good* or *Evil* meerly as it is the act of *tongue*, or *hand*, but as it is the act of the *tongue*, or hand of *a Rational free agent* (agreeable, or diſagreeable to the Law.) If a *mad-man* ſhould ſpeak blaſphemy, or ſhould kill, or ſteal, it were no further *ſin*, than as he had *Voluntarily* contracted the ill diſpoſition which cauſed it, while he had the uſe of Reaſon. If a mans hand were held and forced by another to do miſchief utterly againſt his *will*, it is the ſin of the *chief agent*, and not of the *involuntary inſtrument*. But no force totally excuſeth us from *Guilt*, which leaveth the act to our *Rational Choice*. He that ſaith, *Take this Oath, or I will kill thee, or torment thee*, doth uſe *force as a Temptation* which may be reſiſted, but doth not *conſtrain* a man to *ſwear*: For he leaveth it to his *Choice* whether he will *ſwear*, or *die*, or be *tormented*: And he may and ought to *chooſe death* rather than the ſmalleſt ſin. The *will* may be *tempted* but not *conſtrained*.

§. 15. Direct. 2. *Labour clearly to underſtand the evil of ſin, both intrinſecal in it ſelf, and in its aggravations and effects.* When you have found out *where* it is, and wherein it doth conſiſt, find out the *malignity*, and *odiouſneſs* of it. I have heard ſome Chriſtians complain, that they read much to ſhew them the evil of ſin in its *Effects*, but meet with few that ſhew them its *evil in it ſelf* ſufficiently: But if you ſee not the *evil* of *ſin* in *it ſelf*, as well as in the effects, it will but tempt you to think God *unjuſt* in over-puniſhing it; and it will keep you from the principal part of true Repentance and Mortification, which lyeth in hating ſin, as ſin. I ſhall therefore ſhew you wherein the intrinſecal malignity of ſin conſiſteth. Dir. 2.

§. 16. 1. Sin is (formally) the violation of the perfect, holy, righteous Law of God.

2. It is a denyal or contempt of the *Authority*, or *Governing power of God*: As if we ſaid, Thou ſhalt not be our Governour in this.

3. It is an uſurping the *Soveraign Power* to our ſelves of governing our ſelves, in that act: For when we refuſe Gods Government, we ſet up our ſelves in his ſtead; and ſo make *Gods* of our ſelves as to our ſelves; as if we were *ſelf-ſufficient*, *independent*, and had *Right* hereto.

4. It is a *denying* or contempt of the *Wiſdom* of God, as if he had *unwiſely* made us a Law, which is unmeet to Rule us.

5. It is a ſetting up of our *folly* in the place of *Gods Wiſdom*, and preferring it before him; as if

we were *wiſer* to *know* how to Govern our ſelves, and to know what is fitteſt and beſt for us now to do, than God is.

See Plutarchs Tract, entituled, That vice is ſufficient to make a man wretched.

6. It is a contempt of the *Goodneſs* of God as he is the maker of the Law: As if he had not done that which is *Beſt*, but that which may be corrected or contradicted; and there were ſome *Evil* in it to be avoided.

Si non ipſo honeſto movemur ut viri boni ſimus, ſed utilitate aliqua, atque fructû, callidi ſumus, non boni; ſi emolumentis, non ſuapte natura, virtus expetitur, vana erit virtus, quæ malitia rectè dicitur. P. Scal. p. 744.

7. It is a preferring our Naughtineſs before his *Goodneſs*, as if we would do it *Better*, or *chooſe better* what to do.

8. It is a *contempt* or *denial* of the *Holineſs* and *Purity* of God, which ſets him againſt *ſin*, as *Light* is againſt *Darkneſs*.

9. It is a violation of Gods *Propriety* or *Dominion*, robbing him of the uſe and ſervice of that which is abſolutely and totally *his Own*.

10. It is a claiming of *Propriety* in our ſelves, as if we were *our own*, and might do with our ſelves as we liſt.

11. It is a contempt of the *gracious Promiſes* of God by which he allured and bound us to obedience.

12. It is a contempt of the *dreadful Threatnings* of God, by which he would have reſtrained us from evil.

13. It is a contempt or denial of the dreadful day of Judgment, in which an account muſt be given of that ſin.

14. It is a *denying* of Gods *Veracity* and giving him the lye; as if he were not to be believed in all his Predictions, Promiſes and Threats.

15. It is a contempt of all the preſent *Mercies*, (which are innumerable and great) by which God obligeth and encourageth us to obey.

16. It is a contempt of our *own afflictions*, and his *Chaſtiſements* of us, by which he would drive us from our ſins.

17. It is a contempt of all the *Examples* of his Mercies on the obedient, and his terrible *judgments* on the diſobedient (men and Devils) by which he warned us not to ſin.

18. It is a contempt of the perſon, office, ſufferings, and grace of Jeſus Chriſt, who came to ſave us from our ſins, and to deſtroy the works of the Devil, being contrary to his bloodſhed, authority and healing work.

19. It is a contradicting, fighting againſt, and, in that act prevailing againſt, the ſanctifying office and work of the Holy Ghoſt, that moveth us againſt ſin, and to obedience.

20. It is a contempt of *Holineſs*, and a defacing (in that meaſure) the Image of God upon the ſoul, or a rejecting it: A vilifying of all thoſe Graces which are contrary to the ſin.

21. It is a pleaſing of the Devil, the enemy of God and us, and an obeying him before God.

22. It is the fault of a *Rational* Creature, that had Reaſon given him, to do better.

Voluntarium eſt omne peccatum.

23. It is all *Willingly* done and *Choſen*, by a *free-agent* that could not be *conſtrained* to it.

Tolle excuſationem: Nemo peccat invitus. Martin. Dunilenſ. de Morib. *Nihil intereſt quo animo facais, quod feciſſe vitioſum eſt, quia acta cernuntur, animus non videtur.* Id. ibid.

24. It is a robbing God of the *Honour* and *Pleaſure* which he ſhould have had in our *Obedience*; and the Glory which we ſhould bring him before the world.

25. It is a contempt of the omnipreſence and omniſcience of God; when we will ſin againſt him before his face, when he ſtands over us, and ſeeth all that we do.

26. It is a contempt of the *Greatneſs* and *Almightineſs* of God, that we dare ſin againſt him, who is ſo Great and able to be avenged on us.

27. It is a wrong to the *Mercifulneſs* of God, when we go out of the way of mercy, and put him to uſe the way of Juſtice and ſeverity, who delighteth not in the death of ſinners, but rather that they obey, repent and live.

28. It is a contempt of the *attractive Love of God*, who ſhould be the *End*, and *Felicity*, and *Pleaſure* of the ſoul. As if all that *Love* and *Goodneſs* of God, were not enough to draw or keep the heart to him, and to ſatisfie us and make us happy, or he were not fit to be our full delight. And it ſheweth the want of Love to God: For if he Loved him rightly we ſhould willingly obey him.

29. It is a ſetting up the ſordid creature, before the Creator, and dung before Heaven, as if it were more worthy of our Love and Choice, and fitter to be our *Delight*, and the *Pleaſure* of ſin were better for us than the Glory of Heaven.

30. In all which it appeareth, that it is a practical Atheiſm, in its degree; a taking down God, or denying him to be God: and a practical *Idolatry*, ſetting up our ſelves and other creatures in his ſtead.

31. It is a contempt of all the *means of Grace*, which are all to bring us to obedience, and keep us or call us from our ſins: Prayer, Sacraments, *&c.*

32. It is a contempt of the Love and Labours of the Miniſters of Chriſt, a diſobeying them, grieving them, and fruſtrating their hopes and the labours of their lives.

33. It is a *debaſing of Reaſon*, the ſuperiour faculty of the ſoul, and a ſetting up of the *fleſh* or inferiour *faculties*, like ſetting-dogs to Govern men, or the horſe to rule the rider.

34. It is a *blinding* of reaſon, and a *miſuſing* the nobleſt faculties of the ſoul, and fruſtrating them of the uſe and ends which they were made for: And ſo it is the diſorder, monſtroſity, ſickneſs, or death of the ſoul.

Sick bodies only ſuffer ill, but ſick ſouls both ſuffer ill, and do ill. *Plutarchs Mor. p.* 314.

35. It is (in its meaſure) the *Image of the Devil* upon the ſoul, who is the Father of ſin: and therefore the moſt odious deformity of the ſoul: And this where the Holy Ghoſt ſhould dwell, and the Image and delight of God ſhould be.

36. It is the moral deſtruction not only of the ſoul, but of the whole Creation, ſo far as the Creatures are appointed as the Means to bring or keep us unto God: For the Means, as a Means, is deſtroyed when it is not uſed to its End: A ſhip is uſeleſs if no one be carried in it: A watch as ſuch is uſeleſs, when not uſed to ſhew the hour of the day. All the world as it is the Book that ſhould teach us the will of God, is caſt by, when that uſe is caſt by. Nay, ſin uſeth the *Creature* againſt God which ſhould have been uſed for him.

37. It is a contradicting of our own Confeſſions and Profeſſions: a wronging of our Conſciences: a violation of our Covenants and ſelf obligations to God.

38. It is a preferring of *Time* before *Eternity*, and regarding things of a tranſitory nature, and a moments pleaſure, before that which never ſhall have end.

The perverting and confuſion of ſocieties.

39. It is a making a breach in the harmony and order of the world: As the diſlocation or deformity of a particular member, is the trouble and deformity of all the Body, becauſe the comelineſs and welfare of the whole, containeth the comelineſs, proportion and welfare of all the parts: And as the diſlocation or breaking of one part in a Watch or Clock, is againſt the uſe of all the engine, ſo every man being

a part of the kingdom of God, doth by ſin make a breach in the order of the whole: and alſo giveth an ill example to other parts, and makes himſelf unſerviceable to the body: and diſhonoureth the whole body with the blot of Rebellion; and lets in judgment on the world; and kindleth a conſuming fire in the place where he liveth; and is cruel and injurious to others.

40. Sin is not only a preferring the Body before the Soul, but it is alſo an unmercifulneſs, or cruelty againſt our ſelves, both ſoul and body, and ſo is contrary to the true uſe of the indelible principle of ſelf-love: For it is a wounding and abuſing the Soul, and defiling the body in this life, and caſting both on the wrath of God, and into the flames of Hell hereafter, or a dangerous ventering them into the way of endleſs damnation and deſpair; and a contempt of thoſe inſufferable torments. All theſe parts of malignity and poyſon are *intrinſecal* to *ſin* and found in the very *Nature* of it.

§. 17. The common Aggravations of ſin being written of by many, and eaſily gathered from what is ſaid of the nature of it, I ſhall briefly name only a few.

1. The Infinite Perfection of God in all thoſe bleſſed Attributes and Relations, which ſin is againſt, is the greateſt Aggravation of ſin.

2. The unconceivable glory of Heaven which is deſpiſed, is a great aggravation of ſin.

3. So is the greatneſs of the Torments of Hell, which ſinners deſpiſe and venter on.

4. So is the great Oppoſition that God hath made againſt ſin, having ſaid and done ſo much againſt it, and declared himſelf to hate nothing elſe immediately in the world.

5. The *clearneſs* of evidence againſt it, the nothingneſs of all that can be ſaid for it, is alſo a great aggravation of it.

6. So is the fulneſs, and fitneſs, and power of all the Means in Creatures, Providences, and Scriptures that is vouchſafed the world againſt it.

7. So is the experience and warning of all ages, the repentings of the converted, and the diſowning it by almoſt all when they come to dye. Wonderful! that the experience of the world for above five thouſand years, will teach them no more effectually to avoid ſo mortal pernicious a thing.

8. The nearneſs to us alſo is an Aggravation: It is not a diſtant evil, but in our bowels; in our very hearts: we are bound ſo ſtrictly to love our ſelves, that it is a great aggravation, to do our ſelves ſo great a miſchief.

9. The conſtant inhæſion of ſin is a great aggravation: that it is ever with us, lying down and riſing up, at home and abroad; we are never free from it.

10. That it ſhould poyſon all our common mercies, and corrupt all our duties, is an aggravation. But we ſhall take up ſome of theſe anon.

See the Aſſemblies larger Catechiſm about aggravations of ſin.

§. 18. The ſpecial Aggravations of the ſins of Gods own Children are theſe. 1. They ſin againſt a *nearer Relation* than others do; even againſt that God that is their Father by the new birth, which is more heinous than if a ſtranger did it.

2. They are Chriſts own *members*: and it is moſt *unnatural* for *his Members* to rebel againſt him, or do him wrong.

3. They ſin againſt more *excellent operations of the ſpirit*, than others do, and againſt a principle of Life within them.

4. They ſin againſt the *differencing grace*, which appeared in their converſion. God took them out of a world of ſinners, whom he paſt by when he could as well have ſanctified them: And ſhould they ſo quickly thus requite him?

5. *They* ſin againſt the *Pardon and Juſtification* which they have already received. Did God ſo lately forgive them all their former debts; ſo many ſo great and heinous ſins, and that ſo freely to them, when the procurement was ſo *dear to Chriſt*? and ſhould they ſo ſoon forget, or ſo ill requite ſo great a mercy?

6. They ſin againſt a more *ſerious Covenant* which at their converſion they entred into with God, than other men do.

7. They ſin againſt all the heart-breaking or humbling ſorrows, which they have taſted of at their converſion and ſince. They have *known more* of the evil of ſin than others, in their ſad experience of its ſting.

8. They ſin againſt more *Knowledge* than other men: They have known more what ſin is, and what Chriſt is, and what the will of God is, than others: and therefore deſerve to be beaten with many ſtripes.

9. They have oftner confeſſed ſin than others, and ſpoke odiouſly of it, as the vileſt thing, and aggravated it to God and Man.

10. Their many *Prayers* againſt it, and all their labour in hearing, and reading, and Sacraments, and other means, do aggravate it.

11. They make a greater *Profeſſion* of ſtrict Obedience, and therefore ſin againſt their own profeſſion.

12. They have *renewed* their *Promiſes* of obedience to God, in prayer, at Sacraments, and at other times, much more than others.

13. They have had more *experience* than others of the *goodneſs of obedience*, and of the comforts and benefits that attend it, in the favour of God, and communion with him therein.

14. Their ſins are aggravated by all the *reproofs* and *exhortations* which they have uſed to others, to tell them how unreaſonable and bad it is to provoke the Lord.

15. They ſin under greater hopes of glory, than others do: and provoke that God with whom they hope to live for ever.

16. The *high Titles of Love and Praiſe* which God doth give them in his Word, do aggravate their ſin: That he ſhould call them his *treaſure*, his *peculiar people*, his *jewels*, and the *Apple of his eye*, his *ſons and daughters*, and a *holy people*, and *Prieſts to God*, and boaſt of them as a *people more excellent than their neighbours*; and after this they ſhould ſin againſt him.

17. They have had audience with God, the anſwer of prayers, and many a deliverance and mercy in this life, which others have not, which aggravate their ſins, as being *thus contemned*, and as *obliging* them more to God than others.

18. They *diſhonour God* more than any others by their ſins: His Honour lyeth not ſo much upon the actions of the ungodly, as on thoſe that are neareſt to him.

19. They harden the wicked more than ſuch ſins in other men would do: They cauſe them to Blaſpheme, and reproach the Godly for their ſakes; and ſay [Theſe are your Religious men! You ſee now what their ſtrictneſs is.] And they hinder the converſion and ſalvation of others: They grieve the godly, and wrong the Church and Cauſe of God, much more than the ſins of others do.

20. Laſtly, They *pleaſe the Devil* more than the ſins of other men: How buſie is he to have drawn a *Job to ſin*? and how would he have boaſted againſt God, and his grace, and his ſervants, if he had prevailed? when he boaſted ſo much *before*, in the falſe preſumption of his ſucceſs? As if he could make the godly forſake God, and be as bad as others, if he have leave to tempt them.

§. 19. II. I ſhall next give you ſome *particular Directions*, beſides thoſe fore-going, to help you to *think of ſin* as it is, that you may *hate it*: For your *cleanſing* and cure conſiſteth in this: ſo far as you *hate ſin*, it is *mortified*, and you are *cured* of it. And therefore as I have anatomized it, that you may ſee the hatefulneſs of it, I ſhall direct you to improve this for your cure.

Dir. 1. How to hate ſin. §. 20. Direct. 1. *Labour to know God, and to be affected with his Attributes, and alwayes to live as in his ſight.* No man can *know ſin perfectly*; becauſe no man can *know* God *perfectly*. You can no further *know what ſin is*, than you know what *God is*, whom you *ſin againſt*. For the *formal malignity* of *ſin* is *Relative*, as it is againſt the *Will* and *Attributes of God*. The *godly* have *ſome knowledge* of the malignity of ſin, becauſe they have *ſome knowledge* of God that is wronged by it. The wicked have no *practical prevalent* knowledge of the malignity of ſin, becauſe they have no ſuch knowledge of God. They that *fear* God, will fear ſinning: They that in their hearts are bold unreverently with God, will in heart and life be bold with ſin: The Atheiſt that thinketh there is *no God*, thinks there is *no ſin* againſt him. Nothing in the world will tell us *ſo plainly* and *powerfully* of the evil of *ſin*, as the knowledge of the Greatneſs, Wiſdom, Goodneſs, Holineſs, Authority, Juſtice, Truth, &c. of God. The ſenſe of his *preſence* therefore, will revive our ſenſe of *ſins malignity*.

Dir. 2. §. 21. Direct. 2. *Conſider well of the office, the bloodſhed and the holy life of Chriſt*: His office is to expiate ſin, and to deſtroy it: His blood was ſhed for it. His Life condemned it. Love Chriſt, and thou wilt hate that which cauſed his death. Love him, and thou wilt love to be made like him, and hate that which is ſo contrary to Chriſt. Theſe two *great Lights* will ſhew the odiouſneſs of *darkneſs*.

Dir. 3. §. 22. Direct. 3. *Think well both how Holy the office and work of the Holy Ghoſt is, and how great a mercy it is to us*: Shall God himſelf the Heavenly light come down into a ſinful heart, to illuminate and purifie it? and yet ſhall I keep my darkneſs and defilement, in oppoſition to ſuch wonderful mercy? Though *all ſin* againſt the *Holy Ghoſt* be not the unpardonable blaſphemy, yet *all* is *aggravated* hereby.

Dir. 4. §. 23. Direct. 4. *Know and conſider the wonderful Love and Mercy of God, and think what he hath done for you; and you will hate ſin, and be aſhamed of it.* It is an aggravation which makes ſin odious even to common reaſon and ingenuity; that we ſhould offend a God of infinite Goodneſs; who hath filled up our lives with Mercy. It will greive you if you have wronged an extraordinary friend: His Love and kindneſs will come into your thoughts, and make you angry with your own unkindneſs. Here look over the Catalogue of Gods mercies to you, for ſoul and body. And here obſerve that Satan in hiding the Love of God from you, and tempting you under the pretence of humility, to deny his greateſt ſpecial mercy, doth ſeek to deſtroy your repentance and humiliation alſo, by hiding the greateſt aggravation of your ſin.

Dir. 5. §. 24. Direct. 5. *Think what the ſoul of man is made for, and ſhould be uſed to, even to Love, obey and glorifie our Maker: and then you will ſee what ſin is which diſableth and perverteth it.* How excellent, and high, and holy a work are we created for and called to? and ſhould we defile the Temple of God? and ſerve the Devil in filthineſs and folly, where we ſhould entertain, and ſerve and magnifie our Creatour?

Dir. 6. §. 25. Direct. 6. *Think well what pure and ſweet delights a holy ſoul may enjoy from God, in his holy ſervice: and then you will ſee what ſin is, which robbeth him of theſe delights, and preferreth fleſhly luſts before them.* O how happily might we perform every duty? and how fruitfully might we ſerve our Lord? and what delight ſhould we find in his Love and acceptation, and the foreſight of everlaſting bleſſedneſs, if it were not for ſin? which bringeth down the ſoul from the doors of Heaven, to wallow with Swine, in a beloved Dunghil.

§. 26. Direct. 7. *Bethink you what a life it is which you muſt live for ever, if you live in Heaven; and what a life the Holy ones there now live: and then think whether ſin, which is ſo contrary to it, be not a vile and hateful thing?* Either you would live in Heaven, or not. If not, you are not thoſe I ſpeak to. If you would, you know that there's no ſinning! No worldly mind; no pride, no paſſion, no fleſhly luſt or pleaſures there. O did you but ſee and hear one hour, how thoſe bleſſed Spirits are taken up in loving and magnifying the glorious God, in purity and holineſs; and how far they are from ſin: it would make you loath ſin ever after, and look on ſinners, as on men in Bedlam wallowing naked in their dung. Eſpecially to think, that you hope your ſelves to live for ever like thoſe holy Spirits, and therefore ſin doth ill beſeem you. *Dir.* 7.

§. 27. Direct. 8. *Look but to the ſtate and torment of the damned, and think well of the difference betwixt Angels and Devils, and you may know what ſin is.* Angels are pure; Devils are polluted: *Holineſs* and *ſin* do make the *difference*. *Sin* dwells in *Hell*, and *holineſs* in *Heaven*: Remember that every temptation is from the *Devil*, to make you *like himſelf*; as every holy motion is from *Chriſt* to make you like *himſelf*. Remember when you ſin, that you are learning and imitating of the Devil, and are ſo far *like him*. John 8. 44. And the end of all is, that you may feel his pains. If Hell fire be not good, then ſin is not good. *Dir.* 8.

§. 28. Direct. 9. *Look alwayes on ſin as one that is ready to dye, and conſider how all men judge of it at the laſt.* What do men in *Heaven* ſay of it? And what do men in Hell ſay of it? And what do men *at death* ſay of it? And what do converted ſouls, or awakened conſciences ſay of it? Is it then followed with delight and fearleſneſs as it is now? Is it then applauded? Will any of them ſpeak well of it? Nay all the world ſpeaks evil of ſin in the *general now*, even when they love and commit the *ſeveral acts*. Will you ſin, when you *are dying*? *Dir.* 9.

§. 29. Direct. 10. *Look alwayes on ſin and judgement together.* Remember that you muſt anſwer for it before God, and Angels, and all the world; and you will the better know it. *Dir.* 10.

§. 30. Direct. 11. *Look now but upon ſickneſs, poverty, ſhame, deſpair, death, and rottenneſs in the grave, and it may a little help you to know what ſin is.* Theſe are things within your ſight or feeling: You need not *faith* to tell you of them. And by ſuch effects you might have ſome little knowledge of the cauſe. *Dir.* 11.

§. 31. Direct. 12. *Look but upon ſome eminent holy perſons upon earth, and upon the mad, prophane, malignant world; and the difference may tell you in part what ſin is.* Is there not an aimableneſs in a holy blameleſs perſon, that liveth in love to God and man, and in the joyful hopes of life eternal? Is not a beaſtly Drunkard, or Whoremonger, and a raging Swearer, and a malicious perſecutor, a very deformed loathſome creature? Is not the mad, confuſed, ignorant, ungodly ſtate of the world a very pitiful ſight? What then is the ſin that all this doth conſiſt in? *Dir.* 12.

Though the principal part of the Cure is in turning the *Will* to the *hatred* of *ſin*, and is done by this diſcovery of its malignity, yet I ſhall add a few more *Directions* for the *executive* part, ſuppoſing that what is ſaid already have had its effect.

Dir. 1. §. 32. Direct. 1. *When you have found out your diſeaſe and danger, give up your ſelves to Chriſt as the Saviour and Phyſician of ſouls, and to the Holy Ghoſt as your Sanctifier, remembring that he is ſufficient and willing to do the work which he hath undertaken.* It is not *you* that are to be *Saviours* and *Sanctifiers* of your ſelves (unleſs as you work under Chriſt.) But he that hath undertaken it, doth take it for his glory to perform it.

Dir. 2. §. 33. Direct. 2. *Yet muſt you be willing and obedient in applying the Remedies preſcribed you by Chriſt, and obſerving his Directions in order to your Cure.* And you muſt not be tender, and coy, and finiſh , and ſay, This is too bitter, and that is too ſharp; but truſt his Love, and skill and care, and take it as he preſcribeth it, or giveth it you, without any more ado. Say not, *It is grievous, and I cannot take it:* For he commands you nothing but what is ſafe, and wholeſome, and neceſſary, and if you *cannot take it,* you muſt try whether you *can bear* your ſickneſs, and death, and the fire of Hell! Is humiliation, confeſſion, reſtitution, mortification and holy diligence, worſe than Hell?

Dir. 3. §. 34. Direct. 3. *See that you take not part with ſin, and wrangle not, or ſtrive not againſt your Phyſician, or any that would do you good.* Excuſing ſin, and pleading for it, and extenuating it, and ſtriving againſt the Spirit and Conſcience, and wrangling againſt Miniſters and godly Friends, and hating reproof, are not the means to be cured and ſanctified.

Dir. 4. §. 35. Direct. 4. *See that malignity in every one of your particular ſins, which you can ſee and ſay is in ſin in general.* It's a groſs deceit of your ſelves, if you will ſpeak a great deal of the evil of *ſin*, and ſee none of this malignity, in *your Pride*, and *your worldlineſs* and *your paſſion*, and *peeviſhneſs*, and *your malice*, and *uncharitableneſs*, and *your lying*, *backbiting*, *ſlandering*, or ſinning againſt conſcience for *worldly commodity* or *ſafety*. What ſelf-contradiction is it for a man in *prayer* to *aggravate ſin*, and when he is reproved for it, to *juſtifie* or *excuſe* it? For a Popiſh Prieſt to enter *ſinfully* upon his place, by *ſubſcribing* or *ſwearing* the *Trent Confeſſion*, and then to preach zealouſly againſt *ſin in the general*, as if he had never committed ſo horrid a crime? This is like him that will ſpeak againſt Treaſon, and the Enemies of the King, but becauſe the Traytors are his friends and kindred, will protect, or hide them, and take their parts.

Dir. 5. §. 36. Direct. 5. *Keep as far as you can from thoſe temptations which feed and ſtrengthen the ſins which you would overcome.* Lay ſiege to your ſins, and ſtarve them out, by keeping away the food and fewel which is their maintenance and life.

Dir. 6. §. 37. Direct. 6. *Live in the exerciſe of thoſe graces and duties which are contrary to the ſins which you are moſt in danger of.* For grace and duty is contrary to ſin, and killeth it, and cureth us of it, as the fire cureth us of cold, or health of ſickneſs.

Dir. 7. §. 38. Direct. 7. *Hearken not to weakning unbelief and diſtruſt, and caſt not away the comforts of God, which are your cordials and ſtrength.* It is not a frightful dejected deſpairing frame of mind, that is fitteſt to reſiſt ſin; but it is the encouraging ſenſe of the love of God, and thankful ſenſe of grace received (with a cautelous fear.)

Dir. 8. §. 39. Direct. 8. *Be always ſuſpicious of carnal ſelf-love, and watch againſt it.* For that is the *burrow* or *fortreſs* of ſin; and the common *Patron* of it; ready to draw you to it, and ready to juſtifie it. We are very prone to be partial in our own cauſe; as the caſe of *Judah* with *Thamar*, and *David* when *Nathan* reproved him in a Parable, ſhew Our *own paſſions*, our *own pride*, our *own cenſures*, or *back-bitings*, or *injurious dealings*, our *own neglects of duty*, ſeem ſmall excuſable, if not juſtifiable things to us: whereas we could eaſily ſee the faultineſs of all theſe in another, eſpecially in an enemy: when yet we ſhould be beſt acquainted with our ſelves and we ſhould moſt love our ſelves, and therefore hate our *own ſins* moſt.

Dir. 9. §. 40. Direct. 9. Beſtow your firſt and chiefeſt labour to kill ſin at the Root: To cleanſe the Heart, which is the fountain: For out of the heart cometh the evils of the life. Know which are the Maſter-Roots; and bend your greateſt care and induſtry to mortifie thoſe: And that is eſpecially theſe that follow; 1. Ignorance. 2. Unbelief. 3. Inconſiderateneſs. 4. Selfiſhneſs and Pride. 5. Fleſhlineſs, in pleaſing a bruitiſh appetite, luſt or fantaſie. 6. Senſeleſs hard-heartedneſs and ſleepineſs, in ſin.

Dir. 10. §. 41. Direct. 10. Account the world and all its pleaſures, wealth and honours no better than indeed they are, and then Satan will find no bait to catch you. Eſteem all as dung with *Paul*, *Phil.* 3. 8. And no man will ſin, and ſell his ſoul, for that which he accounteth but as dung.

Dir. 11. §. 42. Direct. 11. Keep up above in a Heavenly converſation, and then your ſouls will be alwayes in the light, and as in the ſight of God, and taken up with thoſe buſineſſes and delights, which put them out of reliſh with the baits of ſin.

Dir. 12. §. 43. Direct. 12. Let Chriſtian watchfulneſs be your daily work; And cheriſh a preſerving, though not a diſtracting and diſcouraging fear.

Dir. 13. §. 44. Direct. 13. Take heed of the firſt approaches and beginnings of ſin: Oh how great a matter doth a little of this fire kindle? And if you fall, riſe quickly by ſound repentance, whatever it may coſt you.

Dir. 14. §. 45. Direct. 14. Make Gods Word your only Rule: and labour diligently to underſtand it.

Dir. 15. §. 46. Direct. 15. And in doubtful Caſes, do not eaſily depart from the unanimous judgement of the generality of the moſt wiſe and godly of all ages.

Dir. 16. §. 47. Direct. 16. In doubtful Caſes be not paſſionate or raſh, but proceed deliberately, and prove things well, before you faſten on them.

Dir. 17. §. 48. Direct. 17. Be acquainted with your bodily temperature, and what ſin it moſt encline th you to, and what ſin alſo your Calling or converſe doth lay you moſt open to, that there your watch may be the ſtricter: (Of all which I ſhall ſpeak more fully under the next *Grand Direction.*)

Dir. 18. §. 49. Direct. 18. Keep in a life of *holy Order*, ſuch as God hath appointed you to walk in. For there is no preſervation for ſtraglers that keep not Rank and File, but forſake the order which God commandeth them. And this order lyeth principally in theſe points: 1. That you keep in Union with the Univerſal Church. Separate not from Chriſts body upon any pretence whatever. With the Church as *Regenerate*, hold ſpiritual communion, in faith, love and holineſs: with the Church as Congregate and Viſible, hold outward Communion in Profeſſion, and Worſhip. 2. If you are not Teachers, live under your particular faithful paſtors, as obedient Diſciples of Chriſt. 3. Let the moſt godly, if poſſible, be your familiars. 4. Be laborious in an outward Calling.

Dir. 19. §. 50. Direct. 19. *Turn all Gods Providences whether of proſperity or adverſity againſt your ſins.* If he give you health and wealth, remember he thereby *obligeth* you to *obedience*, and calls for ſpecial ſervice from you. If he afflict you, remember that it is ſin that he is offended at, and ſearcheth after; and therefore take it as his Phyſick, and ſee that you hinder not, but help on its work, that it may purge away your ſin.

Dir. 20.

§. 51. Direct. 20 *Wait patiently on Chriſt till he have finiſhed the cure, which will not be till this trying liſe be finiſhed:* Perſevere in attendance on his *Spirit* and *Means*; for he will come in ſeaſon, and will not tarry: Hoſ. 6. 3. *Then ſhall we know, if we follow on to know the Lord: His going forth is prepared as the morning, and he ſhall come unto us as the rain: as the later and former rain upon the Earth.* Though you have oft ſaid, *There is no healing,* Jer. 14. 19. *He will heal your back-ſlidings, and love you freely,* Hoſ. 14. 4. *Unto you that fear his name, ſhall the Sun of righteouſneſs ariſe with healing in his wings.* Mal. 4. 2. *And bleſſed are all they that wait for him.* Iſa. 30. 18.

Thus I have given ſuch Directions as may help for *Humiliation under ſin,* or *hatred* of it, and *deliverance* from it.

Grand Dir. 9.
Our Warfare under Chriſt againſt the Tempter.

DIRECT. IX.

Spend all your days in a skilful, vigilant, reſolute and valiant War againſt the Fleſh, the World and the Devil, as thoſe that have covenanted to follow Chriſt the Captain of your Salvation.

See my Treatiſe of *Crucifying the world,* and of *Self-denyal.*

§. 1. THe *Fleſh* is the *End* of Temptation, for all is to *pleaſe it, Rom.* 13. 14. and therefore is the greateſt enemy: The *world* is the *Matter* of Temptation: And the *Devil* is the *firſt mover,* or *efficient* of it; and this is the Trinity of enemies to Chriſt and us, which we renounce in Baptiſm, and muſt conſtantly reſiſt. Of the *world* and *fleſh* I ſhall ſpeak *Chap.* 4. Here I ſhall open the *Methods* of the Devil. And firſt I ſhall prepare your underſtanding, by opening ſome preſuppoſed truths.

§. 2. 1. It is preſuppoſed, that there *is a Devil.* He that believeth not this, doth prove it to others, by ſhewing how groſly the Devil can befool him: Apparitions, Witchcrafts and Temptations are full proofs of it to ſenſe; beſides what Scripture ſaith.

Of the Temptations to hinder Converſion, ſee before *Chap.* 1.

§. 3. 2. It is ſuppoſed that he is the *deadly enemy of Chriſt and us*: He was once an *Angel,* and fell from his firſt eſtate by ſin, and a world of evil Spirits with him; and it is probable his envy againſt mankind might be the greater, as knowing that we were made to ſucceed him and his followers, in their ſtate of glory: For Chriſt ſaith, that we ſhall *be equal with the Angels,* Luke 20. 36. He ſhewed *his enmity to man* in our innocency, and by his temptation cauſed our fall and miſery. But after the Fall, God *put an enmity into the nature of man againſt Devils,* as a merciful preſervative againſt temptation: ſo that as the *whole nature* of *man* abhorreth the *nature of Serpents,* ſo doth the *ſoul* abhor and dread the *diabolical nature.* And therefore ſo far as the Devil is ſeen in a temptation now, ſo far it is fruſtrated; till the enmity in nature be overcome by his deceits: And this help nature hath againſt temptation, which it ſeems our nature had not before the fall, as not knowing the malice of the Devil againſt us.

§. 3. There is a *natural enmity* to the *Devil himſelf* put into all the womans *natural ſeed*: But the *moral* enmity againſt his *ſinful temptations and works,* is put only into the *ſpiritual ſeed* by the Holy Ghoſt (except what Remnants are in the light of Nature.) I will be brief of all this and the next, having ſpoken of them more largely in my Treatiſe againſt *Infidelity, Part* 3. *page* 190. § 13, *&c.*

§. 4. The Devils names do tell us what he is. In the Old Teſtament he is called, 1. The *Serpent, Gen.* 3. 2. The Hebrew word tranſlated [*Devils*] in *Levit.* 17. 7. and *Iſa.* 13. 21. ſignifieth [*hairy*] as Satyrs are deſcribed, and ſometime [*Hee-goats:*] Becauſe in ſuch ſhapes he oft appeareth. 3. He is called [*Satan,*] Zech. 3. 1. 4. [*An evil Spirit*] 1 *Sam.* 18. 10. 5. [*A lying Spirit*] 1 *Kings* 22. 22. For he *is a lyar, and the Father of it,* John 8. 44. 6. His Off-ſpring is called [*A Spirit of Uncleanneſs*] *Zach.* 13. 2. 7. And he (or his Spawn) is called [*A Spirit of Fornication*] *Hoſ.* 4. 12. that is, Idolatry. 8. [*A perverſe Spirit cauſing ſtaggering and giddineſs as a drunken man*] Iſa. 19. 14.

Vid. Pools Synopſis Critic. in Levit. 1. 77. In theſe later the Word [*Spirit*] ſignifieth the ill diſpoſition, which Satan as a Tempter cauſeth, and ſo he is known by it as his Off-ſpring.

§. 5. In the New Teſtament, 1. He is ſometimes called ſimply [*a Spirit*] Mar. 9. 20, 26. Luke 9. 39. & 10. 20. 2. Sometimes [πνεύματα ἀκάθαρτα, *unclean Spirits*] Luke 6. 18. as contrary to the *Holy Spirit:* and that from their *Nature* and *Effects:* 3. And after [Δαιμόνιον, *Dæmons*] a word taken in a good ſenſe in Heathen Writers, but not in Scripture, becauſe they worſhipped Devils under that name, (unleſs perhaps *Acts* 17. 18. 1 *Tim.* 4. 1.) And [Δαίμων] with reſpect to their *Knowledge,* and as ſome think to the *knowledge* promiſed to *Adam* in the Temptation. 4. [Πειράζων: *the Tempter*] Mat. 4. 5. [*Satan*] Mat. 4. 1 Pet. 5. 8. 6. [ἐχθρός: *an enemy*] Mat. 13. 28. 39. 7. *The ſtrong man armed,* Mat. 12. 8. [*Angels*] 1 Cor. 6. 3. 2 Pet. 2. 4. *Angels which kept not their firſt ſtate,* Jude 6. 9. *A Spirit of Divination:* Acts 16. 16. 10. *A roaring Lyon,* 1 Pet. 5. 8. 11. *A Murderer,* John 8. 44. 12. *Belial,* 2 Cor. 6. 15. 13. *Beelzebub,* Mat. 12. the *God of flies.* 14. *The Prince of this World,* John 12. 21. from his power over wicked men. 15. *The God of this world,* 2 Cor. 4. 5. becauſe the world obey him. 16. *The Prince of the power of the Air,* Eph. 2. 2. 17. *The Ruler of the darkneſs of this world,* Eph. 6. 12. *Principalities* and *Powers.* 18. *The Father of the wicked,* John 8. 44. 19. *The Dragon* and the *old Serpent,* Rev. 12. 20. [Διάβολος] *the Calumniator* or *falſe accuſer,* often 21. [ὁ πονηρός] *The evil one,* Mat. 23. 19. 22. *An Evil Spirit,* Acts 19. 15. 23. [Ἀπολλύων] *the deſtroyer,* and *Abaddon,* the *King* of the *Locuſts,* and *Angel of the bottomleſs pit,* Rev. 9. 11. (unleſs that ſpeak of Antichriſt.)

§. 6. 3. He is *too ſtrong* an enemy for lapſed ſinful man to deal with of himſelf. If he conquered us in innocency, what may he do now? He is dangerous, 1. By the greatneſs of his *ſubtilty.* 2. By the greatneſs of his Power. 3. By the greatneſs of his Malice. And hence 4. By his conſtant diligence, watching when we ſleep, *Mat.* 13. 25. and *ſeeking night and day to devour,* 1 Pet. 5. 8. Rev. 12. 4.

§. 7. 4. Therefore Chriſt hath engaged himſelf in our Cauſe, and is become the *Captain of our Salvation,* Heb. 2. 10. And the world is formed into *two Armies,* that live in continual War: The Devil is the Prince and General of one, and his Angels and wicked men are his Armies: Chriſt is the King and General of the other, and his Angels, (*Heb.* 2. 14.) and Saints are his Army. Between theſe two Armies are the greateſt conflict in the world.

See my Treatiſe againſt Infidelity as before cited.

§. 7. 5. It is ſuppoſed alſo that this War is carried on on both ſides within us, and without us; by inward ſolicitations and outward means, which are fitted thereunto.

§. 8. 6. Both Chriſt and Satan work by Officers, inſtruments and means. Chriſt hath his Miniſters to preach his Goſpel, and pull down the Kingdom of Satan: And Satan hath his Miniſters to preach licentiouſneſs and lies, and to reſiſt the Goſpel and Kingdom of Chriſt. Chriſt hath his Church, and

1 Cor. 3. 5. & 4. 1. 2 Cor. 11. 15. Acts 13. 8, 9, 10.

the Devil hath his *Synagogue.* Chriſts Souldiers do every one in their places fight for him againſt the Devil: And the Devils Souldiers do every one in their places fight againſt Chriſt. The *Generals are both unſeen to mortals, and the unſeen Power* is theirs, but their *Agents are viſible:* The *Souldiers* fight not only againſt the *Generals, but againſt one another*; but it is all or chiefly for the *Generals ſakes:* It is *Chriſt* that the wicked perſecute in his *Servants, Acts* 9. 4. And it is the *Devil* whom the godly hate and reſiſt in the *wicked.*

But yet here are divers notable differences. 1. The *Devils* Servants do not what they do in *love to him*, but to *their own fleſh*, but *Chriſts Servants* do what they do in *Love to him*, as well as to themſelves. 2. The *Devils Army are cheated into Arms and War*; not knowing what they do: But *Chriſt* doth *all* in the *open light, and* will have no ſervants, but thoſe that deliberately adhere to him, when they know the worſt. 3. The Devils ſervants do *not know* that he is their *General*, but *Chriſts followers do all know* their Lord. 4. The Devils followers *diſown their Maſter and their work*; they will not *own that they fight againſt* Chriſt and his Kingdom while *they do it*: But Chriſts followers own their Captain, and his cauſe, and work: for he is not a maſter to be aſhamed of.

§. 9. 7. Both Chriſt and Satan work *perſwaſively*, by *moral means, and* neither of them by *conſtraint and force.* Chriſt forceth not men againſt their *wills* to good, and *Satan cannot force* them to be bad, but all the endeavour is to make men *willing*; and he is the Conqueror that getteth and keepeth our own *conſent.*

§. 10. 8. Their *Ends* are contrary, and therefore their *ways are* alſo contrary. The *Devils end* is to *draw man to ſin and damnation, and* to *diſhonour God*: And *Chriſts end* is to draw men from ſin to *Holineſs and ſalvation, and* to *honour God.* But Chriſt maketh known *his end*, and *Satan concealeth* his End from his followers.

§. 11. 9. There is ſomewhat within the good and bad for the contrary part to work upon, and we are, as it were divided in our ſelves, and have ſomewhat in us that is on both ſides. The *wicked* have an honourable *acknowledgment of God*, and of their greateſt obligation to him; *a hatred* to the *Devil*; *a love* of *themſelves*; *a willingneſs* to be *happy*, and an unwillingneſs to be miſerable; and a conſcience which approveth of more good than they do, and condemneth much of their tranſgreſſion. This is ſome advantage *to* the perſwaſions *of* the Miniſters of Chriſt to work upon: And they have Reaſon capable of knowing more.

The Souldiers of Chriſt have *a fleſhly appetite*, and the remnants of *ignorance and error* in their minds, and of earthlineſs, and carnality, and averſneſs to God in their wills, with a nearneſs to this world, and much ſtrangeneſs to the world to come. And here is too much advantage for Satan to work on by his temptations.

§. 12. 10. But it is the *predominant part within us*, and the *ſcope of our lives* which ſheweth which of the Armies we belong to. And thus we muſt give up our names and hearts to Chriſt, and engage under his Conduct againſt the Devil, and conquer to the death, if we will be ſaved. Not to fight againſt the bare *Name* of the *Devil*; for ſo will his own Souldiers, and ſpit at his name, and hang a Witch that makes a contract with him: But it is to fight againſt his *cauſe and work* which is by fighting againſt the *World and the Fleſh, and for the glory of God.*

The Method.

§. 13. In opening to you this *holy War*, I ſhall 1. Shew you what we muſt do on the *Offenſive part.* 2. What on the *Defenſive part.* And here I ſhall ſhew you, I. What it is that the Tempter aimeth at as his End. II. What matter or ground he worketh upon. III. What are his Succours and Aſſiſtance. IV. What kind of Officers and Inſtruments he uſeth. V. What are his Methods *and actual* Temptations, 1. To *actual* ſin, 2. Againſt our *duty* to God.

§. 14. 1. Our *offenſive arms* are to be uſed, 1. Againſt the power of *ſin within us*: and all its advantages and helps: For while Satan ruleth and poſſeſſeth *us within*, we ſhall never well oppoſe him *without.* 2. Againſt *ſin in others as far as we have* opportunity. 3. Againſt the credit and honour of ſin in the world: As the Devils Servants would bring Light and Holineſs into diſgrace, ſo Chriſts Servants muſt caſt diſgrace and ſhame upon *ſin* and darkneſs. 4. Againſt all the *Reaſonings* of ſinners, and their ſubtile fallacies whereby they would deceive. 5. Againſt the *paſſions and violent luſts* which are the cauſes of mens other ſins. 6. Againſt the holds and helps of ſin, as falſe Teachers, prophane Revilers, ignorance and deceit. Only take heed that on this pretence we ſtep not out of our ranks and places, to pull down the powers of the world by rebellions: *For the weapons of our warfare are not carnal*, 2 Cor. 10. 4.

§. 15. 2. As to our *Defence*, I. The ends of the Tempter which muſt be perceived, are theſe. 1. In general, his aim is *at our utter ruine and damnation*, and to draw us here to *diſhonour God* as much as he can. But eſpecially his aim is to ſtrengthen the great heart-ſins, which are moſt mortal, and are the root and life, and ſpawners of the reſt: Eſpecially theſe: 1. *Ignorance*, which is the friend and cloke to all the reſt. 2. *Error*, which will juſtifie them. 3. *Unbelief*, which keeps off all that ſhould oppoſe them. 4. *Atheiſm, prophaneneſs, unholineſs*, which are the defiance of God and all his Armies. 5. *Preſumption*, which emboldneth them, and hides the danger. 6. *Hardneſs of heart*, which fortifieth them againſt all the batteries of Grace. 7. *Hypocriſie*, which maketh them ſerve him as *Spies and Intelligencers* in the Army of Chriſt. 8. *Diſaffection* to God and his ways and ſervants, which is the *Devils* colours. 9. *Unthankfulneſs*, which tends to make them unreconcileable and unrecoverable. 10. *Pride* which commandeth many Regiments of leſſer ſins. 11. *Worldlineſs*, or love of mony and wealth, which keepeth his Armies in pay. 12. *Senſuality, Voluptuouſneſs*, or *fleſh-pleaſing*, which is the great Commander of all the reſt. For *ſelfiſhneſs* is the *Devils Lieutenant General*, which conſiſteth chiefly in the three laſt named; but eſpecially in *Pride and Senſuality.* Some think that it is *outward* ſins that bring all the danger; but theſe *twelve heart-ſins*, which I have named to you, are the twelve Gates of the infernal City, which Satan loveth above all the reſt.

Animi molles & ætate fluxi dolis haud difficulter capiuntur.

§. 16. II. The *Matter* and *Grounds* of his Temptations are theſe. 1. The *Devil* firſt worketh upon the *outward ſenſe*, and ſo upon the *ſenſitive appetite:* He ſheweth the Cup to the Drunkards eye, and the bait of filthy luſt to the fornicator, and the riches and pomp of the world to the covetous and proud. The Glutton taſteth the ſweetneſs of the diſh which he loveth: Stage-plays, and tempting ſports, and proud attire, and ſumptuous buildings, and all ſuch ſenſual things are the baits by which the Devil angleth for ſouls. Thus *Eve* firſt *ſaw* the fruit, and then *taſted*, and then did *eat:* Thus *Noah, and Lot, and David* ſinned. Thus *Achan* ſaith, Joſh. 7. 21. *I ſaw (the Garments, Silver and Gold) I coveted them, and I took them.* The *ſenſe* is the door of ſin.

§. 17. 2. The Tempter next worketh on the *Fantaſie* or *Imagination*; and prints upon the lovelieſt image of his bait that poſſibly he can, and engageth the ſinner to *Think* on it, and to rowl it over and over in his mind, even as God commandeth us to *Meditate* on his Precepts.

§. 18. 3. Next he worketh by theſe upon the *Paſſions* or affections, which fantaſie having enflamed they violently urge the *Will and Reaſon*; and this according to the nature of the *paſſion*, whether *fear* or *hope*, *ſorrow* or joy, love or hatred, deſire, or averſation, but by none doth he work ſo dangerouſly as by *Delight, and Love, and Deſire* of things ſenſual.

§. 19. 4. Hence he proceedeth to infect the *Will* (upon the ſimple apprehenſion of the underſtanding) to make it inordinately cleave to the *temporal good*, and to *neglect its duty* in commanding the underſtanding to meditate on *preſerving objects*, and to call off the *Thoughts* from the forbidden thing: It neglecteth to rule the Thoughts and Paſſions according to its office and natural power.

§. 20. 5. And ſo he corrupteth the *underſtanding it ſelf* firſt to *omit* its *duty*, and then to *entertain deceit*, and to approve of evil: And ſo the ſervant is put into the Government, and the commanding powers do but ſerve it. *Reaſon* is blinded by *ſenſuality* and *paſſion*, and becomes their ſervant, and pleads their cauſe.

§. 21. By all this it appeareth, 1. That Satans firſt bait is ordinarily ſome *ſenſible* or *imaginary* good, ſet up againſt true ſpiritual good. 2. That his firſt aſſault of the *Reaſon and Will*, is to tempt them into *a ſluggiſh neglect and neutrality*, to omit that reſtraint of *Senſe, Thought and Paſſion*, which was their duty. 3. And that laſtly, he tempteth them into actual complyance and committing of the ſin: And herein 1. The bait which he uſeth with the *underſtanding* is ſtill [*ſome ſeeming Truth*] And therefore his art and work is to colour falſhood, and make it *ſeem Truth*: For this is the deceiving of the mind: And therefore for a *ſinner* to plead his *miſtake* for his excuſe, and ſay, *I thought it had been ſo or ſo*; *I thought it had been no ſin, or no duty*, this is but to *confeſs*, and not to *excuſe*: It is but as much as to ſay, my *Underſtanding* ſinned with my *Will*, and was *deceived* by the Tempter, and overcome. 2. And the bait which he uſeth with the *Will*, is always ſome *appearing good*: And *ſelf-love* and *love of good* is the principle which he abuſeth, and maketh his ground to work upon; as God alſo uſeth it in drawing us to good.

§. 22. III. The *Succours* and *Auxiliaries* of the Devil, and his principal means are theſe: 1. He doth what he can to get an *ill tempered Body* on his ſide: For as ſin did let in bodily diſtempers, ſo do they much befriend the ſin that cauſed them. A *cholerick* temper will much help him to draw men to paſſion, malice, murder, cruelty and revenge. A *ſanguine and bilious* temper mixt, will help him to *draw* men to luſt *and* filthineſs, *and* levity, *and* wantonneſs, *and* time-waſting pleaſures: A *ſanguine* temper mixt with *a pituitous*, much helpeth him to make men blockiſh, *and regardleſs, and inſenſible* of the great concernments of the ſoul: A *flegmatick* temper helpeth him to draw people to drowzy ſluggiſhneſs, and to an idle ſlothful life, and ſo to ill means to maintain it, and to a backwardneſs to every work that is good. A healthful temper much helpeth him to draw people to gluttony, drunkenneſs, luſt, ambition, covetouſneſs, and neglect of life eternal: *A* ſickly temper helpeth him to tempt us to peeviſhneſs and impatience: And a Melancholy temper helpeth him in all the temptations mentioned but even now.

§. 23. 2. He uſeth his greateſt Skill to get the *greateſt fleſhly intereſt* on his ſide: ſo *that it may be a matter of Great pleaſure, Great advancement, and honour and applauſe*, or *Great commodity to a man*, if he will ſin: Or a matter of *Great ſuffering, and Great diſgrace, and Great loſs* to him that will not ſin, or that will be holy and obedient to God: For *Fleſhly* Intereſt being the common matter of all his Temptations, his main buſineſs is to *greaten* this as much as may be.

§. 24. 3. He maketh very great advantage of the *Common Cuſtoms* of the Country that men live in: This carrieth away thouſands and millions at once. When the common vote and cuſtom is for ſin, and againſt Chriſt and holineſs, particular perſons think themſelves excuſed, that they are no wiſer, or better than all the Country about them. And they think they are much the ſafer for ſinning in ſo great a crowd, and doing but as moſt men do, and he that contradicteth them, cometh on great diſadvantage in their eye, when he is to oppoſe an *Army* of adverſaries, and ſeemeth to think himſelf wiſer than ſo many.

§. 25. 4. Alſo he is exceeding induſtrious to get *Education* on his ſide: He knoweth how apt men are to retain the form which they were molded or caſt into at firſt: If he get the firſt poſſeſſion, by actual as well as Original ſin, he is not eaſily caſt out. Eſpecially when *Education* doth conſpire with *Common Cuſtom*, it delivereth moſt of the people and Kingdoms of the Earth into his hands.

§. 26. 5. Alſo he is induſtrious to get the approved *Doctrine* of the Teachers of the people on his ſide. If he can get it to paſs once for *a Revelation* or *Command* of God, he will quickly conquer Conſcience by it, and take down all reſiſtance: He never doth war more ſucceſsfully againſt God, than when he beareth the *name of God* in his colours, and fighteth againſt him in his own name. Mahometans, Jews, Papiſts, and all Hereticks are the Trophies and Monuments of his victories by this way. Miſchief is never ſo much reverenced, nor proceedeth ſo ſucceſsfully, as when it is made a Religion! When the Devil can charge men to do his buſineſs in the *Name of God, and upon pain of damnation*, he hath got the ſtrongeſt weapons that ever he can make uſe of. His ordinary *bait is ſome fleſhly pleaſure*, but he goeth high indeed when he preſumeth to offer the *everlaſting pleaſures*: He tempted Chriſt with all the *Kingdoms and glory* of the world: But he tempteth many millions of ſouls, with the offers of the Kingdom of Heaven it ſelf. For he will offer it to them that he is endeavouring to keep from it; and make it the bait to draw men from it into the way to Hell.

§. 27. 6. He is exceeding diligent to get the *wealth* and *proſperity* of the world on his ſide: That he may not ſeem to flatter his ſervants with empty promiſes, but to reward them with real felicity and wealth. And then he would make the ſinner believe, that *Chriſt is the deceiver*, and promiſeth a Kingdom which none of them ever ſaw, and which he will not give them, but that he himſelf will not deceive them, but make *good* his promiſes even in this life without delay: For they ſee with their eyes the things which he promiſeth, and they ſhall have them preſently in poſſeſſion, to ſecure them from deceit.

§. 28. 7. He is exceeding induſtrious to get *common fame and reputation* on his ſide: That he may be able to keep his cauſe in credit; and to keep the cauſe of Chriſt, and holineſs in diſgrace: For he knoweth how exceeding prone men are, to fall into the way of honour and eſteem, and which moſt men praiſe, and how loth they are to go in the way which is hated and evil ſpoken of by the moſt of men.

8. He is very diligent to get the *Sword* and *Government of Kingdoms*, and *States*, and *Countreys*, and *Cities*, and *Corporations* into his hands, or on his ſide: For he knoweth the multitude of the ignorant and vulgar people, are exceeding prone to be of the Religion of thoſe that are able to help or hurt them; and to follow the ſtronger ſide: And that the Will and Example of the Ruler is as the firſt ſheet or ſtamp, which all the reſt are printed after. Therefore he will do his worſt, to give the greateſt power to the moſt ungodly: If the *Turk* be the Emperour, the moſt of the vulgar are like quickly to be Turks: If a Papiſt be their King, the moſt of them are likely to be Papiſts. Look into the preſent ſtate of the Heathen, Infidel, Mahometan, Papal, and prophane parts of the world, and into the Hiſtory of all ages paſt, and you will ſee with grief and admiration, how much the Devil hath got by this.

§. 29. 9. Alſo he is very deſirous to get our *Society* and *Companions* on his ſide: who are near us, and have frequent Opportunities to do us good or hurt. For he knoweth by long and great experience how powerfully they draw, and how frequently they ſpeed.

§. 30. 10. And he is very induſtrious to get *our friends* that have power over us, and greateſt intereſt in us on his ſide. For then he hath won our outworks already.

§. 31. 11. Laſtly, he is deſirous ſometimes to get the name, and appearance of vertue, and piety on his ſide: That thoſe that are to do his work, may have a winning carriage, and ſo a venerable name, and the cloak of Vertue may ſerve his turn for the promoting of the Deſtruction of Piety it ſelf.

§. 32. IV. By what hath been ſaid, you may underſtand what kind of *Officers* and *Inſtruments* the Tempter uſeth. 1. He commonly uſeth men that are themſelves firſt *deceived* and *corrupted*, as fit inſtruments to deceive and corrupt others: Theſe will carry it on with confidence and violence: The employment ſeemeth *Natural* to them, they are ſo fit for it: They will be willing to make other men of their mind, and to have the Company of others in their way. A drunkard is fit to make a drunkard: and a filthy Fornicator to entice another into the ſin: and a gameſter to make a gameſter: and a wanton time waſter to draw another to waſte his time in wantonneſs and fooliſh ſports: An ambitious or proud perſon is fit to kindle that fire in others: A ſwearer is fitteſt to make a ſwearer; and ſo of many other ſins.

§. 33. 2. The Devil uſually chooſeth for his *Inſtruments*, men that have *no great tenderneſs* of *conſcience*, or fear of ſinning or of hurting ſouls. He would have no ſuch Cowards in his Army, as men fearing God are as to his Ends: It muſt be men that will venter upon hell themſelves, and fear not much the loſs of their *own* ſouls; and therefore muſt not be too tender or fearful of deſtroying others. Butchers and Souldiers muſt not be choſen out of too tender or loving a ſort of people: ſuch are not fit to go thro' his work.

§. 34. 3. He uſually chooſeth *Inſtruments* that are moſt *deeply engaged* in his cauſe: whoſe *preferment*, and *honour*, and *gain*, and carnal *intereſt* ſhall be to them, as *Nature* is to a dog, or wolf, or fox, or other ravenous creature: who think it a loſs, or danger, or ſuffering to them, if others be not hindered in good, or made as bad as they. Act. 19. 24,38,39. Thus *Demetrius* and the other crafts-men that lived upon the trade, are the fitteſt to plead *Diana*'s cauſe, and ſtir up the people againſt the Apoſtles. And the *Jews* were the fitteſt Inſtruments to perſecute Chriſt, who thought that if they *let him alone, all men would believe on him, and the Romans would come and take away both their place and Nation: and that it was expedient for them that one man die for the people, and that the whole nation periſh not*. John 11. 48, 49. And *Pilate* was the fitteſt Inſtrument to condemn him, who feared that he ſhould elſe be taken to be none of *Cæſars friend*. And *Pharoah* was the fitteſt Inſtrument to perſecute the Iſraelites, who was like to loſe by their departure.

§. 35. 4. When he can he *chooſeth* ſuch *Inſtruments* as are *much about us* and *neareſt* to us, who have *opportunity* to be oft ſpeaking to us, when others have no opportunity to help us; The fire that is *neareſt* to the wood or thatch is liker to burn it than that which is far off: *Nearneſs* and *Opportunity* are very great advantages.

§. 36. 5. If it be poſſible he will chooſe ſuch Inſtruments as have the greateſt abilities to do him ſervice: One man of great wit, and learning, and elocution that is nimble in diſputing, and can make almoſt any cauſe ſeem good which he defendeth, or bad which he oppoſeth, is able to do more ſervice for the Devil, than an hundred Ideots.

§. 37. 6. If poſſible he will chooſe the *Rulers of the world* to be his Inſtruments; that ſhall *command* men, and *threaten* them with *impriſonment*, *baniſhment*, *confiſcation*, or *death*, if they will not ſin: as the King of *Babylon* did by the three witneſſes and *Daniel*; Dan. 3. & 6. and all Perſecutors have done in all Ages againſt the Holy Seed. For he knoweth that (though not with a *Job*, yet with a carnal perſon) skin for skin, and *all that a man hath will he give for his life*: And therefore they that have the power of Life, and Liberty, and eſtate, have carnal men by the handle that will rule them.

§. 38. 7. He maketh the rich his Inſtruments that having the wealth of the world, are able to reward and hire evil doers: and are able to oppreſs thoſe that will not pleaſe them. Landlords and Rich men can do the Devil more ſervice than many of the poor: They are the *Judas*'s that bear the Bag. As the Ox will follow him that carrieth the hay, and the Horſe will follow him that carrieth the provender, and the Dog will follow him that feedeth him, and the Crow will be where the carrion is; ſo carnal perſons will follow and obey him that bears the purſe.

§. 39. 8. The Devil if he can will make thoſe his Inſtruments whom he ſeeth we moſt *Eſteem* and *Reverence*: Perſons whom we think moſt *wiſe* and fit to be our Counſellors: we will take that from theſe, which we would ſuſpect from others.

§. 40. 9. He will get our *Relations* and thoſe that have *our Hearts moſt* to be his Inſtruments: A *Husband*, or a *Wife*, or a *Dalilah*, can do more than any others: and ſo can a boſom friend, whom we dearly love: when all their Intereſt in our Affections is made over for the Devils Service, it may do much. Therefore we ſee that Husbands, and Wives if they love entirely, do uſually cloſe in the ſame Religion, opinion or way, though when they were firſt married they differed from each other.

§. 41. 10. As oft as he can the Devil maketh the *Multitude* his *Inſtrument*: that the crowd and noiſe may carry us on and make men valiant, and put away their fear of Puniſhment.

§. 42. 11. He is very deſirous to make the Embaſſadours of Chriſt his Priſoners, and to hire them to ſpeak againſt their maſters cauſe: that in *Chriſts name* they may deceive the ſilly flock, *ſpeaking perverſe things to draw away diſciples after them*, Acts 20. 30. Sometimes by pretence of his *Authority* and *Commiſſion*; making poor people believe, that not to hear them, and obey them in their Errours is to be diſobedient *rejecters of Chriſt*: (and thus the *Romiſh* party carry it.) Sometime by their *parts* and plauſible perſwaſive *ſpeeches*: And ſometime by their *fervency*, frightning people into errour: And by theſe two ways moſt Hereticks prevail. None ſo ſucceſsfully ſerveth Satan, as a *falſe* or *bribed Miniſter* of Chriſt.

§. 43. 12. He is exceeding deſirous to make *Parents themſelves* his *Inſtruments* for their childrens ſin and ruin: And alas how commonly doth he ſucceed! He knoweth that Parents have them under their hands, in the moſt ductile malleable age: and that they have a concurrence of almoſt all advantages: They have the Purſe, and the Portion of their children in their Power: They have the Intereſt of *Love*, and *Reverence*, and Eſtimation: They are ſtill with them, and can be often in their Sollicitings: They have the rod, and can compel them: Many thouſands are in Hell, through the means of their own Parents; ſuch cruel Monſters will they be to the Souls of any others, that are firſt ſo to their own. If the Devil can get the Parents to be Curſers, Swearers, Gameſters, Drunkards, Worldlings, Proud, Deriders or Railers at a Holy Life, what a Snare is here for the poor Children!

§. 44. V. In the Method of Satan, the next thing is to ſhew you how he labours to keep off all the Forces of Chriſt which ſhould reſiſt him and deſtroy his work, and to fruſtrate their Endeavours, and fortifie himſelf: And among many others, theſe means are notable.

§. 45. 1. He would do what he can to weaken even *natural Reaſon*, that men may be blockiſh and uncapable of good! And it is lamentable to obſerve how hard it is to make ſome people either underſtand or regard! And a beaſtly kind of Education doth much to this: and ſo doth cuſtom in ſenſual Courſes; even turn men into Bruits.

§. 46. 2. He doth what he can to hinder Parents and Maſters from doing their part, in the inſtructing and admoniſhing of Children and Servants, and dealing wiſely and zealouſly with them for their ſalvation: Either he will keep Patents and Maſters ignorant and unable; or he will make them wicked and unwilling; and perhaps engage them to oppoſe their children in all that's good: or he will make them like *Eli*, *remiſs* and *negligent*, indifferent, formal, cold and dull; and ſo keep them from ſaving their Childrens or Servants ſouls.

§. 47. 3. He doth all that poſſibly he can to keep the ſinner in ſecurity, preſumption and ſenſeleſneſs, even aſleep in ſin; and to that end to keep him quiet and in the dark, without any light or noiſe which may awake him; that he may live aſleep as without a God, a Chriſt, a Heaven, a Soul, or any ſuch thing to mind. His great care is to keep him from *Conſidering*: and therefore he keeps him ſtill in company, or ſport, or buſineſs, and will not let him be oft alone, nor retire into a ſober conference with his conſcience; or ſerious Thoughts of the Life to come.

§. 48. 4. He doth his beſt to keep *ſoul-ſearching lively Miniſters* out of the *Country*, or out of that Place; and to ſilence them, if there be any ſuch: and to keep the ſinner under ſome *ignorant* or *dead-hearted Miniſter*, that hath not himſelf that faith or repentance, or life, or love, or holineſs, or zeal, which he ſhould be a means to work in others: and he will do his utmoſt to draw him to be a leader of men to ſin.

§. 49. 5. He doth his worſt, to make *Miniſters weak*, to diſgrace the cauſe of Chriſt, and hinder his work by their *bungling*, and *unskilful* management, that there may be none to ſtand up againſt ſin, but ſome *unlearned* or *half-witted men*, that can ſcarce ſpeak ſenſe, or will provoke contempt or laughter in the hearers.

§. 50. 6. He doth his worſt to make *Miniſters ſcandalous*, that when they tell men of their *ſin* and *duty*, they may think ſuch mean not as they ſpeak, and believe not themſelves, or make no great matter of it; but ſpeak for cuſtom, credit, or for their hire. And that the people by the wicked lives of the Preachers, may be emboldned to diſobey their Doctrine, and to imitate them, and live without Repentance.

§. 51. 7. He will labour to load the *ableſt Miniſters* with *Reproaches* and *Slanders*; which thouſands ſhall hear, who never hear the truth in their Defence: And ſo making them odious, the people will receive no more good by their preaching, than from a *Turk*, or *Jew*, till the very *Truth it ſelf, for it ſelf* prevail. And to this end eſpecially he doth all that he can to foment continual *Diviſions in the Church*; that while every party is engaged againſt the other, the intereſt of their ſeveral Cauſes may make them think it neceſſary to make the chief that are againſt them ſeem odious or contemptible to the people, that ſo they may be able to do their cauſe, and them no harm: And ſo they diſable them from *ſerving Chriſt* and *ſaving Souls*, that they may diſable them to hurt *themſelves*, or their *faction*, or their impotent cauſe.

§. 52. 8. He doth what he can to keep the moſt *Holy Miniſters* under *Perſecution*; that they may be as the *wounded Deer* whom all the reſt of the herd will ſhun; or like a worried Dog whom the reſt will fall upon; or that the people may be afraid to hear them leſt they ſuffer with them; or may come to them only as *Nicodemus* did to Chriſt, by night.

§. 53. 9. Or if any Miniſters, or Godly perſons warn the ſinner, the Devil will do what he can that they may be ſo ſmall a number in compariſon of thoſe of the contrary mind; that he may tell the ſinner, Doſt thou think theſe few ſelf-conceited fellows are wiſer than ſuch, and ſuch, and all the Country? Shall none be ſaved but ſuch a few preciſe ones? *Do any of the Rulers or of the Phariſees believe in him? But this People that knoweth not the Law are curſed*, John 7. 48, 49. That is (as Dr. *Hammond* noteth) *This illiterate multitude are apt to be ſeduced, but the Teachers are wiſer.*

§. 54. 10. The Devil doth his worſt to cauſe ſome falling out, or difference of intereſt or opinion, between the *Preacher* or *Monitor*, and the *ſinner*; that ſo he may take him for *his Enemy*: And how unapt men are to receive any advice from an Enemy or Adverſary, experience will eaſily convince you.

§. 55. 11. He endeavoureth that powerful preaching may be ſo rare, and the contradiction of wicked cavillers ſo frequent, that the Sermon may be forgotten or the impreſſions of it blotted out, before they can hear another to confirm them, and ſtrike the nail home to the head: and that the fire may go out before the next opportunity come.

§. 56. 12. He laboureth to keep *good Books* out of the ſinners hands, or keep him from reading them, leſt he ſpeed as the Eunuch, *Acts* 8. that was reading the Scripture as he rode in his Chariot on the way. And inſtead of ſuch Books he putteth Romances and Play-Books, and trifling, or ſcorning, contradicting writings into his Hands.

§. 57. 13. He doth what he can to keep the ſinner from *intimate acquaintance* with any that are *truly Godly*; that he may know them no otherwiſe than by the image which ignorant or malicious ſlanderers or ſcorners, do give of ſuch: And that he may know Religion it ſelf, but by hearſay, and never ſee it exemplifie in any holy diligent Believers. A holy Chriſtian is a living image of God, a powerful Convincer and Teacher of the ungodly: And the nearer men come to them, the greater excellency they will ſee, and the greater efficacy they will feel. Whereas in the Devils army, the moſt muſt not be ſeen in the open light, and the Hypocrite himſelf muſt be ſeen, like a picture, but by a ſide light and not by a direct.

§. 58. 14. Thoſe means which are uſed, the Devil labours to fruſtrate, 1. By ſluggiſh heedleſneſs and diſregard. 2. By prejudice, and falſe opinions which prepoſſeſs the mind. 3. By Diverſions of many ſorts. 4. By pre-ingagements to the contrary intereſt and way; ſo that Chriſt comes too late for them. 5. By worldly Proſperity and Delights. 6. By ill company. 7. And by moleſting, and frighting the ſinner when he doth but take up any purpoſe to be converted: Giving him all content and quietneſs in ſin, and raiſing ſtorms and terrours in his ſoul, when he is about to turn.

The Methods of Chriſt againſt the Tempter.

§. 59. Before I proceed to Satans particular Temptations, I will ſhew you the *contrary Methods of Chriſt* in the conduct of *his Army* and *oppoſing Satan.*

I. Chriſts *Ends* are ultimately, the Glory and Pleaſing of his Father, and himſelf, and the ſaving of his Church; and the deſtroying the Kingdom of the Devil; and next the purifying his peculiar people, and calling home all that are ordained to eternal life.

§. 60. But more particularly he looketh principally at the Heart to plant three 1. Holy Knowledge. 2. Faith. 3. Godlineſs or holy devotedneſs to God and Love to him above all. 4. Thankfulneſs. 5. Obedience. 6. Humility. 7. Heavenly-mindedneſs. 8. Love to others. 9. Self-denial and Mortification, and contentment. 10. Patience. And in all theſe, 1. ſincerity, 2. tenderneſs of heart, 3. zeal, and holy ſtrength and reſolution. And withal to make us actually ſerviceable, and diligent in our Maſters work, for our own and others ſalvation.

§. 61. II. Chriſts order in working is *direct*, and not *backward* as the Devil is: He firſt revealeth ſaving *truth* to the *underſtanding*, and affecteth the *will* by ſhewing the *Goodneſs* of the things revealed: And theſe employ the *Thoughts*, and *Paſſions*, and *Senſes*, and the whole body, reducing the inferiour faculties to obedience, and caſting out by degrees thoſe Images which had deceived and prepoſſeſſed them.

§. 62. The *matter* which Chriſt preſenteth to the Soul, is, 1. *Certain Truth* from the Father of *Lights*, ſet up againſt the Prince and Kingdom of darkneſs, ignorance, errour, and deceit. 2. *Spiritual* and *everlaſting Good*, even *God himſelf to be ſeen*, and *Loved*, and *Enjoyed* for ever, againſt the Tempters *temporal*, *corporal*, and *ſeeming Good*. *Chriſts* Kingdom and work are advanced by *Light*: He is for the promoting of all uſeful knowledge: and therefore for clear and convincing Preaching, for reading the Scriptures in a known tongue, and meditating in them day and night, and for exhorting one another daily; which Satan is againſt.

§. 63. III. The *Means* by which he worketh againſt Satan, are ſuch as theſe. 1. Sometime he maketh uſe of the very *temper of the body* as a preparative; and (being Lord of all) he *giveth* ſuch a *temperature* as will be moſt ſerviceable to the ſoul: As a ſober, deliberate, meek, quiet and patient diſpoſition. But ſometime he honoureth his Grace by the conqueſt of ſuch ſins; as even bodily diſpoſition doth entertain and cheriſh.

§. 64. 2. Sometimes by his providence he withdraweth the matter of temptations, that they ſhall not be too ſtrong for feeble ſouls: but ſometimes his Grace doth make advantage of them all, and leave them for the magnifying of its frequent victories.

§. 65. 3. Sometimes he giveth his *cauſe* the *major vote* among the people, ſo that it ſhall be a matter of diſhonourable ſingularity not to be a *profeſſed Chriſtian*: and *ſometime*, but exceeding rarely, it is ſo with the *life of Godlineſs* and *practice* of Chriſtianity alſo. But ordinarily in the moſt places of the world, Cuſtom and the Multitude are againſt him, and his grace is honoured by prevailing againſt theſe Bands of Satan.

§. 66. 4. He maketh his Miniſters his principal Inſtruments, qualifying, diſpoſing, and calling them to his work, and helping them in it, and proſpering it in their Hands.

§. 67. 5. He maketh it the duty of every Chriſtian to do his part to carry on the work; and furniſheth them with Love, and Compaſſion, and Knowledge, and Zeal in their ſeveral meaſures.

§. 68. 6. He giveth a very ſtrict charge to Parents, to devote their Children with themſelves to God; encouraging them with the promiſe of his accepting and bleſſing them; and commandeth them to teach them the word of God with greateſt diligence, and to bring them up in the nurture and fear of God.

§. 69. 7. He giveth Princes and Magiſtrates their power, to promote his Kingdom, and protect his Servants, and encourage the good, and ſuppreſs iniquity, and further the obedience of his Laws: Tho' in *moſt of the world* they turn his *enemies*, and he carrieth on his work *without them*, and *againſt* their cruel perſecuting oppoſition.

§. 70. 8. His *Light* detecteth the nakedneſs of the Devils cauſe, and among the *Sons of Light*, it is odious, and a common ſhame: And as *wiſdom is juſtified of her children*, ſo the *judgment* of *holy men condemning ſin*, doth much to keep it under in the world.

§. 71. 9. His providence uſually caſteth the ſinner that he will do good to, into the boſome and communion of his Holy Church, and the familiar company and acquaintance of the Godly, who may help him by inſtruction, affection and example.

§. 72. 10. His Providence fitteth all conditions to their good: but eſpecially helpeth them by ſeaſonable quickning afflictions. Theſe are the means which ordinarily he uſeth. But the Powerful inward operations of his Spirit, give efficacy to them all.

Tit. 2. *Temptations to particular Sins; with Directions for Preſervation and Remedy.*

IN Chapter 1. Part 2. I have opened the Temptations which hinder ſinners from Converſion to God: I ſhall now proceed to thoſe which draw men to particular ſins. Here Satans Art is exerciſed, 1. In *fitting his baits* to his particular uſe: 2. In *applying* them thereto.

§. 1. Tempt. 1. *The Devil fitteth his* Temptations *to the* ſinners age: *The ſame bait is not ſuitable to all.* Children *he tempteth to exceſs of playfulneſs, lying, diſobedience, unwillingneſs to learn the things that belong to their ſalvation, and a ſenſeleſneſs of the great concernment of their Souls. He tempteth Youth to Wantonneſs, rudeneſs, guloſity,* Tempt. 1.

ſity, unrulineſs, and fooliſh inconſiderateneſs. In the beginning of manhood he tempteth to luſt, voluptuouſneſs and luxury; or if theſe take not, to deſigns of worldlineſs *and* ambition*: The aged he tempteth to covetouſneſs, and unmoveableneſs in their error, and unteachableneſs and obſtinacy in their ignorance and ſin: This every* age *hath its peculiar ſnare.*

Dir. 1. §. 2. *Direct.* 1. The Remedy againſt this is, 1. To be diſtinctly acquainted with the Temptations of your *own* age: and watch againſt them with a ſpecial heedfulneſs and fear. 2. To know the ſpecial *duties* and *advantages* of your *own age*, and turn your thoughts wholly unto thoſe. Scripture hath various precepts for the various *ages*: ſtudy your own part. The young have more *time* to learn their duty, and leſs care and buſineſs to divert them: Let them therefore be taken up in obedient learning. The middle age hath moſt vigour of body and mind, and therefore ſhould do their maſters work, with the greateſt vigour, activity and zeal. The *Aged* ſhould have moſt judgement, and experience, and acquaintedneſs with Death and Heaven: and therefore ſhould teach the younger both by word and holy life.

Temp. 2. §. 3. Tempt. 2. *The Tempter alſo fitteth his Temptations to mens ſeveral bodily tempers, (as I ſhewed* §. 22.*) The hot and ſtrong he tempteth to luſt: The ſad and fearful to diſcouragement and continual ſelf-vexations; and to the* Fear *of* Men *and* Devils*: Thoſe that have ſtrong appetites, to Gluttony and Drunkenneſs: Children, and Women, and weak-headed people, to Pride of* Apparel *and trifling Complement: And maſculine wicked unbelievers, to Pride of* Honour, Parts *and* Grandeur, *and to an ambitious ſeeking of Rule and Greatneſs. The* meek *and* gentle *he tempteth to a yieldingneſs unto the perſwaſions and will of erroneous and tempting perſons: And thoſe that are more ſtiff, to a ſtubborn reſiſtance of all that ſhould do them good. He found it moſt ſuitable to tempt a* Saul *to* malice, David *by a ſurprize to* luſt, Abſolom *to* ambition, Peter *to* fearfulneſs, *and after to* compliance *and* diſſimulation *to avoid the offence and diſpleaſure of the weak:* Luther *to raſhneſs,* Melancthon *to fearfulneſs;* Caroloſtadius *to unſetledneſs:* Illiricus *to inordinate zeal,* Oſiander *to* ſelf-eſteem; *(if Hiſtorians have given them their due:) One Shooe fitteth not every foot.*

Dir. 2. §. 4. *Direct.* 2. Let your ſtricteſt watch be upon the *ſins* of your *temperature*: Far greater diligence and reſolution is here neceſſary, than againſt other ſins. And withdraw the fewel, and ſtrive againſt the bodily diſtempers themſelves. Faſting and labour will do much againſt luſt, which *Idleneſs*, and *fulneſs* continually feed. And ſo the reſt have their ſeveral cures. Know alſo what good your temper doth give you ſpecial advantage for: and let it be turned unto that, and ſtill employed in it.

Temp. 3. §. 5. Tempt. 3. *The Tempter ſuiteth his Temptations to your* Eſtates, *of poverty or Riches: The poor he tempteth to murmur and be impatient under their wants and diſtreſs themſelves more with griefs and cares: and to think that their* ſufferings *may ſave them without holineſs, and that neceſſary labour for their bodies, may excuſe them from much minding the concernments of their ſouls: And either to cenſure and hate the Rich through envy, or to flatter them for gain. The Rich he tempteth to an idle, time-waſting, voluptuous, fleſhly, bruitiſh life. To exceſs in ſleep, and meat, and drink, and ſport, and apparel, and coſtly wayes of pride, and idle diſcourſe, and viſits, and complements; to love the wealth and honours of the world, and live in continual pleaſing of the fleſh, to fare deliciouſly every day, and to waſte their time in unprofitableneſs without a conſtant Calling; and to be unmerciful to the poor, and to tyrannize over their inferiours.* Prov. 30. 8, *9.* Luke *16.*

Dir. 3. §. 6. *Direct.* 3. Here alſo obſerve regardfully where your danger lyeth, and there keep a continual watch. Let the poor Remember, that if they be not Rich in grace, it is long of themſelves; and if they be, they have the chiefeſt Riches, and have learnt in all eſtates to be content: And have great cauſe to be thankful to God that thus helpeth them againſt the love and pleaſures of the world. Let the Rich remember, that they have not *leſs* to do than the poor, becauſe they have more committed to their truſt; nor may they ever the more ſatisfie the inordinate deſires of the fleſh: But they have *more to do*, and more *dangers* to fear and watch againſt, as they have more of their Maſters Talents to employ, and give account for at the laſt. 1 Tim. *6. 9.*

Temp. 4. §. 7. Tempt. 4. *The Devil ſuiteth his Temptations to mens* daily work *and* buſineſs. *If it be* low, *to be* aſhamed *of it through* Pride; *If it be* high, *to be* Proud *of it: If it be* hard, *to be* weary *and* unfaithful *in it; or to make it take up all their minds and time: If it be about* worldly things, *he tempteth them to be tainted by it with a worldly mind: If they labour for* themſelves, *he tempteth them to* over-do*: If for* others, *he tempteth them to deceitful unfaithful negligence and ſloth. If they are* Miniſters, *he tempteth them to be idle, and unfaithful, and ſenſeleſs of the* weight *of truth, the* worth *of ſouls, the* brevity *of time, that ſo their ſin may be the ruine or the loſs of* many. *If* Rulers, *the Devil uſeth his utmoſt skill, to cauſe them* to eſpouſe an intereſt contrary to the intereſt of truth and holineſs; *and to caſt ſome quarrel againſt Chriſt into their minds, and to perſwade them that* his intereſt *is againſt* theirs, *and that his ſervants are their enemies.*

Dir. 4. §. 8. *Direct.* 4. See that your *work be lawful*, and that God have called you to it, and then take it as the ſervice which he himſelf aſſigneth to you, and do it as in his ſight, and as paſſing to his judgement, in obedience to his will: And mind not ſo much whether it be *hard* or *eaſie*, *low* or *high*, as whether you are *faithful* in it. And if it be ſanctified to you, by your intending all to the pleaſing of God, remember that he loveth and rewardeth that ſervant that ſtoopeth to the *loweſt work* at his command, as much as him that is employed in the higheſt: Do all for God, and walk in Holineſs with him, and keep out *ſelfiſhneſs* (the poyſon of your Callings) and obſerve the proper danger of your places, and keep a conſtant watch againſt them.

Temp. 5. §. 9. Tempt. 5. *The Devil ſuiteth his Temptations to our ſeveral* Relations*:* Parents *he tempteth to be cold and regardleſs of the great work of a wiſe and holy education of their Children: Children he tempteth to be diſobedient, unthankful, void of natural affection, unreverent diſhonourers of their Parents:* Husbands *he tempteth to be unloving, unkind, impatient with the weakneſſes of their Wives, and Wives to be peeviſh, ſelf-willed, proud, clamorous, paſſionate and diſobedient: Maſters he tempteth to uſe their ſervants only as their Beaſts, for their own commodity, without any care of their ſalvation and Gods ſervice: And ſervants he tempteth to be carnal, untruſty, falſe, ſlothful, eye-ſervants, that take more care to hide a fault, than not to commit it. Miniſters and Magiſtrates he tempteth to ſeek themſelves, and neglect their charge, and ſet up their own Ends, inſtead of the common good; or to miſtake the common good, or the means that tendeth to it.* Subjects *and* People *he tempteth to diſhonour and murmur againſt their Governours, and to cenſure them unjuſtly, and to diſobey them,* *and rebel; or elſe to honour, and fear, and ſerve them more than God and againſt God.*

Dir. 5. §. 10. *Direct.* 5. Here learn well the Duties and Dangers of your own Relations; and remember that it is much of your work to be faithful and excellent in your Relations. And mind not ſo much what other men owe to you, as what you owe to God and them. Let Maſters, and Miniſters, and Magiſtrates firſt ſtudy and carefully practice their own Duties, and yet they muſt next ſee that their Inferiours do their Duties, becauſe that is their office: But they muſt be more deſirous that God be firſt ſerved, and more careful to procure obedience to him, than that they be honoured, or obeyed themſelves. Children, Servants and Subjects muſt be taken up in the well doing of their proper work: remembring that their *good* or *hurt* lyeth far more upon that, than upon their Superiours dealings with them, or uſage of them. As it is your own Body, and not your *ſuperiours* which your ſoul doth animate, nouriſh and uſe, and which you have the continual ſenſe and charge of; ſo it is your own duty, and not your ſuperiours, which you have *to do*, and *to anſwer for*, and therefore moſt to mind and talk of.

Temp. 6. §. 11. Tempt. 6. *The Tempter alſo ſuiteth his Temptations, to our* advantages *and* hopes *of* riſing *or thriving in the world: He ſeeth which is our* riſing *or* thriving *way; and there he layeth his Snares, accommodate to our Deſigns and Ends: making ſome ſinful Omiſſion or Commiſſion ſeem neceſſary thereto: Either* Balaam *muſt propheſy againſt the People of God, or elſe* God *muſt* keep him from Honour, *by keeping him from ſin*: Numb. 24. 11: *If once* Judas *be ſet on*, What will you give me? *The Devil will teach him the* way *to gain*: *His* way is neceſſary *to ſuch ſinful ends.*

Dir. 6. §. 12. *Direct.* 6. Take heed therefore of overvaluing the world, and being taken with its honour, pleaſure or proſperity: Take heed leſt the *Love of earthly things*, engage you in *eager deſires* and *deſigns*, to grow *great* or *rich*. For if once your heart have ſuch a *Deſign*, you are gone from God: The *heart* is *gone*, and then *all* will follow as occaſion calls for it. Underſtand theſe Scriptures, Prov. 23. 4. *Labour not to be rich*: Prov. 28. 20, 22. *He that maketh haſte to be rich, ſhall not be innocent: He that haſteth to be rich, hath an evil eye*: 1 Tim. 6. 9. *But they that will be rich, fall into Temptations and a ſnare, and into many fooliſh and hurtful luſts, which drown men in deſtruction and perdition: For the love of money, is the root of all evil. But godlineſs with contentment, is great gain: Seek not great matters for your ſelves*: Jer. 45. 5. Be dead to the world: Fear more the *Riſing*, than the *falling* way. Love that condition beſt, which fitteth thee for communion with God, or maketh thee the moſt profitable ſervant to him: and hate that moſt, which is thy greateſt hinderance from theſe, and would moſt enſlave thee to the world.

Temp. 7. §. 13. Temp. 7. *The Tempter ſuiteth his Temptations to our Company: If they have any* Errour, *or* Sin, *or are engaged in any carnal Enterpriſe, he will make them Snares to us, and reſtleſs till they have enſnared us: If they* love *us not, he will make them continual Provocations, and ſet before us all their Wrongs, and provoke us to Uncharitableneſs and Revenge. If they* love *us, he will endeavour to make their Love to us, to be the Shooing-horn or Harbinger of their Errours and Evil Ways, to draw us to their Imitation. He findeth ſomething in all our Company to make the Matter of ſome Temptation.*

Dir. 7. §. 14. *Direct.* 7. Converſe moſt with God: Let Faith make Chriſt and Angels your moſt regarded and obſerved Company; that their mind, and preſence may more affect you, than the mind and preſence of mortal Men. Look not at any Mans *Mind*, or *Will*, or *Actions* without reſpect to *God who governeth*, and to the rule by which they ſhould all be ſuited, and to the Judgment which will open and reward them as they are. Never ſee man without ſeeing God: ſee man only as a creature dependant on his Makers will. And then you will lament and not imitate him, when he ſinneth; and you will *oppoſe* (and Chriſt ſaith *Hate*, Luke 14. 26.) and not be ſeduced by him, when he would draw you with him to ſin and Hell: Had *Adam* more obſerved *God*, than *Eve*, he had not been ſeduced by his *helper*. Then you will look on the *proud*, and *worldly*, and *ſenſual*, as *Solomon* on the ſlothful Mans Vineyard, Prov. 24. 30, 31, 32. *I ſaw, and conſidered it well, I looked on it, and received inſtruction.* You would not long for the Plague or Leproſie, becauſe it is your Friends Diſeaſe.

§. 15. Tempt. 8. *The Tempter maketh Advantage of other mens Opinions or Speeches* of you, *or dealings* by you; *and by every one of them would enſnare you in ſome ſin: If they have mean thoughts of you, or ſpeak deſpiſing or diſhonouring words of you, he tempteth you by it to hate them, or love them leſs, or to ſpeak contemptuouſly of them. If they* applaud you, *he tempteth you by it to be* proud: *If they* wrong *you, he tempteth you to* revenge: *If they enrich you, or are your Benefactors, he would make their Benefits a Price to hire you to ſome ſin, and make you pay as dear for them, as your Salvation cometh to. If they* ſcorn *you for Religion, he would make you* aſhamed *of Chriſt and his Cauſe: If they* admire *you, he would draw you by it to* Hypocriſie. *If they* threaten *you, he would draw you to ſin by fear, as he did* Peter: *If they deal rudely with you, he tempteth you to paſſion, and to requite them with the like: And even to diſtaſte Religion it ſelf, if Men profeſſing Religion be againſt you, or ſeem to do you any wrong. Thus is* every man *a* danger *to his Brother.* Temp 8.

§. 16. *Direct.* 8. Diſcern in all men what there is of God, to be your help, and that make *uſe of*; and what there is of *Satan*, *ſin*, and *ſelf*, and that take heed of. Look upon every man as a *Helper* and a *Tempter*; and he be prepared ſtill, to draw forth his *Help*, and reſiſt his *Temptation*. And remember, that Man is but the *Inſtrument*: It is *Satan* that *Tempteth* you, and God that *tryeth* you by that man! Saith *David* of *Shimei*. *The Lord hath bidden him*: That is, He is but Gods Rod to ſcourge me for my ſin, as my Son himſelf is: As Satan was his inſtrument in trying *Job*, not by Gods effecting but permitting the ſin: Obſerve *God* and *Satan* in it, more than Men. Dir. 8.

§. 17. Tempt. 9. *His Temptations alſo are ſuited, to our fore-received Opinions and Thoughts: If you have but let in one* luſtful *thought, or* one malicious *thought, he can make great advantage of that Neſt-Egg, to gather in more: as a little Leaven to leaven the whole lump: He can rowl it up and down, and do much to hatch it into a multitude. If you are but tainted with any falſe opinion, or Prejudice againſt your Teacher, your Ruler, or your Brother, he can improve it to ſuch increaſe, and raiſe ſuch Concluſions from it, and more from them, and reduce them all to practice, as ſhall make Obſervers with Aſtoniſhment ſay,* Behold how great a matter a little fire kindleth. Temp. 9.

§. 18. *Direct.* 9. Take heed what *Thoughts* you *firſt* admit into your mind: And eſpecially *cheriſh* and *approve* none but upon very good tryal and examination. And if they prove corrupt, ſweep clean your Fantaſie and Memory of them, that they prove not *Inhabitants*, and take not up their Lodgings in you, or have not *time* to *ſpawn* and *breed*. And fill Dir. 9.

up the room with contrary *thoughts*, and *uſeful Truth*, and cheriſh *them daily*, that they may encreaſe and multiply: and then your Hearts will be like a well-peopled Kingdom, able to keep their Poſſeſſion againſt all enemies.

Tem.10. §. 19. Tempt. 10. *Alſo he fitteth his Temptations to your* natural *and* acquired parts*: That if you are* weak, *he may either diſcourage you*; *or (which is more uſual and dangerous) make you think better of them than they are, and to think your know much, when it's next to nothing; and to make you wiſe in your own eyes, and eaſily to receive an Errour, and then to be confident in it: not to diſcern between things that differ; but to be deceived into falſe zeal, and falſe ways by the ſpecious Pretences and Shews of truth; and then to be zealous for the deceiving of others: Alſo that you may be a Diſhonour to* Truth *and* Godlineſs, *by your weakneſs and ill management of good Cauſes; and may give them away through your unskilfulneſs to the Adverſary. If you are of* ſtronger *Wits and Parts, the Tempter will draw you to deſpiſe the weak; to take* common Gifts *for* ſpecial Grace; *or to* undervalue Holineſs *and* Humility, *and* overvalue Learning *and* Acuteneſs: *He will tempt you (dangerouſly) to loath the Simplicity of Chriſtianity and of the Scriptures, as to ſtyle and method; and to be offended at the Croſs of Chriſt. So that ſuch perſons are uſually in greater danger of* Infidelity, Hereſie, Pride, *and inſolent domineering over the Flock of Chriſt, than vulgar Chriſtians that have lower parts.*

Dir. 10. §. 20. *Direct.* 10. Labour to be well acquainted with your ſelves: If you are weak, know your weakneſs, that you may be humble, and fearful, and ſeek for ſtrength and help: If you are comparatively ſtrong, remember how weak the ſtrongeſt are: and how little it is that the wiſeſt know! and ſtudy well the Ends and Uſe of Knowledge; that all that you know may be concocted into Love and Holineſs; and uſe it as remembring that you have much to give account of.

Tem.11. §. 21. Temp. 11. *Moreover the Tempter will fetch advantage againſt* you *from your* former life *and* actions. *If you have gone out of the way to Heaven, he would harden you by Cuſtom, and make you think it ſuch a Diſgrace or Trouble to return, as that it's as good go on, and put it to the venture: If you have done any work materially good, while your* heart *and* courſe of life *is* carnal *and* worldly, *he would quiet you in your ſinful miſerable ſtate, by applauding the little good that you have done. If a good Man have erred or done ill, he will engage his honour in it, and make him ſtudy to defend it, or excuſe it, leſt it prove his ſhame; and tempt men as he did* David, *to hide one ſin with another: If he get hold of one link, he will draw on all the chain of ſin.*

Dir. 11. §. 22. *Direct.* 11. Take heed therefore what you do; and foreſee the end: Let not the Devil get in one foot: Try your way, before you enter it. But if you have erred, come off, and that throughly and betime, whatever it coſt; for be ſure it will coſt more to go on. And if he would make a ſnare of the good that you have done, remember that this is to turn it into the greateſt evil: and that there muſt be a concurrence and integrity of good to make you acceptable, and to ſave you: Heart and Life muſt be good to the End.

Tem. 12. §. 23. Tempt. 12. *Laſtly, He fitteth his Temptations to* the ſeaſon. *He will take the Seaſon juſt when an evil Thought is likeſt to take with you; and when the Winds and Tyde do ſerve him: that will take at one time, (when a Man hath his Wits and Heart to ſeek) which would be abhorred at another: In* afflicting Times *he will draw you to deny Chriſt with* Peter, *or ſhift for your ſelves by ſinful means: In* proſperous times *he will tempt you to ſecurity, worldlineſs and forgetfulneſs of the Night and Winter which approacheth: The* Timing *his Temptations is his great advantage.*

Dir. 12. §. 24. *Direct.* 12. Dwell as *with God*, and you dwell as in *Eternity*, and will ſee ſtill that as time, ſo all the *pleaſure*, and *advantages*, and *dangers*, and *ſufferings* of *Time*, are things of themſelves of little moment; Keep your eye upon *Judgment* and *Eternity*, where all the Errours of Time will be rectified, and all the Inequalities of Time will be levelled, and the Sorrows and Joys that are tranſitory will be no more: And then no reaſons from the *frowns* or *flatteries* of the *Times* will ſeem of any force to you. And be ſtill *employed for God*, and ſtill *armed* and on your *watch*, that Satan may never find you diſpoſed to take the bait.

The Tempters Method in applying his prepared Baits.

Temp. 1. §. 25. Temp. 1. *The Devils firſt work, is to preſent the Tempting bait in* all its alluring deceiving properties: *To make it ſeem as* true *as may be to the* underſtanding; *and as* good *and* amiable *as may be to the Will. To ſay as much as can be ſaid for an evil cauſe; He maketh his Image of* Truth *and* Goodneſs *as beautiful as he can: Sin ſhall be ſugared, and its* pleaſure *ſhall be its ſtrength,* Heb. 11. 25. *Sin ſhall have its wages paid down in hand,* 2 Pet. 2. 15. *He will ſet it out with full-mouthed praiſes: O what a fine thing it is to be rich, and pleaſe the fleſh continually! to have command, and honour, and luſts, and ſports, and what you deſire! Who would refuſe ſuch a condition that may have it?* All this will I give thee, *was the Temptation which he thought fit to aſſault Chriſt himſelf with. And he will corrupt the* Hiſtory *of* Time paſt, *and tell you that it went well with thoſe that took his way,* Jer. 44. 17. *And for the* future, *he will promiſe them, that they ſhall be gainers by it (as he did* Eve) *and* ſhall have peace, *though they pleaſe their fleſh in ſinning:* See Deut. 29. 19.

Dir. 1. §. 26. *Direct.* 1. In this caſe, firſt enquire what God ſaith of that which Satan ſo commendeth. The Commendations and Motions of an Enemy are to be ſuſpected, God is moſt to be believed. 2. Then conſider not only whether it be good, but how *long it will be good*; and what it will prove at the end; and how we ſhall judge of it at the parting: And withal conſider what it tendeth to; whether it tend to good or evil: and whether it be the greateſt good that we are capable of: and then you will ſee, that if there were *no good*, or *appearance* of *good* in it, it could do a voluntary agent no hurt, and were not fit to be the matter of a Temptation: and you'll ſee that it is temporal good ſet up to deceive you of the Eternal Good, and to entice you into the greateſt evil, and miſery. Doth the Devil ſhew thee the world, and ſay, *All this will I give thee*? Look to Chriſt who ſheweth thee the glory of the world to come, with all things good for thee in this world, and ſaith more truly, *All this will I give thee:* The *World* and *Hell* are in one end of the ballance, and Pardon, Holineſs, and Heaven are in the other. Which now wilt thou prefer? If the Devil have more to give thee and bid for thee than Chriſt, let him take thee.

Temp. 2. §. 27. Tempt. 2. *The Tempter laboureth to keep* God, *and* Chriſt, *and Heaven out of ſight, that they darken not the ſplendour of his bait; and to hide thoſe potent reaſons from them, by which they might eaſily repel the Temptation: ſo that though they are well known and ſure, and Scripture be full of them, they ſhall none of them be ready at hand to uſe, when the temptation cometh; ſo that* to them *they ſhall be all* *as nothing : and this he doth by* unbelief *and* inconſiderateneſs.

Dir. 2. §. 28. Direct. 2. Live by faith, ſee that God the Father, the Redeemer, and the Holy Spirit, dwell within you, and take up your hearts, and your hopes be placed all on Heaven, and that theſe be your very *Life* and buſineſs ; and then you will always have that at hand, which may refel the Tempter. A heart taken up with God and Chriſt, converſing in Heaven, is always fortified, and prepared to meet every Temptation with abhorrence. Let your ſouls be ſtill poſſeſſed with as *conſtant apprehenſions* of the *evil* of ſin, the danger of ſinning, the preſence, authority and holineſs of God, the wrong that ſin doth him, the hurt it doth our ſelves and others, and what it did to Jeſus Chriſt, as you have of the danger of fire, and water, and poyſon ; and then the Tempter will not ſpeed.

Temp. 3. §. 29. Tempt. 3. *It is the great care of the Devil to keep out of ſight, that he be not ſeen* himſelf *in the Temptation : As the Angler keepeth himſelf behind the buſh, and the Fowler hideth himſelf from the birds, or elſe they would fear, and fly, and eſcape : ſo doth the Devil uſe all his art, to hide himſelf from the ſinners obſervation ; that the deluded ſoul ſhall little think that the* Devil *is ſo near him, and hath ſo great a hand in the buſineſs. If the ambitious or Covetous worldling ſaw the Devil offer him the bait, and heard him ſay,* All this will I give thee ; *he would have the ſmaller liſt to take the bait. If the* Devil appeared *to the Whoremonger, and brought him his Whore, and encouraged him to his filthineſs, it would cool his luſt : Or if he appeared to the drunkard, and preſented him the cup, he would have but little liſt to drink : If the proud and the malicious* ſaw the Devil *at their backs, rejoycing in their ſin, and putting them on, it might affright them half into their wits. Therefore the great endeavour of the Devil is, to perſwade men that it* is not he *that makes the motion to them : It is ſuch a friend, or ſuch a neighbour, or gentleman, or miniſter, or wiſe man ; it is not the* Devil ! *Till the Fiſh is catcht, and the bird is in the net, and then the author of all appeareth, to kill them, and carry them away, without any concealment.*

Dir. 3. §. 30. *Direct.* 3. Mark but the *tendency* and the *manner* of the Temptations, and you may perceive the Author : Who elſe is it that is ſo much *againſt God*, and againſt your everlaſting happineſs? Who elſe is it that would ſo abuſe *your Reaſon*, to prefer things temporal, before things eternal, and the bruitiſh pleaſures of a corruptible fleſh, before the intereſt of immortal ſouls? Who elſe ſo contradicteth all the word of God ? Read Gods warnings, and he will tell you who it is. Take every Temptation then (whoever be the meſſenger) as if thou *ſaweſt* the Devil ſtanding by, and making the motion to thee, and heardeſt himſelf exhort thee to the ſin. Suppoſe you ſaw him conducting you to the Whore-houſe, the Play-houſe, the Ale-houſe, and making you entertainment as the Maſter of the game! How then would you take it? And what would you do? Would you go, and be angry at the preciſe Preacher that would hinder you ? And would you take the Devils part? No, nature hath poſſeſſed you with a fear of him, and an enmity to him : uſe it for your ſafety: It cannot be *good for you* that comes from *him!* He hath a fouler face to appear to you in, than ever yet you ſaw, when you have done his work, and are where he would have you. O know with whom you have to do.

Temp 4. §. 13. Tempt 4. *The Tempter is moſt careful alſo to hide from men the* nature *and* tendency *of the Temptation it ſelf ; that they ſhall not know that it is a* Temptation *when they are tempted, but ſhall have nothing in ſight but the* bait *which they deſire. The Angler doth not only hide* himſelf *from the fiſh, but alſo his* rod, *and* line, *and* hook *as much as he can : The Fowler covereth his nets ; ſo that either the fiſh and bird ſhall not ſee the ſnare, or ſhall not know what it is, and what it is there laid for : ſo when the bait of* pleaſure, *and honour, and wealth is preſented by the Devil, to the fornicator, gameſter, proud or covetous, they ſhall not ſee what the Devil is doing now, and what a game he is playing for their ſouls ! They ſhall not perceive the connexion that there is between the pleaſure and the ſin, and the ſin and the threatning, and the threatning and the judgment, and the judgment and the everlaſting puniſhment ; when* Judas *was bargaining with the Phariſees, he knew not that the Devil was in him driving on the match.*

Dir. 4. §. 32. *Direct.* 4. Be *wiſe and ſuſpicious : Blindneſs* or *fool-hardineſs* will lead you into the ſnare. Be *wiſe* that you may know the *tendency* of every thing that is preſented to your thoughts, and may be able to perceive a danger: Be *ſuſpicious and cautelous*, that you make a ſufficient trial, and go upon ſure grounds, and avoid the very appearance of evil : when it is H*ell* that you fear, come not too near. Play not as the fly about the Candle ; ſalvation is neceſſary ; but preferment, or wealth, or liberty, or credit, or life it ſelf are not neceſſary to you! Prove all things : Flatter not your ſelves into the ſnares by fooliſh hopes, and judging of things as the *fleſh* would *have them to be*, rather than as they are. If no danger *appear*, turn up all coverings, and ſearch and ſee that none be *hidden*. The Devil hath his gun-powder plots, and mines, which may blow you up before you are aware. Not only *Lawfulneſs and Indifferency*, but *great Good* is the pretence for greateſt evil.

Temp. 5. §. 33. Tempt. 5. *It is the Tempters care to bring the tempting* object *near enough, or draw the ſinner near enough to it : The net muſt come to the fiſh, or the fiſh to the net : The diſtant fire will not burn the wood. The Devils chief confidence is in the ſenſitive appetite, which worketh ſtronglieſt at hand. If he get the drunkard into the Ale-houſe, and ſhew him the cup, he hath half conquered him already: But if he be ſcrupulous and modeſt, ſome one ſhall drink a health or importune him, and put the cup into his hand. The thief with* Achan *ſhall* ſee *the bait, and the ſight will work a Covetous deſire. The* glutton *ſhall have the Tempting diſhes before him, and be at a Table which by variety of delicious food, is fitted to become his ſnare ; whereas if he had nothing ſet before him, but the poor mans ſimple food which hath nothing in it fit to tempt him, he might eaſily have eſcaped. The fornicator ſhall have his beautiful dirt brought near him, and preſented to him in a tempting dreſs ; for at a ſufficient diſtance there had been little danger. The ambitious perſon ſhall have preferment offered him, or brought ſo fair to his hand, that with a little ſeeking it may be attained. The fearful coward ſhall be threatned with the loſs of eſtate or life, and hear the report of the Cannons, Guns and Drums of Satan.* Peter *is half conquered when he is got among queſtioning company in the High Prieſts Hall. Thus* David, *thus* Lot, *thus ordinarily ſinners are drawn into the ſnare.*

Dir. 5. §. 34. *Direct.* 5. As ever you would preſerve your innocency and your ſouls, fly as far from tempting objects as you can : I ſay *as you can* without diſtruſting God in the neglect of a certain duty : A Wife, or a ſervant, that are bound cannot fly : nor muſt we leave undone our certain duty upon an uncertain danger, which may otherwiſe be avoided: But keep off from the Temptation at as *great a diſtance as you can*: The *ſafeſt* courſe is the *beſt* when your *ſouls* lie at the ſtake: If it be not *Neceſſary*, plead not the *Lawfulneſs* of what you do, when it is a *Temptation* to that which is *unlawful.* You ſay, It is *lawful* to wear ſuch curious ornaments, and ſet out your ſelves in the neareſt dreſs: But it is lawful to be *Proud* or *Luſtful*, or to conſume your *time* unprofitably? If not, *tempt* not your ſelves or others to it. Keep away from the place where the ſnare is laid. Look firſt to the end before thou meddle with the beginning. Why ſhould I *eat* that which I know *I cannot digeſt*, but muſt caſt it up again? And why ſhould I *taſte* that which I *muſt not eat*? And why ſhould I deſire to have that *ſet before* me, and to *look* upon that which I muſt not *taſte*? Come not *near* if thou wouldſt not be taken. What doſt thou at the Ale-houſe with a cup before thee, if thou wouldſt not be drawn to exceſs of drink? If thou be ſubject to exceſs in eating, make not thy own table thy Temptation. Fly from the Temptation as thou wouldſt do from Hell, or from the Devil himſelf. See not the bait of luſt, or come not *near*, if thou be inclinable to luſt, ſaith *Solomon*, *Remove thy way far from her, and come not near the door of her houſe*, Prov. 5. 8. *For her end is bitter as wormwood, ſharp as a two-edged ſword: Her feet go down to death, her ſteps take hold on Hell*, ver. 4, 5. *Her houſe inclineth to death and her paths unto the dead: None that go to her return again, neither take they hold of the paths of Life*, Prov. 2. 18, 19. *Her houſe is the way to Hell, going down to the chambers of Death*, Prov. 7. 27. *Whoſo is ſimple let him turn hither, and as for him that wanteth underſtanding, ſhe ſaith to him, ſtoln waters are ſweet, and bread eaten in ſecret is pleaſant: But he knoweth not that the dead are there, and that her gueſts are in the depths of Hell*: Prov. 9. 16, 17, 18. *Luſt not after her beauty in thy heart, neither let her take thee with her eye-lids*:—— *Can a man take fire in his boſom and his cloaths not be burnt? Can one go upon hot coals and his feet not be burnt*? Prov. 6. 25, 27, 28. Remember that you pray daily *Lead us not into Temptation*: And if you will *run into it* your ſelves, are not your prayers hypocritical and an abuſe of God? If you would be *ſaved from ſin*, you muſt be ſaved in Gods way: and that is by flying from Temptations; and not drawing near, and gazing on forbidden objects, and tempting your ſelves: Even as Gods holy means muſt be uſed by all that would come to holineſs and Heaven; ſo the Devils muſt be avoided by him that would ſcape ſin and Hell. 2. But if you cannot remove far enough from the ſnare, then double your *fear, and watchfulneſs, and reſolution*: Fly with *Joſeph* from the ſin, if you cannot go out of the houſe. (Gen. 39. 12.) How carefully ſhould every foot be placed, when we know that every ſtep we tread is among ſnares? Rule your *ſenſes* if you cannot remove the bait: Make *Jobs* covenant with your eyes, that you look not on that which would allure? *Job* 31. 1. Let every ſenſe have a conſtant watch.

Temp. 6. §. 35. Tempt. 6. *The next great work of the Tempter is, to give us the* faireſt opportunities *to ſin, and to* remove *all* impediments, *and ſhew men encouraging* hopes *and* invitations. *He will ſhew the thief which way he may ſteal; and ſhew the covetous man which way he may thrive, and deceive, and over-reach: and the ambitious man which way he may riſe; and the fornicator how he may obtain his deſire, and ſin unknown: and then he tells them how eaſie it is; now no one ſeeth you; you may do it without* fear *or* ſhame. *It is the Devils great care to take all things out of the way that would affright, or hinder ſinners: That they may have* full opportunity *to invite them. Therefore he is very deſirous that* publick impediments *ſhould be all removed; eſpecially in a godly Magiſtrate and Miniſter, and that the common diſgrace of ſinning may be taken off, and if it may be, turned againſt Religion, or fall on them that are the greateſt adverſaries to ſin.*

§. 36. *Direct.* 6. It is therefore a principal part Dir. 6. of your wiſdom and watchfulneſs, to *avoid the opportunities of ſinning, and keep* out as many *impediments* as may be in your own way. It is a moſt fooliſh and ſinful thing in ſome men, who think it a brave thing to have *power to do hurt*, though they pretend that they abhor the *doing* of it: He that ſaith he hateth *oppreſſion*, yet would have a *Power*, to oppreſs: To have all men at his *will and mercy* he thinks is brave: ſo they that would not be *gluttonous* would have *a tempting Table* ſtill before them, preſuming that *their own will* is a ſufficient preſervative againſt the ſin: ſo they that would not be inſnared with *luſt*, have yet a deſire to appear as *comely*, and *lovely*, and *deſirable* as may be, and to be as much *beloved*, that they may have *other affections* at command; and alſo to have opportunity offered them, that they may ſin *if they will.* And is thy *will* ſo well eſtabliſhed, mortified and unchangeable, as to be ſo far truſted? O fooliſh ſinner that no better knoweſt thy ſelf; nor obſerveſt thy danger? Nor perceiveſt that this very deſire to have the *Power to do evil* ſheweth *a degree of the evil* in thy heart, and that thou art not yet ſo far from it as thou muſt be, if thou wouldſt be ſafe. Contrive thy ſelf (if thou be wiſe and love thy ſelf) into the *greateſt difficulty of ſinning* that thou canſt. Make it *Impoſſible* if it may be done. The *Power* is for the *act.* Deſire not to be *able* to ſin, if thou wouldſt not ſin, nor that *Natural power to do good ſhould be deſtroyed becauſe* it is alſo a power to do evil, but caſt as many blocks in the way of thy ſinning as thou canſt, till it amount to *a moral impoſſibility.* Deſire the *ſtricteſt* (Pſal. 101. 3.) *Laws* and *Governors*, and to be ſtill in the *eye of others*, and contrive it that thou maiſt have no hope of ſecreſie: Contrive it ſo that it may *be utter ſhame* and *loſs to* thee if thou ſin. If thou be tempted to *fornication*, never be *private* with her or him that is thy ſnare. If thou be tempted to *deceive* and *rob* thoſe that truſt thee, avoid the *truſt*, or if ever thou have done it, *reſtore* and *confeſs* that *ſhame* may preſerve thee.

§. 37. Tempt. 7. *Next the Tempter importunately ſo* Temp. 7. *liciteth our* thoughts *or* fantaſies *to feed upon the tempting thing: That the luſtful perſon may be* thinking *on the* objects *of his luſts, and the ambitious man* thinking *on his deſired honour, and the covetous man of his deſired wealth, his houſe, or lands, or gainful bargains, and the malicious man be* thinking *of all the real or imaginary wrongs, which kindle malice.*

§. 38. *Direct.* 7. Keep a continual watch upon your Dir. 7. *thoughts.* Remember that this is the common entrance of the greateſt ſins. And if they go no further, the ſearcher of hearts will judge thee for the adultery, murder, and other ſins of thy *heart.* But eſpecially ſee that your *thoughts* be ſo employed on better things, that ſin may never find them vacant.

§. 39. Tempt. 8. *The Tempter alſo is diligent to* Temp. 8. *keep the* end *from the ſinners eye, and to perſwade him that there is no danger in it, and that it will be as good at laſt as at firſt. He cannot endure a* thought, *a* word *of* death *or* judgment, *unleſs he can firſt fortifie the ſinner by ſome preſumptuous hope, that his ſins are pardoned, and his caſe is good: either he will make them believe him that there is no ſuch danger to the ſoul as ſhould deter them; or elſe he keepeth them from* thinking *of that danger. He is loth a ſinner ſhould ſo much as look into a grave, or go to the houſe of mourning, and ſee the end of all the living,*

living, leſt he ſhould lay it to heart, and thence perceive what worldly pleaſure, wealth and greatneſs is, by ſeeing where it leaveth ſinners. If one do but talk of death or judgment, and the life to come, the Devil will ſtir up ſome ſcorn, or wearineſs, or oppoſition againſt ſuch diſcourſe : If a ſinner do but bethink himſelf in ſecret, what will become of him after death, the Devil will either allure him, or trouble him, and never let him reſt, till he have caſt away all ſuch thoughts as tend to his ſalvation. He cannot endure when you ſee the pomp and pleaſure of the world, that you ſhould think or ask, How long will this endure? And what will it prove in the latter end?

Dir. 8. Pſal. 1. & 15. Mat. 25. §. 40. *Direct.* 8. Go to the holy Scriptures, and ſee what they foretel concerning the end of Godlineſs and ſin : God knoweth better than the Devil, and is more to be believed. You may ſee in the word of God, what will become of Saints and ſinners, Godly and ungodly at the laſt, and what they will think and ſay when they review their preſent life ; and what Chriſt will ſay to them, and how he will judge them, and what will be their reward for ever. This is the infallible Prognoſtication, where you may foreſee your endleſs ſtate. In this glaſs *continually foreſee the end.* Never judge of any thing by the *preſent guſt* alone. Ask not only how it *taſteth*, but how it *worketh*, and what will be the effects : Remember that Gods Law hath inſeparably conjoyned *Holineſs*, and *Heaven and ſin unrepented of, and Hell* ; and ſeeing theſe cannot be *ſeparated indeed*, let them never be ſeparated from each other in your *thoughts.* Otherwiſe you will never underſtand Chriſt or Satan : When Chriſt ſaith, *wilt thou deny thy ſelf and take up the Croſs and follow me* ; his meaning is, *ſhall I heal thy carnal worldly heart and life, and bring thee by grace to the ſight of God in endleſs Glory!* You will never underſtand what *prayer*, and *obedience*, and *holy living* mean, if you ſee not the *End*, even Heaven conjoyned to them. When the Devil ſaith to the Glutton, *eat alſo of this pleaſant diſh* ; and to the drunkard, *take the other cup* ; and to the Fornicator, *take thy pleaſure in the dark* ; and to the Voluptuous, *go to the Play-houſe, or the Gaming houſe* ; *come play at Cards* or *Dice*, his meaning is, *Come, venture upon ſin, and fear not Gods threatnings, and refuſe his word, and ſpirit, and grace, that I may have thy company among the Damned, in the fire which never ſhall be quenched.* This is the true Engliſh of every temptation. Open thy ears then, and when ever the Devil or any ſinner tempteth thee to ſin, hear him as if he ſaid, *I pray thee leap into the flames of Hell.*

Temp. 9. §. 41. Tempt. 9. *If the Tempter cannot quickly draw men to the ſin, he will move them at leaſt to* abate their reſolution againſt it, *and to* deliberate *about it, and hear what can be ſaid, and enter into a* diſpute *with Satan or ſome of his inſtruments ; telling them that it is a ſign of falſhood which will not endure the trial, and that we muſt prove all things. And while the ſinner is deliberating and diſputing, the venom is working it ſelf into his veins, and* ſenſe *is ſecretly undermining and betraying him, and deceiving his mind, bribing his reaſon, and ſeducing his will : Juſt as an enemy will treat with thoſe that keep a Garriſon, that during the treaty, he may ſend in ſpies, and find out their weakneſs, and corrupt the ſouldiers : So doth the Devil with the ſinner.*

Dir. 9. §. 42. *Direct.* 9. Remember that it is *Chriſt* and not *Satan* that you are to hear. *Truth* is *ſtrong* and can bear the *tryal*, before any *competent judge* : but *you* are weak, and not ſo able to judge as you may imagine. Ignorant, unskilful and unſetled perſons are eaſily deceived, be the cauſe never ſo clear. If it be a cauſe *untryed by you*, it is not untryed by all the godly, nor unknown to him that gave you the holy Scriptures : If it be fit to be *called in queſtion and diſputed*, take the help of able godly Teachers or friends, and hear what they can ſay : Matters of endleſs life or death, are not raſhly to be ventured on : But if it be a thing paſt diſpute, in which you have been already convinced and reſolved, reject the Tempter, and tell him, that you owe him not ſo much ſervice, as to diſpute with him whether you ſhould Gal. 1. 16. care for your ſalvation? Elſe there will be no end, till you are betrayed and undone : Innocent *Eve* is deceived when once it comes to a diſpute. Be not like *Balaam* that tempted God, and would not be ſatisfied with his anſwer.

§. 43. Tempt. 10. *Alſo the Tempter overcometh* *Tem.* 10. *very many, by making them preſumptuouſly confident of their own ſtrength : ſaying, Thou art not ſo weak as not to be able to bear a greater temptation than this? Canſt thou not gaze on beauty, or go among vain and tempting company, and yet chooſe whether thou wilt ſin : It's a child indeed that hath no more government of themſelves! Cannot thy Table, thy Cup, thy Houſe, thy Lands, be pleaſing and delectable, but thou muſt needs over-love them, and turn them to ſin?*

§. 44. *Direct.* 10. O know thy own weakneſs! *Dir.* 10. the treacherous enemy which thou ſtill carrieſt about thee, who is ready to open the back door to the Devil, Remember that fleſh is on the Tempters ſide, and how much it can do with thee before thou art aware. Remember what an unſetled wretch thou art, and how many a good purpoſe formerly hath come to nothing, and how oft thou haſt ſinned by as ſmall a temptation : Remember that without the Spirit of Chriſt, thou canſt do nothing, nor ſtand againſt any aſſault of Satan : And that Chriſt giveth his Spirit and help in his own way, and not to thoſe that tempt him to forſake them, by thruſting themſelves into temptations. Shall ever mortal man preſume upon his own ſtrength, after the falls of an *Adam, a Noah, a Lot, a David, a Solomon, a Hezekiah, a Joſiah, a Peter*? and after ſuch ruins of multitudes of profeſſors, as our eyes have ſeen? *All theſe things hapned unto them for enſamples, and they are written for our admonition on whom the ends of the world are come. Wherefore let him that thinketh he ſtandeth, take heed leſt he fall*, 1 Cor. 10, 11, 12.

§. 45. Tempt. 11. *It is a great project of the* *Tem.* 11. *Devil, and ſucceſsful with many, to draw them to venture on the ſin, by ſhewing them firſt the* effectual Remedy, *the abundant Mercy of God, the ſufficient ſatisfaction made by Chriſt, the full, and free, and univerſal promiſe ; that theſe are ſufficient to cleanſe the ſoul of any ſin : therefore you need not fear.*

§. 46. *Direct.* 11. But God is *juſt*, as well as *merciful* ; and there are *veſſels of wrath*, as well as *Dir.* 11. Rom. 9. veſſels of mercy : Judge how God will uſe his mercy, and who ſhall have it, by his own word : For he knoweth better than you, to whom, and how far to ſhew mercy. Is the *Tempter himſelf ſaved*, for all *God is merciful*? And the Goſpel hath *far* Heb. 10. 26, 27, 28, 29. 2 Theſ. 1. 10. *ſorer puniſhment* than the Law, to the abuſers of grace : Chriſt is the moſt dreadful Judge to the wicked, as well as the tendereſt Saviour to his own. There is enough in his grace to ſave the penitent, but if you will ſin upon preſumption that grace will ſave you, you have ſmall reaſon to think that you are penitent, or ever will be, without a very merciful change : How many can you name that ever were converted and forgiven, that lived wilfully in ſin, becauſe the Remedy was ſufficient? I doubt not but many ſuch have been recalled, but this is not the way to hope : It's a terrible thing to ſin deliberately and wilfully, becauſe of the greatneſs of mercy, or the ſufficiency of the death of

Chriſt! No man but the *Penitent Convert* is ſaved by *Chriſt*, and this is clean contrary to *penitence* and *converſion*. Chriſt doth not as Mountebanks, that wound a man to ſhew people how quickly their balſoms can cure him, or make a man drink a Toad, to ſhew the power of their Antidotes: But he cureth the Diſeaſes which he findeth (in believers) but cauſeth none.

Tem. 12. §. 47. Tempt. 12. *Alſo the Tempter telleth the ſinner, how certain, and eaſie, and ſpeedy a remedy he hath in his own power: It is but* Repenting, *and all ſin is pardoned.*

Dir. 12. §. 48. *Direct.* 12. 1. Is it in thy power? If ſo, the greater is thy ſin that *ſinneſt more* when thou ſhouldeſt repent: If it be *eaſie*, what an unexcuſable wretch art thou that wilt not do it, but go on? 2. But *Repentance* is the *gift of God*, 2 Tim. 2. 25, 26. And is he like to give it to them that wilfully abuſe him in expectation of it? 3. As eaſie as it is, it is but a few that truly repent and are forgiven, in compariſon of thoſe that go on and periſh. 4. The eaſieſt Repentance is ſo bitter, that it's far eaſier to forbear the ſin: It's better not wound *your* ſelves, than have the beſt ſalve if *you* were ſure of it. 5. The Repentance which is cauſed by meer fears of death and Hell, without the power of Heavenly Love to God and holineſs, is but the Repentance of the damned, and never procureth pardon of ſin: The Devil hath ſuch a *Repentance*, as well as ſuch a *faith*, which will not ſave him. James 2. 19.

Tem. 13 §. 49. Tempt. 13. *Satan alſo emboldneth the ſinner, by telling him how many have repented and ſped well, that ſinned as bad or worſe than this: He tells him of* Noah, *and* Lot, *and* David, *and* Peter, *and the Thief on the Croſs, and* Paul *a Perſecutor, yea, and* Manaſſeh, *&c.*

Dir. 13. §. 53. *Direct.* 13. But conſider whether any of thoſe did thus ſin, becauſe that others had ſcap't that ſinned before them. And think of the *millions* that *never repented*, and are condemned, as well as of the few that have repented. Is *Repentance* better than *ſin*? Why then will you *ſin*? Is *ſin* better than *Repentance*? Why then do you purpoſe to *repent*? Is it not baſe ingratitude, to offend God wilfully, becauſe he hath pardoned many offenders, and is ready to forgive the penitent? And ſhould a man of reaſon wilfully make work for his own Repentance, and do that which he knoweth he ſhall wiſh with grief that he had never done? If ſome have been ſaved that fell into the Sea, or that fell from the top of Steeples, or that drunk poyſon, or were dangerouſly wounded, will you therefore caſt your ſelf into the ſame caſe, in hope of being ſaved?

Tem. 14. §. 51. Tempt. 14. *The Tempter perſwadeth the ſinner, that it cannot be that God ſhould make ſo great a matter of ſin, becauſe the thoughts of a mans heart, or his words or deeds are matter of no great moment, when man himſelf is ſo poor a worm; and whatever he doth, it is no hurt to God: Therefore you need not make ſuch a matter of it.*

Dir. 14. §. 52. *Direct.* 14. If God ſo much regard us as to *make us*, and *preſerve us* continually, and to become our *Governour*, and make a *Law for us*, and *judge us*, and *Reward* his ſervants with no leſs than Heaven, then you may eaſily ſee that he ſo much regardeth us, as to obſerve whether we *obey or break* his *Laws*. He that ſo far careth for a Clock or Watch, as to *make* it and *wind* it up, doth *care* whether it go true or falſe. What do theſe men make of God, who think he cares not what men do? Then he cares not if men *beat* you, or *rob* you, or *kill* you, for none of this *hurteth* God? And the King may ſay, if any murder your friends, or children, why ſhould I puniſh him? he hurt not me. But *Juſtice* is to keep order in the world, and not only to preſerve the Governour from hurt: God may be *wronged*, though he be not *hurt*. And he will make you *pay* for it, if you *hurt others*; and *ſmart* for it, if you *hurt your ſelf*.

Tem. 15. §. 53. Tempt. 15. *The Tempter laboureth to extenuate the ſin, and make it ſeem a little one; and if every little ſin muſt be made ſuch a matter of, you'll never be quiet.*

Dir. 15. §. 54. *Direct.* 15. But ſtill remember, 1. There is deadly poyſon in the very *nature* of ſin, as there is in a Serpent, be he never ſo ſmall. The leaſt ſin is worſe than the greateſt pain that ever man felt, and would you chooſe and ſay, *it's little*? The leaſt ſin is *odious* to God, and had a hand in the death of Chriſt, and will damn you if it be not pardoned, and ſhould ſuch a thing be made light of? And many ſins counted ſmall, may have great aggravations, ſuch as the *knowing, deliberate, wilful committing* of them is. To *love a ſmall ſin*, is a *great ſin*, eſpecially to love it ſo well, that the remembrance of Gods Will and Love, of Chriſt, and Heaven, and Hell, will not ſuffice to reſolve you againſt it. Beſides, a *ſmall ſin* is the common way to *greater*, James 1. 14, 15. *When luſt hath conceived, it brings forth ſin, and ſin when it is finiſhed, brings forth death*, James 3. 5. *Behold how great a matter a little fire kindleth*? The horrid ſins of *David* and *Peter* had ſmall beginnings? Mortal ſickneſſes ſeem little matters at the firſt: Many a thouſand have ſinned themſelves to Hell, that began with that which is accounted ſmall.

Tem. 16. §. 55. Tempt. 16. *Alſo the Devil draweth on the ſinner, by promiſing him that he ſhall ſin but once, or but a very few times, and then do ſo no more: He tells the Thief, and the Fornicator, that if they will do it but this once, they ſhall be quiet.*

Dir. 16. §. 56. *Direct.* 16. But O conſider, 1. That one ſtab at the heart may prove uncurable. God may deny thee *time* or *grace* to repent. 2. That it is eaſier to forbear the firſt time than the ſecond: For one ſin diſpoſeth the heart unto another: If you cannot deny the *firſt* temptation, how will you deny the *next*? When you have loſt your ſtrength, and grieved your helper, and ſtrengthned your enemy and your ſnare, will you then reſiſt better wounded, than now when you are whole?

Tem. 17. §. 57. Temp. 17. *But when the Devil hath prevailed for once with the ſinner, he makes that an argument for a ſecond: He ſaith to the Thief, and Drunkard, and Fornicator, It is but the ſame thing that thou haſt done once already: and if* once *may be pardoned*, twice *may be pardoned; and if* twice, *why not* thrice, *and ſoon*?

Dir. 17. §. 58. *Direct.* 17. This it is, to let the Devil get in a foot: A ſpark is eaſier quenched than a flame, but yet remember that the *longer*, the *worſe*, the *oftner* you ſin, the greater is the abuſe of the Spirit of God, and the contempt of grace, and the wrong to Chriſt, and the harder is repentance, and the *ſharper* if you do repent, becauſe the deeper is your wound: Repent therefore ſpeedily, and go no further, unleſs you would have the Devil tell you next, *It's now too late.*

Tem. 18. §. 59. Tempt. 18. *The Tempter maketh uſe of the* greater ſins *of* others *to perſwade men to venture upon leſs: Thou heareſt other men curſe, and ſwear, and rail, and doſt thou ſtick at* idle talk? *How many in the world are enemies to Chriſt, and perſecute his Miniſters and Servants, and doſt thou make ſo great a matter of omitting a Sermon, or a prayer, or other holy duty?*

Dir. 18. §. 60. *Direct.* 18. As there are *degrees of ſin*, ſo there are *degrees of puniſhment*: And wilt thou rather chooſe the *eaſieſt* place in Hell, than Heaven? How ſmall ſoever the matter of ſin be, thy wilfulneſs and ſinning againſt conſcience, and mercies, and warnings may make it great to thee. Are great ſinners ſo happy in thy eyes, that thou wouldſt be as like them as thou dareſt?

Tem. 19. §. 61. Tempt. 19. *Alſo he would embolden the ſinner, becauſe of the* Commonneſs *of the ſin, and the* multitude *that commit either that or worſe, as if it were not therefore ſo* bad *or dangerous.*

Dir. 19. §. 62. Direct. 19. But remember, that the more examples you have to take warning by, the more unexcuſable is your fall. It was not the number of Angels that fell, that could keep them from being Devils and damned for their ſin: God will do Juſtice on *many*, as well as on one. The ſin is the greater, and therefore the puniſhment ſhall not be the leſs. Make the caſe your own: Will you think it a good reaſon for any one to abuſe you, beat you, rob you, becauſe that many have done ſo before? He ſhould rather think, that you are abuſed too much already, and therefore he ſhould not add to your wrongs. If when many had ſpit in Chriſts face or buffetted him, ſome one ſhould have given him another ſpit or blow, as if he had not enough before, would you not have taken him to be the worſt and cruelleſt of them all? If you do as the moſt, you'll ſpeed as the moſt.

Tem. 20. §. 63. Tempt. 20. *It is a dangerous Temptation when the Devil propoſeth ſome very good end, and maketh ſin ſeem the fitteſt, or the neceſſary means to accompliſh it: when he blindeth men ſo far as to think that it is neceſſary to their ſalvation, or to other mens, or to the welfare of the Church, or progreſs of the Goſpel, or the pleaſing of God, then ſin will be committed without regret, and continued in without repentance; on this account it is that hereſie, and will-worſhip, and ſuperſtition are kept up, Col.* 2. 18, 21, 22, 23. Having a ſhew of wiſdom in will-worſhip, and humility, and neglecting the Body. It is for God, *that much of the wickedneſs of the world is done* againſt God: *It's for the* Church *and* Truth, *that Papiſts have murdered and perſecuted ſo many.*

Dir. 20. §. 64. Direct. 20. Remember that God needeth no ſinful means to attain his ends: He will not be beholden to the Devil to do his work: He would not have *forbad* it, if he would have had you done it. He is never at ſuch a loſs, but he can find right means enough to perform his work by: It is a great part of our wiſdom which our ſalvation lieth on, to *chooſe* and *uſe* right *means*, when we are reſolved on a right end. It's a horrible injury againſt God, to intitle him to ſin, and make it ſeem neceſſary to his ends and honour. *Good* ends will not juſtifie evil actions. What ſin ſo odious that hath not had *good ends* pretended for it? Even Chriſt was murthered as a malefactor for *good ends*, at leaſt pretended; even to vindicate Gods honour from *blaſphemy*, and *Cæſar* from *Injury*, and the *nation*
John 16. 2. from *calamity*: And his diſciples were killed that
Act. 24. 5. *God* might be *ſerved* by it, and *peſtilent Troublers of*
Act. 17. 6. *the world* taken away.

Tem. 21. §. 65. Temp. 21. *He would make us preſume becauſe we are Gods Children, and ſpecial Grace cannot be wholly loſt, and we have found that once we had grace; therefore we may venter as being ſafe.*

Dir. 21. §. 66. Direct. 21. But many a thouſand ſhall be damned, that once thought they had the Truth of Grace: It is a hard Controverſie among learned and godly Men, whether ſome in a ſtate of Saving Grace do not fall from it and periſh: But it is paſt controverſie that they ſhall periſh that live and die impenitently in wilful ſin. To plead *truth* of *grace*, for encouragement in ſin, is ſo much againſt the nature and uſe of grace, as may make you queſtion the truth of it. You can be no ſurer that you have true grace, than you are ſure that you hate all known ſin, and deſire to be free from it. Chriſt teacheth you how to anſwer ſuch a horrid Temptation, Mat. 4. 6, 7. *If thou be the Son of God, caſt thy ſelf down: For it is written, he ſhall give his Angels charge over thee.——Thou ſhalt not tempt the Lord thy God: Sonſhip,* and *promiſes*, and *truth* of *grace*, are incongruous Arguments to draw you to ſin: and heynous aggravations of ſin ſo committed.

§. 67. Tempt. 22. *The Devil oft moſt dangerouſly imitateth the Holy Ghoſt, and comes in the ſhape of an* Angel of Light: *He will be for* Knowledge *in the Gnoſticks; for* Unity *and* Government *in the Papiſts; for* Mortification *in the* Fryars; *for* Free-grace *and* Tenderneſs *of our Brethrens Conſciences in the Libertines; for* Peace *and* Mutual forbearance *in the Socinians; for* Zeal, Self-denyal, *and* fearfulneſs *of* men, *and pretended* revelations *and* ſpirituality *in the Quakers; He will be againſt* Hereſy, Schiſm, Error, Diſobedience, Hypocriſie, *pretendedly, in Haters and Perſecutors of Holineſs and Reformation. And when he will ſeem religious, he will be* ſuperſtitious, *and ſeem to out-go Chriſt himſelf.* *Tem.* 22.

§. 68. Direct. 22. Keep cloſe to Chriſt, that you may know his voice from the voice of Strangers: And get holy wiſdom to *try the ſpirits*, and to diſcern between the things that differ: Let the whole frame of Truth and Godlineſs be in your Head and Heart, that you may perceive when any would make a breach in any part of it. The *Devil* ſetteth up *no good* but in order to ſome *evil*. Therefore examin *whither it tendeth*; and not only *what it is*, but what uſe he would have you make of it. And love no Evil, becauſe of any *Good* that is pretended for it: and diſlike or reject no good becauſe of any *evil uſe* that is by others made of it. And whatever doctrine is brought you, try it thus. 1. Receive none that is againſt the certain *Nature*, *Attributes* and *Honour of God*. 2. Nor any that is againſt the Light or Law of Nature. 3. Nor any that is againſt the Scripture. 4. Nor any that is againſt Holineſs of heart and life. 5. Nor any againſt Charity and Juſtice to men. 6. Nor any (about matters to be ordered by men) that is againſt *order*; nor any againſt Government and the peace of Church and State. 7. Nor any that is againſt the true *Unity*, *Peace* and *Communion* of Saints. 8. Nor any that is certainly inconſiſtent with great and certain truths. Thus try the Spirits whether they be of God. *Dir.* 22.

§. 69. Tempt. 23. *The Tempter uſually draweth men to one extream, under pretence of avoiding another: cauſing men to be ſo fearful of the danger on one ſide, as to take no heed of that on the other ſide.* *Tem.* 23.

§. 70. Direct. 23. Underſtand all your danger; and mark the latitude or extent of Gods commands: and watch on every ſide: And you muſt know in what duties you are in danger of extreams and in what not: In thoſe acts of the ſoul that are *purely rational about your ultimate end*, you cannot do too much: as in *knowing God*, and *Loving him*, and being *willing* and *reſolved* to *pleaſe* him: But *paſſions* may poſſibly go too far, even about God; eſpecially fear and grief; for they may be ſuch as nature cannot bear without *diſtraction*, *death* or *hindrance* of duty: But few are guilty of this: But towards the *creature paſſions* may eaſily exceed: And in *external actions* towards God or man there may be exceſs. But eſpecially in point of *Judgment*, it's eaſie to ſlide from extream into extream. 2. And you muſt know in every duty you do, and every ſin which you avoid, and every truth you receive, *what is the contrary* or extream to that *particular truth*, or ſin, or *duty*: and keep it in your eye. If you do not thus watch, you will reel like a drunken man from ſide to ſide, and never walk uprightly with God: *Dir.* 23.

God. You will turn from *Prodigality* to *Covetouſneſs*; from *cruel perſecution* to *Libertiniſm*, or from *Libertiniſm* to *perſecuting cruelty*, from *hypocritical formality* to *hypocritical* pretended *ſpirituality*; or from enthuſiaſms, and faction to dead *formality*: But of this I have ſpoken at large *Cap.* 5. *Part.* 2. *Dir. to Students.*

Tem. 24. §. 71. Tempt. 24. *On the contrary, the Tempter uſually pleadeth* Moderation *and* Prudence *againſt a holy life, and accurate zealous obedience to God: and would make you believe that to be ſo diligent in duty and ſcrupulouſly afraid of ſin, is to run into an extream, and to be righteous over much, and to make Religion a vexatious or diſtracting thing, and that it's more ado than needs.*

Dir. 24. §. 72. *Direct.* 24. This I have anſwered ſo oft, that I ſhall here ſay but this: that God cannot be too much loved: nor Heaven too much valued, nor too diligently ſought or obeyed: nor ſin and Hell be too much avoided: nor doth any man need to fear doing too much, where he is ſure when he hath done his beſt to do too little. Hearken what men ſay of this at death.

Tem.25. §. 73. Tempt.25. *The Tempter would perſwade us that one ſin is neceſſary to avoid another; and that of two evils you muſt chooſe the leſs: as if there were no other way: Thus* James *and* John *did by ſinful uncharitable zeal deſire to puniſh ſin,* Luke 9. 54. Peter *would ſinfully fight againſt the ſinful Jews,* Mat. 26. 52. *Thus he bids men* lie *to avoid ſome diſhonour to God and Religion, and* perſecute *to preſerve the unity of the Church, and keep out ſin; and commit a leſſer ſin themſelves to eſcape a greater.*

Dir. 25. §. 74. *Direct.* 25. This is to abuſe God, as if he had made that *neceſſary* which he forbids, and had not provided you lawful means enough to uſe againſt every ſin! This is *wilfully* to do that which you pretend you are *unwilling* to do, even to *ſin*: Of two evils avoid both, but be ſure you conſent to neither.

Tem.26. §. 75. Tempt. 25. *He pleadeth* Chriſtian Liberty *to entice to ſin: eſpecially to ſenſuality: Hath not Chriſt purchaſed you* Liberty *to uſe the Creatures? all things are yours. No men but the godly have juſt title to them.*

Dir. 26. §. 76. *Direct.* 26. He never purchaſed us *Liberty* to *abuſe* the Creature, as poyſon to hurt our ſelves; to hinder Mortification, and ſtrengthen our enemy, and our ſnare, and to ſteal away our hearts from God: It's a *Liberty* from ſin, and not a Liberty *to ſin* that Chriſt hath purchaſed us.

Tem. 27. §. 77. Tempt. 27. *He pleadeth the* Neceſſity *of Wife, Children, Eſtate, Life,* &c. *Neceſſity makes it Lawful.*

Dir. 27. §. 78. *Direct.* 27. There is no *Neceſſity* of ſinning. He cannot be Chriſts Diſciple, that thinks it more neceſſary to ſave his life, or provide for Wife, and Children than to obey his Lord, *Luke* 14. 26, 33. God muſt be *Truſted* with theſe.

Tem.28. §. 79. Tempt. 28. *But, ſaith the Tempter, it's* Natural *to Luſt, to love Honour, Eaſe, Pleaſure,* &c. *Therefore it's no ſin.*

ir. 28. §. 80. *Direct.* 28. *Nature* is *corrupted* and *ſinful*: And it's *Natural* to you to be *Rational*, and to rule your ſenſe and appetite by Reaſon, and not to do what luſt or appetite deſireth. Elſe man is but a beaſt.

em.29. §. 81. Tempt. 29. *But, ſaith the Tempter, Authority commandeth it: It is your Parents or Maſters will, and you muſt obey.*

ir. 29. §. 82. *Direct.* 29. There is no power but from God: Therefore none againſt him or above him: They muſt be obeyed in all things lawful, but not in ſin: They cannot ſave you nor themſelves from the wrath of God.

Tem.30. §. 83. Tempt. 30. *But, ſaith the Tempter, you have promiſed or vowed that you will do it, and are not at liberty.*

Dir. 30. §. 84. *Direct.* 30. The vow of a *lawful thing* muſt be kept: but if you vow to *ſin*, it's another ſin to perform it, and to wrong God or man becauſe you have *vowed* to wrong him.

Tem.31. §. 85. Tempt. 31. *But, ſaith the Tempter, it is a controverſie, and many learned and good men think it is no ſin.*

Dir. 31. §. 86. *Direct.* 31. You have the more reaſon to be fearful and cautelous, when you ſee that the caſe is ſo obſcure, and the ſnare ſo ſubtle, and are ſure that many learned and good men on one ſide or other are deceived before you: Remember God is your King and Judge; who will not take it for an excuſe for ſin, that learned or good men did it, or defended it. Conſult not with fleſh and blood, but with God.

Tem.32. §. 87. Tempt 32. *But, ſaith the Tempter, will you be ſingular, and be pointed or hooted at by all?*

Dir. 32 §. 88. *Direct.* 32. In doctrine I will not be ſingular from the *Holy Catholick Church* of God: In worſhip I will not in ſingularity or ſchiſm ſeparate from the *Communion of Saints*: But in *doctrine* I will be *ſingular* from *Infidels* and *Hereticks*: and in a *holy life* I will be *ſingular* from the *ungodly*, and *prophane*, and *ſenſual*; leſt if I do as they, to avoid their ſcorns, I ſpeed as they.

Tem.33. §. 89. Tempt. 33. *But you are weak, and you cannot help it, till God will give you grace to do it?*

Dir. 33. §. 90. *Direct.*33. Therefore I muſt not be *wilful*, and *negligent*, and *raſh*, and do that evil which I may forbear, nor reſiſt and refuſe that Grace, and help, and mercy without which I can do nothing.

Tem.34. §. 91. Tempt. 34. *But you repent and ask God forgiveneſs through Chriſt, every night for the ſins of the day.*

Dir. 34. §. 92. *Direct.* 34. Repenting is a Sorrowful turning of the heart from ſin to God. You Repent not if you *turn* not. To mock God with ſuch Hypocritical *praying* and *repenting* is it ſelf a heinous ſin. Will you take it for *Repenting* if a man that ſpits in your face and beateth you, ſhall do it every day, and ask you forgiveneſs at night, and purpoſe to do it ſtill, becauſe he asked forgiveneſs.

Tem. 35. §. 93. Tempt. 35. *But every man ſinneth daily: You do but as the beſt men in the world do.*

Dir. 35. §. 94. *Direct.* 35. No true Chriſtian that is juſtified hath any ſin but what he hateth more than loveth, and would fain be rid of, and ſtriveth againſt in the uſe of holy means. He hath no beloved ſin which he would not part with, but had rather keep than leave.

Tem.36. §. 95. Tempt. 36. *But thoſe that ſeem ſtrict and godly are hypocrites and ſecretly as bad as you.*

Dir. 36. §. 96. *Direct.* 36. This is juſt like the Devil, the accuſer of thoſe that are ſanctified and juſtified by Chriſt; the father of malice and lies; to charge that on them, which he confeſſeth is ſecret and he cannot prove. So he ſaid of *Job* that if he were touched in his eſtate or body he would forſake his godlineſs; but he was found a lyar. But be it how it will, I am ſure *I muſt be Holy* or I ſhall *not ſee God*, Heb. 12. 14. and if *I live after the fleſh I ſhall die*, and other mens miſery will be no eaſe to me. Rom. 8. 9, 13.

Tem. 37. §. 97. Tempt. 37. *But, ſaith the Tempter, if you will not ſin, come but near it, and do that which is lawful.*

Dir. 37. §. 98. *Direct.* 37. Indeed we muſt not run into a contrary extream, under pretence of flying far enough from ſin: But if you keep out of *other ſin*, you cannot go too far from any. To be near ſin, is to be near Gods wrath, and near that which tendeth to

Hell fire. And to *come near* it is the common way of coming *to it*. He that could *wiſh he might* do it, is infected at the heart already. Keep a tender conſcience, and a conſtant ſenſe of the danger of ſinning.

Tem. 38. §. 99. Tempt. 38. *It's a great ſnare, when ſin is got into credit,* 1. *By putting fair names upon it, calling* Luxury *and* Gluttony keeping a good houſe, *and a* good table; *tipling is called*, drinking a cup with a friend: *Luſt and filthineſs is called* Love: *worldlineſs is called* thriftineſs *and* good husbandry: Idleneſs *and loſs of Time, is called* the leiſure of a Gentleman: *ſlothfulneſs is called*, a not being too worldly: *Time waſting ſports are called*, Recreations: *Pride is called*, Decency *and* Handſomneſs: Proud revenge *is called* Honour *and* Gallantry *Romiſh cruelty, and perſecution, and waſtening the Church, is called*, keeping up order, obedience *and* unity. Diſobedience *to ſuperiors is called*, not fearing man: Church-diviſions *are called* ſtrictneſs *and* zeal. 2. *Specially if a ſin be not in diſgrace among the ſtricter ſort, it greatly prepareth men to commit it, As breaking the Lords day beyond ſea in many reformed Churches: And at home, ſpiritual pride, cenſoriouſneſs, backbiting, diſobedience and Church-diviſions, are not in half that diſgrace among many profeſſors of ſtrictneſs, as they deſerve, and as* ſwearing, *&c. is.*

Dir. 38. §. 100. *Direct.* 38. Remember that what ever be the *Name* or Cloak, God judgeth righteouſly, according to the *truth*, Names may deceive *us*, but not *our Judge*. And ſin is ſtill in diſgrace with God, however it be with men. Remember the comlier the paint and cover is, the greater is the danger, and the more watchful and cautelous we ſhould be. It is not *imperfect man*, but the *perfect Law* of God, which muſt be our Rule. The great ſucceſs of this Temptation ſhould deter us from entertaining it! What abundance of miſchief hath it done in the world?

Tem. 39. § 101. Tempt. 39. *Sometime the Devil tempteth men to ſome heinous ſin, that if he prevail not, at leaſt: he may draw them into a leſs: As cheating chafferers will ask twice the price of their commodity, that by abating much they may make you willing to give too much: He that would get a little muſt ask a great deal. He will tempt you to* drunkenneſs, *and if he draw you but to* tipling *or* time-waſting *he hath got ſomething. If he tempt you to* fornication, *and he get you but to ſome* filthy thoughts *or immodeſt laſcivious talk or actions, he hath done much of that which he intended: If he tempt you to ſome horrid cruelty, and you yeild but to ſome leſs degree, or to ſome unjuſt or uncharitable cenſures, you think you have conquered, when it's he that conquereth.*

Dir. 39. §. 102. *Direct.* 39. Remember that the leaſt degree of ſin is ſin, and *death the wages of it*, Romans 6. 23. Think not that you have ſcapt well, if your *hearts* have taken any of the infection, or if you have been wounded any where, though it might have been worſe. If the Tempter had tempted you no further but to a luſtful malicious or proud thought or word, you would perceive that if he prevail, he conquereth: ſo may you when he getteth this much by a ſhameleſs asking more.

Tem. 40. §. 103. Tempt. 40. *He tempteth us ſometime to be ſo fearful and careful againſt one ſin, or about ſome one danger, as to be mindleſs of ſome other, and lie open to his temptation: Like a Fencer that will ſeem to aim all at one place that he may ſtrike you in another while you are guarding that: Or like an enemy that giveth all the alarm at one end of the City, that he may draw the people thither, while he ſtormeth in another place: So Satan makes ſome ſo afraid of* worldlineſs *that they watch not againſt* Idleneſs; *or ſo fearful of* hard-heartedneſs, *and* deadneſs, *and* hypocriſie, *that they watch not againſt Paſſion, neglect of their callings, or dejectedneſs; or ſo fearful of ſinning or being deceived about their ſalvation, that they fear not the want of* Love, *and* Joy, *and* Thankfulneſs *for all the mercy they have received, nor the neglect of holy Praiſe to God.*

Dir. 40 §. 104. *Direct.* 40. Remember that as obedience muſt *be entire* and *univerſal*, ſo is Satans temptation againſt all parts of our obedience; and our care muſt extend to all if we will eſcape. It would cure your inordinate fear in ſome one point, if you extended it to all the reſt.

Tem. 41. §. 105. Tempt. 41. *Sometime by the ſuddenneſs of a temptation he ſurprizeth men before they are aware.*

Dir. 41. §. 106. *Direct.* 41. Be never unarmed nor from your watch: eſpecially as to *Thoughts* or *ſudden Paſſions*, or *raſh words*, which are uſed to be committed for want of deliberation.

Tem. 42. §. 107. Tempt. 42. *Sometime he uſeth a* violent earneſtneſs, *eſpecially when he getteth Paſſion on his ſide: So that Reaſon is born down; and the ſinner ſaith, I could not forbear.*

Dir. 42. §. 108. *Direct.* 42. But remember that the very eager unrulineſs of your *paſſion* is a ſin it ſelf: and that none can compel you to ſin: and that Reaſon muſt deliberate and rule; or elſe any murder or wickedneſs may have the excuſe of urgent paſſions.

Tem. 43. §. 109. Tempt. 43. *Sometime he uſeth the violence of men: They threaten men to frighten them into ſin.*

Dir. 43. §. 110. *Direct.* 43. But is not God and his threatnings more to be feared? Do men threaten impriſonment or death or ruine; And doth not God threaten everlaſting miſery? And can he not defend you from all that man ſhall threaten if it be beſt for you? See the portion of the *fearful*, Rev. 21. 8.

Tem. 44. §. 111. Tempt. 44. *Sometime* variety *of temptations diſtracteth men, that they do not look to all at once.*

Dir. 44. §. 112. *Direct.* 44. Remember that one part of the City unguarded may loſe the whole in a general aſſault.

Tem. 45. §. 113. Tempt. 45. *Sometime he ceaſeth, to make us ſecure, and lay by our armes, and then ſurpriſeth us.*

Dir. 45. §. 114. *Direct.* 45. Take heed of ſecurity, and Satans ambuſhments. Diſtinguiſh between *ceſſation* and *conqueſt*. You conquer not every time that you have *reſt* and quietneſs from temptation: Till the ſin be hated, and the contrary grace or duty in practice, you have not at all overcome: And when that's done, yet truſt not the Devil or the fleſh; nor think the war will be ſhorter than your lives: For one aſſault will begin where the former ended. Make uſe of every ceſſation but to prepare for the next encounter.

Tem. 46. §. 115. Tempt. 46. *He will tempt you to take* ſtriving *for overcoming: and to think becauſe you pray and make ſome reſiſtance that ſin is conquered: And becauſe your Deſires are good, all is well.*

Dir. 46. §. 116. *Direct.* 46. But all that *fight* do not *overcome: If a man ſtrive for Maſteries, yet is he not crowned, except he ſtrive lawfully,* 1 Tim. 2. 5. *Many will ſeek to enter and ſhall not be able,* Luke 13. 24.

Tem. 47. §. 117. Tempt. 47. *He followeth the ſinner with* frequency *and importunity, till he weary him and make him yield.*

Dir. 47. §. 118. *Direct.* 47. Remember that *Chriſt is as importunate* with thee to ſave thee, as the Devil can be to damn thee; and which then ſhould prevail? 2. Be you as conſtant in reſiſtance: Be as oft in prayer and other confirming means; Do as *Paul*, 2 *Cor.* 12. 7, 8. who prayed thrice (as Chriſt did in his agony), when the prick in the fleſh was not removed. 3. Tempt not the Tempter, by giving him encouragement. A faint Denial is an Invitation to aſk again. Give him quickly a flat Denial, and put him out of hope, if you would ſhorten the temptation.

Tem. 48. §. 119. Tempt. 48. *Laſtly, the Devil would ſink the ſinner in deſpair, and perſwade him now it is too late.*

Dir. 48. §. 120. *Direct.* 48. Obſerve his deſign, that it is but to take off that *Hope* which is the weight to ſet the wheels of the ſoul a going. In all he is againſt God and you: In other ſins he is againſt Gods Authority: In this he is againſt his *Love* and *Mercy.* Read the Goſpel and you will find, that Chriſts death is ſufficient: the promiſe is univerſal, full and free; and that the day of Grace is ſo far continued till the day of death, and no man ſhall be denied it that truly deſireth it: And that the ſame God that forbiddeth thy *Preſumption*, forbiddeth alſo thy deſpair.

Tit. 3. *Temptations to draw us off from Duty.*

Tem. 9. §. 1. Tempt. 1. THe *greateſt Temptation againſt duty, is by perſwading men that it is no duty: Thus in our days we have ſeen almoſt all duty caſt off by this erroneous fancy. One ſaith, that the holy Obſervation of the Lords day is not commanded of God in Scripture: Another ſaith, What Scripture have you for family prayer, or ſinging Pſalms, or baptizing Infants, or praying before and after Sermon, or for your Office, Ordination, Tythes, Churches,* &c. *Another ſaith, that Church-Government and Diſcipline are not of Divine Inſtitution: Another ſaith, that Baptiſm and the Lords Supper were but for that age: And thus all duty is taken down inſtead of doing it.*

Dir. 1. §. 2. *Direct.* 1. Read and fear, Matth. 5. 19. *Whoſoever ſhall break one of theſe leaſt Commandments, and ſhall teach men ſo, he ſhall be called the leaſt in the Kingdom of Heaven: But whoſoever ſhall do and teach them, the ſame ſhall be called great in the Kingdom of Heaven. Denying duty*, is too eaſie a way of evading obedience to ſerve turn. Denying the Laws that bind you to publick payments will not ſave you from them; but for all that if you deny, you muſt be diſtrained on. And God will make it dearer to you, if you put him to diſtrain on you for duty: Muſt he go to Law with you for it? He'll quickly ſhew you Law for it, and prove that it was your duty. Open your doubts to able men, and you will hear more evidence than you know: But if pride and falſe-heartedneſs blind you, muſt bear your Puniſhment.

Temp. 2. §. 3. Tempt. 2. *Saith the Tempter, It is a duty to weak ones, but not for you: You muſt not be ſtill under Ordinances, in the lower form: every day muſt be a Sabbath to you, and every bit a Sacrament, and every place as a Church: you muſt live above Ordinances in Chriſt.*

Dir. 2. §. 4. *Direct.* 2. We muſt live above *Moſaical* Ordinances, *Col.* 2. 18, 21. but not above *Chriſts* Ordinances: unleſs you will live above obedience, and above the Government of Chriſt: Hath not Chriſt appointed the Miniſtry and Church-helps, *till we all come to a perfect man*? Epheſ. 4. 13. and promiſed to be *with them* to the *end of the world*? Matth. 28. 20. It is befooling Pride that can make you think you have no need of Chriſts inſtituted means.

ee my woSheets or the Miniſtry.

Temp. 3. §. 5. Temp. 3. *But thou art unworthy to pray or receive the Sacrament: It's not for Dogs.*

Dir. 3. §. 6. *Direct.* 3. The wilful impenitent Refuſers of Grace are unworthy: The *willing* ſoul that fain would be what God would have him, hath an accepted worthineſs in Chriſt.

§. 7. Tempt. 4. *But while you doubt, you do it not in faith; and therefore to you it is ſin.* Temp. 4.

§. 8. *Direct.* 4. But is it not a greater ſin to leave it undone? Will doubting of all duty, excuſe you from it? Then you have an eaſie way to be free from all! Do but doubt whether you ſhould believe in God, or Chriſt, or love him, or live a godly life; and it ſeems you think it will excuſe you. But if you doubt whether you ſhould feed your child, you deſerve to be hanged for murthering it, if you famiſh it: If you doubt of duty, it is duty ſtill, and you are firſt bound to lay by your Doubts: But things indifferent left to your choice, muſt not be done with a doubting conſcience: It was of ſuch things that *Paul* ſpake. Dir. 4.

§. 9. Temp. 5. *The Devil puts ſomewhat ſtill in the way, that ſeemeth neceſſary, to thruſt out duty.* Temp. 5.

§. 10. *Direct.* 5. God hath not ſet you work, which he alloweth you no Time for: Is all your time ſpent in better things? Is it not your carnal mind that makes you think carnal things moſt needful? Chriſt ſaith, *One thing is needful*, Luke 10. 42. *Seek firſt the Kingdom of God and his righteouſneſs, and all theſe things ſhall be added to you.* Had you that love and delight in holineſs as you ſhould, you would find time for it. An unwelcome Gueſt is put off with any excuſe. Others as poor as you, can find time for duty, becauſe they are willing. Set your buſineſs in order, and let every thing keep its proper place, and you may have time for every duty. Dir. 5. Mat. 6. 33.

§. 11. Tempt. 6. *But you are ſo unable and unskilful to pray, to learn, that it's as good never meddle with it.* Tem. 6.

§. 12. *Direct.* 6. Set your ſelves to learn, and mark thoſe that have skill: and do what you can: You muſt learn by practice: The unskilfulleſt duty is better than none. Unworded groans come oft from the Spirit of God, and God underſtandeth and accepteth them, *Rom.* 8. 26, 27. Dir. 6.

§. 13. Tempt. 7. *It will be ſo hard and long to learn, that you will never overcome it.* Tem. 7.

§. 14. *Direct.* 7. *Willingneſs* and *Diligence* have the Promiſe of Gods help. Remember, it is a thing that muſt be done. When your own diſuſe and ſin hath made it hard, will you put God and your ſouls off with that as an excuſe? If you had neglected to teach your child to ſpeak or go when it is young, ſhould he therefore never learn? Will you deſpair, and let go all your hope on this Pretence? or will you hope to be ſaved without prayer and other holy duty? How fooliſh are both theſe? Sick men muſt eat, though their ſtomachs be againſt it; they cannot live elſe. Dir. 7.

§. 15. Tempt. 8. *But thou findeſt thou art but the worſe for duty, and never the better for it.* Temp. 8.

§. 16. *Direct.* 8. Satan will do what he can to make it go worſe with you after, than before. He will diſcourage you if he can, by hindring your ſucceſs that he may make you think it is to no purpoſe: ſo many Preachers, becauſe they have fiſhed long and catcht nothing, grow cold and heartleſs, and ready to ſit down, and ſay as Jer. 20. 9. *I will not make mention of him, nor ſpeak any more in his Name.* So in Prayer, Sacrament, Reproof, &c. the Devil makes great uſe of this, *What good hath it done thee?* But Patience and perſeverance win the Crown. The beginning is ſeldom a time to perceive ſucceſs: The Carpenter is long at work before he rear a houſe: Nature brings not forth the Plant or birth the firſt day. Your life-time is your working-time. Do your part, and God will not fail on his part. It is his part to give ſucceſs; and dare you accuſe him, or ſuſpect him? There is more of the Succeſs of Prayer to be believed, than to be felt. If God have Dir. 8.

promiſed to *hear*, he *doth* hear, and we muſt believe it, whether we feel it or not. Prayers are oft heard long before the thing is ſent us that we prayed for: We pray for Heaven, but ſhall not be there till death. If *Moſes* his meſſage to *Pharoah* ten times ſeem loſt, it is not loſt for all that. What work would ever have been done, if on the firſt conceit of unſucceſsfulneſs it had been given off? Be glad that thou haſt time to plow and ſow, to do thy part, and if God will give thee fruit at laſt.

Temp. 9. §. 17. Tempt. 9. *But, ſaith the Tempter, it goeth worſe with thee in the world, ſince thou ſetteſt thy ſelf to read, and pray, and live obediently: Thou haſt been* poorer, *and* ſicker, *and more deſpiſed ſince, than ever before*, Jer. 20. 8. *Thou art* a deriſion daily, every one mocketh thee: *This thou getteſt by it.*

Dir. 9. §. 18. *Direct.* 9. He began not well, that counted not that it might coſt him more than this, to be a holy Chriſtian: If God in Heaven be not enough to be thy portion, never ſerve him, but find ſomething better if thou canſt. He that cannot loſe the world, cannot uſe it as he ought. If thou hadſt rather be at the Devils finding and uſage, than at Gods, thou art worthy to ſpeed accordingly. Nay, if thou think thy ſoul it ſelf worſe, remember that we are not *worſt*, when we are troubled moſt. Phyſick makes ſick, when it works aright.

Tem. 10. §. 19. Tempt. 10. *Satan filleth many with abundance of ſcruples about every duty, that they come to it as ſick perſons to their meat, with a peeviſh quarrelling diſpoſition: This aileth and that aileth it: ſomething is ſtill amiſs, that they cannot get it down. This fault the Miniſter hath in praying or preaching; or the other circumſtance is amiſs; or the other fault is in the company that joyn with them: and all is to turn them off from all.*

Dir. 10. §. 20. *Direct.* 10. But do you mend the matter by caſting off all, or by running into greater inconveniencies: Is not their imperfect prayer and communion, better than your idle neglect of all, or unwarrantable diviſion? It is a ſign of an upright heart to be moſt about heart-obſervation, and quarrelſome with themſelves, and the mark of hypocrites to be moſt quarrelſome againſt the manner of other mens performances, and to be eaſily driven by any pretences from the Worſhip of God, and communion of Saints.

Tem. 11. §. 21. Tempt. 11. *The Devil will ſet one duty againſt another: Reading againſt hearing, praying againſt preaching, private againſt publick, outward and inward worſhip againſt each other, mercy and juſtice, piety and charity, againſt each other; and ſtill labour to eject the greater.*

Dir. 11. §. 22. *Direct.* 11. The work of God is an harmonious and well compoſed frame: If you leave out a part, you ſpoil the whole, and diſadvantage your ſelves in all the reſt: Place them aright, and each part helpeth and not hindreth another: Plead one *for another*; but caſt by none.

Tem. 12. §. 23. Tempt. 12. *The commoneſt and ſoreſt temptation is, by taking away our appetite to holy duties, by abating our feeling of our own neceſſity: when the ſoul is ſleepy, and feeleth no need of prayer, or reading, or hearing, or meditating, but thinks it ſelf tolerably well without it; or elſe grows ſick and is againſt it, and troubled to uſe it; ſo that every duty is like eating to a ſick ſtomach, then it is eaſie to tempt it to neglect or omit many a duty: A little thing will ſerve to put it by, when men feel no need of it.*

Dir. 12. §. 24. *Direct.* 12. O keep up a lively ſenſe of your neceſſities: Remember ſtill that Time is ſhort, and death is near, and you are too unready. Keep acquaintance with your hearts and lives, and every day will tell you of your neceſſities: which are greateſt when they are leaſt perceived.

§. 25. Tempt. 13. *The Tempter gets much by aſcribing the ſucceſs of holy means to our own endeavour, or to chance or ſomething elſe, and making us overlook that preſent benefit, which would greatly encourage us: As when we are delivered from ſickneſs or danger upon prayer, he tells you, ſo you might have been delivered if you had never prayed? Was it not by the Phyſicians care and skill, and by ſuch an excellent medicine? If you proſper in any buſineſs, was it not by your own contrivance and diligence?* *Tem.1*

§. 26. *Direct.* 13. This ſeparating God and means, when God worketh by means, is the folly of Atheiſts. When God heareth thy prayer in ſickneſs, or other danger, he ſheweth it by directing the Phyſician or thy ſelf to the fitteſt means, and bleſſing that means, and he is as really the cauſe, and prayer the firſt means, as if he wrought thy deliverance by a Miracle. Do not many uſe the ſame Phyſician and Medicine, and labour, and diligence, who yet miſcarry? Juſt obſervation of the anſwers of prayer might do much to cure this. All our induſtry may ſay as *Peter and John*, Acts 3. 12. *Why look ye ſo earneſtly on us, as if by our own power or holineſs we had done this?* When God is glorifying his grace, and owning his appointed means. *Dir. 1*

§. 27. Tempt. 14. *Laſtly, the Devil ſetteth up ſomething elſe in oppoſition to holy duty, to make it ſeem unneceſſary: In ſome he ſets up their* good deſires, *and ſaith God knoweth thy heart without expreſſing it, and thou maiſt have as good a heart at home, as at Church. In ſome he ſets up ſuperſtitious fopperies of mans deviſing, inſtead of Gods Inſtitution: In ſome he pretendeth the Spirit againſt external duty, and ſaith,* The Spirit is all; the fleſh profiteth nothing: *yea, in ſome he ſets up* Chriſt himſelf *againſt Chriſts Ordinances, and ſaith,* It is not theſe, but Chriſt, *that profits you.* *Tem.14*

§. 28. *Direct.* 14. This is diſtracted contradiction: To ſet Chriſt againſt Chriſt, and the *Spirit* againſt the *Ordinances* of the *Spirit*: Is it not Chriſt and the Spirit that appointed them? Doth he not beſt know in what way he will give his grace? Can you not preſerve the *ſoul* and *life*, without killing the *Body*: Cannot you have the *Water*, and value the *Ciſtern*, or *Spring*, without cutting off the *pipes* that muſt convey it. O wonderful! that Satan could make men ſo mad, as this reaſoning hath ſhewed us that many are in our days? And to ſet up ſuperſtition or pretend a *good heart* againſt Gods worſhip, is to accuſe him that appointed it of doing he knew not what, and to think that we are wiſer than he? and to ſhew *a good heart* by *diſobedience, pride,* contempt of *God* and of his *mercies*. *Dir. 14*

Tit. 4. *Temptations to fruſtrate holy duties, and make them uneffectual.*

§. 1. THe Devil is exceeding diligent in this: 1. That he may make the ſoul deſpair, and ſay, Now I have uſed all means in vain, there is no hope. 2. To double the ſinners miſery by turning the very remedy into a diſeaſe. 3. To ſhew his malice againſt Chriſt, and ſay, I have turned thy own means to thy diſhonour.

§. 2. Conſider therefore how greatly we are concerned to do the work of God effectually. Means well uſed are the way to more grace, to communion with God, and to ſalvation: But ill uſed, they diſhonour and provoke him, and deſtroy our ſelves, like children that cut their fingers with the knife, when they ſhould cut their meat with it.

§. 3. Tempt. 1. *Duty is fruſtrated by falſe ends: As 1. To procure God to bear with them in their ſin:* *Temp. 1.*

ſin : (whereas it is the uſe of duty to deſtroy ſin :) 2. *To make God ſatisfaction for ſin (which is the work of Chriſt :)* 3. *To merit grace (when the imperfection merits wrath :)* 4. *To proſper in the world and eſcape affliction*, Jam. 4. 3. *(and ſo they are but ſerving their fleſh, and deſiring God to ſerve it.)* 5. *To quiet conſcience in a courſe of ſin (by ſinning more in offering the ſacrifice of fools*, Eccleſ. 5. 1, 2.) 6. *To be approved of men (and verily they have their reward*, Matth. 6. 5.) 7. *To be ſaved when they can keep the world and ſin no longer (that is, to obtain that the Goſpel may all be falſe and God unjuſt.)*

Dir. 1. §. 4. *Direct.* 1. Firſt ſee that the Heart be honeſt, and *God*, and *Heaven*, and *Holineſs moſt deſired*, elſe all that you do will want right ends.

Temp. 2. §. 5. Tempt. 2. *When ignorance or error make men take God for what he is not, thinking blaſphemouſly of him, as if he were like them, and liked their ſins, or were no lover of Holineſs, they fruſtrate all their worſhip of him.*

Dir. 2. §. 6. *Direct.* 2. Study God in his *Son*, in his *Word*, in his *Saints*, in his *Works* : Know him as deſcribed before, *Chap.* 3. *Direct.* 4. And ſee that your wicked corrupted hearts, or wilful forgetting him, blind not your underſtandings.

Temp. 3. §. 7. Tempt. 3. *To come to God in our ſelves and out of Chriſt, and uſe his name but cuſtomarily, and not in faith and confidence.*

Dir. 3. §. 8. *Direct.* 3. Know well your ſin, and vileneſs, and deſert, and the Juſtice and Holineſs of God, and then you will ſee that if Chriſt reconcile you not, and Juſtifie you not by his blood, and do not ſanctifie and help you by his Spirit, and make you ſons of God, and intercede not for you, there is no acceſs to God, nor ſtanding in his ſight.

Temp. 4. §. 9. Tempt. 4. *The Tempter would have you pray hypocritically, with the tongue only without the heart : To put off God in a few cuſtomary words with ſeeming to pray (as they do the poor*, Jam. 2. *with a few empty words) either in a form of words* not underſtood, *or* not conſidered, *or not* felt *and much* regarded ; *or in more* groſs hypocriſie, *praying for the* Holineſs *which they will not have, and againſt the ſin which they will not part with.*

Dir. 4. §. 10. *Direct.* 4. O fear the holy, jealous, heart-ſearching God that hateth hypocriſie, and will be worſhipped ſeriouſly in Spirit and Truth, and will be ſanctified of all that draw near him, *Lev.* 10. 3. and ſaith they *worſhip him in vain, that draw nigh him with the lips, when the heart is far from him*, Mat. 15. 8, 9. See God by faith, as preſent with thee, and know thy ſelf, and it will waken thee to ſeriouſneſs. See *Heb.* 4. 13. *Hoſ.* 8. 12, 13.

Temp. 5. §. 11. Tempt. 5. *He would deſtroy Faith and Hope, and make you doubt whether you ſhall get any thing by duty.*

Dir. 5. §. 12. *Direct.* 5. But, 1. Why ſhould God command it, and promiſe us his bleſſing if he meant not to perform it ? 2. Remember Gods Infiniteneſs, and Omnipreſence, and All-ſufficiency : He is as verily with thee, as thou art there, *he upholdeth thee*, he ſheweth by his mercies, that *he regardeth thee* ; and by his regarding lower things : And if *he regard thee*, he doth *regard thy duties.* It is all one with him to hear thy prayers, as if he had never another creature to regard and hear. Believe then and hope and wait upon him.

Temp. 6. §. 13. Tempt. 6. *Sometime the Tempter will promiſe you more by holy duty, than God doth, and make you expect deliverance from every enemy, want and ſickneſs, and ſpeedier deliverance of ſoul, than ever God promiſed ; and all this is, to make you caſt away all as vain, and think God faileth you, when you miſs your expectations.*

Dir. 6. §. 14. *Direct.* 6. But God will do all that *He promiſeth*, but not all that the *Devil* or *your ſelves* promiſe. See what God promiſeth in his Word. That's enough for you. Make that and no more the end of duties.

Temp. 7. §. 15. Tempt. 7. *The Tempter uſually would draw you from the* heart *and* life *of duty, by too much aſcribing to the out-ſide : Laying too much on the bare doing of the work, the giving of the alms, the hearing of the Sermons, the ſaying the words, the handſome expreſſion, order, manner, which in their places are all good, if animated with ſpirit, life and ſeriouſneſs.*

Dir. 7. §. 16. *Direct.* 7. Look moſt and firſt to the *ſoul* in duty, and the *ſoul of duty* : The picture of meat feedeth not ; the picture of *fire* warmeth not : Fire and ſhadows will not nouriſh us : God loveth not dead carcaſſes inſtead of ſpiritual worſhip, we regard not *words* our ſelves, further than they expreſs the Heart. Let the outer part have but its due.

Temp. 8. §. 17. Tempt. 8. *He tempteth you to reſt in a forced affected counterfeit fervency, ſtirred up by a deſire to take with others.*

Dir. 8. §. 18. *Direct.* 8. Look principally at God and holy motives, and leſs at men, that all your fire be holy, fetcht from Heaven.

Temp. 9. §. 19. Tempt. 9. *He would keep you in a lazy ſluggiſh coldneſs, to read, and hear, and pray as aſleep, as if you did it not.*

Dir. 9. §. 20. *Direct.* 9. Awake your ſelves with the preſence of God, and the great concernment of what you are about, and yield not to your ſloth.

Tem. 10. §. 21. Tempt. 10. *He would make you bring a divided diſtracted heart to duty, that is half about your worldly buſineſs.*

Dir. 10. §. 22. *Direct.* 10. Remember God is jealous, your buſineſs with him is great, much lyeth on it, call off your hearts, and let them not ſtay behind, all the powers of your ſouls are little enough in ſuch a work, *Ezek*, 33. 31.

Tem. 11. §. 23. Tempt. 11. *Ignorance, unskilfulneſs and unacquaintedneſs with duty, is a great impediment to moſt.*

Dir. 11. §. 24. *Direct.* 11. Learn by ſtudy joyned with practice. Be not weary, and difficulties will be overcome.

§. 25. Tempt. 12. *Putting duty out of its place, and neglecting the ſeaſon that is fitteſt, makes it oft done ſlightly.*

Dir. 12. §. 26. *Direct.* 12. Redeem time, and diſpatch other buſineſs, that idleneſs deprive you not of leiſure, and do all in order.

Tem. 13. §. 27. Tempt. 13. *Neglecting one duty is the Tempters ſnare to ſpoil another : If he can keep you from reading, you will not underſtand well what you hear : If he keep you from* meditating, *you will not digeſt what you* hear *or* read : *If he keep you from* hearing, *you will want both* matter *and* life *for* prayer, *and* meditation, *and* conference : *If he keep you from* godly company, *you will be hindred in all, and in the practice : No one is omitted, but you are diſadvantaged by it in all the reſt.*

Dir. 13. §. 28. *Direct.* 13. Obſerve how one duty helpeth another, and take all together each one in its place.

Tem. 14. §. 29. Tempt. 14. *Sometime the Tempter doth call you off to other duty, and puts in unſeaſonable motions to that which in its time is good : he interrupts* prayer *by* meditation, *he ſets ſeeming truth againſt Love, and* Peace, *and Concord.*

Dir. 14. §. 30. *Direct.* 14. Still know which duties are *greateſt*, and which is the due *ſeaſon* for each, and do all in order.

Tem. 15. §. 31. Tempt. 15. *He ſpoileth duty, by cauſing you to do it* only *as a* duty, *and not as a* means *for the good of your own ſouls, or* only *as a* Means, *and not as a* Duty : *If you do it only as a* Duty, *then you will not be quickned to it by the ends and benefits, nor carryed by* Hope, *nor fit all to the end, nor be ſo fervent or vigorous in it as the ſenſe* *of your own good would make you be. And if you do it only as a* Means, *and not as a* Duty, *then you will give over or faint, when you want or queſtion the ſucceſs: Whereas the ſenſe of both would make you vigorous and conſtant.*

Dir. 15. §. 32. *Direct.* 15. Keep under the ſenſe of Gods Authority, that you may feel your ſelves bound to *obey him*, whatever be the ſucceſs; and may reſolve to wait in an *obedient* way: And withal admire his wiſdom in fitting all *Duties* to *your Benefit*, and commanding you nothing but what is for your own or others good, or to his honour: And mark the Reaſon and tendency of all; and your own Neceſſity.

Tem. 16. §. 33. Tempt. 16. *The Tempter hindreth you* in duty, *as well as* from duty, *by ſetting you a quarrelling with the Miniſter, the words, the company, the manner, the circumſtances, that theſe things may divert your thoughts from the matter, or diſtract your mind with cauſeleſs ſcruples.*

Dir. 16. §. 34. *Direct.* 16. Pray and labour for a clear judgment, and an upright, ſelf-judging, humble heart, which dwelleth moſt at home, and looketh moſt at the ſpiritual part, and affecteth not ſingularity.

Tem. 17. §. 35. Tempt. 17. *The Tempter ſpoileth duty by your unconſtancy: While you read or pray ſo ſeldom that you have loſt the benefit of one duty, before you come to another, and cool by intermiſſions.*

Dir. 17. §. 36. *Direct.* 17. Remember that it is not your divertiſement, but your Calling, and is to your ſoul, as eating to your Bodies.

Tem. 18. §. 37. Tempt. 18. *Sometime Satan* corrupteth *Duty by mens private paſſions, intereſt, and opinions, making men in preaching and praying to vent their own conceits and ſpleen, and inveigh againſt thoſe that differ from them, or offend them, and prophane the name and work of God: or proudly to ſeek the praiſe of men.*

Dir. 18. §. 38. *Direct.* 18. Remember that God is moſt jealous in his Worſhip, and hateth *hypocritical prophaneneſs* above all prophaneneſs: Search your hearts, and mortifie your paſſions, and ſpecially *ſelfiſhneſs*; Remembring that it is a poyſonous and inſinuating ſin, and will eaſily hide it ſelf with a Cloke of zeal.

Tem. 19. §. 39. Tempt. 19. *Falſe-hearted Reſervedneſs is a moſt accurſed corrupter of holy duty, when the ſoul is not wholly given up to God, but ſets upon duty from ſome common motive, as becauſe it is in credit, or to pleaſe ſome friend, purpoſing to try it a while, and leave it if they like it not.*

Dir. 19. §. 40. *Direct.* 19. Fear God thou Hypocrite, and halt not between two opinions. If the Lord be God, obey and ſerve him with all thy heart: But if the Devil, and the fleſh be better Maſters, follow them, and let him go.

Tem. 20. §. 41. Tempt. 20. *Laſtly, The Tempter hindereth holy duty much by wandring thoughts, and melancholy-perplexities, and a hurry of Temptations, which torment and diſtract ſome Chriſtians, ſo that they cry out, I cannot pray, I cannot meditate; and are weary of duty, and even of their lives.*

Dir. 20. §. 42. *Direct.* 20. This ſheweth the malice of the Tempter, and thy weakneſs, but if thou hadſt rather be delivered from it, it hindereth not thy acceptance with God. Read for this what I have ſaid *Chap.* 5. *Part* 2. at large, ſpecially in my Directions to the Melancholy.

§. 43. I have been forced to put off many things briefly here, which deſerved a larger handling, and I muſt now omit the diſcovery of thoſe *Temptations*, by which Satan *keepeth men in ſin*, when he hath drawn them into it. 2. And thoſe by which he cauſeth *declining in grace*, and *Apoſtaſie*. 3. And thoſe by which he *diſcomforteth* true Believers; becauſe elſe this *Direction* would ſwell to a Treatiſe, and moſt will think it too long and tedious already, though the *Brevity* which I uſe to avoid *prolixity*, doth wrong the *matter* through the whole. *Acquaintance* with *Temptations* is needful to our *overcoming them.*

DIRECT. III.

Grand Dir. 10. For ſerving Chriſt our Maſter in good works.

Your lives muſt be laid out in doing God ſervice, and doing all the good you can, in works of piety, juſtice and charity, with prudence, fidelity, induſtry, zeal and delight, remembring that you are engaged to God as ſervants to their Lord and Maſter, and are entruſted with his talents, of the improvement whereof you muſt give an account.

§. 1. THe next Relation between Chriſt and us, which we are to ſpeak of (ſubordinate to that of *King* and *Subjects*) is this of MASTER and SERVANTS. Though Chriſt ſaith to the Apoſtles, John 15. 5. *Henceforth I call you not ſervants, but friends:* the meaning is not that he calleth them not *ſervants at all*, but not *meer ſervants*, they being *more than ſervants* having ſuch acquaintance with his counſels as his *friends.* For he preſently, *verſe* 20. bids them *Remember that the Servant is not greater than the Lord.* And John 13. 13. *Ye call me Maſter and Lord, and ye ſay well, for ſo I am.* And Matth. 23. 8. *One is your Maſter, Chriſt; and all ye are brethren:* So ver. 10. And the Apoſtles called themſelves the *ſervants of Jeſus Chriſt*, Rom. 1. 1. & 1 Cor. 4. 1. Phil. 1. 1. and of God, Tit. 1. 1, &c.

What it is to be Chriſts Servants.

§. 2. He is called *our Maſter*, and we *his ſervants*, becauſe he is our *Rector*, ex pleno domino *with abſolute propriety*, and doth not give us *Laws to Obey*, while we do our *own work*, but giveth us *his work to do*, and Laws for the right doing of it: And it is a ſervice under *his eye*, and in dependance on him for our daily proviſions, as ſervants on their Lord. God hath WORK for us to do in the world; and the performance of it he will require. God biddeth his *Sons*, *Go work to day in my Vineyard*, Matth. 21. 28. and expecteth that they do it, ver. 31. His Servants are as *Husbandmen* to whom *he entruſteth his Vineyard, that he may receive the fruit*, ver. 33, 34, 41, 43: *Faithful ſervants* ſhall be *made Rulers over his houſhould*, Matth. 24. 45, 46. Chriſt delivereth to his ſervants his *talents* to improve, and will require an account of the improvement at his coming, *Mat.* 25. 14. GOOD WORKS in the proper comprehenſive ſenſe, are all actions internal and external, that are morally good: But in the *narrower* acception, they are *Works* not only *formerly good*, as acts of *Obedience in general*, but alſo *materially good*, ſuch as a *ſervant* doth for his *Maſter*, that tend to his advantage, or the profit of ſome other, whoſe welfare he regardeth. Becauſe the doctrine of GOOD WORKS is controverted in theſe times, I ſhall firſt open it briefly, and then give you the *Directions.*

§. 3. 1. Nothing is more certain, than that God doth not need the ſervice of any creature, and that he receiveth no addition to his perfection or felicity from it; and conſequently that on terms of *commutative Juſtice* (which giveth one thing for another, as in ſelling and buying) no creature is capable of *meriting* at his hands.

2. It is certain, that on the terms of the *Law of Works* (which required perfect obedience as the condition of life) no ſinner can do any work ſo good, as in point of *diſtributive governing Juſtice*, ſhall *merit* at his hands.

3. It is certain that Chriſt hath ſo fulfilled the Law of Works, as to *Merit* for us.

4. The Redeemed are not *Maſterleſs*, but have ſtill *a Lord* who hath now a *double Right* to govern them: And this Governour giveth them a Law: And this Law requireth us to do *good works*, as much as we are able (though not ſo *terribly* yet) as *obligingly* as the Law of Works: And by this (of Chriſt) we muſt be *Judged*: And thus we muſt *be judged according to our works*, and to be *judged* is nothing elſe but to be *Juſtified* or *Condemned*: Such works therefore are *Rewardable* according to the *Diſtributive Juſtice of the Law of Grace*, by which we muſt be *Judged*: And the Antient Fathers who (without any oppoſition) ſpoke of *Good works* as *Meritorious* with God, meant no more, but that they were ſuch as the *Righteous Judge of the world* will *Reward* according to the *Law of Grace*, by which he *judgeth* us. And this doctrine being agreed on as certain truth, there is no controverſie left with them, but whether the word *Merit* was properly or improperly uſed: And that both Scripture and our common ſpeech alloweth the Fathers uſe of the word, I have ſhewed at large in my *Confeſſion*.

5. Chriſt is ſo far from *Redeeming* us from a neceſſity of *good works*, that he dyed to reſtore us to a *capacity* and *ability* to perform them, and hath new made us for that end, Tit. 2. 14. *He gave himſelf for us, that he might redeem us from all iniquity, and purifie to himſelf a peculiar people zealous of good works*, Epheſ. 2. 10. *For we are his workmanſhip created in Chriſt Jeſus to good works, which God hath before ordained that we ſhould walk in them.*

6. *Good works oppoſed* to *Chriſt*, or his ſatisfaction, merit, righteouſneſs, mercy, or free-grace in the matter of Juſtification or Salvation, are not *good works*, but proud ſelf confidence and ſin: But *good works* in their *due ſubordination* to Gods mercy, and Chriſts merits and grace, are neceſſary and *Rewardable*.

7. Though God *need* none of our *works*, yet that which is *good materially pleaſeth him*, as it tendeth to *his glory*, and to our *own* and *others benefit*, which he delighteth in.

8. It is the *communicating* of his *goodneſs* and *excellencies* to the creature, by which God doth glorifie himſelf in the world: and in Heaven where is the fulleſt *Communication*, he is moſt glorified: Therefore the *praiſe* which is given to the *creature*, who receiveth all from *him*, is *his own praiſe*: And it is no diſhonour to God, that his *creature* be *honoured*, by *being* good, and being *eſteemed good*: Otherwiſe God would never have *created* any thing, leſt it ſhould derogate from himſelf: Or he would have made them bad, leſt their *goodneſs* were his *diſhonour*; and he would be moſt pleaſed with the *wicked*, and leaſt pleaſed with the *beſt*, as moſt diſhonouring him: But madneſs it ſelf abhorreth theſe conceits.

9. Therefore as an act of Mercy to us, and for his own Glory (as at firſt he made all things very good, ſo) he will make the new creature according to his Image, which is *Holy*, and *Juſt*, and *Good*, and will *uſe us* in *good works*; and it is our honour, and gain, and happineſs to be ſo uſed by him: As he will not communicate Light to the world without the Sun (whoſe glory derogateth not from his honour:) So will he not *do good works* in the world immediately by himſelf only, but by his *ſervants*, whoſe *calling* and daily *buſineſs* it muſt be, as that which they are *made for*, as the *Sun* is made to give *light* and *heat* to inferiour things: Epheſ. 2. 10. Matth. 5. 16. *Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in Heaven.* Chriſt was far from their opinion that think all good works that are attributed to good men are diſhonourable to God.

10. He is moſt beholden to God, that is moſt exerciſed in good works: The more we *do*, the more we receive from him: And our very *doing* it ſelf is our Receiving: For it is he that *giveth us both to will and to do* by his *operation in us*, Phil. 2. 13. Even *he without whom we can do nothing*, John 15. 5.

11. The obligation to *good works*, that is, to works of Piety, Juſtice and Charity, is *eſſential* to us as *ſervants of the Lord*: We are *practical Atheiſts*, if we do not works of *piety to God*: we are *rebels againſt God*, and *enemies to our ſelves*, and unmeet for *humane ſociety*, if we do not the works which are *good* for *our ſelves*, and *for others*, if we have ability and opportunity. This is our *fruit* which God expecteth, and if we bear it not, he will hew us down, and caſt us into the fire.

12. Though *doing no hurt* will not ſerve turn, without *doing good*, yet it is not the *ſame works*, that are required of all, nor in the *ſame degree*, but according to every mans talent and opportunities, *Matth.* 25. 14, 15, &c.

13. God looketh not only nor principally at the *external* part of the work, but much more to the *Heart* of him that doth it: nor at the *length* of *time*, but at the *ſincerity* and *diligence* of his ſervants. And therefore though he is ſo juſt, as not to deny the Reward which was promiſed them, to thoſe that have born the burden and heat of the day, yet is he ſo *gracious* and *bountiful*, that he will give as much, to thoſe that he findeth as *willing* and *diligent*, and *would* have done more if they had had opportunity, *Matth.* 20. 12, 13, 14, 15. You ſee in all this, what our doctrine is about *good works*, and how far thoſe Papiſts are to be believed, who perſwade their ignorant Diſciples, that we account them vain and needleſs things.

Directions for faithful ſerving Chriſt, and doing Good.

Dir. 1. §. 4. *Direct.* 1. *Be ſure that you have that Holineſs, Juſtice and Charity within, which are the neceſſary Principles of good works. For a good Tree will bring forth good fruit, and an evil Tree evil fruit: Make the Tree good, and the fruit good: A good man out of the good treaſure of his heart, bringeth forth good things, and an evil man out of the evil treaſure of his heart, bringeth forth evil things: As out of the heart proceed evil works*, Matth. 15. 19, 20. So out of the *heart* muſt *good works come*, Matth. 7. 16, 17, 18, 19, 20. Can the *dead* do the works of the living? Or the *unholy* do the works of *holineſs*? or the *unrighteous* do the works of *juſtice*? or the *uncharitable* do the works of *charity*? Will he do good to Chriſt in his members on earth, who hateth them? Or will he not rather *impriſon* them, than viſit them in priſon, and rather ſtrip them of all they have, than feed and cloth them? Or if a man ſhould do that which *materially* is good, from pride, or other ſinful principles, God doth not accept it, but taketh all ſacrifice but as Carrion, that is offered to him without the Heart.

Dir. 2. §. 5. *Direct.* 2. *Content not your ſelves to do ſome good extraordinarily on the by, or when you are urged*

Vir bonus eſt qui prodeſt quibus poteſt, nocet autem nemini. P. Scalig. *Ne pigeat Evangelicum Miniſtrum, ægrotum viſitare, venio aliquo recreare, familicum cibario ſaltem pane paſcere, nudum operire, pauperem cui non eſt adjutor, à divitum calumniis & potentia eripere, pro afflictis principem magiſtratumve convenire: rem familiarem conſilio augere, morientibus ſedulo & benigne aſtare, lites & diſſidia componere,* &c. Acoſta l. 4. c. 18. p. 418.

urged to it; but ſtudy to do good, and make it the trade or buſineſs of your lives. Having ſo many obligations, and ſo great Encouragements, do what you do with all your might: If you would know whether you are Servants to *Chriſt*, or to the *Fleſh*, the queſtion muſt be, which of theſe have the *main care and diligence of our lives*: For as every carnal act will not prove you ſervants to the *fleſh*, ſo every good action will not prove you the ſervants of Chriſt.

Dir. 3. §. 6. Direct. 3. *Before you do any work, conſider, whether you can truly ſay, it is a ſervice of God; and will be accepted by him: See therefore that it be done,* 1. *To his glory, or to pleaſe him:* 2. *And in obedience to his command.* Meer *natural actions*, that have no *moral good* or *evil* in them, and ſo belong not to *morality*, theſe belong not to our preſent ſubject; as being not the matter of *rational* (or at leaſt of obediential) choice. Such as the winking of the eye, the ſetting of this Foot forward firſt, the taking of this or that, meat or drink, or inſtrument, or company or action, when they are equal, and it is no matter of rational (or obediential) choice, *&c.* But every act that is to be done deliberately and rationally as matter of choice, muſt be moralized, or made good, by doing it, 1. To a right end, and 2. According to the rule. *Whether we eat or drink, or whatever we do* (that is matter of *rational choice*) *muſt be done by us to the glory of God,* 1 Cor. 10. 31. All works tend not alike to his glory: but ſome more immediately and directly, and others remotely: But all muſt ultimately have this end: Even Servants that labour in their painful work, muſt *do it as to the Lord, and not* (only or ultimately) *to men, not with eye-ſervice as men-pleaſers, but as the Servants of Chriſt, from whom they* muſt have their greateſt *reward* or Puniſhment, *Epheſ.* 6. 5, 6, 7, 8. *Col.* 3. 22, 23, 24, 25. All the comforts of Food, or Reſt, or Recreation, or pleaſure which we take, ſhould be intended to fit us for our *Maſters work*, or ſtrengthen, cheer, and help us in it. Do nothing (deliberately, that belongs to the government of Reaſon) but Gods ſervice in the world; which you can ſay, he ſet you on.

Dir. 4. §. 7. Direct. 4. *Set not duties of Piety, Juſtice or Charity againſt each other, as if they had an enmity to each other; but take them as inſeparable, as God hath made them.* Think not to offer God a Sacrifice of Injury, Bribery, Fraud, Oppreſſion, or any Uncharitable Work. And pretend not the benefit of men, or the ſafety of Societies or Kingdoms, for *impiety* againſt the Lord.

Some think they merit by curing the hurts which they have cauſed themſelves: *Sed nequitia eſt, ut extrahas mergere, evertere ut ſuſcites, includere ut emittas: Non enim beneficium injuriæ finis; nec unquam id detraxiſſe meritum eſt, quod ipſe qui detraxit intulerat.* Senec. de Benef.

Dir. 5. §. 8. Direct. 5. *Acquaint your ſelves with all the talents which you receive from God, and what is the uſe to which they ſhould be improved.* Keep thus a juſt account of your Receivings, and what Goods of your Maſters is put into your hands: And make it a principal part of your ſtudy, to know what every thing in your hand is *good* for to your Maſters uſe; and how it is that he would have you uſe it.

Dir. 6. §. 9. Direct. 6. *Keep an account of your Expences; at leaſt, of all your moſt conſiderable talents; and bring your ſelves daily or frequently to a reckoning, what good you have done, or endeavoured to do.* Every day is given you for ſome good work. Keep therefore accounts of every day: (I mean, in your conſcience; not in *Papers.*) Every mercy muſt be uſed to ſome good: Call your ſelves therefore to account for every mercy, what you have done with it for your Maſters uſe. And think not *Hours* and *minutes*, and *little mercies* may be paſt without coming into the account: The Servant that thinks he may do what he liſt with Shillings and Pence, and that he is only to lay out greater Sums for his Maſters uſe, and leſſer for his own, will prove unfaithful, and come ſhort in his accounts: Leſs ſums than Pounds muſt be in our Reckonings.

Dir. 7. §. 10. Direct. 7. *Take ſpecial heed that the common Thief, your carnal-ſelf either Perſonal or in your Relations, do not rob God of his expected due, and devour that which he requireth.* It is not for nothing that God calleth for the *firſt fruits*: *Honour the Lord with thy ſubſtance, and with the firſt fruits of all thine increaſe: ſo ſhall thy Barns be filled with plenty, and thy Preſſes ſhall burſt forth with new wine, Prov.* 3. 9, 10. So *Exod.* 23. 16, 19. & 34. 22, 26. *Lev.* 2. 12, 14. *Nehem.* 10. 35. *Ezek.* 20. 40. & 44. 30. & 48. 14. For if *carnal ſelf* might firſt be ſerved, its devouring greedineſs would leave God nothing: tho' he that hath *Godlineſs with contentment* hath enough, if he have but food and rayment, yet there will be but enough for themſelves and children where men have many hundreds or thouſands a year, if once it fall into this Gulf. And indeed as he that begins with God, hath the Promiſe of his bountiful Supplies, ſo he whoſe fleſh muſt firſt be ſerved; doth catch ſuch an hydropick thirſt for more, that all will but ſerve it: And the Devil contriveth ſuch Neceſſities to theſe men, and ſuch uſes for all they have, that they have no more to ſpare, than poorer Men: (and they can allow God no more but the leavings of the fleſh, and what it can ſpare, which commonly is next to nothing.) Indeed tho' Holy uſes in particular were ſatisfied with firſt fruits and limited parts, yet God muſt have all, and the fleſh (inordinately or finally) have none. Every penny which is laid out upon your ſelves, and children, and friends, muſt be done as by Gods own appointment, and to ſerve and pleaſe him. Watch narrowly, or elſe this thieviſh carnal ſelf will leave God nothing.

Dir. 8. §. 11. Direct. 8. *Prefer greater Duties* (cæteris paribus) *before leſſer: and labour to underſtand which is the greater, and to be preferred.* Not that any real duty is to be neglected: But we call that by the name of Duty which is materially good, and a duty in its ſeaſon: But formally indeed it is no duty at all, when it cannot be done without the omiſſion of a greater. As for a Miniſter to be praying with his family, or comforting one afflicted ſoul, when he ſhould be preaching publickly, is to do that which is a duty in its ſeaſon; but at that time, is his ſin. It is an unfaithful Servant that is doing ſome little chare, when he ſhould be ſaving a Beaſt from drowning, or the houſe from burning, or doing the greater part of his work.

Dir. 9. §. 12. Direct. 9. *Prudence is exceeding neceſſary in doing good, that you may diſcern good from evil, diſcerning the ſeaſon, and meaſure, and manner, and among divers duties, which muſt be preferred.* Therefore labour much for Wiſdom, and if you want it your ſelf, be ſure to make uſe of theirs that have it, and aſk their counſel in every great and difficult caſe. Zeal without Judgment hath not only entangled ſouls into many heinous ſins, but hath ruined Churches and Kingdoms, and under pretence of exceeding others in doing good, it makes men the greateſt inſtruments of evil. There is ſcarce a ſin ſo great and odious, but ignorant Zeal will make men do it as a good work: Chriſt told his Apoſtles, that *thoſe that killed them, ſhould think they did God Service.* And *Paul* bare record to the murde-

[Sell all and give to the poor, and follow me:] But ſell not all, except thou follow me: that is, Except thou have a Vocation, in which thou maiſt do as much good with little means, as with great. *Lord Bacons Eſſay* 13.

rous perſecuting Jews, that they had a zeal of God, but not according to knowledge, *Rom.* 10. 2. The Papiſts murderers of Chriſtians under the name of *Hereticks*, hath recorded it to the world, in the blood of many hundred thouſands, *how* ignorant carnal zeal will do good, and what Sacrifice it will offer up to God.

Dir. 10. §. 13. Direct. 10. *In doing good prefer the ſouls of men before the body,* cæteris paribus. *To convert a ſinner, from the errour of his way, is to ſave a ſoul from death, and to cover a multitude of ſins.* Jam. 5, 20. And this is greater than to give a man an almes. As cruelty to ſouls is the moſt heinous cruelty (as *perſecutors* and *ſoul-betraying Paſtors* will one day know to their remedileſs woe;) ſo mercy to *ſouls* is the greateſt mercy. Yet ſometime *Mercy to the Body* is in that *ſeaſon* to be preferred: (For every thing is excellent in its ſeaſon.) As if a man be *drowning* or *famiſhing*, you muſt not delay the relief of his body, while you are preaching to him for his converſion; but firſt relieve him, and then you may in ſeaſon afterwards inſtruct him. The *greateſt duty* is not *always* to go *firſt in time*: Sometimes ſome *leſſer* work is a neceſſary *preparatory* to a greater. And ſometimes a corporal benefit may tend more to the good of ſouls, than ſome ſpiritual work may: Therefore I ſay ſtill, that PRUDENCE and an HONEST HEART are inſtead of many Directions: They will not only look at the immediate benefit of a work, but to its utmoſt tendency and remote effects.

Dir. 11. §. 14. Direct. 11. *In doing good prefer the good of many, eſpecially of Church or Common-wealth before the good of one or few.* For many are more worth than one: And many will honour God and ſerve him more than one: And therefore both piety and charity requireth it. Yet this alſo muſt be underſtood with a *cæteris paribus*: For it's poſſible, ſome caſes of exception may be found. *Pauls* is a high inſtance that *could have wiſhed himſelf accurſed from Chriſt*, for the ſake of the Jews, as judging *Gods honour* more concerned in all them, than in him alone.

Abſurdum eſt unum laute vivere, cum multi eſuriunt. Quanto enim glorioſius eſt multis benefacere, quam magnifice habitare? Quanto prudentius in homines quam in lapides, & in aurum impenſas facere. Clem. Alexand. 2. Pædag. 12.

Dir. 12. §. 15. Direct. 12. *Prefer a durable good that will extend to poſterity, before a ſhort and tranſitory good.* As to build an *Almes-houſe* is a greater work than to give an Almes, and to erect a *School*, than to teach a Scholar; ſo to promote the ſettlement of the Goſpel and a faithful Miniſtry, is the greateſt of all, as tending to the good of many, even to their everlaſting good: This is the preheminence of *Good Books* before a *tranſient ſpeech*, that they may be a more durable help and benefit. Look before you with a judicious foreſight: and as you muſt not do that preſent Good *to a particular perſon*, which bringeth greater hurt to *many*, ſo you muſt not do that *preſent good to one* or *many* which is like to produce a greater and more laſting hurt. Such blind reformers have uſed the Church, as ignorant Phyſicians uſe their patients, who give them a little *preſent eaſe*, and caſt them into a greater miſery, and ſeem to cure them with a doſe of opium or the Jeſuits powder, when they are bringing them into a worſe diſeaſe than that which they pretend to cure: O when ſhall the poor Church have wiſer and foreſeeing helpers?

Dir. 13. §. 16. Direct. 13. *Let all that you do for the Churches good be ſure to tend to* HOLINESS *and* PEACE; *and do nothing under the name of a good work which hath an enmity to either of theſe.* For theſe are to the Church as *Life* and *Health* are to the body; and the increaſe of its *welfare* is nothing elſe but the increaſe of theſe. Whatever they pretend, believe none that ſay, they ſeek the good and welfare of the Church, if they ſeek not the promoting of *Holineſs* and *Peace*: If they hinder the powerful preaching of the Goſpel, and the means that tendeth to the ſaving of ſouls, and the ſerious ſpiritual worſhipping of God, and the unity and peace of all the faithful, and if they either divide the faithful into ſects and parties, or worry all that differ from them, and humour them not in their conceits, take all theſe for ſuch benefactors to the Church, as the wolf is to the flock, and as the plague is to the City, or the feavour to the body, or the fire in the thatch is to the houſe, *The wiſdom from above is firſt* PURE, *then* PEACEABLE, *gentle,* &c. *But if ye have bitter envying, and ſtrife in your hearts, glory not, and lye not againſt the truth: this wiſdom deſcendeth not from above, but is earthly, ſenſual, deviliſh: For where envying and ſtrife is, there is confuſion, and every evil work.* Jam. 3. 14, 15, 16, 17, 18.

§. 17. Direct. 14. *If you will do the good which God accepteth, do that which he requireth; and put not the name of good works upon your ſins, nor upon unneceſſary things of your own invention; nor think not that any Good muſt be accompliſhed by forbidden means.* None know what pleaſeth God ſo well as himſelf. *Our* wayes may be right in our own eyes, and carnal wiſdom may think it hath deviſed the fitteſt means to honour God, when he may abominate it, and ſay, who required this at your hand? And if we will *do good* by *ſinning*, we muſt do it in deſpite of God, who is engaged againſt our ſins and us. *Rom.* 3. 8. God needeth not our lye to his glory: If Papiſts think to find at the laſt day, their *foppiſh ceremonies*, and *ſuperſtition*, and *will-worſhip*, their, *touch not, taſte not, handle not*, to be reckoned to them as *Good works*; or if Jeſuites or Enthuſiaſts think to find their *Perjury*, *Treaſons*, *Rebellions*, or *Conſpiracies* numbred with *good works*; or the perſecuting of the *Preachers* and *faithful profeſſors* of Godlineſs to be *good works*, how lamentably will they find their expectations diſappointed? Dir. 14.

§. 18. Direct. 15. *Keep in the way of your Place and calling, and take not other mens works upon you, without a call, under any pretence of doing good.* *Magiſtrates* muſt *do good* in the place and work of Magiſtrates: and *Miniſters* in the place and work of *Miniſters*: and *private men* in their *private* place and work: and not one man ſtep into anothers place, and take his work out of his hand, and ſay, I can do it better: For if you *ſhould* do it *better*, the *diſorder* will do more harm than *you* did *good* by bettering his work. One *Judge* muſt not ſtep into anothers Court and Seat, and ſay, I will paſs more righteous judgement. You muſt not go into another mans School, and ſay I can teach your Scholars better: nor into anothers charge or Pulpit, and ſay, I can preach better. The ſervant may not rule the Maſter, becauſe he can do it beſt: no more than you may take another mans Wife, or Houſe, or Lands, or Goods, becauſe you can uſe them better than he. Do the *Good* that you are *called* to. Dir. 15.

§. 19. Direct. 16. *Where God hath preſcribed you ſome particular Good work or way of ſervice, you muſt prefer that before another, which is greater in its ſelf.* This is explicatory or limiting of *Dir.* 8. The reaſon is becauſe God knoweth beſt what is pleaſing to him, and *Obedience is better than Sacrifice.* You muſt not neglect the neceſſary maintenance of Wife and Children, under pretence of doing a work of piety or greater good: becauſe God hath preſcribed you this order of your duty, that you begin at home (though not to ſtop there.) Ano- Dir. 16.

ther Miniſter may have a greater or more needy flock; but yet you muſt firſt do good in your own, and not ſtep without a call into his charge. If God have called you to ſerve him in a low and mean imployment, he will better accept you in that work, than if you undertook the work of another mans place, to do him greater ſervice.

Dir. 17. §. 20. Direct. 17. *Loſe not your Reſolutions or Opportunities of doing good by unneceſſary Delays.* Prov. 3. 27, 28. *With-hold not good from them to whom it is due, when it is in the Power of thine hand to do it: Say not to thy neighbour, Go, and come again, and to morrow I will give, when thou haſt it by thee.* Prov. 27. 1. Boaſt not thy ſelf of to morrow; for thou knoweſt not what a day may bring forth. It's two to one, but *delay* will take away thine opportunity, and raiſe ſuch unexpected Diverſions or difficulties as will fruſtrate thine intent, and deſtroy the work? Take thy *Time*, if thou wilt do thy ſervice. It is beautiful in its Seaſon.

Dir. 18. §. 21. Direct. 18. *Yet preſent neceſſity may make a leſſer work to be thy duty, when the greater may better bear delay.* As to ſave a mans *life* in *ſickneſs* or danger, when you may *after* have time to ſeek the ſaving of his *Soul.* Not only works of mercy may be thus preferred, before *Sacrifice*, but the ordinary Conveniences of our lives; as to riſe, and dreſs us, and do other buſineſs, may go before *Prayer*, when *Prayer* may afterwards be done as well or better, and would be hindered, if theſe did not go before.

Dir. 19. §. 22. Direct. 19. *Though* Cæteris paribus *the duties of the firſt table are to be preferred before thoſe of the ſecond, yet the Greater Duties of the ſecond table muſt be preferred before the leſſer Duties of the firſt.* The *Love of God* is a greater Duty than the *Love of Man*: (and they muſt never be ſeparated:) But yet we muſt prefer the ſaving *a Mans life*, or the quenching of a fire in the Town before a Prayer, or Sacrament, or obſervation of a Sabbath: *David eat the ſhew bread, and the Diſciples rubbed out the corn on the Sabbath day*, becauſe the preſerving of *Life* was a greater duty than the obſerving of a *Sabbath* or a poſitive ceremonial Law. And Chriſt bids the Phariſees, *Go learn what this meaneth, I will have mercy and not ſacrifice*: The *blood of our Brethren* is an unacceptable means of pleaſing God, and maintaining Piety, or promoting mens ſeveral opinions in religion.

Dir. 20. §. 23. Direct. 20. *Chooſe that Employment or Calling, (ſo far as you have your choice) in which you may be moſt ſerviceable to God.* Chooſe not that in which you may be moſt *Rich* or *Honourable* in the world; but that in which you may do *moſt good*, and beſt eſcape *ſinning*.

Queſt. Is doing good or avoiding ſin to be moſt lookt at in our choice of callings.

§. 24. Queſt. *But what if in* one calling *I am moſt ſerviceable to the Church, but yet have moſt temptations to ſin? And in another I have leaſt temptations to ſin, but am leaſt ſerviceable to the Church (which is the ordinary difference between Men in Publick places and men in ſolitude) which of theſe ſhould I chooſe?*

Anſw. Anſw. 1. Either you are already engaged in your Calling, or not: If you are, you muſt have greater reaſons to *deſert* it, than ſuch as might require you at firſt *not to chooſe* it. 2. Either the Temptations to ſin are ſuch as good men *ordinarily* overcome, or they are *extraordinarily* great. You may more warrantably avoid ſuch great ones as you are not like to overcome, than ſmall or ordinary ones. 3. Either you are well furniſhed againſt theſe temptations, or not: If not, you muſt be more cautelous in approaching them: But if you are, you may truſt God the boldlier to help you out. 4. Either they are Temptations to ordinary human frailties in the manner of Duty, or Temptations to more dangerous ſin: The firſt will not ſo much warrant you to avoid doing good for to eſcape them, as the latter will. 5. The ſervice that you are called to (being ſuppoſed great and neceſſary to be done by ſomebody) is either ſuch as others will do better or as well if you avoid it, or not. If the Church or common good receive no detriment by your refuſal, you may the more inſiſt on your own preſervation: But if the *Neceſſities* of the *Church* or *State*, and the want of fitter inſtruments, or any apparent call of God, do ſingle you out for that ſervice, you muſt obey God whatever the Difficulties and Temptations are: For no Temptation can neceſſitate you to ſin; and God that calleth you, can eaſily preſerve you: But take heed what you thruſt your ſelves upon.

Queſt. A Calling may be changed.

§. 25. Queſt. *But may I change my Calling for the ſervice of the Church, when the Apoſtle bids every Man abide in the calling in which he was called?* 1 Cor. 7. 20.

Anſw. Anſw. The Apoſtle only requireth men to make no *unlawful change* (ſuch as is the forſaking of a Wife or Husband) nor no *unneceſſary change*, as if it were neceſſary (as in the caſe of Circumciſion): But in the next words he ſaith [*Art thou called being a Servant? Care not for it: But if thou maiſt be made free, uſe it rather.*] He bids every man *abide with God* in the place he is *called to*, but forbids them not to *change their State* when they are called to change it. *verſ.* 24. He ſpeaks more of *Relations* (of ſingle Perſons and Married, Servants and Free, *&c.*) than of *Trades* or *Offices*: And yet no doubt but a *ſingle* perſon may be *married*, and the *married* muſt be *ſeparated*; and *Servants* may be *Free*. No Man muſt take up or change any Calling without ſufficient cauſe to call him to it: But when he hath ſuch cauſe, he ſinneth if he change it not. The Apoſtles changed their Callings, when they became Apoſtles; and ſo did multitudes of the Paſtors of the Church in every age. God no where forbids men to change their Employment for the better, upon a ſufficient cauſe or call.

Dir. 21. Who excuſed from a Calling.

§. 26. Direct. 21. *Eſpecially be ſure that you live not out of a calling, that is, ſuch a ſtated courſe of Employment, in which you may beſt be ſerviceable to God.* Diſability indeed is an unreſiſtible impediment. Otherwiſe no man muſt either live *idlely*, or content himſelf with doing ſome little Chares as a Recreation or on the by: but ever one that is able, muſt be *ſtatedly*, and *ordinarily* imployed in ſuch work, as is ſerviceable to God, and the common Good. Queſt. *But will not Wealth excuſe us?* *Anſw.* It may excuſe you from ſome ſordid ſort of work, by making you more ſerviceable in other: but you are no more excuſed from ſervice and work of one kind or other, than the pooreſt man: Unleſs you think that God requireth leaſt, where he giveth moſt. Queſt. *Will not Age excuſe us?* *Anſw.* Yes, ſo far as it *diſableth* you; but no further. Object. *But I am turned out of my Calling.* *Anſw.* You are not turned out of the Service of God: He calleth you to that, or to another. Queſt. *But may I not caſt off the world, that I may only think of my Salvation?* *Anſw.* You may caſt off all ſuch exceſs of worldly cares or buſineſs as unneceſſarily hinder you in ſpiritual things: But you may not caſt off all *bodily employment* and *mental labour* in which you may ſerve the common Good. Every one that is a member of Church or Common-wealth muſt employ their parts to the utmoſt for the good of the Church and Common-wealth: *Publick Service* is Gods *greateſt Service.* To neglect this, and ſay, I will pray and meditate, is as if your Servant ſhould refuſe your *greateſt work*, and tye himſelf to ſome leſſer eaſie part: And God hath commanded you ſome way or other to labour for your daily bread, and not to live as drones on the ſweat of others only. Innocent *Adam* was put into the Garden of *Eden to dreſs it*: And falling Man muſt *eat his bread in the ſweat of his brows*: Gen. 3. 19. And he that *will not work, muſt be forbidden to eat*, 2 Theſ. 3. 6, 10, 12. And indeed it is neceſſary to our ſelves, for the health of our bodies, which will grow diſeaſed with idleneſs, and for the help of our *ſouls*, which will fail if the body fail: And man in fleſh muſt have work for his body as well as for his ſoul: And he that will do nothing but pray and *Meditate*, it's like will (by ſickneſs or Melancholly) be diſabled e're long either to pray or meditate: Unleſs he have a body extraordinary ſtrong.

Dir. 22. §. 26. Direct. 22. *Be very watchful Redeemers of your Time, and make Conſcience of every Hour and Minute, that you looſe it not, but ſpend it in the beſt and moſt ſerviceable manner that you can.* Of this I intend to ſpeak more particularly anon; and therefore ſhall here add no more.

Dir. 23. §. 27. Direct. 23. *Watchfully and reſolutely avoid the Entanglements and diverting Occaſions, by which the Tempter will be ſtill endeavouring to waſte your time and hinder you from your work.* Know what is the principal ſervice that you are called to, and avoid avocations: eſpecially Magiſtrates and Miniſters, and thoſe that have *great* and *publick* work, muſt here take heed. For if you be not very *wiſe* and *watchful*, the Tempter will draw you before you are aware, into ſuch a multitude of diverting care or buſineſſes, that ſhall ſeem to be your *duties*, as ſhall make you almoſt unprofitable in the world: you ſhall have this or that little thing that muſt be done, and this or that friend that muſt be viſited or ſpoken to, and this or that civility that muſt be performed; ſo that trifles ſhall detain you from all conſiderable works. I confeſs Friends muſt not be neglected, nor civilities be denied: but our *Greateſt duties* having the *Greateſt neceſſity*, all things muſt give place to them in their proper ſeaſon. And therefore that you may avoid the offence of friends, avoid the *place* or *occaſions* of ſuch impediments: And where that cannot be done, whatever they judge of you, neglect not your moſt neceſſary work. Elſe it will be at the will of men and Satan, whether you ſhall be ſerviceable to God or not.

Dir. 24. § 28. Direct 24. *Ask your ſelves ſeriouſly how you would wiſh at death and judgment that you had uſed all your wits, and time, and wealth; and reſolve accordingly to uſe them now.* This is an excellent *Direction* and *Motive* to you, for *doing good* and preventing the condemnation which will paſs upon *unprofitable Servants*. Ask your ſelves, will it comfort me more at death or judgment, to think or hear, that I ſpent this hour in plays or idleneſs, or in doing good to my ſelf or others? How ſhall I wiſh then I had laid out my eſtate, and every part of it? Reaſon it ſelf condemneth him that will not now chooſe the courſe which *then* he ſhall wiſh that he had choſen, when we foreſee the conſequence of that day.

Dir. 25. §. 29. Direct. 25. *Underſtand how much you are* beholden *to God* (*and not he to you*) *in that he will employ you in doing any Good: and how it is the way of your own receiving; and know the excellency of your work and end, that you may do it all with Love and Pleaſure.* Unacquaintedneſs with our Maſter, and with the Nature and Tendency of our work, is it that maketh it ſeem tedious and unpleaſant to us: And we ſhall never do it well, when we do it with an ill will, as meerly forced. God loveth a cheerful Servant; that *Loveth* his *Maſter* and his *work*. It is the main policy of the Devil to make our duty ſeem *grievous, unprofitable, undeſirable* and *weariſome* to us: For a little thing will ſtop him that goeth unwillingly and in continual pain.

Dir. 26. §. 30. Direct. 26. *Expect your Reward from God alone, and look for unthankfulneſs and abuſe from men, or wonder not if it befall you:* If you are not the Servants of Men, but of God, expect your recompence from him you ſerve. You ſerve not *God indeed*, if his reward alone will not content you, unleſs you have alſo mans reward. *Verily you have your reward*, if with the Hypocrite you work for Mans Approbation. *Mat.* 6. 2, 5. Expect eſpecially if you are Miniſters or others, that labour directly for the good of *ſouls*, that many prove your *Enemies for your telling them the truth*, and that if you were as good as *Paul*, and as unwearied in ſeeking mens Salvation, yet *the more you love, the leſs you will* (by many) *be loved*: and thoſe that he could have wiſht himſelf accurſed from Chriſt to ſave, did hate him and perſecute him, as if he had been the moſt accurſed Wretch: A peſtilent Fellow, and a Mover of Sedition among the People, and one that turned the world upſide down, were the Names they gave him; and where ever he came, *Bonds and Impriſonment did attend him*; and ſlandering, and reviling, and whipping, and ſtocks, and vowing his death, are the Thanks and Requital which he hath from thoſe, for whoſe ſalvation he ſpared no pains, but did *ſpend* and *was ſpent*. If you cannot do good upon ſuch terms as theſe, and for thoſe that will thus requite you, and be contented to expect a reward in Heaven, you are not fit to follow Chriſt, who was worſe uſed than all this, by thoſe to whom he ſhewed more love, than any of his Servants have to ſhew. Take up your croſs, and do *good* to the *unthankful*, and *bleſs them that curſe you*, and *love them that hate you*, and *pray for them that deſpightfully* uſe you and *perſecute you*, if you will be the *Children* of God. *Mat.* 5.

Dir. 25. §. 31. Direct. 27. *Make not your own Judgements or Conſciences your Law or the Maker of your Duty; which is but the Diſcerner of the Law of God, and of the Duty which he maketh you, and of your own Obedience or Diſobedience to him.* There is a dangerous Errour grown too common in the world, that a man is bound to do every thing which his Conſcience telleth him is the will of God; and that every man muſt obey his Conſcience, as if it were the Law-giver of the world: whereas indeed it is not our ſelves but God that is our Law-giver. And Conſcience is not appointed or authoriſed, to make us any duty, which God hath not made us; but only to diſcern the Law of God, and call upon us to obſerve it. And an Erring Conſcience is not to be obeyed, but to be better informed, and brought to a righter Performance of its office.

§. 32. In proſecution of this *Direction*, I ſhall here anſwer ſeveral caſes about doubting.

Queſt. Queſt. 1. *What if I doubt whether a thing be a Duty and good Work or not? Muſt I do it while I doubt? Nay, what if I am uncertain whether it be Duty or Sin?*

Anſw. *Anſw.* 1. In all theſe caſes about an Erring or Doubting Conſcience, forget not to diſtinguiſh between the *Being* of a Duty, and the *Knowledge* of a duty: and remember that the firſt Queſtion is, *Whether this be my Duty?* and the next, *How I may diſcern it to be my Duty?* And that God giveth it the *Being* by his Law, and *Conſcience* is but to *know* and *uſe it*: And that God changeth not *his Law* and our *Duty*, as oft as our Opinions change about it. The Obligation of the Law is ſtill the ſame, though our Conſciences err in apprehending it otherwiſe. Therefore if God command you a Duty, and your opinion be that he doth not command it, or that he forbids it, and ſo that it is no Duty, or that it is a ſin, it doth not follow that indeed God commands it not becauſe you think ſo: Elſe it were no Errour in you, nor could it be poſſible to err, if the thing become true, becauſe you think it to be true. God commandeth you to Love him, and to worſhip him, and to nouriſh your children, and to obey the higher powers, &c. And do you think you ſhall be diſcharged from all theſe duties, and allowed to be prophane, or ſenſual, or to reſiſt authority, or to famiſh your children, if you can but be blind enough to think that God would have it ſo? 2. Your *errour* is a ſin it ſelf: And do you think that one ſin muſt warrant another? or that ſin can diſcharge you from your duty, and diſanul the Law? 3. You are a *Subject* to God and not a King to your ſelf: and therefore you muſt obey his Laws, and not make new ones.

Queſt. §. 33 Queſt. 2. *But is it not every Mans Duty to obey his Conſcience?*

Anſw. *Anſw.* No: It is no mans duty to obey his Conſcience in an errour, when it contradicteth the command of God: Conſcience is but a *Diſcerner* of Gods command, and not at all to be *obeyed ſtrictly* as a Commander, but it is to be obeyed in a larger ſenſe, that is, to be *followed* where ever it truly diſcerneth the command of God. It is our duty to *lay by our errour* and *ſeek* the *cure* of it till we *attain it*, and not to *obey* it.

Queſt. §. 34. Queſt. 3. *But is it not a ſin for a man to go againſt his Conſcience?*

Anſw. *Anſw.* Yes: Not becauſe Conſcience hath any authority to make Laws for you; but becauſe interpretatively you go againſt God. For you are bound to obey God in all things: and when you think that God commandeth you a thing, and yet you will not do it, you diſobey formally though not materially: The matter of obedience is the thing commanded: The form of obedience is our doing the thing, becauſe it is commanded; when the Authority of the Commander cauſeth us to do it. Now you reject the *Authority* of God when you reject that which you think he commandeth, though he did not.

Queſt. §. 35. Queſt. 4. *Seeing the* Form *of Obedience is the* Being *of it, and denominateth, which the* Matter *doth not without the form, and there can be no ſin which is not againſt the authority of God, which is the formal cauſe of obedience, is it not then my Duty to follow my Conſcience?*

Anſw. *Anſw.* 1. There muſt be an Integrity of Cauſes, or Concurrence of all Neceſſaries to make up Obedience, though the want of any one will make a ſin: If you will be called obedient, you muſt have the Matter and Form, becauſe the true form is found in no other matter: You muſt do the thing *commanded, becauſe of his Authority that commandeth it.* If it may be called *really* and *formally Obedience*, when you err, yet it is not that Obedience which is acceptable: For it is not any kind of Obedience, but Obedience in the thing commanded that God requireth. 2. But indeed as long as you err ſinfully, you are alſo wanting in the Form as well as the matter of your obedience, though you intend Obedience in the particular act. It is not only a wilful oppoſing, and poſitive rejecting the Authority of the Commander, which is formal diſobedience: but it is any *Privation* of *due Subjection* to it; when his Authority is not ſo regarded as it ought to be; and doth not ſo powerfully and effectually move us to our Duty as it ought. Now this *formal Diſobedience* is found in your *erroneous Conſcience*: For if Gods Authority had moved you as it ſhould have done, to diligent enquiry and uſe of all appointed means, and to the avoiding of all the cauſes of errour, you had never erred about your duty. For if the Errour had been perfectly involuntary and blameleſs, the thing could not have been your particular duty, which you could not poſſibly come to know.

Queſt. §. 36. Queſt. 5. *But if it be a ſin to go againſt my Conſcience, muſt I not avoid that ſin by obeying it? Would you have me ſin?*

Anſw. *Anſw.* You muſt avoid the ſin, by *changing your Judgment*, and not by *obeying it*: For that is but to avoid one ſin by committing another. An erring judgment is neither obeyed nor diſobeyed without ſin: It can make you ſin, though it cannot make you duty: It doth enſnare, though not oblige. If you follow it you break the Law of God in doing that which he forbids you: If you *forſake* it and *go againſt* it, you reject the authority of God, in doing that which you think he forbids you. So that there is no attaining to innocence any other way, but by coming firſt to know your duty, and then to do it. If you command your Servant to weed your Corn, and he miſtake you and verily think, that you bid him pull up the *corn*, and not the weeds; what now ſhould he do? Shall he *follow* his judgment, or *go againſt it*? *Neither*, but *change it*, and *then follow it*; and to that end enquire further of your mind till he be better informed; and no way elſe will ſerve the turn.

Queſt. §. 37. Queſt. 6. *Seeing no man that erreth doth know or think that he erreth (for that's a contradiction) how can I lay by that opinion, or ſtrive againſt it, which I take to be the truth?*

Anſw. *Anſw.* It is your ſin, that you take a falſhood to be a truth: God hath appointed means for the cure of blindneſs and errour as well as other ſins; or elſe the world were in a miſerable caſe. Come into the light, with due ſelf-ſuſpicion, and impartiality, and diligently uſe all Gods means, and avoid the Cauſes of Deceit and Errour, and the Light of Truth will at once ſhew you the Truth, and ſhew you that *before you erred*. In the mean time ſin will be ſin though you take it to be duty, or no ſin.

Queſt. §. 38. Queſt. 7. *But ſeeing he that knoweth his Maſters will and doth it not, ſhall be beaten with many ſtripes; and he that knoweth it not, with few; is it not my duty chiefly to avoid the many ſtripes, by avoiding ſinning againſt my Conſcience or Knowledge?*

Anſw. *Anſw.* 1. Your Duty is to avoid both: and if both were not ſinful, they would not both be puniſhed with Stripes: 2. Your Conſcience is not your *Knowledge* when you err, but your *Ignorance*. *Conſcience* as it ſignifieth the *Faculty* of *Knowing*, may be ſaid to be Conſcience when it erreth; as *Reaſon* is *Reaſon* in the *Faculty* when we err. And Conſcience as to an erring act, may be called Conſcience ſo far as there is any true Knowledge in the act; (as a man is ſaid to ſee when he miſ-judgeth of colours, or to reaſon when he argueth amiſs.) But ſo far as it erreth it is no Conſcience in act at all: For Conſcience is ſcience, and not neſcience. You ſin againſt your knowledge, when you ſin againſt a well informed Conſcience, but you ſin in ignorance when you ſin againſt an erring Conſcience. 3. And if the Queſtion be not, what is your duty, but which is the ſmaller ſin, then it is true, that *Cæteris paribus* it is a greater ſin to go againſt your judgement, than to follow it. But yet other *imparities* in matter and circumſtances, may be an exception againſt this rule.

Queſt. §. 39. Queſt. 8. *But it is not poſſible for every Man preſently to know all his Duty, and to avoid all Errour about his Duty: Knowledge muſt be got in time: All Men are ignorant in many things:*

ſhould I not then in the mean time follow my Conſcience?

Anſw. *Anſw.* 1. Your ignorance is *culpable* or *not culpable*. If it be not culpable, the thing which you are ignorant of is not *your duty*. If *culpable* (which is the caſe ſuppoſed) as you brought your ſelf to that difficulty of knowing, ſo it will remain your ſin till it be cured; and one ſin will not warrant another. And all that time you are under a *double command*, the one is to *Know* (and uſe the means of *Knowledge*) and the other is to do the thing commanded. So that how long ſoever you remain in errour you remain in ſin, and are not under an obligation to *follow* your errour, but firſt to *Know* and then to *Do* the contrary Duty. 2. And as long as you keep your ſelf in a neceſſity, or way of ſinning, you muſt call it ſin as it is, and not call it *duty*: It is not your *duty* to chooſe a *leſſer ſin* before a greater, but to refuſe and avoid both the *leſſer* and the *greater*: And if you ſay, [*you cannot*;] yet remember that it is only your *ſin* that is your *impotency*, or your *impotency* is *ſinful*: But it is true that you are moſt obliged to avoid the *greateſt ſin*: Therefore all that remaineth in the reſolving of all ſuch caſes is but to know of *two ſins* which is the *greateſt*.

Queſt. § 40 Queſt. 9. *What if there be a Great Duty which I cannot perform without committing a little ſin? Or a very great Good which I cannot do, but by an unlawful means? As to ſave the Lives of many by a lie?*

Anſw. *Anſw.* 1. It is no *Duty* to you, when you cannot do it without *wilful ſin*, be it never ſo little. Deliberately to chooſe a ſin, that I may perform ſome Service to God, or do ſome Good to others, is to run before we are called, and to make work for our ſelves which God never made for us; and to offer ſin for a ſacrifice to God; and *to do evil that good may come of it*; and abuſe God and reject his Government, under pretence of ſerving him: *The ſacrifice of the Wicked is an abomination to the Lord: how much more when he bringeth it with a wicked mind?* Prov. 21. 27. & 15. 8. *He that turneth away his Ear from hearing the Law, even his prayer ſhall be abomination.* Prov. 28. 9. *Be more ready to hear, than to offer the Sacrifice of fools: for they conſider not that they do evil.* Eccleſ. 5 1. 2. If you will do good by ſinning, you muſt do *Good* in oppoſition to God: and how eaſily can he diſappoint you, and turn it into *Evil*? It is not *Good indeed*, which *muſt* be accompliſhed *by ſin*. The *final Good* is never promoted by it: And all other *Good* is to be eſtimated by its tendency to the *End*: You think that *Good* which is not ſo, becauſe you judge by the preſent feeling of your fleſh, and do not foreſee how it ſtands related to the everlaſting Good.

Queſt. §. 41. Queſt. 10. *Seeing then that I am ſure before hand that I cannot Preach, or Hear, or Pray, or do any good Action without ſin, muſt I not, by this rule, forbear them all?*

Anſw. *Anſw.* No: becauſe your *Infirmities* in the performance of your *duty*, which you *would avoid* and *cannot*, are not made the *condition* of your action, but are the *diſeaſes* of it; They are not *choſen* and *approved* of: The *duty* is *your duty* notwithſtanding your *infirmities*; and may be accepted of: for you *cannot* ſerve God in *Perfection* till you are *perfect*: and to *caſt away* his ſervice is a far greater ſin, than to *do it imperfectly*. But *you may* ſerve him without ſuch wilful choſen ſin; if not in *one way*, yet in another. The *Imperfection* of your ſervice is repented of while it is committed: but ſo is not your *approved choſen ſin*. For a Man to make a *Bargain againſt God*, that he *will commit* a ſin againſt him, though the Action be the *ſame* which he hath often done before in pardonable weakneſs, this is turn it to a *preſumptious heinous ſin*. If he doth it for *worldly gain* or *ſafety*, he *ſelleth* his obedience to God for trifles. If he do it to *ſerve God by*, he blaſphemeth God, declaring him to be *Evil* and a Lover of ſin, or ſo impotent as not to be able to *do good*, or attain his ends by lawful means. It is moſt dangerous to give it under our hands to the Devil that we will ſin, on what pretence ſoever.

Queſt. §. 42. Queſt. 11. *What if I am certain that the duty is great, and uncertain whether the thing annexed to it be a ſin or not? Muſt I forbear a certain duty for an uncertain ſin? Or forbear doing a great and certain good, for fear of a ſmall uncertain evil?*

Anſw. *Anſw.* 1. The Queſtion *de eſſe* muſt go before the Queſtion *de apparere*. Either that which you ſay you are *uncertain* of, *is indeed a ſin*, or *it is none*. If it *be no ſin*, then you are bound both to ſearch till you know that it is *no ſin*, and not to forbear your duty for it. But if *really* it be a *ſin*, then your *uncertainty* of it *is another ſin*: And that which *God bindeth* you to, is to forſake them both. 2. Your Queſtion containeth a contradiction: you cannot be certain that it is a Duty at all to you, any further than you are certain whether the *Condition* or *Means* be lawful or a ſin. What if an Auditor in *Spain* or *Italy* ſay, *I am certain that it's a duty to obey my Teachers; but I am uncertain whether their Doctrines of the Maſs, Purgatory, and the reſt have any untruth or ſin in them; therefore I muſt not forbear certain Obedience for uncertain ſin*: Or if a Prieſt among them ſay, *I am certain that it is a duty to preach Gods word, but I am not certain that the* Trent-*Articles which I muſt ſwear, or ſubſcribe, are ſinful or falſe; therefore I muſt not leave a great and certain duty for an uncertain ſin*. The anſwer to them both is eaſie: 1. It is your ſin that you are uncertain of the ſinfulneſs of thoſe things which God hath forbidden: And God biddeth you firſt to ſearch the Scriptures, and cure that Errour: He made *his Law* before your *doubts* aroſe, and will not change it, becauſe you *doubt*. 2. You contradict your ſelves by a miſtake: you have no more certainty that you ſhould obey your Teachers in theſe Particulars, than you have that the things which they teach or command you are not againſt that Law of God. You are certain that you muſt obey them in all things *not forbidden* by God, (and within the reach of their office to require.) And you are as certain that it is unlawful to obey them againſt the Law of God, and that God muſt be obeyed before man: But whether you muſt obey them in *this particular* caſe, you cannot be certain while you are uncertain whether it be forbidden of God. And the Prieſt muſt be as uncertain whether it be any Duty of his at all, to preach Gods word, as he is uncertain of the lawfulneſs of the *Trent Oath or ſubſcription*, unleſs he can do it without. If a Subject ſay, *I am certain that to Govern the Kingdom well is a great good Work and Duty, but I am uncertain whether to depoſe the King if he Govern not well, and ſet up my ſelf, be a ſin: Therefore the Certain good muſt overrule the uncertain evil.* I give him the ſame anſwer, It is your ſin to be uncertain whether Rebellion be a ſin: and God bindeth you to lay by the *ſin of your Judgment*, and not to make it a ſhooing-horn to more. 2. You are ſure that *Governing well* is a *Good work*; but you ſhould be as ſure that it is no *duty* of *yours*, nor no *Good Work* for you to do, as you are ſure that you are but a private man and a ſubject, and never called to do the *Good* of anothers office. A private man may ſay, *I am ſure Preaching is a good work, but I am* *not ſure that a private unordained man may not ſtatedly ſeparate himſelf to do it.* But he can be no ſurer that it is a *duty* to him, than he is that *he is called* to it.

Queſt. §. 43. Queſt. 12. *Well; ſuppoſe my ignorance be my ſin, and ſuppoſe that I am equally uncertain of the duty and of the ſin annexed, yet if I have done all that I am able, and remain ſtill unreſolved, and after my moſt diligent enquiry am as much in doubt as ever, what ſhould I then do?*

Anſw. *Anſw.* 1. If you had by any former ſin ſo forfeited Gods aſſiſtance, as that he will leave you to your blindneſs, this altereth not his *Law* and your *obligations* which are ſtill the ſame (to *Learn, underſtand and practice.*) 2. But if you are truly willing to *underſtand*, and *practice*, and *uſe his means*, you have no cauſe to imagine that he will thus forſake you: undoubtedly he appointeth you no means in vain: If you attain not ſufficient reſolution to guide you in your duty, it is either becauſe your hearts are falſe in the enquiry, and byaſſed, or unwilling to know the truth, or do it: or becauſe you uſe not the true appointed means for reſolution, but in *partiality* or *lazineſs* neglect it.

Queſt. §. 44. Queſt. 13. *Suppoſe ſtill my ignorance be my ſin, which is the Greater ſin, to neglect the good work or to venture on the feared evil that is annexed? I am not conſcious of any unfaithfulneſs but humane frailty, that keepeth me from certainty. And no man is ſo perfect as to have no culpable ignorance, and to be certain in every point of duty: Therefore I muſt with greateſt caution avoid the greateſt ſin, when I am out of hope of avoiding all. On one ſide it is a common Rule that I muſt do nothing againſt Conſcience (no not a doubting Conſcience) though I muſt not always do what it biddeth me: For he that doubteth is condemned if he eat: for whatſoever is not of faith is ſin,* Rom. 14. 23. *On the other ſide, if all duty be omitted which conſcience doubteth of, I may be kept from almoſt every duty.*

Anſw. *Anſw.* The heart is ſo deceitful that you have great cauſe to watch, leſt humane felicity be pretended for that error which a corrupted byaſſed partial mind, or wilful lazineſs is the cauſe of. Diligent ſtudy, and enquiry, and prayer, with a ſincere deſire to know the truth, may ſucceed at leaſt to ſo much ſatisfaction, as may keep your minds in quietneſs and peace, and give you comfort in your way, and preſerve you from all ſuch ſin as is inconſiſtent with this your ſafety and acceptance with God. But yet it is true that humane frailty will occaſion in the beſt uncertainties in ſome particular caſes, and though God make it not our duty of two ſins to chooſe the leſs (but to refuſe both) yet he maketh it our duty more diligently to avoid the greater than the leſs. And oft times the caſe is ſo ſudden that no enquiry can be made: And therefore I confeſs a Chriſtian ſhould know which *ſins are greateſt and to be moſt avoided.* At preſent I ſhall lay down theſe *following Rules*, premiſing this, that where *accidents and circumſtances which makes ſins Great or Small are to be compared, they are ofttimes ſo numerous and various, that no Rules can be laid down before hand that will ſerve all turns, no more than in Law and Phyſick* any Law-books or Phyſick-books will ſerve all caſes without a preſent experienced judicious Counſellor: *Preſent* **PRUDENCE** and **SINCERITY** muſt do moſt.

Rule §. 45. Rule 1. *In things altogether indifferent nothing muſt be done that Conſcience doubteth of, becauſe there is a poſſibility or fear of ſinning on the one ſide, but none on the other: And in that caſe it is a certain ſin to venture on a feared ſin.* But then it is ſuppoſed that the thing be indifferent as cloathed with all its circumſtances, and that there be no accident that taketh away its indifferency.

§. 46. Rule 2. *In caſe the thing be really unlawful, and I think it to be* lawful, *but with ſome doubting, but am clear that the forbearing it is no ſin; there the ſin is only in the doing it; becauſe all is clear and ſafe on the other ſide.* Rule

§. 47. Rule 3. *There are many ſins which are always and to all perſons in all caſes ſins, and not doubted of by any without groſs unfaithfulneſs or negligence, and here there is no room for any doubting whether we muſt do that Good which cannot be done without that ſin, it being certain that no ſuch Good can be a duty.* As to commit Idolatry; to blaſpheme God, to deny Chriſt, to deny the Scriptures, to hate, or reproach, or oppoſe a holy life, to be perjured, to approve or juſtify the ſin of others, *&c.* It can be no duty which cannot be done without the wilful yielding to or committing theſe or any known ſin. Rule

§. 48. Rule 4. *There are ſome duties ſo great, and clear, and conſtant to all, that none but a profligate or graceleſs Conſcience (or one that is fearfully poyſoned with ſin) can make a doubt of it deliberately:* Theſe therefore come not within the caſe before us. Rule

§. 49. Rule 5. *If Moral evil be compared only with Natural Good, or Moral Good with Natural Evil, there is no doubt to be made of the caſe: the leaſt ſin having more evil in it than the Proſperity or Lives of millions of men have Good (conſidered in themſelves as Natural good:) and the leaſt duty to God having more good in it, than the death of millions of men (as ſuch) hath evil: for the Good of duty and the evil of ſin are greatned by their reſpect to God, and the other leſſened as being Good or Evil only unto men, and with reſpect to them.* Rule

§. 50. Rule 6. *Where I am in an equal degree uncertain, of the Duty to be omitted, and of the ſin to be committed, it is a Greater ſin to venture doubtfully upon the committing of a poſitive ſin that is Great (in caſe it prove a ſin) than upon the omitting a duty which (in caſe it prove a duty) is leſs; And on the contrary it is worſe to venture on the omitting of a Great duty, than on the committing of a ſmall poſitive ſin.* As ſuppoſe my own or my neighbours houſe be on fire, and I am in doubt whether I may take another mans water to quench it againſt his will. Or if my own, or my childs, or neighbours life be in danger by famine, and I doubt whether I may take another mans apples, or pears, or ears of corn, or his bread againſt his will to ſave my own life or anothers. Really the thing is already made Lawful or Unlawful (which I now determine not) by the Law of God: But in my unavoidable uncertainty (if I be equally doubtful on both ſides) it is a far greater ſin (if it prove a ſin) to omit the ſaving of the Houſe or Life, than to take another mans water, or fruit, or bread that hath plenty (if this prove the ſin:) So if King and Nobles were in a ſhip which would be taken and all deſtroyed by Pirates, unleſs I told a lie, and ſaid, They are other perſons: If I were *equally in doubt* which courſe to take, to lie or not, (though ſin have more *evil* than all our Lives have good) yet a *ſinful omitting* to ſave all their lives is a *greater ſin*, than a *ſinful telling* of ſuch a *lie.* Suppoſe I am in doubt whether I may lawfully ſave an Ox, or Aſſe, or a Mans life, by labour on the Sabbath day: Or *David* had doubted whether he might eat the conſecrated ſhew-bread in his neceſſity? It's clear that the *ſinful neglect* of a mans life is *worſe* than the ſinful violation of a Sabbath, or the ſinful uſe of the conſecrated bread. If I equally doubt whether I may uſe a ceremony or diſorderly defective form of prayer, and whether I ſhould preach the Goſpel to ſave mens ſouls, where there are not others enough to do it; it's clear that *ſinfully* to uſe a *ceremony* or *diſorderly form* of prayer is (*cæteris paribus*) a *leſſer ſin*, than *ſinfully* to neglect to preach the Goſpel and to ſave mens ſouls. On the other ſide, ſuppoſe I dwelt in *Italy*, and could not have leave to preach the Goſpel there, unleſs I would ſubſcribe to the *Trent* confeſſion, or the Canon third of *Concil. Lateran. Sub Innocent* 3. One of which requireth men to ſwear for Tranſubſtantiation, and to interpret the Scriptures only according to the unanimous conſent of the Fathers (who never unanimouſly conſented in any expoſition of the greateſt part of the Scriptures at all) The other decreeth the Popes depoſing Temporal Lords, and diſobliging their ſubjects from their allegiance: On one ſide I doubt whether by ſubſcribing I become not guilty of juſtifying Idolatry, Perjury and Rebellion, and making my ſelf guilty of the perjury of many thouſand others: On the other ſide I doubt whether I may diſobey my Superiors who command me this ſubſcription, and may forbear preaching the Goſpel; when yet I apprehend that there are others to preach it, and that my worth is not ſo conſiderable as that there ſhould be any great loſs in putting me out and putting in another, and God needeth not me to do him ſervice, but hath inſtruments at command, and that I know not how ſoon he may reſtore my liberty, or that I may ſerve him in another Country, or elſe in ſufferings at home, in ſuch a caſe the *ſinful juſtifying* of *Perjury* or *Rebellion* in whole Countries is a far *greater ſin*, than the *ſinful omiſſion* of my preaching: For he that juſtifieth *Perjury*, deſtroyeth the bonds of all ſocieties, and turneth looſe the ſubjects againſt their Soveraigns. Or if I being a Miniſter were forbidden to preach the Goſpel where there is neceſſity, unleſs I will commit ſome ſin; if I doubt on one ſide whether I ſhould diſobey my Superiors, and on the other whether I ſhould forbear my calling, and neglect the ſouls of ſinners; it is a leſſer ſin (*cæteris paribus*) to diſobey a man *ſinfully*, than to *diſobey God* and to be cruel to the ſouls of men to their perdition *ſinfully*. Or if I have made a vow and ſworn that I will caſt away a penny or a ſhilling, and I am in doubt on one ſide whether I be not bound to keep it as a Vow, and on the other whether it be not a ſin to keep it, becauſe to caſt away any of my talents is a ſin, in this caſe, the *ſinful caſting* away of a penny or a ſhilling, is not ſo great a ſin, as *ſinful Perjury*. If *Daniel* and the three witneſſes had been in equal doubt whether they ſhould obey the King, or Pray to God (as *Dan. 6.*) and renounce the bowing to his Idol (*Daniel* 3.) The ſinful forbearance of prayer as then commanded, and the ſinful bowing to the Idol, had been a *greater ſin*, than a *ſinful diſobeying* the Kings command in ſuch a caſe, if they *had* miſtaken.

Rule

§. 51. Rule 7. *If I cannot diſcern whether the Duty to be omitted, or the ſin to be committed be materially and in other reſpects the greater, then that will be to me the greater of the ſins which my doubting Conſcience doth moſt ſtrongly ſuſpect to be ſin in its moſt impartial deliberation.* For *if other things* be equal, certainly the ſinning againſt more or leſs conviction or doubting muſt make an inequality. As if I could not diſcern whether my ſubſcription to the *Trent* confeſſion, or my forbearing to preach, or my preaching though prohibited, were the greater ſin, in caſe they were all ſinful; but yet I am *moſt ſtrongly ſuſpicious* of ſinfulneſs in the *ſubſcription*, and *leſs ſuſpicious* of ſinfulneſs in my *forbearing* in ſuch a caſe to preach, and leaſt of all ſuſpicious of ſinfulneſs in my preaching though prohibited: In this caſe to *ſubſcribe ſinfully* is the *greateſt ſin*, and to *forbear ſinfully* to exerciſe my office is the *next*, and to *preach unwarrantably* is the leaſt.

Rule

§. 52. Rule 8. *If I could perceive no difference in the degrees of evil in the Omiſſion and the Commiſſion, nor yet in the degrees of my ſuſpicion or doubting, then that is the greater ſin which I had greater helps and evidence to have known, and did not.*

Rule

§. 53. Rule 9. *If both greater material evil be on one ſide than on the other, and greater ſuſpicion or evidence of the ſinfulneſs alſo, then that muſt needs be the greater ſin.*

Rule

§. 54. Rule 10. *If the Greatneſs of the Material Evil be on one ſide, and the greatneſs of the ſuſpicion and evidence be on the other, then the former (if ſin) will be materially and in it ſelf conſidered the worſt; but the latter will be formally the greater diſobedience to God.* But the compariſon will be very difficult. As ſuppoſe that I ſwear to God that I will caſt away a ſhilling, or that I will forbear to pray for a week together: Here I take perjury to be a greater ſin, than my caſting away a ſhilling, or forbearing to pray a week: But when I queſtion whether the Oath ſhould be kept or not, I have *greater ſuſpicion* that it *ſhould not*, than that it *ſhould*, becauſe no oath muſt be the bond of the leaſt iniquity. Here if the not keeping it prove a ſin, I ſhall do that which is the *Greater ſin in it ſelf* if I keep it not; but I ſhall ſhew *more diſobedience* in keeping it, if it be not to be kept.

Rule

§. 55. Rule 11. *If it be a double ſin that I ſuſpect on one ſide, and but a ſingle one on the other, it maketh an inequality in the caſe.* As ſuppoſe that in my Fathers family there are Hereticks, and Drunkards, and I ſwear that in my place and calling I will endeavour to caſt them out. My Mother approveth my Vow: My Father is againſt it and diſchargeth me of it, becauſe I did it not by his advice. On one ſide I doubt whether I am bound, or may act againſt my Fathers will: On the other ſide, I as much doubt whether I am not *perjured*, and *diſobedient* to my Mother if I do it not, and whether I diſobey not God, that made it my duty to endeavour the thing in my place and calling before I vowed it.

Rule

§. 56. Rule 12. *There is a great deal of difference between omitting the ſubſtance of a duty for ever, and the delaying it, or altering the time, and place and manner.* For inſtance, that which will juſtifie or excuſe me for *ſhortning my prayer*, or for praying but *once a day*, or at *noon* rather than in the morning, or for defect in *method*, or *fervency*, or *Expreſſions*, may not juſtifie or excuſe me for denying, renouncing or long forbearing prayer. And that which may excuſe an Apoſtle for not preaching in the Temple or Synagogues, or not having the Emperors, or the High-Prieſts allowance or conſent, or for not continuing in one City or Country; would not excuſe them if they had renounced their *callings*, or totally as to all times, and places, and manner of performance have ceaſed their *work* for fear of men.

Rule

§. 57. Rule 13. *If the duty to be omitted, and the ſin to be committed ſeem equal in greatneſs, and our doubt be equal as to both, it is commonly held ſafer to avoid the Commiſſion more ſtudiouſly than the omiſſion.* For which there are many reaſons given.

Rule

§. 58. Rule 14. *There is uſually much more matter for fear and ſuſpicion* cæteris paribus *of ſins to be committed, than of* Duties *to be omitted, when the Commiſſion is made neceſſary to the doing of the duty.* Both becauſe it is *there* that the fear *beginneth*: For I am certain that the *Good work is no Duty to me, if the act be a ſin which is its neceſſary Condition.* Therefore ſo far as I *ſuſpect* the *act* to be ſinful, I muſt needs *ſuſpect* the *duty* to be *no duty to me* at that time: It is not poſſible I ſhould be rationally *more* perſwaded that the Duty is my *duty*, than that the Condition is no ſin: If it were the ſaving of the lives of all men in the Country, I could no further take it to be my duty, than I take that to be no ſin by which it muſt be done, it being a thing paſt controverſie that we muſt not ſin for the accompliſhment of any good whatſoever. And alſo becauſe the ſin is ſuppoſed to be *always* ſin, but few duties are at all times duties: And the ſin is a ſin to every man, but the duty may be another mans duty and not mine. For inſtance: *Charles* the fifth impoſeth the *Interim* upon *Germany*: Some Paſtors yielded to it: Others refuſed it and were caſt out: Thoſe that yielded pleaded the Good of the Churches, and the prevention of their utter deſolation, but yet confeſſed that if the thing impoſed were ſinful, it was not their duty to do it for any Good whatſoever, but to ſeek the Good of the Church as well as they could without it: The other that were caſt out argued, that ſo far as they were confident the Interim was ſinful, they muſt be confident that nothing was their duty that could not be done without it, and that God knew beſt what is Good for his Church, and there is no accompliſhing its good by ſin and Gods diſpleaſure; and that they did not therefore forſake their Miniſtry, but only loſe the Rulers Licence; for they reſolved to preach in one place or other till they were impriſoned, and God can ſerve himſelf by their impriſonment or death as well as by their preaching: And while others took their places that thought the Interim lawful, the Churches were not wholly deſtitute, and if God ſaw it meet, he could reſtore their fuller liberties again: In the mean time to ſerve him as all Paſtors did for three hundred years after Chriſt (without the Licence of the Civil Magiſtrate) was not to caſt away their office. Another inſtance: The zealous Papiſts in the Reign of *Hen.* 3. in *France* thought that there was a Neceſſity of entring the League and warring againſt the King, becauſe Religion was in danger, the preſervation whereof is an unqueſtionable duty. The Learned and moderate Lawyers that were againſt them ſaid, that there being no queſtion but the King had the total ſoveraignty over them, they were ſure it was a ſin to reſiſt the Higher powers, and therefore no preſervation of Religion could be a duty or lawful to them which muſt be done by ſuch a certain ſin: Sin is not the means to ſave Religion or the Commonwealth.

Rule

§. 59. Rule 15. *When a thing is not prohibited and ſinful ſimply in it ſelf, but becauſe of ſome accidental or conſequential evil that it tendeth to, there a Greater accidental or conſequential Good, may preponderate the evil, and make the thing become no ſin, but a Duty.* It is a matter of exceeding difficulty to diſcern oft times whether a thing be *ſimply* and *abſolutely* forbidden, or only by *accident* and *alterably*, and to diſcern *which Accident* doth preponderate. There are ſo many Obſervations that ſhould here be taken in, and ſo much of a mans life and peace is concerned in it, that it deſerveth a Treatiſe by it ſelf And therefore I ſhall not meddle with it any further here, leſt an inſufficient tractate be worſe than none, in a caſe where error is ſo eaſie and perillous.

Rule

§. 60. Rule 16. *As to the danger of the ſinner himſelf, there is a great deal of difference between an error and ſin of humane frailty, when the ſervice of God, and true obedience, and the common good is ſincerely intended, and an error and ſin of falſeheartedneſs and ſloth, when ſelfiſhneſs is the ſecret ſpring of the error, and carnal intereſt the real end, though God and his ſervice be pretended.* And uſually the concomitants will ſhew ſomething of this to others. For inſtance, Two Magiſtrates and two Miniſters ſubmit to ſome queſtioned impoſition, all pretend that the Glory of God, and his ſervice is it that prevaileth with them to ſubmit: The one of the Magiſtrates faithfully ſerveth God afterward with his authority, and ſheweth thereby that he meant ſincerely: The other doth no good in his place, and ſheweth his hypocriſie: One of the Miniſters preacheth zealouſly and privately, laboureth as one that thirſteth for the ſaving of ſouls: The other preacheth formally and coldly and heartleſly, and never converteth a ſoul, and neglecteth the work which he pretended was his end.

DIRECT. XI.

Grand Dir. 11. For Loving God as our Father, our Benefactor and our End.

Let it be moſt deeply engraven on thy heart, that God is infinitely good and amiable: thy grand Benefactor and Father in Chriſt; the end of all that thou art and haſt; and the Everlaſting Reſt and Happineſs of thy ſoul: See therefore that thy enflamed Heart be entirely and abſolutely offered up unto Him by the Mediation of his Son, to Love him, to Truſt him, to Delight in him, to be Thankful to him, to Glorifie him, and through faith to long for the Heavenly Glory, where all this will be perfectly done for ever. And firſt let us ſpeak of LOVE.

§. 1. I Did in the firſt Direction perſwade you to lay a good Foundation in Faith and Knowledge: In the ſecond I directed you how to live upon Chriſt: In the third how to Believe practically in the Holy Ghoſt: In the fourth I directed you to the orderly and practical Knowledge of all the Attributes of God: In the fifth, how to know God Practically in his firſt grand Relation, as he is your Owner: In the ſixth, how to know him practically in his ſecond grand Relation, as he is your King or Governour: And in ſubordination to his Governing Relation: In the ſeventh I directed you, in your Relation of Diſciples to Chriſt your Teacher. And in the eighth I directed you in your Relation of Patients to Chriſt your Phyſician, and the Holy Ghoſt as your Sanctifier. In the ninth I directed you in your Relation of Souldiers to Chriſt the Captain of your Salvation: In the tenth I directed you in the Relation of Servants to Chriſt your Maſter: And now being paſt thoſe ſubordinate Relations (to the ſecond) I proceed to direct you in your third *Grand Relation* to God as your *Benefactor*, *Father* and *Felicity*: And becauſe there are divers great Duties in this General, I ſhall firſt begin with this of LOVE: and afterwards ſpeak diſtinctly of the reſt.

Directions for Loving God as our Father and Felicity.

§. 2. Here I ſhall firſt give you theſe General Preparatives (and then give you *Directions* for the exerciſe of holy Love.) 1. You muſt underſtand the *Nature* of Love to God: 2. You muſt underſtand the *differences* of this Love. 3. You muſt underſtand the *Reaſons* of it: 4. And the *Contraries* of it: 5. And the *Counterfeits* of it.

God is not Loved as a Particular Good, but as the Univerſal Good.

§. 3. I. For the underſtanding of its *Nature* obſerve theſe things: 1. *It is not the Love of a particular good, but of the infinite* Univerſal Good. The *creature* is a *particular good*, and *our Love* to it is a *particular limited Love*, confined as to a point. God is the *Univerſal Good*, and our Love to him is not limited by the object, but by the narrowneſs and imperfection of our faculties themſelves. As ſuppoſe you had variety of *Candles* in your Room, and you had Diamonds and other refulgent things: You love each of theſe with a *particular love*, for their ſplendor and uſefulneſs: and you more eaſily obſerve and feel the motion of this *confined Love:* But *Light* it ſelf as *Light*, you love with a more *Univerſal Love*; which is *greater*, but not ſo ſenſibly obſerved. (Not as we ſpeak of notional *Univerſals* in Logick, which have no exiſtence but in particulars; but of the Natural, tranſcendent, infinite good, eternally exiſtent, and arbitrarily appearing in ſome created particles) As the love of an infinite *Light* would differ from the Love of *a Candle*, and the love of an *infinite Heat*, from the love of a *fire*, and the love of infinite *Wiſdom* it ſelf, from the love of a *wiſe man*; and the love of infinite *Goodneſs* it ſelf from the love of a *Good man*: So doth the love of *God* from the Love of a particular created good.

§. 4. 2. *Our* Love to God *is not ordinarily ſo* paſſionate, *as our Love to* Creatures: Becauſe the nearneſs and ſenſibleneſs of the creature, promoteth ſuch ſenſible operations: But God is not ſeen, or felt, or heard, but believed in by faith, and known by Reaſon: And the narrowneſs of the creature making reſiſtances, ſtops and difficulties, occaſioneth a turbulent paſſionateneſs of love: when the *infiniteneſs* of God hath no ſuch occaſion: Our love to creatures is like the running of a ſtream in a chanel that is too narrow for it, where ſtops and banks do make it go on with a roaring violence: But our love to God, is like the Brook that ſlideth into the *Ocean*, where it is inſenſibly devoured. Therefore our Love to God muſt principally be perceived, not in violent paſſions, but in 1. *A high eſtimation* of him: 2. In the *Wills adhering* to him. 3. And in the effects (to be mentioned anon.) Yet when a *Paſſionate Love* is added to theſe, it may be the moſt excellent *ſignificatively* and *effectively*.

Whether God may be the object of Paſſionate Love.

Some Philoſophers think that God cannot at all be loved with a *Paſſionate* Love, becauſe he is a pure immaterial being, and therefore cannot be the object of a *material act* or motion, ſuch as our paſſions are; and therefore that it is ſome Idol of the imagination that is ſo loved: But 1. If they mean that his *pure Eſſence* in it ſelf is not the *immediate object* of a *paſſion*, they may ſay the ſame of the *Will* it ſelf: For man (at leaſt in fleſh) can have no other *Volition* of *God*, but as he is apprehended by the *Intellect*: And if by *an Idol* they mean the *Image* of God in the *mind*, gathered from the appearances of God in *creatures*, man in fleſh hath no other knowledge of him: For here we know him but darkly, ænigmatically, and as in a glaſs, and have no *formal proper* conception of him in his eſſence. So that the Rational powers themſelves do no otherwiſe *know* and *will* Gods eſſence, but as repreſented to us in a glaſs. 2. And *thus* we may alſo *love him paſſionately*; it being God in his *objective being* as *apprehended* by the *Intellect* that we both *Will* and *paſſionately Love*. The Motion of the ſoul in fleſh, may raiſe *paſſions* by the inſtrumentality of the corporeal Spirits, *towards* an immaterial object: which is called the *object* of thoſe paſſions, not meerly as *Paſſions*, but as the *Paſſions* of a *Rational* Agent; it being more *nearly* or primarily the object of the intellect and Will, and then of the *paſſions*, as firſt apprehended by theſe ſuperiour powers. A man may *Delight* in God; or elſe how is he our felicity: and yet we know of no *Delight* which is not *Paſſion*: A man may love his *own ſoul* with a *paſſionate* Love, and yet it is immaterial, when I paſſionately love my friend, it is his immaterial ſoul, and his wiſdom, and holineſs which I chiefly love.

What of God is the object of our Love.

§. 5. 3. *It is not only for his Excellencies and Perfections in himſelf, nor only for his Love and benefit to us, that Grace doth cauſe a ſinner to Love God; But it is for both conjunctly:* as he *is good*, and *doth good*, eſpecially *to us*, in the *greateſt* things.

What is the Motive of our firſt Love to God.

§. 6. 4. *Our firſt ſpecial Love to God, is orderly and rationally to be raiſed, by the belief of his Goodneſs in himſelf, and his common Love and Mercy to ſinners*, manifeſted in his giving of his Son for the world, and giving men the *Conditional promiſe* of *pardon* and *ſalvation*, and offering them Chriſt and life eternal, and all this *to us* as well as others: and *not to be cauſed by the belief or perſwaſion of his ſpecial peculiar electing, redeeming, or ſaving love to us above others, that have the ſame invitations and offers.* It is the knowledge of *Common Love* and *Mercy*, and not of *ſpecial Love* and *Mercy* to us as already *poſſeſſed*, that is appointed to be the motive of *our firſt ſpecial Love to God*: (Yet there is in it an an apprehenſion that he is our only poſſible felicity, and that he will give us a ſpecial intereſt in his favour, if we return by faith in Chriſt unto him.) For 1. Every man is bound to Love God with a ſpecial Love: but every man is not *ſpecially* beloved by him: And no man is bound to Love God as one that ſpecially Loveth him, but thoſe that indeed are ſo beloved by him: For elſe they were bound to *believe* a *falſhood*, and to *Love* that which *is not*; and grace ſhould be an error and deceit. The object is before the act. *Gods ſpecial Love* muſt in *it ſelf* be before its *Revelations*: and as *Revealed* it muſt go before our *belief* of it; and as *believed*, it muſt go before our *Loving it*, or *Loving* him *as ſuch*, or *for it*. 2. The *firſt ſaving faith* is inſeparably conjunct with *ſpecial Love*: For *Chriſt* is *believed in* and *willed*, as the *Way* or *Means* to *God* as the *End*: (otherwiſe it is no true faith.) And the *Volition* of the *End* (which is *Love*) is in order of *nature before* the *choice* or *Uſe* of the *Means* as ſuch: And if we muſt Love God as one that *ſpecially Loveth* us, in our *firſt* Love, then we muſt *Believe* in him *as ſuch* by our *firſt faith*: And if ſo, it muſt be to us a *Revealed Truth*. But (as it is *falſe* to moſt that are bound to *believe*, ſo) it is *not* Revealed to the *Elect* themſelves: For if it be, it is either by *ordinary* or *extraordinary revelation:* If by *ordinary*, either by *Scripture* directly, or by *Evidences* in our ſelves which Scripture maketh the Characters of his Love. But neither of theſe: For *Scripture* promiſeth not ſalvaon to *named*, but *deſcribed perſons*: And *evidence* of ſpecial Love there is *none*, before *Faith* and *Repentance* and the *firſt Love* to God. And *extraordinary Revelation* from Heaven by inſpiration or Angel, is not the ordinary begetter of faith: For *faith* is the *Belief* of God ſpeaking to us (now) by his written Word. So that where there is no *Object* of Love, there can be no Love: And where there is *no Revelation of it* to the *underſtanding*, there is no *object* for the *will*: And till a man firſt *believe* and *Love God*, he hath no *Revelation* that God doth *ſpecially Love him.* Search as long as you will, you will find no other. 3. If the wicked were condemned for not Loving a *falſe* or *feigned object*, it would quiet their conſciences in Hell when they had detected the deceit, and ſeen the *natural impoſſibility* and *contradiction*. 4. The firſt Love to God is more a *Love* of *Deſire*, than of *Poſſeſſion:* And therefore it may ſuffice to raiſe it, that we ſee a *poſſibility* of being for ever happy in God, and enjoying him in *ſpecial Love*, though yet we know not that we poſſeſs any ſuch Love. The *Nature* of the *thing* proclaimeth it moſt *Rational and due*, that we Love the *Infinite Good*, that hath done *ſo much* by the *death of his Son* to remove the impediments of our ſalvation, and is ſo *far Reconciled* to the world in his death, as by a meſſage of Reconciliation, to intreat them to accept of Chriſt, and pardon, and ſalvation freely offered them, 2 *Cor.* 5. 19, 20. and is himſelf the *offered* Happineſs of the ſoul. He that dare ſay that this much hath not an

Objective ſufficiency to engage the ſoul in *ſpecial* Love, is a blind under-valuer of wonderful mercy. 5. The *firſt* ſpecial Grace bringeth no *new Object* for *Faith or Love*, but cauſeth *a new act* upon the *formerly revealed object*.

§. 7. 5. *But our Love to God is greatly increaſed and advantaged afterwards by the aſſurance or perſwaſion of his peculiar ſpecial Love to us.* And therefore all Chriſtians ſhould greatly value ſuch aſſurance, as the appointed means of advancing them to greater Love to God.

§. 8. 6. As we *know God here* in the *glaſs* of his *Son, and Word, and Creatures, ſo we moſt ſenſibly Love him here, as his Goodneſs appeareth in his Works, and Graces, and his Word, and Son.*

§. 9. 7. The nearer we come to *perfection*, the more we ſhall Love *God for himſelf* and his infinite Natural Goodneſs and perfections, not caſting away the reſpects of his *Goodneſs and Love as to our ſelves*, but highlieſt regarding *himſelf for himſelf*, as carried to him above our ſelves.

§. 10. II. Though *Love* in its *own Nature* be ſtill the ſame, and is nothing but the *Rational appetite of Good*; or the *Wills Volition of Good apprehended by the underſtanding*; *the firſt motion of the Will to Good*, ariſing from that *Natural inclination to Good* which is the *Nature* of the *Will*, and the *pondus animæ*, the poiſe of the ſoul; or from *healing Grace* which repaireth the breach that is made in nature; Yet *Love* in regard of the *ſtate of the Lover*, and the way of its imperate acting is thus differenced. 1. Either the *Lover* is in the *Hopeful purſuit* of the *thing* beloved, and then it is DESIRING SEEKING LOVE: 2. Or *he* is or ſeemeth to be *denyed*, *deſtitute*, and deprived of his *beloved* (in whole or in part): and then it is a MOURNING LAMENTING LOVE. 3. Or he *enjoyeth* his beloved, and then it is ENJOYING DELIGHTING LOVE. 1. The ordinary Love which Grace cauſeth on Earth is a predominancy of *ſeeking deſiring Love*, encouraged by ſome *little* fore-taſtes of *enjoying delighting Love*, and in a great meaſure attended with *Mourning Lamenting Love.* 2. The ſtate of deſerted dark, declining, relapſing, and melancholy tempted Chriſtians, is a predominance of *Mourning Lamenting Love*, aſſiſted with ſome help of *ſeeking deſiring Love*; but deſtitute of *enjoying delighting Love.* 3. The ſtate of the *Glorified* is *Perfection* of *enjoying delighting Love* alone. And all the reſt are to bring us unto this.

Nobilius & præſtantius eſt Charitatem exercere in Deo, quam virtutes propter Deum. Charitas compendioſiſſima ad Deum via eſt per quam celerrime in Deum pervenitur; nec ſine Charitate aliqua virtus ſupernaturaliter homini ſapit: Charitas enim forma omnium virtutum eſt. Per hoc Charitatis exercitium, homo ad tantam ſui abominationem venit, ut non ſolum ſeipſum contemnat, verum etiam ſe ab aliis contemni æquo animo ferat; imo etiam ab aliis contemptus gaudeat ——— Thaulerus flor. c. 7. p. 114.

III. The Reaſons why *Love to God* is ſo *great*, and *high*, and *neceſſary* a thing, and ſo much eſteemed above other Graces, are: 1. It is the motion of the ſoul that tendeth to the *End*: And the End is more excellent than all the Means as ſuch. 2. The *Love*, or *Will*, or *Heart* is the *Man*: where the *Heart* or *Love* is, there the *Man* is: It is the fulleſt reſignation of the whole man to God to Love him as God, or offer him the Heart. God never hath his Own fully, till we Love him. Love is the grand ſignificant vital motion of the ſoul, ſuch as the Heart, or Will, or Love is, ſuch you may boldly call the man. 3. The Love of God is the perfection and higheſt improvement of all the faculties of the ſoul, and the *End* of all other *Graces*, to which they tend, and to which they grow up, and in which they terminate their operations. 4. The Love of God is that *Spirit* or *life* of moral excellency in all other Graces in which (though not their *form*, yet) their *acceptableneſs* doth conſiſt, without which they are to God as a lifeleſs Carrion is to us. And to prove any action *ſincere and acceptable* to God, is to prove that it comes from a *Willing Loving* mind, without which you can never prove it. 5. Love is the commander of the ſoul, and therefore God knoweth that if he have *our Hearts* he hath all: For all the reſt are at its command: For it is as it were, the nature of the Will, which is the *commanding faculty*; and its *Object* is the *Ultimate End* which is the *Commanding Object.* *Love* ſetleth the mind on *Thinking*, the tongue on ſpeaking, the hands on working, the feet on going, and every faculty obeyeth its command. 6. The obedience which Love commandeth participateth of its nature, and is a ready, chearful, ſweet obedience, acceptable to God, and pleaſant to our ſelves. 7. Love is a pure, chaſte and cleanſing grace; and moſt powerfully caſteth out all creature pollution from the ſoul: The Love of God doth quench all carnal ſinful Love; and moſt effectually carryeth up the ſoul to ſuch high delights, as cauſeth it to contemn and forget the toys which it before admired. 8. The *Love of God* is the true acknowledging and honouring him as *good*. That bleſſed Attribute, his GOODNESS is denyed, or deſpiſed by thoſe that *Love him not.* The Light of the Sun would not be valued, honoured or uſed by the world, if there were *no eyes* in the world to ſee it. And the *Goodneſs* of God is to them that Love him not, as the Light to them that have no eyes. If God would have had his *Goodneſs* to be thus *unknown or neglected*, he would never have made the Intellectual creatures. Thoſe only give him the glory of his *Goodneſs*, that truly Love him. 9. Love (in its attainment) is the *Enjoying and delighting Grace*: It is the very *content and felicity* of the ſoul: Both as it maketh us capable to *receive* the moſt *delightful communications of Gods Love to us*; and as it is the ſouls *delightful cloſure* with its moſt amiable felicitating object. 10. Love is the Everlaſting Grace, and the work which we muſt be doing in Heaven for ever. Theſe are the Reaſons of *Loves* preheminence.

Auſtin. (*Tract.* 9. *in John*) having ſhewed that among men it maketh no one beautiful to Love one that is beautiful, ſaith [*Anima noſtra fœda eſt per iniquitatem: amando Deum pulchra efficitur: Qualis amor qui reddat pulchrum amantem? Deus ſemper Pater eſt: amavit nos fœdos, ut ex fœdis faceret pulchros: Pulchri erimus amando eum qui pulcher eſt. Quantum in te creſcit Amor, tantum creſcit pulchritudo; Quia ipſa Charitas animæ eſt.*

§. 12. IV. The Love of *Creatures* hath its *Contraries* on both extreams, in the *exceſs* and in the *Defect*: But the Love of God hath no *contrary* in *exceſs*: For *infinite Goodneſs* cannot poſſibly be *Loved too much* (unleſs as the *paſſion* may poſſibly be raiſed to a degree diſtracting or diſturbing the brain.) The odious *Vices contrary* to the Love of God, are 1. *Privative: Not loving him*: 2. *Poſitive: Hating him*: 3. *Oppoſite: Loving his creatures in his ſtead.* All theſe concur in every unſanctified ſoul. That they are all void of the true Love of God, and taken up with *creature Love*, is paſt all doubt: But whether they are all *Haters of God*, may ſeem more queſtionable. But it is as certain as the other: Only the *hatred* of God in moſt, doth not break out into that open oppoſition, perſecution or blaſphemy, as it doth with ſome that are given up to deſperate wickedneſs: Nor do *they think* that they *hate* him. But the *Averſation* of the *Will*, is the *Hatred of God*: And if men had not a great *averſation* to him, they would not forſake him, and refuſe to be converted to him, notwithſtanding all the arguments of Love that can be uſed to allure them. *Diſplicency, Nolition and Averſation are Hatred.*

§. 13. If you think it impoſſible that men can hate *God*, whom they confeſs to be infinitely good: Conſider for the true underſtanding of this Hatred: 1. That it is not *as good* that they hate him. 2. And it is not *God ſimply in himſelf* conſidered. 3. And therefore it is not *all in God.* 4. And it is not the *name of God.* 5. But it is 1. God as he ſeemeth *unſuitable* to them, and unfit for their delight and Love, which *ſeeming* is cauſed by *their carnal inclination* to things of another nature, and the ſinful perverting of their appetites, and the blindneſs and error of their minds. 2. And it is *God* as he is an *enemy* to their *carnal concupiſcence*; whoſe *Holy nature* is againſt their *unholineſs*, and hateth their ſin, and his Laws forbid them the things which they moſt love and take delight in: And ſo they *hate* God, as a mad man hateth his Keeper and Phyſician, and takes them for his enemies; and as a hungry Dog doth hate him that keepeth him from the meat which he loveth, or would take it out of his mouth: 3. And they hate God, as one that by his *Holineſs, Juſtice and Truth*, is engaged to condemn them for their ſin, and ſo (conſequently to their ſin) is *their* enemy that will deſtroy them (unleſs they forſake it): when their *Wills* are enſlaved to their ſins, and they cannot endure to be forbidden them, and yet ſee that God will damn them in Hell fire, if they caſt them not away, this filleth them with diſciplency againſt God, as Holy and Juſt. 4. And then conſequently they hate him in the reſt of his Attributes: As his Omniſcience, that he alway ſeeth them: His Omnipreſence, that he is always with them: His Omnipotency, that he is unreſiſtable, and able to puniſh them. His very mercy as expreſſed to others, when they muſt have no part in it: yea, his very *immutability, eternity and being*, as he is to continue an avenger of their iniquity; ſo that the wicked in deſpair do wiſh that there were no God, and in proſperity they wiſh he were not their Governour and Judge, or were *unholy and unjuſt*, allowing them to do what they liſt without account or puniſhment. Thus God is hated by the wicked according to the meaſure of their wickedneſs and carnal *intereſt and concupiſcence* which he is againſt. Where you may note, 1. That the *Hatred of God* beginneth at the ſenſual Love of things temporal which he forbiddeth. 2. That the wicked great ones of the world, and thoſe that have the ſtrongeſt concupiſcence, are uſually the greateſt haters of God, as having the greateſt adverſe intereſt, and being moſt in love with the things which he prohibiteth and will condemn.

§. 14. V. The *Counterfeit* of Love to God is ſomething that ſeemeth like it, and yet is conſiſtent with prevalent hatred, or privation of true Love, and maketh ſelf-deceiving Hypocrites. 1. One is when ſo much of God is Loved as men think hath no oppoſition to their luſts and carnal intereſt: (as his mercy and readineſs to forgive); and then they think that they truly *Love God*, though they hate his *Holineſs* and other attributes. 2. Another Counterfeit is, to *Love God* upon miſtakes, imagining that he is of the ſinners mind, and will bear with him, and not condemn him, though he continue ſenſual and ungodly: This is not indeed to *Love God*, but ſomething contrary to God: If mens fantaſies will take God to be like the Devil, a friend to ſin, and no friend to holineſs, and falſe in his threatnings, *&c.* and thus will Love him, this is ſo far from being indeed the Love of God, that it is an odious blaſpheming of him. 3. Another counterfeit is to Love God only for his temporal mercies, as becauſe he preſerveth and maintaineth them, when yet he is reſiſted when he would give them things ſpiritual. 4. Another is, when the opinionative approbation of the mind, and honouring God with the lips and knee, is miſtaken for true Love. In a word, whatever Love of God, reſpecteth him not as God indeed, and is not ſuperlative, but is ſubſervient to creature Love, is but a counterfeit.

§. 15. VI. The Directions for the exerciſe of the Love of God are theſe.

Dir. 1. Direct. 1. *Conſider well that the Love of our Creator, Redeemer and Regenerator, is the very end for which we are Created, Redeemed and Regenerate, and how juſt it is that God ſhould have the end of ſuch excellent works, and that by neglecting or oppoſing the Love of God which is the end, we neglect or oppoſe the works of Creation, Redemption and Regeneration themſelves.* Let us plead theſe Works of God with our hearts, and ſay, ‘1. O ſluggiſh ſoul! doſt thou forget the vſe for which thou waſt created? and for which *thou* waſt indued with Rational faculties? Doſt thou repent that thou art a man? and refuſe the employment of a man? What is the *means or inſtrument* good for, but its proper *End and Uſe*, and action? God made the Sun to *ſhine*, and it ſhineth: He made the Earth to ſupport us and bear fruit, and it doth accordingly. And he made thee to *Love him*, and wilt thou refuſe and diſobey? How noble and excellent is thy employment in compariſon of theirs? Is the fruit of the earth, or the labout of thy Beaſt, or the ſervice of any inferiour creature, ſo ſweet and honourable a work as *thine*, to KNOW and LOVE thy Bountiful Glorious Creator? How happy is thy Lot? How bleſſed is thy portion in compariſon of theirs? And doſt thou forſake thy place, and deſcend to more ignoble objects, as if thou hadſt rather been ſome ſilly ſordid animal? If thou hadſt not rather be a *Beaſt than a Man*, why chooſeſt thou the *love and pleaſures of a Beaſt*, and refuſeſt the *love and pleaſures of a man?* Is *Creation*, and the *Image* of God in a *Rational free* ſoul, a thing thus to be contemned for nothing? What is the Sun good for, if it ſhould yield no light or heat? And what art thou good for more than the Beaſts that periſh, if thou KNOW not and LOVE not thy Creator? If *God* ſhould offer to unman thee, and turn thee into a Horſe or Dog, thou wouldſt think he thruſt thee into miſery: And yet thou canſt voluntarily and wilfully unman thy ſelf, and take it as thy eaſe and pleaſure. If death came this night to diſſolve thy nature, it would not pleaſe thee: And yet thou canſt daily *deſtroy thy nature*, as to its Uſe and End, and not lament it! it were better I had never been a man, nor never had a Heart or Love within me, if I uſe it not in the holy Love of my Creator. It is true, I have a Body that is made to *eat*, and *drink*, and *ſleep*: But all this is but to ſerve my *ſoul* in the *Love* of him that giveth me all. Life is not for meat, or drink, or play; but theſe are for Life, and Life for the higher Ends of Life.]

§. 16. [‘2. Look unto thy Redeemer, drowzy ſoul! and conſider for what end he did Redeem thee? Was it to wander a few years about the earth? and to ſleep and ſport a while in fleſh? Or was it to crucifie thee to the world, and raiſe thee up to the Love of God? He came down to Earth from Love it ſelf, being *full of Love*, to ſhew the *Lovelineſs* of God, and reconcile thee to him, and take away the enmity, and by Love to teach thee the art of Love: His Love conſtrained him to offer himſelf a Sacrifice for ſin, to make thee a Prieſt thy ſelf to God, to offer up the Sacrifice of an enflamed heart in *love* and praiſe; And wilt thou diſappoint thy Redeemer, and diſappoint thy ſelf of the benefits of his *Love?* The *Means* is for the *End:* Thou maiſt as well ſay, I would not be Redeemed, as to ſay, I would not Love the Lord.]

§. 17. [‘3. And bethink thy ſelf, O drowzy ſoul, for what thou waſt *Regenerated* and ſanctified by the Spirit? Was it not that thou mightſt KNOW and LOVE the Lord? What is the *Spirit of Adoption* that is given to Believers, but a Spirit of predominant Love to God? *Gal.*4.6. Thou couldſt have loved Vanity, and doted on thy fleſhly friends and pleaſures, without the Spirit of God: It was not *for theſe*, but to *deſtroy* theſe, and kindle a more noble, heavenly fire in thy Breaſt, that the Spirit did renew thee.] Examine, ſearch, and try thy ſelf, whether the Spirit hath ſanctified thee or not. Knoweſt thou not, that if *any Man have not the Spirit of Chriſt, the ſame is none of his?* 2 Cor. 13.5. Rom. 8. 9. And if Chriſt and his Spirit be in thee, thy Love is dead to earthly vanity, and quickned and raiſed to the moſt Holy God. Live then in the Spirit, if thou have the Spirit: To *walk in the Spirit*, is to *walk in Love.* Hath the Regenerating Spirit given thee on purpoſe a new *principle of Love*, and done ſo much to excite it, and been blowing at the Coals ſo oft, and ſhall thy carnality or ſluggiſhneſs yet extinguiſh it? As thou wouldſt not renounce or contemn thy Creation, thy Redemption, and Regeneration, contemn not and neglect not the Love of thy Creator, Redeemer and Regenerator, which is the *End* of all.]

Dir. 2. §. 18. *Direct.* 2. *Think of the perfect fitneſs of God to be the only Object of thy Superlative Love; and how eaſie and neceſſary it ſhould ſeem to us to do a work ſo agreeable to right Reaſon and uncorrupted Nature; and abhor all temptations which would make God ſeem unſuitable to thee.* [‘O ſluggiſh, and unnatural ſoul! Should not an object ſo admirably fit, allure thee? Should not ſuch attractive Goodneſs draw thee? Should not perfect amiableneſs win thee wholly to it ſelf? Do but know *thy ſelf* and *God*, and then forbear to love him if thou canſt! Where ſhould the *fiſh* live, but in the *Water?* And where ſhould *Birds* flye, but in the Air? God is thy very *Element:* Thou dyeſt and ſinkeſt down to *brutiſhneſs*, if thou forſake him or be taken from him. What ſhould delight the *ſmell*, but *odours?* or the *Appetite*, but its delicious food? or the *Eye*, but *Light*, and what it ſheweth; and the *ear* but *harmony!* And what ſhould delight the *Soul* but *God?* If thou know thy *ſelf*, thou knoweſt, that the *Nature* of thy *Mind* inclineth to *knowledge*; and by the knowledge of *effects* to riſe up to the *cauſe*, and by the knowledge of lower and leſſer matters, to aſcend to the higheſt and greateſt: And if thou *know God*, thou knoweſt that he is the *cauſe* of all things, the Maker, Preſerver and Orderer of all, the Being of Beings, the moſt Great, and Wiſe, and Good, and Happy; ſo that to know him, is to know all; to know the moſt Excellent, independent, glorious *being*; that will leave no darkneſs nor unſatisfied deſire in thy ſoul. And is he not then moſt *ſuitable* to thy *mind?* If thou know thy ſelf, then thou knoweſt that thy *will*, as *free* as it is, hath a natural neceſſary inclination to *Goodneſs:* Thou canſt not Love evil as evil; nor canſt thou chooſe but Love *apprehended goodneſs*, eſpecially the *chiefeſt good*, (if rightly apprehended): And if thou *know God*, thou knoweſt that he is *Infinitely good* in himſelf, and the Cauſe of all the good that is in the world, and the Giver of all the good thou haſt received, and the only fit and ſuitable good, to ſatisfie thy deſires for the time to come: And yet ſhall it be ſo hard to thee to *Love*, ſo agreeably to perfect Nature, ſo Perfect, and full, and *ſuitable* a *good?* even *goodneſs* and *Love* it ſelf which hath begun to Love thee? Is any of the Creatures which thou Loveſt ſo ſuitable to thee? Are they good, and only Good, and Perfectly Good, and unchangeably and eternally Good? Are they the ſpring of Comfort, and the ſatisfying happineſs of thy Soul? Haſt thou *found* them ſo? Or doſt thou look to find them beſt at laſt? Fooliſh ſoul! Canſt thou love the uneven defective troubleſome Creature, if to ſome one ſmall inferiour uſe it ſeemeth ſuitable to thee? and canſt thou not love him that is all that rational Love can poſſibly deſire to enjoy? What though the creature be *near* thee, and God be infinitely *above* thee? He is nearer to thee than they: And though in *glory* he be diſtant, thou art paſſing to him in his glory, and wilt preſently be there. Though the *Sun* be *diſtant* from thee, it communicateth to thee its Light, and Heat, and is more *ſuitable* to thee, than the *Candle* that is *nearer* thee: What though God be moſt Holy, and thou too earthly and unclean? Is he not the fitter to purifie thee, and make thee Holy? Thou hadſt rather if thou be poor, have the company and favour of the Rich that can relieve thee, than of Beggars that will but complain with thee: And if thou be unlearned or ignorant, thou wouldſt have the company of the wiſe and learned that can teach thee, and not of thoſe that are as ignorant as thy ſelf. Who is ſo *ſuitable* to thy *Deſires*, as he that hath all that thou canſt wiſely deſire? and is willing and ready to ſatisfy thee to the full? Who is more ſuitable to thy Love, than he that loveth thee moſt, and hath done moſt for thee, and muſt do all that ever will be done for thee, and is himſelf moſt lovely in his infinite perfections? O poor diſeaſed lapſed ſoul! If ſin had not corrupted, and diſtempered, and perverted thee, thou wouldſt have thought God as ſuitable to thy Love, as meat to thy hunger, and drink to thy thirſt, and reſt to thy wearineſs, and as the earth and water, the Air and Sun are to the inhabitants of the world! O whither art thou fallen? and how far, how long, haſt thou wandered from thy God, that thou now draweſt back from him as a ſtranger to thee, and lookeſt away from him as an *unſuitable good?*

Dir. 3. §. 19. Direct. 3. *Imagine not God to be far away from thee, but think of him as always near thee and with thee, in whoſe preſent Love and Goodneſs thou doſt ſubſiſt.* Nearneſs of Objects doth excite the Faculties: we hear no ſound, nor ſmell no odour, nor taſte no ſweetneſs, nor ſee no colours, that are too *diſtant* from us: And the *mind* being limited in its activity, neglecteth or reacheth not things too diſtant, and requireth ſome *Nearneſs* of its object, as well as the *ſenſe*. Eſpecially to the excitation of *affections* and bodily action. A *diſtant* danger ſtirreth not up ſuch fears, nor a diſtant miſery ſuch grief, nor a diſtant Benefit ſuch pleaſure, as that which is at hand. Death doth more deeply affect us, when it ſeemeth very near, than when we think we have yet many years to live. So carnal minds are ſo drowned in fleſh and captivated to ſenſe, that they take little notice of what they ſee not, and therefore think of God as abſent, becauſe they ſee him not: They think of him as confined to Heaven, as we think of a friend that is in the *Eaſt Indies*, or at the Antipodes, who is, if not out of mind as well as out of ſight, yet too diſtant for us delightfully to converſe with. [‘Remember always, O my ſoul, that none is ſo near thee as thy God. A *Seneca* could ſay, of good Men, that *God is with us, and in us:* Nature taught Heathens, that *in him we live, and move, and have our being:* Thy Friend may be *abſent*, but God is never abſent from thee. He is *with thee*, when as to men thou art *alone.* The Sun is ſufficient to illuminate but one part of the earth at once; and therefore muſt leave the reſt in darkneſs: But God is with thee night and day, and there is no night to the ſoul ſo far as it enjoyeth him. Thy life, thy health, thy Love and Joy, is not nearer to thee than thy God: He is now before thee, about thee, within thee, moving thee to good, reſtraining thee from evil, marking and accepting all that is well, diſliking and oppoſing all that is ill: The light of the Sun doth not more certainly fill the room, and compaſs thee about, than God doth with his goodneſs. He is as much at leiſure to obſerve thee, to converſe with thee, to hear and help thee, as if thou wert his only creature: As the Sun can as well illuminate every Bird and Fly, as if it ſhined unto no other creature. Open the Eye of Faith and Reaſon,and behold thy God. Do not forget him,or unbelievingly deny him, and then ſay, he is not here: Do not ſay, that the Sun doth not ſhine,becauſe thou winkeſt. O do not quench thy Love to God,by feigning him to be out of reach,and taken up with other converſe! Turn not to inferiour delights,by thinking that he hath turned thee off to theſe: And love him not as an abſent friend: But as the friend that is always in thy ſight, in thy Boſom, and in thy heart; the Fewel that is neareſt to the Flames of Love.]

Dir. 4. §. 20. Direct. 4. *All other Graces muſt do their part in aſſiſting Love, and all be exerciſed in ſubſervience to it, and with an Intention (directly or remotely) to promote it.* Fear and watchfulneſs muſt keep away the ſin that would extinguiſh it, and preſerve you from that Guilt which would frighten away the ſoul from God: Repentance and mortification muſt keep away diverting and deceiving objects, which would ſteal away our Love from God: Faith muſt ſhew us God as preſent,in all his bleſſed attributes and perfections: Hope muſt depend on him for nearer acceſs and the promiſed felicity. Prudence muſt chooſe the fitteſt ſeaſon, and means and helps from our ſpecial approaches to him, and teach us how to avoid Impediments: And obedience muſt keep us in a fit capacity for communion with him. The mind that is turned looſe to wander after vanity the reſt of the day, is unfit in an hour of prayer or meditation to be taken up with the Love of God. It muſt be the work of the day, and of our Lives, to walk in a fitneſs for it, though we are not always in the immediate lively exerciſe of it. To ſin wilfully one hour, and be taken up with the love of God the next, is as unlikely, as one hour to abuſe our Parents, and provoke them to correct us, and the next to find the pleaſure of their love; or one hour to fall and break ones Bones, and the next to run and work as pleaſantly as we did before.

§. 21. And we muſt ſee that *all other Graces* be exerciſed in a juſt *ſubſerviency* to *Love*; and none of them degenerate into noxious extreams, to the hinderance of this which is their proper end. When you ſet your ſelves to *Repent* and *Mourn* for ſin, it muſt be *from* Love, and *for* Love: That by ingenuous lamentation of the Injuries you have done to a gracious God, you may be cleanſed from the filth that doth diſpleaſe him, and being reconciled to him in Chriſt, may be fit to return to the exerciſes and delights of Love. When you Fear God, let it be with a Filial Fear, that comes from Love, and is but a Preſervative or Reſtorative for Love. Avoid that ſlaviſh fear as a ſin, which tendeth to *hatred*, and would make you fly away from God. Love caſteth out this tormenting fear, and freeth the ſoul from the Spirit of Bondage. The Devil tempteth melancholly perſons to live before God, as one that is ſtill among Bears or Lyons that are ready to devour him: For he knoweth how much ſuch a fear is an enemy to Love. Satan would never promote ſuch fears, if they were of God, and tended to our good. You never found him promoting your Love or Delight in God! But he careth not how much he plungeth you into diſtracting terrours: If he can, he will frighten you out of your Love, and out of your Comforts, and out of your wits. A dull and ſluggiſh ſinner he will keep from fear, leſt it ſhould awaken him from his ſin: But a poor melancholly,penitent ſoul he would keep under perpetual terrours: It is ſo eaſie to ſuch to fear, that they may know it is a ſinful inordinate fear: For gracious works are not ſo eaſie. And reſiſt alſo all humiliation and grief, that doth not (immediately or remotely) tend to help your Love. A Religion that tendeth but to grief, and terminateth in grief, and goeth no further, hath too much in it of the malice of the enemy, to be of God. No tears are deſirable, but thoſe that tend to clear the eyes from the filth of ſin, that they may ſee the better the *lovelineſs* of God.

Dir. 5. §. 22. Direct. 5. *Eſteem thy want of Love to God, (with the turning of it unto the creature) to be the Heart of the old man; thy moſt comprehenſive odious ſin; and obſerve this as the Life of all thy particular ſins, and hate it above all the reſt.* This is the very *death* and *greateſt deformity* of the ſoul; the abſence of Gods image, and Spirit, and objectively of himſelf. I never loath my heart ſo much as when I obſerve how little it loveth the Lord. Methinks all the ſins that ever I committed, are not ſo loathſome to me, as this want of love to God. And it is this that is the venom and malignity of every *particular ſin*: [‘I never ſo much hate my ſelf, as when I obſerve how little of God is within me, and how far my heart is eſtranged from him. I never do ſo fully approve of the Juſtice of God, if he ſhould condemn me, and thruſt me for ever from his preſence, as when I obſerve how far I have thruſt him from my heart. If there were any ſin which proceeded not from a want of Love to God, I could eaſilier pardon it to my ſelf, as knowing that God would eaſilier pardon it. But not to *Love the God of Love*, the Fountain of Love, the felicity of ſouls, is a ſin unfit to be pardoned to any till it be repented of, and partly cured: Chriſt will forgive it to none that keep it: And when it is uncurable, it is the ſpecial ſin of *Hell*, the badge of Devils and damned Souls. If God will not give me a heart to *Love him*, I would I had never had a heart. If he will give me this, he giveth me all. Happy are the poor, the deſpiſed, and the perſecuted, that can but live in the Love of God. O miſerable Emperours, Kings and Lords, that are ſtrangers to this Heavenly Love, and love their luſts above their Maker! Might I but live in the fervent Love of God, what matter is it in what Country, or what Cottage, or what Priſon I live? If I live not in the love of God, my Country would be worſe than baniſhment; a Palace would be a Priſon; a Crown would be a miſerable comfort, to one that hath caſt away his comfort, and is going to everlaſting ſhame and woe.] Were we but duly ſenſible of the worth of love, and the odiouſneſs and malignity that is in the want of it, it would keep us from being quiet in the daily neglect of it, and would quicken us to ſeek it, and to ſtir it up.

Dir. 6. §. 23. Direct. 6. *Improve the principle of ſelf-love, to the promoting of the Love of God, by conſidering what he hath done for thee, and what he is and would be to thee.* I mean not carnal inordinate ſelf love, which is the chiefeſt enemy of the Love of God: But I mean that rational Love of Happineſs and ſelf-preſervation which God did put into innocent *Adam*, and hath planted in mans nature as neceſſary to his Government. This *natural innocent ſelf-Love* is that remaining principle in the Heart of man which God himſelf doth ſtill preſuppoſe in all his Laws and Exhortations; and which he taketh advantage of in his works and word, for the converſion of the wicked, and the perſwading of his ſervants themſelves to their obedience. This is the common Principle in which we are agreed with all the wicked of the world [*that all Men ſhould deſire and ſeek to be happy, and chooſe and do that which is beſt for themſelves*;]or elſe it were in vain for Miniſters to preach to them, if we were *agreed in nothing*, and we had not this ground in them to caſt our ſeed into, and to work upon. And if ſelf-love be but informed and guided by underſtanding, it will compel you to love God, and tell you that nothing ſhould be ſo much loved. Every one that is *a man* muſt *Love himſelf:* We will not *intreat* him, nor be *beholden* to him for *this*: And every one that loveth himſelf, will love that which he judgeth *Beſt for himſelf:* And every *wiſe Man* muſt know, that he never had, nor can have any good at all, but what he had from God. Why do men love *luſt*, or *wealth*, or *honour*, but becauſe they think that theſe are *good for them*? And would they not love God, if they practically knew that he is the beſt of all for them, and inſtead of all?

['Unnatural unthankful heart! Canſt thou Love thy ſelf, and not love him that gave thee thy ſelf, and gives thee all things? Nature teacheth all men to love their moſt entire and neceſſary Friends: Do we deſerve a reward by loving thoſe that love us, when Publicans will do the like? *Matth.* 5. 46. Art thou not bound to love them that hate thee, and curſe, and perſecute thee? *ver.* 44. 45. What reward then is due to thy unnatural ingratitude, that canſt not love thy chiefeſt friend? All the Friends that ever were kind to thee, and did thee good, were but his Meſſengers, to deliver what he ſent thee. And canſt thou love the *bearer*, and not the *giver*? He made thee a man, and not a beaſt: He caſt thy lot in his viſible Church, and not among deluded Infidels, or miſerable Heathens, that never heard, unleſs in ſcorn, of the Redeemers name: He brought thee forth in a Land of light; In a Reformed Church where Knowledge and Holineſs have as great advantage, as any where in all the world: and not among deluded ignorant Papiſts, where Ambition muſt have been thy Governour, and Pride and Tyranny have given thee Laws; and a formal Ceremonious Image of Piety muſt have been thy Religion. He gave thee Parents that educated thee in his fear: and not ſuch as were prophane and ignorant, and would have reſtrained and perſecuted thee from a holy life: He ſpoke to thy Conſcience early in thy childhood, and prevented the groſs abominations which elſe thou hadſt committed: He bore with the Folly and Frailties of thy Youth: He ſeaſonably gave thee thoſe Books, and Teachers, and company, and helps, which were fitteſt for thee; and bleſt them to the further awakening and inſtructing of thee, when he paſt by others, and left them in their ſins: He taught thee to pray and heard thy Prayer: He turned all thy Fears and Groans to thy ſpiritual good: He pardoned all thy grievous ſins: and ſince that, how much hath he endured and forgiven? He gave thee ſeaſonable and neceſſary ſtripes, and brought thee up in the School of affliction; ſo moderating them, that they might not diſable or diſcourage thee, but only correct thee, and keep thee from ſecurity, wantonneſs, ſtupidity, and contempt of holy things, and might ſpoil all Temptations to Ambition, worldlineſs, voluptuouſneſs and fleſhly luſt. By the threatnings of great calamities and death, he hath frequently awakened thee to cry to Heaven; and by as frequent and wonderful Deliverances, he hath anſwered thy Prayers, and encouraged thee ſtill to wait upon him: He hath given thee the hearty Prayers of many hundreds of his faithful ſervants, and heard them for thee in many a diſtreſs: He hath ſtrangely preſerved thee in manifold dangers: He hath not made thee of the baſeſt of the people, whoſe poverty might tempt them to diſcontent; nor ſet thee upon the pinnacle of worldly honour, where giddineſs might have been thy ruin, and where temptations to pride, and luſt, and luxury, and enmity to a holy life, are ſo violent that few eſcape them: He hath not ſet thee out upon a Sea of cares and vexations, worldly Buſineſſes and Encumbrances; but fed thee with Food convenient for thee, and given thee leiſure to walk with God: He hath not chained thee to an unprofitable Profeſſion, nor uſed thee as thoſe that live like their Beaſts, to eat, and drink, and ſleep, and play, or live to live: But he hath called thee to the nobleſt and ſweeteſt work; when that hath been thy buſineſs, which others were glad to taſte of as a recreation and repaſt. He hath allowed thee to converſe with Books, and with the beſt and wiſeſt men, and to ſpend thy Days in ſucking in delightful knowledge: And this not only for thy *pleaſure*, but thy *uſe*; and not only for thy *ſelf*, but *many others*? O how many ſweet and precious truths, hath he allowed thee to feed on all the day, when others are diverted, and commonly look at them ſometimes afar off? O how many precious hours hath he granted me, in his holy Aſſemblies, and in his honourable and moſt pleaſant work? How oft hath his Day, and his holy uncorrupted Ordinances, and the communion of his Saints, and the mentioning of his Name and Kingdom, and the pleading of his cauſe with ſinners, and the celebrating of his praiſe, been my delight? O how many hundreds that he hath ſent, have wanted the abundant Encouragement which I have had? When he hath ſeen the diſeaſe of my deſpondent mind, he hath not tryed me by denying me ſucceſs, nor ſuffered me with *Jonas*, according to my Inclination to overrun his work; but hath ticed me on by continued Encouragements, and ſtrowed all the way with mercies: But his mercies to me in the Souls of others, have been ſo great, that I ſhall ſecretly acknowledge them, rather than here record them, where I muſt have reſpect to thoſe uſual mercies of Believers, which lye in the common road to Heaven, And how endleſs would it be to mention all? All the good that friends and enemies have done me? All the wiſe and gracious Diſpoſals of his Providence? in every condition, and change of life, and change of times, and in every place whereever he brought me: His every days renewed mercies: His Support under all my Languiſhings, and weakneſs; his plentiful Supplies; his gracious helps; his daily pardons; and the Glorious Hopes of a bleſſed Immortality which his Son hath purchaſed, and his Covenant and Spirit ſealed to me? O the mercies that are in one Chriſt, one Holy Spirit, one Holy Scripture, and in the Bleſſed God himſelf. Theſe I have mentioned, unthankful heart, to ſhame thee for thy want of Love to God. And theſe I will leave upon record, to be a Witneſs for God againſt thy ingratitude, and to confound thee with ſhame, if thou deny thy Love to ſuch a God. Every one of all theſe Mercies, and multitudes more will riſe up againſt thee, and ſhame thee before God and all the world, as a monſter of unkindneſs, if thou love not him that hath uſed thee thus.]

Here alſo conſider what God is for your *future good*, as well as what he hath been hitherto: How all-ſufficient, how powerful, merciful and good: But of this more anon.

§. 24. Direct. 7. *Improve the vanity and vexation of the Creature, and all thy Diſappointments, and Injuries, and Afflictions, to the promoting of thy Love, to God.* And this by a double Advantage: Firſt, By obſerving that there is nothing meet to divert thy Love, Dir. 7.

Love, or rob God of it; unleſs thou wilt Love thy *trouble and diſtreſs!* Secondly, That thy *Love to God is the comfort* by which thou muſt be ſupported under the Injuries and troubles which thou meeteſt with in the world: And therefore to neglect it, is but to give up thy ſelf to miſery. [‘Is it for nothing, O my ſoul, that God hath turned looſe the world againſt thee? That Devils rage againſt thee, and wicked men do reproach and ſlander thee, and ſeek thy ruin, and friends prove inſufficient, and as broken Reeds? It had been as eaſie to God, to have proſpered thee in the world, and ſuited all things to thy own deſires, and have ſtrawed thy way with the flowers of worldly comforts and delights; But he knew thy proneneſs to undo thy ſelf by carnal loves, and how eaſily thy heart is enticed from thy God: And therefore he hath wiſely and mercifully ordered it, that thy temptations ſhall not be too ſtrong, and no creature ſhall appear to thee in an over-amiable tempting dreſs. Therefore he hath ſuffered them to become thy enemies: And wilt thou love an *enemy* better than thy God? What an *envious* and *malicious* world? A world of *cares*, and *grief, and pains*? a *weary, reſtleſs, empty world*? How deep and piercing are its injuries? How ſuperficial and deceitful is its friendſhip? How ſerious are its ſorrows? What toyiſh ſhews and dreams are its delights? How conſtant are its cares and labours? How ſeldom and ſhort are its flattering ſmiles? Its comforts are diſgraced *by* the certain expectation of ſucceeding ſorrows: Its ſorrows are heightned by the expectations of more: In the midſt of its flatteries, I hear ſomething within me ſaying, [*Thou muſt dye: This is but the way to rottenneſs and duſt.*] I ſee a Winding-ſheet and a Grave ſtill before me: I foreſee how I muſt lye in pains and groans, and then become a loathſome corpſe. And is this a world to be more delighted in than God? What have I left me for my ſupport and ſolace, in the midſt of all this Vanity and Vexation, but to look to *him* that is the *All-ſufficient, ſure, never failing good*? I muſt *love him*, or I have nothing to love, but *enmity* or *deceit*. And is this the worſt of Gods deſign, in permitting and cauſing my pains and diſappointments here? Is it but to drive my fooliſh heart unto himſelf, that I may have the ſolid delights and happineſs of his Love? O then let his bleſſed will be done! Come home my ſoul; my wandring, tired, grieved ſoul: Love where thy Love ſhall not be loſt: Love him that will not reject thee, nor deceive thee, nor requite thee as the world doth with injuries and abuſe: Deſpair not of entertainment, though the world deny it thee. The peaceable Region is above. In the world thou muſt have trouble, that in Chriſt thou maiſt have peace. Retire to the harbour, if thou wouldſt be free from ſtorms. God will receive thee, when the world doth caſt thee off, if thou heartily caſt off the world for him. O what a ſolace is it to the ſoul, to be driven clearly from the world to God, and there to be exerciſed in that ſacred Love, which will accompany us to the world of Love!]

Dir. 8. §. 25. Direct. 8. *Labour for the trueſt and fulleſt conceptions of the Goodneſs and excellencies of God, which are his Amiableneſs; and abhor all miſrepreſentations of him as unlovely.* That which is apprehended as *unlovely* cannot be *loved*: And that which is apprehended as *evil* is apprehended as *unlovely*. Therefore it is the grand deſign of Satan to *hide Gods Goodneſs*, and *miſrepreſent* him as *evil*: Not to deny him to be *Good in himſelf* (for in that he hath no hope to be believed;) but to perſwade men that he is not *Good to them*, or to make them *forget* or *overlook* his *goodneſs*. Not to perſwade them that God is *Evil in himſelf*, but that he is *evil to them*, by reſtraining them from their beloved ſins, and hating them as ſinners, and reſolving to damn them if they go on impenitently. This which is part of the *Goodneſs* of God, he maketh them believe is *evil*, by engaging them in a way and intereſt, which he knoweth that God is engaged againſt, and enticing them under the ſtrokes of his Juſtice: And he tempteth believers themſelves to poor diminutive unworthy thoughts of the Goodneſs and Mercifulneſs of God, and to continual apprehenſions of his wrath and terrours: And if he can make them believe that God is their *enemy*, and think of him only as a conſuming fire, how little are they like to Love him? If Chriſtians knew how much of the Devils malice againſt God and them, doth exerciſe it ſelf in this, to make God appear to man *unlovely*, they would more ſtudiouſly watch againſt ſuch miſrepreſentations, and fly from them with greater hatred. Not that we muſt firſt by the advice of arrogant Reaſon and ſelf-love, as ſome do, draw a falſe deſcription of Goodneſs and Amiableneſs in our minds, and make that the meaſure of our judgment of God, his nature, attributes and decrees; nor take his *Goodneſs* to be only his *ſuitableneſs* to our *opinions, wills and intereſts*: But we muſt take out from the word and works of God, that true deſcription of his Goodneſs which he hath given of himſelf, and expunge out of our conceits whatſoever is contrary to it. Think of Gods *Goodneſs* in proportion with his other attributes. O my ſoul, how unequally haſt thou thought of God? ‘Thou eaſily believeſt that his *Power* is *Omnipotence*, and that his *Knowledge* is *Omniſcience*; but of his *Goodneſs* how narrow and poor are thy conceivings? As if it were *nothing* to his *Power* and *Knowledge*. How oft haſt thou been amazed in the conſideration of his *Greatneſs*, and how ſeldom affected with the apprehenſions of his Goodneſs? Thou gratifieſt him that would have thee *believe* and *tremble* as he doth himſelf, and not him that would have thee *Believe* and *Love*. How oft haſt thou ſuffered the malicious enemy, to accuſe God to thee, and make thee believe that he is a hater of man, and hateful to a man, or a hater of thee, that he might make thee hate him? How oft haſt thou ſuffered him to draw in thy thoughts a falſe repreſentation of thy deareſt Lord, and ſhew him to thee as in that unlovely ſhape? How oft have thy conceptions diſhonoured and blaſphemed his Love and Goodneſs, while thou haſt ſeemed to magnifie his *Knowledge* and his *Power*? Think of him now as *Love it ſelf*, as fuller of Goodneſs, than the Sea of Water, or the Sun of Light. Love freely and boldly, without the ſtops of ſuſpicions and fears, where thou art ſure thou canſt never love enough, and if all the love of men and Angels were united in one flame, they could never love too much, or come near the proportion of the *Glorious Goodneſs* which they love. Caſt thy ſelf boldly into this Ocean of delights: Though the narrowneſs of thy own capacity confine thee, yet as there are no bounds in the object of thy love, let not falſe unbelieving thoughts confine thee. O that I were all eye to ſee the Glorious Amiableneſs of my God! O that I were all Love that I might be filled with his Goodneſs! O that all the Paſſions of my ſoul were turned into this Holy Paſſion! O that all my fears, and cares, and ſorrows, were turned into Love! And that all the thoughts that confuſedly crowd in upon me and moleſt me, were turned into this one unceſſant thought, of the in-

O Orator, in tua oratione plus dilige Deum quam te pſum & alia: & ſi hoc facis, juſtus es & prudens, & de charitate & ſanctitate habituatus: Qui habitus eſt amicus tuus in oratione---- O Orator! quando orabis pro commiſſis, juſtitiam, Dei tecum teneas diligendo; non autem odiendo: quia ſi ſic, miſericordia Dei non poſſet eſſe tua amica, eo quia injuſtus eſſet; & tuus habitus eſſet crudelis & à ſpe & charitate prolongatus & tuum amare in odire eſſet perverſum, de quo odire eſſet in æternum habituatus. Raim. Lullius Arte Magna de applic. cap. 114. p. 557, 558.

‘finite Goodneſs of my God! O that all my tears and groanings, yea, and all my other mirth and pleaſures, were turned into the melodious ſongs of Love! And that the Pulſe, and voice, and operations of Love, were all the motion of my ſoul! Surely in Heaven it *will* be ſo, though it is not to be expected here.]

Dir. 9. §. 26. Direct. 9. *The great Means of promoting Love to God, is duly to behold him in his appearances to man, in the ways of* NATURE, GRACE, *and* GLORY: *First therefore learn to underſtand and improve his appearanees in* NATURE, *and to ſee the Creator in all his works, and by the Knowledge and Love of them to be raiſed to the Knowledge and Love of him*: Though ſin hath ſo diſabled us to the due improvement of theſe Appearances of God in nature, that *Grace* muſt reſtore us, before we can do it effectually and acceptably; yet *Objectively Nature* is ſtill the ſame in ſubſtance, and affordeth us much help to the *Knowledge* and *Love* of God. He knoweth nothing of the world aright, that knoweth not God in it, and by it. Some note that the greateſt ſtudents in *Nature* are not uſually the beſt proficients in *grace*; and that Philoſophers and Phyſicians are ſeldom great admirers of piety: But this is to judge of the wiſe by the fooliſh, and to impute the ignorance and impiety of ſome, to others that abhor it. Doubtleſs he is no Philoſopher but a Fool, that ſeeth not, and admireth not the Creatour in his works. Indeed if a man do wholly give himſelf to know the ſhape and form of Letters, and to write them curiouſly, or cut them in braſs or ſtone, or to print them, and not to underſtand their ſignifications or uſe, no wonder if he be ignorant of the art and ſciences, which thoſe Letters well underſtood would teach him: Such a man may be called an Engraver, a Scrivener, a Printer, but not a Scholar: And no better can the Atheiſt be called a Philoſopher or learned man, that denyeth the moſt wiſe Almighty author, while he beholdeth his works: When the Nature and Name of God is ſo plainly engraven upon them all. It is a great part of a Chriſtians daily buſineſs, to ſee and admire God in his works, and to uſe them as ſteps to aſcend by to himſelf. Pſal. 111. 2, 3, 4. *The works of the Lord are great, ſought out of all them that have pleaſure therein: His work is honourable and glorious; and his righteouſneſs endureth for ever: He hath made his wonderful works to be remembred*—— Pſal. 143. 5. *I meditate on all thy works: I muſe on the works of thy hands.* [Pſal. 77. 12. *I will meditate alſo of all thy works, and talk of thy doings.* Pſal. 92 4, 5, 6. *For thou Lord haſt made me glad through thy work; I will triumph in the works of thy hands: A bruitiſh man knoweth not, neither doth a fool underſtand this: As the praiſing* of Gods works, ſo the obſerving of God in his works, is much of the work of a holy ſoul. Pſal. 145. 3, 4, 5, 6, 7, 9, 10, 11, 12, 17. *Great is the Lord, and greatly to be praiſed: And his greatneſs is unſearchable: One generation ſhall praiſe thy works to another, and ſhall declare thy mighty acts: I will ſpeak of the glorious honour of his Majeſty, and of thy wondrous works. And men ſhall ſpeak of the might of thy terrible acts, and I will declare thy greatneſs: They ſhall abundantly utter the memory of thy great Goodneſs, and ſhall ſing of thy righteouſneſs:* —— *All thy works ſhall praiſe thee O Lord, and thy Saints ſhall bleſs thee*—— *The Lord is righteous in all his ways, and holy in all his works,* Rom. 1. 19, 20. *That which may be known of God is manifeſt to them: For God hath ſhewed to them: For the inviſible things of him from the creation of the world are clearly ſeen, being underſtood by the things that are made: Even his eternal power and Godhead, ſo that they are without excuſe.*] If we converſe in the world as believers or rational creatures ought, we ſhould as oft as *David* repeat thoſe words, Pſal. 107. *O that men would praiſe the Lord for his Goodneſs! and for his wondrous works to the Children of men! And let them ſacrifice the ſacrifices of thankſgiving, and declare his works with rejoycing: They that go down to the ſea in ſhips, that do buſineſs in great waters: theſe ſee the works of the Lord and his wonders in the deep*, ver. 21, 22, 23, 24. But this is a ſubject fitter for a Volume (of Phyſicks Theologically handled) than for ſo ſhort a touch. What an excellent Book is the viſible world for the daily ſtudies of a holy ſoul? Light is not more viſible to the eye in the Sun, than the Goodneſs of God is in it and all the creatures to the mind. If I Love not God, when all the world revealeth his Lovelineſs, and every creature telleth me that he is Good, what a blind and wicked heart have I? O wonderful Wiſdom and Goodneſs, and Power which appeareth in every thing we ſee? In every Tree, and Plant, and Flower: In every Bird, and Beaſt, and Fiſh: In every Worm, and Fly, and creeping thing: In every part of the Body of Man or Beaſt: Much more in the admirable compoſure of the whole: In the Sun, and Moon, and Stars, and Meteors: In the Lightning and Thunder; the Air and Winds, the Rain and Waters; the Heat and Cold; the Fire, and the Earth; Eſpecially in the compoſed frame of all, ſo far as we can ſee them ſet together: In the admirable order and co-operation of all things: In their times and ſeaſons; and the wonderful uſefulneſs of all for man: O how glorious is his Power, and Wiſdom, and Goodneſs of God in all the frame of nature! Every creature ſilently ſpeaks his Praiſe, declaring Him to Man whoſe office is, as the worlds High-Prieſt, to ſtand between them and the Great Creator, and expreſly offer him the praiſe of all, Pſal. 8. 3, 4, 5, 6, 9. *When I conſider the Heavens the work of thy fingers, the Moon, and the Stars which thou haſt ordained: What is man that thou art mindful of him, and the ſon of man that thou viſiteſt him? For thou haſt made him a little lower than the Angels; and haſt crowned him with glory and honour. Thou madeſt him to have dominion over the works of thy hands: thou haſt put all things under his feet: O Lord our Lord, how excellent is thy Name in all the earth? O that men would praiſe the Lord for his Goodneſs, and declare his wondrous works to the children of men! The earth is full of the Goodneſs of the Lord*, Pſal. 33. 5, 6, 7, 8, 9. Read Pſal 65 Thus *Love* God as appearing in the *works of Nature.*

Dir. 10. §. 27. Direct. 10. *Study to know God, as he appeareth more clearly to ſinners in his Goodneſs in the works of* GRACE; *eſpecially in his Son, his Covenant, and his Saints, and there to Love him, in the admiration of his Love.* Here *Love* hath made it ſelf an advantage of our ſin, and unworthineſs, of our neceſſities and miſeries, of the Law and Juſtice, and the flames of Hell: The abounding of ſin and miſery hath glorified abounding Grace: That *Grace* which fetcheth ſons for God from among the voluntary vaſſals of the Devil: Which fetcheth Children of Light out of darkneſs, and Living ſouls from among the dead, and heirs for Heaven from the gates of Hell, and brings us as from the Gallows, to the Throne. 1. A believing view of the Nature, Undertaking, Love, Obedience, Doctrine, Example, Sufferings, Interceſſion and Kingdom of JESUS CHRIST, muſt needs inflame the believers hearts with an anſwerable degree of the Love of God. To look on a *Chriſt* and not Love God, is to have eyes, and not to ſee, and to overlook him while we ſeem to look on him. He is the livelieſt Image of Infinite Goodneſs, and the meſſenger of the moſt unſearchable aſtoniſhing Love, and the purchaſer of the moſt unvaluable benefits, that ever were revealed to the ſons of men. Our *greateſt Love* muſt be kindled by the Greateſt revelations and communications of the Love of God. And *Greater Love hath no man than this, that a man lay down his life for his friends,* John 15. 13. that is, *Men* have no dearer and clearer a way to expreſs their Love to their friends: But that Love is aggravated indeed which will expreſs it ſelf as far for *enemies. But God commendeth his Love towards us, in that while we were yet ſinners Chriſt died for us. And if when we were enemies we were reconciled to God by the death of his Son, much more being reconciled we ſhall be ſaved by his life*: Rom. 5. 8, 9, 10. Steep then that ſtiff and hardened heart in the blood of Chriſt, and it will melt: Come near with *Thomas*, and by the paſſage of his wounds, get near unto his heart, and it will change thy unkind unthankful heart into the very nature of Love. *Chriſt* is the beſt *Teacher* of the leſſon of *Love*, that ever the world had: who taught it not only by his *words*, but by his *blood*; by his life and by his death: If thou canſt not learn it of him, thou canſt never learn it. Love is the greateſt commander of Love, and the moſt effectual argument that can inſuperably conſtrain us to it. And none ever loved at the meaſure and rates that Chriſt hath loved. To ſtand by ſuch a fire, is the way for a congealed heart to melt, and the coldeſt affections to grow warm. A lively faith ſtill holding Chriſt, the Glaſs of infinite Love and Goodneſs, before our faces, is the greateſt Leſſon in the Art of Love.

§. 28. 2. *Behold God alſo in his Covenant of Grace, which he hath made in Chriſt.* In that you may ſee ſuch ſure, ſuch great and wonderful mercies, freely given out to a world of ſinners, and to your ſelves among the reſt, as may afford abundant matter for *Love* and *Thankfulneſs* to feed on while you live. There you may ſee how loth God is that ſinners ſhould periſh: How he delighteth in mercy: And how great and unſpeakable that mercy is. There you may ſee an Act of Pardon and Oblivion granted upon the reaſonable condition of Believing, Penitent Acceptance, to all Mankind. The ſins that men hath been committing many years together, their wilful heinous aggravated ſins, you may there ſee pardoned by more aggravated Mercy: and the enemies of God reconciled to him, and condemned rebels ſav'd from Hell, and brought into his family, and made his ſons. [O what an Image of the Goodneſs of God is apparent in the tenour of his word and Covenant? *Holineſs* and *Mercy* make up the whole: They are expreſt in every leaf and line. The precepts which ſeem too ſtrict to ſinners, are but the perfect Rules of Holineſs and Love, for the health and happineſs of man. What Lovelineſs did *David* find in the Law it ſelf? And ſo ſhould we, if we read it with his eyes and heart: It was ſweeter to him than hony: he loved it above gold, Pſalm 119. 127, and 97. he cryeth out, *O how I love thy Law! it is my meditation all the day.* And muſt not the *Law-giver* then be much *more lovely*, whoſe Goodneſs here appeareth to us? *Good and upright is the Lord: therefore will he teach ſinners in the way:* Pſalm 25. 8. *I will delight my ſelf in thy Commandments which I have loved: My hands alſo will I lift up to thy Commandments which I have loved; and I will meditate in thy ſtatutes.* Pſalm 119. 47, 48. How delightfully then ſhould I love and meditate on the *Bleſſed Author* of this holy Law? But how can I read the hiſtory of Love, the ſtrange deſign of Grace in Chriſt, the myſtery which the Angels deſirouſly pry into, the promiſes of life to loſt and miſerable ſinners, and not feel the power of Love transform me? *Behold with what Love the Father hath Loved us, that we ſhould be called the ſons of God?* 1 John 3. 1. How doth God ſhed abroad his Love upon our hearts, but by opening to us the ſuperabundance of it in his word, and opening our hearts by his ſpirit to perceive it? O when a poor ſinner that firſt had felt the load of ſin, and the wrath of God, ſhall feelingly read or hear what mercy is tendered to him in the Covenant of Grace, and hear Chriſts meſſengers tell him from God, that *All things are now ready*, and therefore invite him to the heavenly feaſt, and even *compel him to come in*, what melting love muſt this affect the ſinners heart with? When we ſee the Grant of Life eternal ſealed to us by the blood of Chriſt, and a pardoning, juſtifying ſaving Covenant, ſo freely made, and ſurely confirmed to us, by that God whom we had ſo much offended, O what an incentive is here for Love?

§. 29. When I mention the *Covenant*, I imply the *Sacraments* which are but its appendants or confirming ſeals, and the inveſting the believer ſolemnly with its benefits. But in theſe God is pleaſed to condeſcend to the moſt familiar communion with his Church, that Love and Thankfulneſs might want no helps. There it is that the Love of God in Chriſt, *applyeth* it ſelf moſt *cloſely* to particular ſinners; And the meat or drink will be ſweet in the mouth, which was not ſweet to us on the table at all. O how many a heart hath this infected? How many have left the ſtirrings of that Love, which before they left not, when they have ſeen Chriſt crucified before their eyes, and have heard the Miniſter, in his name and at his command, bid them *Take*, and *Eat*, and *Drink*; commanding them not to Refuſe their Saviour, but *Take him*, and the benefits of his blood as their own, aſſuring them of his good will and readineſs to forgive and ſave them?

§. 30. 3. *Behold alſo the Lovelineſs of God in his Holy ones, who bear his Image, and are advanced by his Love and Mercy*: If you are Chriſtians indeed, you are *taught* of God to Love his ſervants and to ſee an *excellency* in the *Saints on earth*, and make them the people of your *delight*: Pſalm 16. 1, 2. 1 Theſ. 4. 9. And this muſt need accquaint you with the greater Aimableneſs, in the moſt Holy God that made them Holy. O how oft have the feeling and heavenly prayers of lively believers, excited thoſe affections in me, which before I felt not? How oft have I been warmed with their Heavenly diſcourſe? How amiable is that Holy Heavenly diſpoſition and converſation which appeareth in them? Their faith, their Love, their truſt in God, their cheerful obedience, their hatred of ſin, their deſire of the good of all, their meekneſs and patience: how much do theſe advance them above the ignorant, ſenſual, proud, malignant and ungodly world? How Good then is that God that makes men Good? And how little is the Goodneſs of the beſt of men, compared to his unmeaſurable Goodneſs? Whenever you converſe with holy men, ſtir up your Love to them, riſe by it preſently to the God of Saints, and let all be turned to him that giveth all, to them and you.

§. 31. And as the *excellency* of the Saints, ſo their *priviledge and great advancement*, ſhould ſhew you the *Goodneſs of God* that doth advance them. As oft as thou ſeeſt a Saint, how poor and mean in the world ſoever, thou ſeeſt a living monument of the abundant kindneſs of the Lord: Thou ſeeſt a child of God, a member of Chriſt, an heir of Heaven: Thou ſeeſt one that hath all his ſins forgiven him, and is ſnatcht as a brand out of the fire, and delivered from the power of Satan, and tranſlated into the Kingdom of Chriſt: Thou ſeeſt one for whom Chriſt hath conquered the powers of Hell; and one that is freed from the bondage of the fleſh; and one that of the Devils ſlave, is made a Prieſt to offer up the ſacrifices of Praiſe to God. Thou ſeeſt one that hath the Spirit of God within him; and one that hath daily intercourſe with Heaven, and audience with God, and is dearly beloved by him in Chriſt. Thou ſeeſt in fleſh a companion of Angels, and one that hath the Divine Nature, and muſt ſhortly be above the Stars in glory, and muſt be with Chriſt, and muſt love and magnifie God for ever. And is not the amiableneſs of God apparent in ſuch mercy, beſtowed upon ſinful man? And ſhould we not now begin to *admire him in his Saints, and glorifie him in believers*, who will *come with thouſands of his Angels, to be glorified and admired in them at the laſt*? 2 Theſ. 1. 10. O the abundant deliverances, Preſervations, Proviſions, Encouragements, which all his ſervants receive from God! Who ever ſaw the *juſt forſaken*, even while they *think* themſelves forſaken? *For the Lord loveth judgment, and forſaketh not his Saints: they are preſerved for ever: The Law of his God is in his Heart: none of his ſteps ſhall ſlide: Mark the perfect Man, and behold the upright; for the end of that man is peace*: Pſal. 37. 25, 28, 31, 37. *Precious in the ſight of the Lord is the death of his Saints*: Pſalm 116. 15. *Ye that love the Lord, hate evil: he preſerveth the ſouls of his Saints; he delivereth them out of the hand of the wicked: Light is ſowen for the righteous, and gladneſs for the upright in heart*, Pſal. 97. 10, 11. *O love the Lord all his Saints! for the Lord preſerveth the faithful, and plentifully rewardeth the proud doer*: Pſal. 31. 23.

Dir. 11. §. 32. Direct. 11. *Inſiſt not ſo much on your Deſires after viſion, as to undervalue the lower apprehenſions of Faith: but love God by the way of Faith, as in order to the Love of Intuition.*

We are exceeding apt to be over-deſirous of *ſight*; and to take nothing as an object fit to affect us, which ſenſe perceiveth not. When we have the ſureſt evidence of the truth of things unſeen, it hardly ſatisfieth us, unleſs we may ſee or feel. And hereupon our Love to God is hindred; while we think of him as if he *were not*, or take the apprehenſions of faith, as if they were *uncertain*, and little differed from a *dream*. Yea, it proveth the ground of moſt dangerous temptations to Infidelity it ſelf: While we take that knowledge which we have of God, in the way of *Faith*, the Love and Communion which is exerciſed thereby, to be as *nothing*; we are next tempted to think, that there is no true knowledge of God, and communion with him to be attained: And when we have been ſearching and ſtriving long, and find that we can reach no more, we are tempted to think that the ſoul of man is made but as the beaſts, for preſent things, and is uncapable of thoſe higher things which are revealed in the Goſpel; and that if there were indeed a life to come, and man were made to enjoy his God, we ſhould get nearer to him than we are, and know him more, and love him better. ‘But is it nothing, O preſumptuous ſoul, to ſee God in a Glaſs, in order to a nearer ſight? Is it nothing to have the Heavenly *Jeruſalem* deſcribed and promiſed to thee, unleſs *thou ſee* it and *poſſeſs* it? Wilt thou *travel* to no place, but what thou *ſeeſt* all the way? Wouldſt thou have no difference betwixt Earth and Heaven? What canſt thou have more in Heaven, than *immediate intuition*? Wouldſt thou have no life of *tryal*, in the *obedience of Faith*, before the life of *Fruition* and *Reward*? Or canſt thou think that a life of *ſight* and *ſenſe*, is fit for *tryal* and *preparation*, to ſhew who is meet for the *rewarding life*? Unthankful Soul! Compare thy ſtate with that of Bruits: Is it nothing for thee to know thy Maker in the Works of his Creation and Providence, and in the revelations of Grace, and the belief of promiſed immortality, unleſs thou preſently *ſee* him in his glory? When theſe thy fellow creatures know him not at all? Compare *thy ſelf now*, with *thy ſelf as heretofore*, in the days of thy Ignorance and Carnality. Hadſt thou then any ſuch knowledge of God, as thou now undervalueſt? or any ſuch communion with him, as thou *now* accounteſt next to none? When the Light *firſt* ſhined in thine eyes, and thou hadſt *firſt* experience of the knowledge of God, thou thoughtſt it *ſomething*, and rejoycedſt in the light: If then thou couldſt have ſuddenly attained but to ſo much, as thou haſt now attained, wouldſt thou have called it *Nothing*? Would it not have ſeemed a greater treaſure to thee, than to have known both the *Indies* as thine own? O be not unthankful for the little which thou haſt received, when God might have ſhut thee out in that darkneſs which the greateſt part of the world lyeth in; and have left thee to thy ſelf to have deſired no higher knowledge, than ſuch as may feed thy fanſie, and pride, and luſt. Art thou ſo far drowned in fleſh and ſenſe, as to take *Intellectual apprehenſions* for *dreams*, unleſs thy *ſenſe* may *ſee* and *feel*? Wilt thou take *thy ſoul, thy ſelf* for nothing, becauſe thou art not to be *ſeen* or *felt*? Shall no ſubjects honour and obey their *King*, but they that have *ſeen* his Court and him? *Deſire* the *fulleſt* and the *neareſt ſight*; the pureſt and the ſtrongeſt Love; and deſire and ſpare not the life where all this will be had: But take heed of being too haſty with God, and unthankful for the mercies of the way. Know better the Difference betwixt thy travail and thy home: And know what is fit for Paſſengers to expect: Humbly ſubmit to an obedient waiting in a life of faith: And make much of the Teſtament of Chriſt, till thou be at age to poſſeſs the Inheritance. Thou muſt live, and love, and run, and fight, and conquer, and ſuffer by faith, if ever thou wilt come to ſee and to poſſeſs the Crown.

Dir. 12. §. 33. Direct. 12. *It is a powerful means to kindle the Love of God in a believer, to foreſee by faith the glory of Heaven, and what God will be there to his Saints for ever.* And thus to behold God in his GLORY, is the uſe of GRACE. Though the manner of *knowing him* thus by faith, be far ſhort of what we there expect, yet it is the ſame God and glory that now we believe, which then we muſt more openly behold. And therefore as that Apprehenſion of Love will unconceivably excel the higheſt which can be here attained; ſo the *fore-thoughts* of *that* doth excel all other Arguments and means to affect us here; and will raiſe us as high as means can raiſe us. The *greateſt things*, and *greateſt* Intereſt of our ſouls being there, will greatly raiſe us to the love of God, if any thing will do it: To foreſee how near him we ſhall be ere long, and what a glorious proof we ſhall have of his good will! and how our ſouls will be raviſhed everlaſtingly with his Love! To think what hearts the bleſſed have that ſee his glory, and live with Chriſt! How full of love they are! and what a delight it is to them thus to love! muſt needs affect the heart of a Believer. [‘Lift up thy head, poor drowſie ſinner! Look up to Heaven, and think where thou muſt live for ever! Think what the holy ones of God are doing! Do *they* love God, or do they not? Muſt it not be then thy life and work for ever? And canſt thou forbear to love him now, that is bringing thee to ſuch a world of Love? Thou wouldſt love him more, that would give thee ſecurity to poſſeſs a Kingdom which thou never ſaweſt, than him that giveth thee but ſome toy in hand. And let it not ſeem too *diſtant* to affect thee: The Time is as nothing till thou wilt be there: Thou knoweſt not but thou maiſt be there this night: There thou ſhalt ſee the Maker of the

Read *Julian Toletan.* his *Prognoſticon.*

Si in cælis fidelibus hæc ſervatur hæreditas, frivola quædam & tepida proferunt aliqui, putantes eam ſe percipere in terrena Jeruſalem mille annis exiſtimant eſſe deliciarum præmia proprietate recepturos: Qui interrogandi ſunt, quomodo aſtruant delicias corporales, dum dicatur hanc hæreditatem nec corrumpi poſſe nec marceſcere. Didymus Alexand. in Petr. 1 cont. Millenar.

the worlds, and know the miſteries of his wonderous works. There ſhalt thou ſee thy bleſſed Lord, and feel that love which thou readeſt of in the Goſpel, and enjoy the fruits of it for ever: There thou ſhalt ſee him that ſuffered for thee, and roſe again, whom Angels ſee and worſhip in his glory. Thou ſhalt ſee there a more deſirable ſight, than thoſe that ſaw him heal the blind, and lame, and ſick, and raiſe the dead; or thoſe that ſaw him in his transfiguration; or thoſe that ſaw him on the Croſs, or after his reſurrection, or than *Stephen* ſaw when he was ſtoned, or *Paul* when he was converted, yea, more than it is like he ſaw when he was in his Rapture, in the third Heavens! O who can think believingly on the life which we muſt there ſhortly live, the glory which we muſt ſee, the love which we muſt receive, and the love which we muſt exerciſe, and not feel the fire begin to flame, and the Glaſs in which we ſee the Lord, become a Burning-glaſs to our Affections?] CHRIST and HEAVEN are the Books which we muſt be often reading; the *Glaſſes* in which we muſt daily gaze, if ever we will be good Proficients and Practitioners in the Art of *Holy Love*.

Dir. 13. §. 34. Direct. 13. *Exerciſe your Souls ſo frequently and diligently in this way of Love, that the Method of it may be familiar to you, and the means and motives ſtill at hand, and you may preſently be able to fall into the way, as one that is well acquainted with it, and may not be diſtracted and loſt in generals, as not knowing where to fix your thoughts.* I know no Methods alone will ſerve to raiſe the dead, and cauſe a carnal ſenſeleſs heart to love the Lord: But I know that many honeſt hearts, that have the Spirit of Love within them, have great need to be warned, that they quench not the Spirit, and great need to be directed how to ſtir up the grace which is given them: and that many live a more dull, or diſtracted, uncomfortable life, than they would do, if they wanted not *Skill* and *Diligence* The ſoul is moſt backward to this higheſt work; and therefore hath the greater need of helps: And the beſt have ſo much need, as that it is well if all will ſerve to keep up *Loving* and *Grateful* thoughts of God upon their minds. And when every Trade, and Art, and Science, requireth diligence, exerciſe and experience, and all are Bunglers at it at the firſt, can we reaſonably think that we are like to attain any high degrees, with ſleight, and ſhort, and ſeldom thoughts?

Dir. 14. §. 35. Direct. 14. *Yet let not weak headed or melancholy perſons, ſet themſelves on thoſe Methods or lengths of Meditation, which their Heads cannot bear, leſt the Tempter get advantage of them, and abate their Love, by making Religion ſeem a torment to them: but let ſuch take up with ſhorter obvious Meditations, and exerciſe their Love in an active obediential way of living.* This is the beſt Phyſick that is fitted to the Patients ſtrength and caſe: And that's the beſt Shooe that is meeteſt for the foot, and not that which is the biggeſt, or the fineſt. It is a great deſign of Satan, to make all duties grievous and burdenſome to us; and thereby to caſt us into continual pain, and fear, and trouble, and ſo deſtroy our *delight* in God, and conſequently our Love. Therefore pretend not to diſability for carnal unwillingneſs and lazineſs of mind: but yet marr not all by graſping at more than you are able to bear: Take on you as you are able, and increaſe your work, if God increaſe your ſtrength. If a melancholy perſon crack his brain with immoderate, unſeaſonable Endeavours, he will but diſable himſelf for all.

Dir. 15. §. 36. Direct. 15. *Keep clear, and hold faſt the Evidences of thy Sincerity, that thou maiſt perceive thy intereſt in the Love of God; and reſiſt the temptations which would hide his Love to thee, and cauſe thee to doubt of it, or deny it.* Satan hath not *his end* when he hath troubled thee, and robbed thee of thy peace and comfort: It is worſe that he is ſeeking to affect by this: His malice is more againſt *God*, than againſt thee: and more againſt *God and thee* in this point of *Love*, than in any other grace or duty. He knoweth that God eſteemeth this moſt: And he knoweth if he could *kill thy love*, he *kills thy Soul*. And he knoweth how natural it is to man to love thoſe that love him, and hate thoſe that hate him, be they never ſo excellent in themſelves. And therefore if he can perſwade thee into deſpair, and to think that *God hateth thee*, and is reſolved to damn thee, he will not deſpair of drawing thee to hate God. Or if he do but bring thee to *fear* that he *loveth thee not*, he will think accordingly to *abate* thy love. I know that a truly gracious ſoul keepeth up its love, when it looſeth its aſſurance, and *mourneth*, and *longeth*, and *ſeeketh* in love, when it cannot triumph and *rejoyce* in love: But yet there are ſome prints left on the heart, of its former apprehenſions of the Love of God: And ſuch Souls exceedingly diſadvantage themſelves as to the exerciſes of love, and make it a work of wondrous difficulty. O it will exceedingly kindle love, when we can ſee Gods ſureſt Love tokens in our hearts, and look to the promiſes, and ſay, They are all mine: and think of Heaven, as that which ſhall certainly be our own: and can ſay with *Thomas*, *My Lord, and my God*: and with *Paul*, that *The Life which I live in the fleſh, I live by the faith of the Son of God, that loved me, and gave himſelf for me.* Denyal of our grace may ſeem to be *humility*, but it tendeth to extinguiſh *Love and Gratitude*.

§. 37. *But*, you'l ſay, *I muſt avoid Soul deluſion and Phariſaical oſtentation on the other ſide; and few reach Aſſurance: How then ſhould we keep up the Love of God?*

Signs of the Love of God. *Anſw.* 1. Though I am not come to the point of *Trying* and *Diſcerning Grace*, I ſhall give you this much help in the way, becauſe it is ſo uſeful to the Exerciſes of Love. 1. If you have not *Enjoying delighting Love*, yet try whether you have not *Deſiring ſeeking Love*. Love appeareth as truly in *deſiring* and *ſeeking Good* as in *delighting* in it. *Poor men* ſhew their Love of the *world*, by *Deſiring* and *ſeeking* it, as much as *rich men* do in *delighting* in it. What is it that you moſt *deſire* and *ſeek?* 2. Or if this be ſo weak that you ſcarce diſcern it, do you not find a *mourning* and *lamenting* Love? You ſhew that you loved your Money, by *mourning* when you loſe it; and that you loved your friend by grieving for his death, as well as by *delighting* in him while he lived. If you heartily *lament* it as your greateſt unhappineſs and loſs, when you think that God doth caſt you off, and that you are void of Grace, and cannot ſerve and honour him as you would, this ſhews you are not void of Love. 3. If you feel not that you *Love him*, do you feel that you *would fain Love him*, and that you *Love to Love him*? If you do ſo, it is a ſign that you do *Love him?* When you do not only deſire to find ſuch an *Evidence* of ſalvation in you, but when you deſire *Love it ſelf*, and Love to *Love God*. Had you not rather have a heart to *Love him perfectly*, than to have all the riches in the world? Had you not rather *live in the Love of God*, if you could reach it, than to live in any earthly pleaſure? If ſo, be ſure he hath your hearts. The *Will* is the *Love*, and the *Heart*; If God have your *Will* he hath your *Heart* and *Love*. 4. *What* hath your Hearts if *he* have them not? Is there any thing that you prefer and ſeek *before him*, and that you had *rather have* than him? Can you be content without him, and let him go, in exchange for any earthly pleaſure? If not, it is a ſign he hath your Hearts. You love him ſavingly if you ſet more by nothing elſe than by him. 5. Do you love his holy Image in his word? Do you delight and meditate in his Law, *Pſalm* 1. 2. Is it in your hearts? *Pſal.* 40. 8. Or do you pray, *Incline my heart unto thy Teſtimonies?* Pſalm 119. 36. If you love *Gods Image* in his word, (the *wiſdom* and *holineſs* of it) you love God. 6. Do you love his Image on his *Children?* If you love them for their heavenly wiſdom and holineſs, you ſo far love God. He that loveth the Candle for its light, doth love the light it ſelf and the ſun: He that loveth the wiſe and holy for their wiſdom and holineſs, doth love wiſdom and holineſs it ſelf. The *word* and the *ſaints* being more in the reach of our ſenſible apprehenſions, than God himſelf is, we ordinarily feel our love to them, more ſenſibly than our Love to God; when indeed it is God in his word and ſervants that we love: 1 *John* 3. 14. *Pſalm* 15. 4. 7. Though for want of Aſſurance you *feel not* the *Delights* of Love, have you not a heart that would delight in it more than in all the Riches of the world, if you could but get aſſurance of your intereſt? Would it not comfort you more than any thing, if you could be ſure he Loveth you, and could perfectly love him and obey him? If ſo, it is not for want of Love that you delight not in him, but for want of Aſſurance. So that if God have thy heart, either in a delighting *Love*, or a *ſeeking and deſiring*, or a *lamenting mourning* Love, he will not *deſpiſe* it or *reject* it. He is nigh to them that be of a broken heart, *Pſalm* 34. 18. A broken and contrite heart is his ſacrifice, which he will not deſpiſe, *Pſalm* 51. 17. The *good Lord* will *have mercy on every one that prepareth their hearts to ſeek him, though they do it not according to the Preparation of the ſanctuary,* 2 Chron. 30. 18, 19. By theſe Evidences you may diſcern the ſincerity of Love in ſmall degrees; and ſo you may make *love* the occaſion of *more Love*, by diſcerning that Goodneſs of God which is manifeſted to you in the leaſt.

§. 38. 2. But ſuppoſe you cannot yet attain *Aſſurance*: Neglect not to improve that Goodneſs and Mercy of God which he revealeth to you in the ſtate that you are in. Love him but as *Infinite Goodneſs* ſhould be loved, who *ſo loved the world as to give his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life*, Joh. 3. 16. Love him as the moſt bleſſed merciful God, who made you and all things, and hath given to the world an univerſal pardon, on condition of their penitent acceptance, and offereth them everlaſting life, and all this purchaſed by the blood of Chriſt: Love him as one that offereth you reconciliation, and intreateth you to be ſaved; and as one that *delighteth not in the death of the wicked, but rather that they turn and live*, and as one that *would have all men to be ſaved* and come to the knowledge of the truth, though he will ſave none but the penitent, that do acknowledge the truth. And when you love him ſincerely on theſe accounts, you will have the evidence of his ſpecial Love to you.

Dir. 16. §. 39. Direct. 16. *Improve thy Senſe of natural and friendly love, to raiſe thee to the love of God.* When thou ſeeſt or feeleſt what love a Parent hath to children, and a Husband to a Wife, or a Wife to a Husband, or faithful Friends to one another, think then [What Love do I owe to God? ‘O how inconſiderable is the Lovelineſs of a Child, a wife, a friend, the beſt of Creatures, in compariſon of the lovelineſs of God? Unworthy ſoul! Canſt thou love a drop of Goodneſs in thy friend? And canſt thou not love the Ocean of Goodneſs in thy God? Is a ſpark in the creature more amiable than the fire that kindled it? Thou canſt love thy friend for all his Blemiſhes, his ignorance, his Paſſions and manifold Imperfections: And canſt thou not love thy God, who hath none of theſe, nor any thing to diſcourage or damp thy love? Thou loveſt (and deſervedly loveſt) thy friend, becauſe he loveth thee, and deals friendly with thee: But O how much greater is the Love of God? Did ever friend love thee as he hath loved thee? Did ever friend do for thee as he hath done? He gave thee thy being, thy daily ſafety, and all the mercies of thy life: He gave thee his Son, his Spirit, and his Grace; He pardoned thy ſins, and took thee into his favour, and adopted thee for his Son and an heir of Heaven: He will glorifie thee with Angels in the Preſence of his Glory: How ſhould ſuch a friend as this be loved? How far above all mortal friends? Their love and friendſhip is but a token and meſſage of his Love. Becauſe he loveth thee, he ſendeth thee kindneſs and mercy by thy friend: and when their kindneſs ceaſeth, or can do thee no good, his kindneſs will continue, and comfort thee for ever. Love them therefore as the meſſengers of his love; but love him in them, and love them for him, and love him much more.]

Dir. 17. §. 40. Direct. 17. *Think oft how delightful a life it would be to thee, if thou couldſt but live in the Love of God: And then the complacency will provoke deſire; and deſire will turn thy Face towards God till thou feel that thou loveſt him.* The Love of a friend hath its ſweetneſs and delight: and when we love them, we feel ſuch pleaſure in our Love, that we love to love them. How pleaſant then would it be to love thy God? ‘O bleſſed joyful life, if I could but love him as much as I deſire to love him? How freely could I leave the Ambitious, and the covetous, and the ſenſual, and voluptuous to their doting, deluſory, ſwiniſh love? How eaſily could I ſpare all earthly pleaſures? How near ſhould I come to the Angelical life? Could I love God as I would love him, it would fill me with continual pleaſure, and be the ſweeteſt feaſt that a ſoul can have. How eaſily would it quench all carnal love? How far would it raiſe me above theſe tranſitory things? How much ſhould I contemn them, and pity the wretches that know no better, and have their portion in this life? How readily ſhould I obey? And how pleaſant would obedience be? How ſweet would all my meditations be, when every thought is full of love? How ſweet would all my prayers be, when conſtraining love did bring me unto God, and indite and animate every word; How ſweet would *Sacraments* be, when my *aſcending flaming* love, ſhould meet that wonderful *deſcending* love which cometh from Heaven to call me thither, and in *living bread* and *ſpiritual wine* is the nouriſhment and cordial of my ſoul? How ſweet would all my *ſpeeches* be, when love commanded them, and every word were full of Love? How quiet would my *Conſcience* be, if it had never any of this Accuſation againſt me to caſt in my face to my ſhame and confuſion, that *I am wanting in Love to the bleſſed God*? O could I but *love* God with ſuch a powerful love as his Love and goodneſs ſhould command, I ſhould no more queſtion my ſincerity, nor doubt any more of his love to me. How freely then ſhould I acknowledge his grace, and how heartily ſhould I give him thanks for my juſtification, ſanctification and adoption, which now I mention with doubt and fear? O how would it lift up my ſoul unto his praiſe, and make it my delight to ſpeak good of his name? What a purifying fire would Love be in my breaſt, to burn up my Corruptions? It would endure nothing to enter or abide within me, that is contrary to the will and intereſt of my

‘ Lord; but hate every motion that tendeth to diſho-
‘ nour and diſpleaſe him. It would fill my ſoul with
‘ ſo much of Heaven, as would make me long to
‘ be in heaven, and make death welcome, which is
‘ now ſo terrible: Inſtead of theſe withdrawing
‘ ſhrinking fears, I ſhould deſire to depart and to be
‘ with Chriſt, as being beſt of all. O how eaſily
‘ ſhould I bear any burthen of reproach, or loſs,
‘ or want, when I thus loved God, and were aſſured
‘ of his love? How light would the Croſs be? And
’ how honourable and joyful would it ſeem, to be
‘ impriſoned, reviled, ſpit upon and buffeted for
‘ the ſake of Chriſt? How deſirable would the
‘ flames of Martyrdom ſeem, for the teſtifying of my
‘ love, to him that loved me at dearer rates than I
‘ can love him? Lord is there no more of this bleſſed
‘ life of love to be attained here on earth? When
‘ all the world reveals thy Goodneſs; when thy ſon
‘ hath come down to declare thy love, in ſo full and
‘ wonderful a manner? When thy word hath open-
‘ ed us a window into Heaven, where afar off we
‘ may diſcern thy Glory; yet ſhall our hearts be
‘ clods and ice? O pity this unkind unnatural ſoul!
‘ This dead, inſenſible, diſaffected ſoul! Teach me
‘ by thy ſpirit the art of Love! Love me not only ſo
‘ as to convince me that I have abundant cauſe to
‘ love thee above all, but love me ſo as to *conſtrain*
‘ *me to it*, by the magnetical attractive power of thy
‘ Goodneſs, and the inſuperable operations of thy
‘ omnipotent love!

Dir. 18. §. 41. Direct. 18. *In thy Meditations upon all theſe Incentives of Love, preach them over earneſtly to thy heart, and expoſtulate and plead with it by way of ſoliloquy. till thou feel the fire begin to burn.* Do not only think on the Arguments of Love, but *diſpute it out* with thy Conſcience, and by expoſtulating earneſt Reaſonings with thy heart, endeavour to affect it. There is much more moving force in this *earneſt talking* to *our ſelves*, than in bare cogitation, that breaks not out into mental words. Imitate the moſt powerful Preacher that ever thou waſt acquainted with: And juſt as he pleadeth the caſe with his hearers, and urgeth the truth and duty on them, by reaſon and importunity, ſo do thou in ſecret with thy ſelf. There is more in this than moſt Chriſtians are aware of, or uſe to practice. It is a great part of a Chriſtians skill and duty to be a *good Preacher to himſelf*. This is a lawful and a gainful way of preaching. No body here can make queſtion of thy call, nor deny thee a Licence, nor ſilence thee, if thou ſilence not thy ſelf. Two or three ſermons *a week* from *others*, is a fair proportion: but two or three ſermons *a day* from *thy ſelf*, is ordinarily too little. Therefore I have added ſoliloquies to many of theſe *Directions* for Love, to ſhew you how by ſuch pleadings with your ſelves, to affect your hearts and kindle Love.

§. 42. And O that this might be the happy fruit of theſe *Directions* with thee that art now reading or hearing them! That thou wouldſt but offer up *thy flaming Heart*, to Jeſus Chriſt our Great High-Prieſt, to be preſented an acceptable Sacrifice to God! Or if it flame not in Love as thou deſireſt, yet give it up to the *Holy Spirit* to increaſe the flames. Thou little knoweſt how much God ſetteth by a Heart. He calleth to thee himſelf, *My Son, give me thy Heart*, Prov. 23. 26. Without it, he cares not for any thing that thou canſt give him: He cares not for thy faireſt words without it: He cares not for thy loudeſt prayers without it: He cares not for thy coſtlieſt alms or ſacrifices, if he have not thy heart. If thou give all thy goods to feed the poor, and give thy body to be burnt, and have not Love, it will profit thee nothing: If thou ſpeak with the Tongue of Men and Angels, and haſt not Love, thou art but as ſounding braſs or a tinkling Cymbal: If thou canſt propheſy, and preach to admiration, and underſtand all myſteries and knowledge, and hadſt faith to do miracles, and have not Love, thou *art nothing*: 1 *Cor.* 13. 1, 2, 3. Thou haſt but a ſhadow, and wanteſt that which is the ſubſtance and life of all. Come then and make an agreement with God, and reſolve now to offer to him *thy Heart*: He asketh thee for nothing which thou haſt not: It is not for riches or lands that he ſeeketh to thee; for then the poor might ſay as *Peter*, *Silver and gold have I none*: Give him but ſuch *as thou haſt*, and it ſufficeth. He knoweth that it is a polluted ſinful heart: but give it him, and he will make it clean: He knoweth that it is an unkind heart, that hath ſtood out too long: but give it him yet, and he will pardon and accept it. He knoweth that it is an unworthy heart: but give it him and he will be its worth. Only ſee that you give *it him entirely* and *unreſervedly*; for he will not bargain with the Devil or the World, for the *dividing* of thy heart between them. A half heart and a hollow heart, that is but *lent him* till *fleſhly intereſt* or *neceſſity* ſhall call for it again, he will not accept. Only *reſign* it to him, and do but *Conſent* that thy *Heart* be *his*, and entirely and abſolutely his, and he will take it and uſe it as his own. It is his *own* by *title*; Let it be alſo ſo by thy *Conſent*. If God have it not, who ſhall have it? Shall the world, or pride, or fleſhly luſt? Did they make it? or did they purchaſe it? Will they be better to thee in the time of thy extremity? Do they bid more for thy heart than God will give thee? He will give thee his Son, and his Spirit, and Image, and the forgiveneſs of all thy ſins: If the greateſt gain, or honour, or pleaſure will win it and purchaſe it, he will have it; If Heaven will buy it, he will not break with thee for the price. Hath the world and ſin a greater price than this to give thee? And what doſt thou think that he will do with thy heart? and how will he *uſe* it, that thou art loth to give it him? Will he blind it, and deceive it, and corrupt it, and abuſe it, and at laſt torment it, as Satan will do? No; he will more illuminate it, and cleanſe it, and quicken it, *Pſalm* 51. 10. *Epheſ.* 2. 1. *Jer.* 24. 7. He will make it new, and heal and ſave it: *Ezek.* 36. 26. 2 *Cor.* 5. 17. *Tit.* 3. 3, 5. & 2. 14. He will advance and honour it, with the higheſt relations, Imployments and Delights: For Chriſt hath ſaid, John 12. 26. [*If any Man ſerve me, let him follow me; and where I am, there ſhall alſo my Servant be: If any Man ſerve me, him will my Father honour.*] He will *Love* it, and *govern* it, and *comfort* it, and the heart that is delivered to him ſhall be kept near unto his own: Joh. 26. 27. *For the Father himſelf loveth you* (ſaith Chriſt) *becauſe you have loved me* ——— Whereas if thou deliver not thy Heart to him, it will feed on the poyſon of luſcious vanity, which will gripe and tear it when it is down: It will be like a Houſe that nothing dwelleth in, but Dogs and Flies, and Worms, and Snakes: it will be like one that is loſt in the Wilderneſs, or in the night, that tireth himſelf in ſeeking the way home, and the longer the worſe: Deſpair and Reſtleſneſs will be its Companions for ever. Let me now once more in the Name of God beſpeak thy Heart? I will not uſe his Commands or Threatnings to thee now, (though theſe as Seconds muſt be uſed) becauſe that Love muſt have *attractive Arguments*, and is not raiſed by *meer Authority or Fear*: If there be not *Love and Goodneſs* enough in God, to deſerve the higheſt affections of every reaſonable creature, then let him go, and give thy Heart to one that's better. Hear how God pleadeth his own cauſe with an unkind unthankful people, Mic. 6. 2, 3. *Hear O ye Mountains the Lords controverſie* ———

O my people what have I done unto thee? and wherein have I wearied thee? teſtifie againſt me. What is there in him to turn away thy heart? Let malice it ſelf ſay the worſt without notorious impudence againſt him: What hath he ever done that deſerveth thy diſaffection and neglect? What wouldſt thou have to win a heart that is not in him? For which of his mercies or excellencies is it, that thou thus contemneſt and abuſeſt him? What doſt thou want that he cannot, yea, or will not give thee? Doth not thy tongue ſpeak honourably of his Goodneſs, while thy heart contradicteth it, and denieth all? What haſt thou found that will prove better to thee? Is it *ſin* or *God* that muſt be thy glory, reſt and joy, if thou wilt not be a fire-brand of reſtleſneſs and miſery for ever? What ſaiſt thou yet ſinner? Shall God, or the world and fleſhly pleaſures have thy Heart? Art thou not yet convinced which beſt deſerveth it, and which will be beſt to it? Canſt thou be a loſer by him? Will he make it worſe, and ſin make it better? Or wilt thou ever have cauſe to repent of giving it up to God, as thou haſt of giving it to the world and ſin? I tell thee, if God have not thy Heart, it were well for thee if thou hadſt no Heart——I had a thouſand times rather have the Heart of a dog or the baſeſt creature, than that mans heart that followeth his fleſhly luſts, and is not unfeignedly delivered up to God through Chriſt.

If I have not prevailed with your hearts for God, by all that I have ſaid, your Conſciences ſhall yet bear me witneſs, that I ſhewed you Gods title, and love, and goodneſs, and ſaid that which ought to have prevailed: and you ſhall find e're long, who it is that will have the worſt of it: But if you reſolve and give them preſently to God, he will entertain them, and ſanctifie and ſave them: And this happy day and work will be the Angels joy, *Luke* 15. 7. 10. and it will be my joy, and eſpecially your own everlaſting joy.

Grand Dir. 12. To Truſt in God.

DIRECT. XII.

Truſt God with that ſoul and body which thou haſt delivered up and dedicated to him; and quiet thy mind in his Love and faithfulneſs, whatever ſhall appear unto thee, or befall thee in the world.

Of the nature of Affiance and faith, I have written more fully in my Diſputation with Dr. Barlow of *Saving Faith.*

§. 1. I ſhall here briefly ſhew you; 1. What is the Nature of this Truſt in God. 2. What are the contraries to it. 3. What are the Counterfeits of it. 4. The Uſefulneſs of it. And then 5. I ſhall give you ſome Directions how to attain and exerciſe it.

SOLA fide Deo SOLI conſtanter adhære, A SOLO cunctis eripiere malis, Peucerus his Diſtich in his ten years impriſonment. *Scult. Curric. p.* 22.

I. To *Truſt in God* is, upon the apprehenſion of the All-ſufficiency, Goodneſs, and faithfulneſs of God, to quiet our hearts in the expectation of the ſafety or benefits from him which we deſire, rejecting the cares, and fears, and griefs that would diſquiet them, if they had not the refuge of theſe hopes. It containeth in it a crediting the Word or Nature of God, or judging it to be a ſufficient ground of our ſecurity and expectation: And then *ſecurity* and expectation built upon that ground make up the reſt of the nature of truſt. Looking for the benefit, and finding a *complacency* and quietneſs of mind, in the ground diſcovered, and ceaſing all other cares and fears which would elſe diſquiet us. *Aquinas* and other School-men often call *Affiance*, *ſpes roborata*, a confirmed hope. There is a twofold *Truſt in God*: One is for that which he hath not *promiſed* to do, but yet we think that we find reaſon ſufficient from his *Nature* it ſelf, and relations, to expect: This may be more or leſs certain and ſtrong, as our collection of the Will of God from his Nature, is more or leſs ſure and clear. The other is, when we have not only Gods *Nature*, but his *Promiſe* alſo to *truſt* upon: And this giveth us a *certainty* (if we certainly *underſtand* his promiſe.) To the laſt ſort I may reduce that truſt in God for *particular benefits*, when we have only a promiſe in *General*, which maketh not the *particulars known* and certain to us: As the promiſe that *all ſhall work together for our good*, doth give us but *a probability of health* or outward *protection and deliverances*, becauſe we are uncertain how far they are for our good. All that is *promiſed* is ſure: But whether this or that be *good* for us, muſt be *otherwiſe* known. But thoſe general promiſes which contain particulars as ſurely known as the promiſe it ſelf, do make every one of the particular benefits as ſure by promiſe as the general: As the promiſe of the pardon of *all our ſins*, aſcertaineth us of the pardon of every ſin in particular. Where there is a *promiſe*, we *Truſt Gods faithfulneſs* as well as his *Nature*; but where there is *none*, we *Truſt* his *Nature only*. As a Child doth quietly truſt his Parents, without a promiſe, that they will not kill, or torment, or forſake him. But becauſe man is apt to make falſe collections of *Gods will* from his *Nature*, he hath given us ſuch clear expreſſions of it in his *word*, as may bring us above uncertain probabilities, and are ſufficent for *faith* to ground upon (ſuppoſing Gods properties) for our Government and peace. And it is certain, that all *Collections of Gods will* which are contrary to his *Words*, are the errors of the Collector.

§. 2. In what I have ſaid in this Direction, I deſire you chiefly to obſerve theſe three things: 1. That *Gods Nature*, and *Love* are the ſufficient *general* ſecurity to the ſoul. 2. That his *Promiſe* is the ſufficient *particular* ſecurity. 3. And that our *unfeigned ſelf-dedication to him*, is *our ſufficient evidence* of our intereſt in his Love and Covenant, which may warrant our *ſpecial Truſt and expectations*.

§. 3. II. The *contraries* to *Truſt in God*, are 1. *Privative*, *not truſting him*, not ſeeing the ground of juſt ſecurity in his Love and Promiſe: not crediting what is ſeen: nor ceaſing diſquietneſs and diſtruſtful cares and fears. 2. *Poſitive diſtruſt*: ſuppoſing the *All-ſufficiency*, *Goodneſs and Promiſes* of God, are not ſufficient grounds of our *expectation* and *ſecurity*: and thereupon diſquieting our minds with ſinful fears, and griefs, and cares, and ſhifting endeavours for our ſelves ſome other way: And this hath various degrees: In ſome it is predominant; in others not. 3. *Oppoſite* or *adverſe*: When we *Truſt* our ſelves, or friends, or wealth, or ſomething elſe inſtead of God, either *againſt him*, *without him*, or in *co-ordination* with him.

§. 4. III. The *Counterfeits* of this *Truſt* are theſe: 1. When indeed we truſt in our wit, or power, or ſhifts, or friends, or in ſome *means* or creatures *only*, or in *co-ordination* with God, but pretend and think that we do it but in *ſubordination* to him, and that our primary truſt is in him alone. The detection of this is by trying how we can *truſt* God alone, when he giveth us a *promiſe* and *no probable means*. 2. *Pretending to truſt God alone* in the *neglect* of thoſe *means* which he hath appointed us to uſe; and in the neglect of thoſe *duties* which he hath made the *condition* of his promiſes: And this *Truſt* is but a ſelf-deceiving cover for ſin and ſloth. 3. Pretending to *Truſt God* in the uſe of *ſelf-deviſed ſinful means*, when he hath promiſed a bleſſing to no ſuch means, but threatned them with a curſe. 4. Thinking we *Truſt God*, when it is ſome falſe revelation of the Devil, or ſome deluſion of deceivers,

vers, or ſome dream, or fancy, or brain-ſick proud conceit of our own, which indeed we believe, and ground our Truſt upon,as thoſe do that are deluded by falſe Prophets and falſe Teachers,and phantaſtical fancies of their corrupted imaginations. *6.*When men in preſumption and carnal ſecurity will raſhly venture their ſouls in the darkneſs of uncertainty(as well as in the neglect of a holy life) and caſt away all the ſenſe of their miſerable ſtate, and all the neceſſary fear and care that tended to their recovery, and perſwade themſelves that they are in no great danger, or that their care will do no good, and call all this, *A truſting God* with their ſalvation. 7.A pretending to *truſt God* for that which is contrary to his *Nature*, as to love the wicked with complacency, or to take them into Heaven. 8. A pretending to *truſt God* for that which is *contrary* to his *Word*,as to ſave the unregenerate and unholy: And ſo [*not believing him*] it ſelf, is taken for a *believing in him*, or *truſting him*. *9.* Pretending to *believe* and *truſt him* for that which neither his *Nature* or his *Word* did ever declare to be his will, in matters which he hath kept ſecret,or never gave us any revelation of, ſuch is that which ſome call *A particular faith* : As to believe in prayer that ſome particular never promiſed ſhall be granted, becauſe we *ask* it, or becauſe we *feel* a ſtrong perſwaſion that it will be ſo.

Of particular Faith.

§. 5. Qu. *But is not ſuch a particular faith and truſt Divine and ſolid?* *Anſw.* To expect any particular mercy which Gods *Nature*, or *Word*, or *Works* do tell us that he *will give*,is ſound and warrantable : And to expect any *particular* thing which by *inſpiration, prophecy, or true extraordinary revelation* ſhall be made known to us : For this is a *word* of God : But all other *belief* and *expectation* is but *ſelf-promiſing* and *ſelf-deceiving*. And wiſe men will not *eaſily* take themſelves for Prophets, nor take any thing for an inſpiration, or *divine extraordinary revelation*, which bringeth not the teſtimony of cogent evidence.

§. *6.* IV. There are three *Great* Uſes and benefits of this *Truſt in God* which highly commend it to us and make it neceſſary. 1. It is neceſſary to our *Acknowledgment and Honouring of God.* It is a cordial practical confeſſion of his Power, and Wiſdom and Goodneſs and Truth : For where any one of theſe are wanting, there is no ground of rational Truſt. And the greater the *danger or aſſault* againſt us is, the more *God is acknowledged and honoured by our Truſt* : For then we declare that no creature, or impediment can diſappoint his will ; but that his Power is above all Power, and his Wiſdom above all Wiſdom, and his *goodneſs* and *fidelity* conſtant and invincible. Whereas *Diſtruſt* is a *denying* of God in ſome of his attributes, or a ſuſpecting of him. 2. It is neceſſary to our ſelves' for the quiet, and peace and comfort of our minds' which elſe will be left unavoidably to continual diſquietneſs and pain, by vexatious fears, and griefs, and cares,unleſs ſtupidity or deceit ſhould eaſe them. 3.It is neceſſary to prevent the errors and ſinful miſcarriage of our lives. For if we *Truſt not in God*, we ſhall ſpend all our thoughts and labours in the uſe of ſinful means : we ſhall be truſting idolatrouſly to the creature, and we ſhall be ſhifting for our ſelves by lies or any unlawful means, and *loſe our ſelves* by *ſaving our ſelves, as from God, or without God.*

§. 7. Hence it is that *Truſt in God* is ſo frequently and earneſtly commanded in the Scriptures, and ſuch bleſſings promiſed to it, as if it were the ſum of Godlineſs and Religion, Jer. 17. 5, 7. *Curſed be the man that truſteth in man, and maketh fleſh his arm, and whoſe heart departeth from the Lord* ——— *Bleſſed is the man that truſteth in the Lord,and whoſe hope the Lord is*, Prov. 16. 20. *Whoſo truſteth in the Lord, happy is he*, Pſalm 2. 12. *Bleſſed are all they that put their truſt in him.* So Pſal. 84. 12. & 34. 8. *O taſte and ſee that the Lord is good, bleſſed is the man that truſteth in him*, Pſal. 32. 10. & 57. 1. & 86. 2. & 22. 4, 5, 8. *Safety, ſtability, comfort, ſalvation, all mercies are promiſed to them that truſt in God*, Pſal. 34. 22. & 37. 3, 5. 40. & 91. 2, 4. & 125. 1. Iſa. 50. 10. So faith in Chriſt is called *Truſt*, Matth. 12. 21. Epheſ. 1. 12, 13. And Idolaters and worldlings are deſcribed by *Truſting* in their *Idols* and their *Wealth*, Pſalm 115. 8. & 135. 18. Amos 6. 1. Mar. 10. 24. Prov. 11. 28. & 28. 26.

§. 7. *Directions for a quieting and comforting* Truſt *in God.*

Dir. 1.

Direct. 1. *Let thy ſoul retain the deepeſt impreſſions of the Almightineſs, Wiſdom, Goodneſs, and faithfulneſs of God, and how certainly all perſons, things and events are in his power, and how impotent all the world is to reſiſt him, and that nothing can hurt thee, but by his conſent.* The principal means for a confirmed confidence in God, is to *know him*, and to know that all things that we can fear, *are nothing*, and can *do nothing*, but by his command, and motion, or permiſſion. I am not afraid of a Bird or a Worm, becauſe I know it is too weak for me : And if I rightly apprehend how much all creatures are too weak for God, and how ſufficient God is to deliver me, his *Truſt* would quiet me, Iſa. 41. 10. *Fear thou not, for I am with thee, be not diſmayed, for I am thy God; I will ſtrengthen thee, yea, I will help thee, yea, I will uphold thee* —— So v. 13, 14. & 43. 1. & 44. 2. 8. Pſal. 9, 10. *They that know thy name, will put their truſt in thee*, Iſa. 51. 7, 8. *Hearken unto me ye that know righteouſneſs, the people in whoſe heart is my Law : Fear ye not the reproach of men, nether be afraid of their revilings, for the moth ſhall eat them up like a garment, the Worm ſhall eat them like Wooll.*

Dir. 2.

§. 9. Direct. 2. *Labour for a ſound and clear underſtanding of the promiſes of God, that thou maiſt know how far he calleth thee to truſt him.* For to think that he promiſeth what he doth not, is not to truſt *him*, but to deceive thy ſelf: And to think that he doth not promiſe what indeed he doth,is to caſt away the Ground of truſt.

Dir. 3.

§. 10. Direct. 3. *Yield not to the Tempter, who would either entice thee into terrifying guilt, and blot thine evidences, or elſe hide them from thee, and keep thee doubtful and ſuſpicious of the Love of God.*For almoſt all that the diſtruſtful ſoul hath to ſay for it ſelf, to juſtifie its diſtruſt is, I am not ſure that the promiſes are mine. Remember ſtill, that a *Heart dedicated to God, or conſenting to his Covenant*, is your fulleſt Evidence : And ſuffer not this to be hid or blotted. Wilful ſin and guiltineſs breeds fears, and will interrupt your truſt and quiet till it be forſaken.

Dir. 4.

§. 11. Direct. 4. *Remember the Grounds of confidence and quietneſs which God hath given you in his Son, his Covenant, his Spirit, his Sacraments, and your own and others manifold experiences.* I name them all together, becauſe I would have you ſet them all together before your eyes. Will he not give you *all things with him*, that hath *given you his Son*? Rom. 8. 32. Is not Chriſt a ſufficient undertaker and encourager ? is not his Covenant, Promiſe and Oath, ſufficient ſecurity for you ? *Wherein God willing more abundantly to ſhew to the heirs of promiſe the immutability of his counſel, confirmed it by an Oath, that by two immutable things in which it was impoſſible for God to lye, we might have a ſtrong conſolation* ——— Heb. 6. 17, 18. And is not the Heavenly *ſeal* and *earneſt* of his *Spirit*,ſufficient to confirm us ? 2 Cor. 1. 22.

1. 22. & 5. 5. *Epheſ.* 1. 13, 14. & 4. 30. And have you *tryed* God ſo oft, and yet cannot you truſt him? Our frequent experiences, though the leaſt of all theſe helps of *Truſt*, are very powerful, becauſe they are *near us*, and almoſt ſatisfie ſenſe it ſelf: When all our *bones ſay, Lord who is like unto thee, who delivereſt the poor*, &c. Pſal. 35. 10.

Dir. 5. §. 12. Direct. 5. *Conſider of the greatneſs of the ſin of diſtruſt; how it denyeth God in his Attributes, and uſually ſuppoſeth the creature to be above him.* Either thou doubteſt of, or denyeſt his *Power* to help thee, or his *Wiſdom* as deficient in making his promiſes, or finding out the means of thy deliverance, or his *Goodneſs* and *Love*, as if he would deceive thee; and ſo his Truth and faithfulneſs in his promiſes. And if thou fear a man how great ſoever, when God calleth thee to truſt him for thy help, what doſt thou but ſay, This man is more powerful than God? or God cannot deliver me out of his hands? If it be want, or ſickneſs, or death which thou feareſt, what doſt thou but ſay in thy heart, that God either *knoweth* not what is beſt for thee, ſo well as *thou* knoweſt thy ſelf, or elſe is not *Powerful* or *Gracious* enough to give it? nor true enough to keep his promiſe? He that believeth not, makes God a lyar, 1 *John* 5. 10, 11.

Dir. 6. §. 13. Direct. 6. *Remember that Truſting God doth as it were oblige him, and diſtruſting him doth greatly diſoblige him: eſpecially when any thing elſe is truſted before him.* If any man *truſt you* upon any encouragement given him by you, you will take your ſelves obliged to be *truſty* to him; and not to fail any honeſt truſt. But if he *truſt you not*, or *truſt another*, you will turn him off to thoſe that he hath truſted. God may ſay to thee, Let them help thee whom thou haſt truſted: Thou truſtedſt not in me; and therefore I fail not thy truſt when I forſake thee.

Dir. 7. §. 14. Direct. 7. *Remember that thou muſt truſt in God or in nothing.* For nothing is more ſure, nor more frequently experienced, than that all things elſe are utterly inſufficient to be our help. Shall we chooſe a broken reed, that we know beforehand will both deceive and pierce us; Wo to the man that hath no ſurer a foundation for his Truſt than Creatures? The *greateſt* of them are unable: and the *Beſt* of them are *untruſty* and deceitful. How ſad is thy caſe, if God turn thee off to theſe for help in the hour of thy extremity? Then wilt thou perceive, that *it is better to truſt in the Lord, than to put any confidence in Princes*: Pſal. 118. 8, 9. *The righteous ſhall ſee, and fear, and laugh at him: Lo, this is the man that made not God his ſtrength, but truſted in the abundance of his riches, and ſtrengthened himſelf in his wickedneſs:* Pſal. 52. 6, 7. *But they that truſt in the Lord ſhall be as Mount* Zion, *that cannot be removed, but abideth for ever*, Pſal. 125. 1. Creatures will certainly deceive thy truſt; but ſo will not God.

Dir. 8. §. 15. Direct. 8. *Believe and remember the particular providence of God, which regardeth the falling of a Sparrow on the ground, and numbreth the very hairs of your heads.* Matth. 10. 30. And can you diſtruſt him that is ſo *punctually regardful* of your leaſt concernments? that is *alway preſent*, and watcheth over you? You need not fear his abſence, diſregard, forgetfulneſs and inſufficiency. Doth he number your hairs, and doth he not number your groans, and prayers, and tears? How then doth he wipe away your tears, and put them all as in his bottle? *Pſal.* 56. 8. *Rev.* 7. 17.

Dir. 9. §. 16. Direct. 9. *Compare God with thy deareſt and moſt faithful friend, and then think how boldly thou canſt truſt that friend if thy life or welfare were wholly in his hand; and how much more boldly thou ſhouldſt truſt in God, who is more wiſe, and kind, and merciful, and truſty, than any mortal man can be.* When thou art in want, in priſon, in ſickneſs and in pain, expecting death; think now if my life, or health, or liberty were abſolutely in the power of my ſureſt friend, how quietly could I wait? and how confidently could I caſt away my fears, though I had no promiſe what he would do with me: For I know he would do nothing but what is for my good: And is not God to be truſted in much more? Indeed a friend would eaſe my pain, or ſupply my wants, or ſave my life, when God will not: But that is not becauſe God is leſs kind, but becauſe he is *more wiſe*, and better knoweth what tendeth to my hurt or good? My friend would pull off the Plaiſter as ſoon as I complain of ſmart; but God will ſtay till it have done the cure. But ſure God is more to be truſted for my real final good, though my friend be forwarder to give me eaſe. All friends may fail; but God never faileth.

Dir. 10. §. 17. Direct. 10. *Make uſe of the natural* Love *of quietneſs, and thy natural wearineſs of tormenting cares, and fears, and ſorrows, to move thee to caſt thy ſelf on God, and quiet thy ſoul in truſting on him.* For God hath purpoſely made thy ſelf and all things elſe inſufficient, unſatisfactory and vexatious to thee, that thou mighteſt be driven to reſt on him alone, when nothing elſe affords thee reſt. *Cares*, and *fears*, and *unquietneſs* of mind are ſuch Thorns and Bryars as nature cannot love or be content with: And you may be ſure that you can no way be delivered from them, but by *truſting* upon God. And will you *chooſe care and torment*, when ſo ſure and cheap a way of eaſe, is ſet before you? Who can endure to have fears torment him, and cares feed daily upon his heart, that may ſafely be delivered from it? An ulcerated, feſtered, pained mind, is a greater calamity, than any bodily diſtreſs alone. And if you be caſt upon your own care, or committed to the truſt of any creature, you can never rationally have peace. For your own eaſe and comfort then betake your ſelves to God, and caſt all your care and burden on him, who careth for you and knoweth perfectly what you want, 1 Pet. 5. 7. *Matth.* 6. 32. Read often *Matth.* 6. from *v.* 24. How ſweet an eaſe and quietneſs is it to the mind that can confidently truſt in God? How quiet is he from the ſtorms of trouble, and the ſickneſs of mind which others are diſtreſſed with? Iſa. 26. 3, 4. *Thou wilt keep him in perfect peace, whoſe mind is ſtayed on thee, becauſe he truſteth in thee; Truſt ye in the Lord for ever: for in the* Lord Jehovah *is everlaſting ſtrength.* Pſal. 112. 7, 8. *He ſhall not be afraid of evil tydings: his heart is fixed, truſting in the Lord: His heart is eſtabliſhed; he ſhall not be afraid*———Pſal. 31. 19, 20. *O how great is thy goodneſs which thou haſt laid up for them that fear thee? which thou haſt wrought for them that truſt in thee, before the Sons of men? Thou ſhalt hide them in the ſecret of thy preſence from the pride of man: thou ſhalt keep them ſecretly in thy pavilion from the ſtrife of tongues.* 24. *Be of good courage, and he ſhall ſtrengthen your heart, all ye that hope in the Lord.* Pſal. 56. 3, 4. *What time I am afraid, I will truſt in thee: In God I will praiſe his word: In God have I put my truſt; I will not fear what fleſh can do unto me.* How eaſie and ſweet a life is this?

Dir. 11. §. 18. Direct. 11. *Remember that Diſtruſt is a pregnant multiplying ſin, and will carry thee to all iniquity and miſery, if thou ſuffer it to prevail. Diſtruſting* God is but our entrance upon a life of error, ſin and wo: It preſently ſets us on idolatrous confidence on fleſh, and ſinful ſhifts, and ſtretching conſcience; It deludeth our judgements, and maketh every thing ſeem *lawful*, which *ſeems neceſſary* to our ſafety and welfare; and every thing ſeem *neceſſary*, without which man cannot accompliſh it.

All ſinful complyances, and temporizings, and man-pleaſing, and believing ſinful means to be no ſin, proceed from this Diſtruſt of God.

§. 19. Direct. 12. *Suffer not diſtruſtful thoughts and reaſonings in thy mind, but caſt them out, and command them to be gone.* *Cogitations* are the inſtruments of good and evil in the mind of man: They cannot be acted but by *Thoughts:* And the *will* hath more *command* of the *Thoughts*, than it hath immediately of the paſſions themſelves. If you cannot Truſt God ſo quietly as you would, nor keep under every fearful apprehenſion, yet keep out, or caſt out the *Thoughts* which exerciſe your ſin; and turn your thoughts to ſomething elſe. If *thoughts* do not actuate it, your diſtruſtful fears and cares will vaniſh. What are your *cares*, but the turmoiling of your *thoughts*? continually feeding upon difficulties and trouble, and tiring themſelves with hunting about for help? Caſt away the *thoughts*, and the *cares* are gone. You may do much in this, if you will, though it be difficult. Matth. 6. 25. *Take no thought for your life, what ye ſhall eat, or what ye ſhall drink, nor yet for your bodies, what ye ſhall put on*——27, 28. *Which of you by taking thought can add one cubit to his ſtature? And why take ye thought for raiment?*——

Dir. 13. §. 20. Direct. 13. *When commands will not prevail, rebuke and chide thy unbelieving heart, and reaſon it out of its diſtruſtful cares, and fears, and ſorrows.* Say to it as *David* oft, Pſal. 42. & 43. *Why art thou caſt down, O my ſoul? and why art thou ſo diſquieted within me? Truſt in God, for I ſhall yet give him thanks, who is the health of my countenance, and my God.* O fooliſh ſoul! Haſt thou yet learned no better to know thy God? Doth he ſupport the Heavens and the Earth, and the whole Creation? and yet canſt not *thou* rely upon him? Is he not *wiſe* enough to be *truſted* with the conduct and diſpoſal of thee? Is he not *good* and *gracious* enough to be *truſted*, with thy life, eſtate, and name, and welfare? Is he not *great* and *powerful* enough to be *truſted*, againſt the great danger, or difficulties, or oppoſition that ever can befall thee? Is he not *true* and *faithful* enough to be *truſted*, whatever improbabilities may ariſe before thee? Where dwelt the man, and what was his name, that ever *truſted* him in vain, or was ever failed or deceived by him? Are not his Son, and Spirit, and Covenant, and Oath, ſufficient pledges of his love for thy ſecurity? How oft hath he performed his promiſes to thee? and heard thy cryes? and helpt and ſaved thee in thy diſtreſs? How oft hath he confuted thine unbelief? and ſhamed thy diſtruſtful fears and cares? And then thou couldſt reſolve to truſt him better in the next diſtreſs. And ſhall all his wonders of mercy be forgotten? and all thy confeſſions, thanksgivings and promiſes be now repented of, contradicted or recanted, by thy renewed diſtruſt and unbelief? Is he not the ſame God, that hath ſo frequently and abundantly had mercy on thee? Is he not the ſame God, that hath ſaved all that *truſted* in him, and wrought ſuch wonders for his ſervants in the earth, and brought ſo many ſafe to Heaven? *Our Fathers truſted in him: they truſted and he delivered them: they cryed to him, and were delivered: they truſted in him, and were not confounded,* Pſal. 22. 4, 5. And is he not ſufficient for *thee*, that is ſufficient for all *the world*? Who ever ſped ill that truſted in him? or who hath proſpered by truſting in themſelves or any other, without him, or againſt him? Unworthy ſoul! Wilt thou Atheiſtically deny the *ſufficiency*, or *truth*, or *goodneſs* of thy God? Shall thy diſtruſt deny him, or blaſpheme him? Wilt thou Idolatrouſly ſet up a Worm above him? Is there more in man, or any thing elſe, to hurt or ruine thee, than in God to ſave thee? Whom wilt thou truſt, if thou truſt not God? Dareſt thou think that any other is fitter for thy confidence? Thou wouldſt be quiet and confident if thy deareſt friend had thy life or welfare in his hands: and art thou troubled now it is in the hands of God? Is he enough to be our endleſs happineſs in Heaven, and not to be thy confidence on earth? Canſt thou truſt him to raiſe thy body from the duſt, and not raiſe thy ſtate, or name, or troubled mind? Either take him for thy Rock and hope, or never pretend to take him for thy God. If thou *truſt* not in him, thou muſt deſpair, or truſt againſt him? And whom wilt thou truſt to ſave thee from him? Hadſt thou no more encouragement to truſt him, but this, that he hath *bid* thee truſt him, thou mighteſt be ſure he never would deceive thee, Lament therefore thy diſquietment and ſelf-tormenting fears: Lament thy injurious diſtruſt of thy moſt dear All-mighty Father. Chooſe not vexation, when the harbour of his Love is open to ſecure thee. If men or Devils are againſt thee, ſay as thoſe believers, Dan. 3. 16, 17. *We are not careful to anſwer thee in this matter: our God whom we ſerve, is able to deliver us*——Go on with *Daniel* (6.) in praying to thy God, and truſt him with the Lions Jaws. *Commit thy way unto the Lord: Truſt in him and he ſhall bring it to paſs,* Pſal. 37. 5. *Some truſt in Chariots, and ſome in Horſes, but I will remember the name of the Lord our God,* Pſal. 20. 7. *Truſt in him, for he is thy Help and Sheild,* Pſal. 115 9, 10, 11.

§. 21. Direct. 14. *Take not the ſayings of the Tempter or thy own diſtruſtful heart, for the ſayings of God, or for any reaſon againſt thy confidence in him.* Dir. 14. Some take all the malicious ſuggeſtions of the Devil, for reaſons of their diſquietneſs and fears, as if it were the Spirit of God, that raiſed all the terrors and moleſtations in them, which are raiſed by the *enemy of God* and them: And they *fear* when Satan bids them, thinking it is a Spirit of God; and they dare not *Truſt* God when *he* commandeth them, for fear leſt it be the *will of Satan*. Some are ſo ſtrongly affected with their own conceits and fancies, that they think God ſaith all that their hearts or fancies ſay; and make one *fear* the reaſon of another. Thy Heart is not ſo wiſe or good, as that thou ſhouldſt take all its words, for the words of God. Thy *fleſh and thy heart* may *fail thee*, when God who is the *Rock of thy heart, and thy portion*, will never fail, *Pſal.* 73. 26. Thy *heart* may ſay, I have no grace, no help, no hope, when God never ſaid ſo, *Pſal.* 77. 7, 8, 9, 10. Thy heart may ſay, I am a reprobate, forſaken of God, he will not hear me, the time of grace is paſt, when God never ſaid ſo: Thy heart may ſay, I am undone, I can find no comfort in any friend, no evidence of grace within me, no comfort in God, in Chriſt, or in the promiſes, no comfort in my life, which is but a burden to me; I cannot pray, I cannot believe; I cannot anſwer the Objections of Satan, I can ſtrive no longer againſt my fears; I cannot bear my wounded conſcience: All this is the *failing* of the *Heart*; but proveth not any *failing* of God, whoſe grace is ſufficient for thee, and his ſtrength is manifeſted perfect in thy weakneſs. The heart hath a thouſand *ſayings* and *conceits*, which God is utterly againſt.

§. 22. Direct. 15. *When you cannot exerciſe a Truſt of Aſſurance, exerciſe the Truſt of general faith, and hope, and the quiet ſubmiſſion of thy ſelf to the holy Will of God.* Dir. 15. The common pretence of diſtruſt is, *I know not that I am a Child of God: and it beſeems the ungodly to fear his wrath*: But as the Goſpel is tydings of great joy to any people where it cometh; ſo is it a word of *hope* and truſt. At leaſt truſt God ſo far as Infinite Goodneſs ſhould be truſted, who will damn none but the finally ob-

Of *Hope* and *Aſſurance* I have ſpoken afterward.

ſtinate refuſers of his ſaving grace. And with *Aaron*, *Lev.* 10. 3. hold your peace, when he is glorifying himſelf in his corrections: Remember that the will of God is never miſ-guided; that it is the Beginning and End of all things, *Rev.* 4. 11. *Rom.* 11. 36. that it never willeth any thing but good: that it is the Center and End of all our wills: There is no reſt or quietneſs for our wills, but in the will of God; And his will is alwaies for the good of them that truly deſire to be conformed to it, by obedience to his commands, and ſubmiſſion to his diſpoſal. Say therefore with your Saviour; *Father, if it be thy will, let this cup paſs from me: but not as I will, but as thou wilt.* There is nothing got by ſtrugling againſt the will of God; nor nothing loſt by a quiet ſubmiſſion to it: And if thou love it, and deſire to obey and pleaſe it, Truſt in it, for it will ſurely ſave thee.

Grand Dir. 13.
For a Delight in God.

DIRECT. XIII.

Diligently labour that God and Holineſs may be thy chief DELIGHT: *and this holy* DELIGHT *may be the ordinary temperament of thy Religion.*

Directions for DELIGHTING *our ſelves in God.*

Dir. 1.
Of Enthuſiaſtick impreſſions I have ſaid more in my Directions for the Cure of Church diviſions, and in the Defence of it, and in other books.

§. 1. Direct. 1. Rightly *underſtand what Delight in God it is, that you muſt ſeek and exerciſe.* It is not a meer *ſenſitive Delight*, which is exerciſed about the objects of *ſenſe* or *phantaſie*, and is common to beaſts with men: Nor is it the *delights* of *immediate intuition* of God, ſuch as the bleſſed have in Heaven; nor is it an *Enthuſiaſtick delight*, conſiſting in *irrational raptures*, and joys which we can give no account of the Reaſon of. Nor is it a *Delight* inconſiſtent with *ſorrow* and *fear*, when they are duties: But it is the ſolid rational complacency of the ſoul in God and Holineſs, ariſing from the apprehenſions of that in him, which is juſtly delectable to us: And it is ſuch as in *eſtimation* of its object, and inward *complacency* and *gladneſs*, though not in paſſionate joy or mirth, muſt excel our *delight* in temporal pleaſure; and muſt be the *end* of all our *humiliations* and other inferior duties.

Dir. 2.

§. 2. Direct. 2. *Underſtand how much of this holy Delight may be hoped for on earth.* Though too many Chriſtians feel much more *fear* and *ſorrow* in their Religion than *Delight*: yet every *true Chriſtian* doth *eſteem God* more *Delectable*, or *fit*, and *worthy* of his *Delights*, if he could *enjoy* him: whereas to the carnal, fleſhly things do ſeem more *fit* to be their Delights. And though moſt Chriſtians reach not very high in their *Delights* in God, yet God hath preſcribed us ſuch *means* in which, if we faithfully uſed them, we *might* reach much higher: And this much we might well expect: 1. So much as might make our lives incomparably more quiet, contented and pleaſant to us, than are the lives of the greateſt or happieſt worldlings. 2. So much as might make our *thoughts* of God and the life to come to be ready, welcom, pleaſant thoughts to us. 3. So much as might greatly prevail againſt our inordinate griefs and fears, and our backwardneſs to duties, and wearineſs in them; and might make Religion an ordinary Pleaſure. 4. So much as might take off our hankering deſire after unneceſſary recreations and unlawful pleaſures of the fleſh. 5. So much as might ſweeten all our mercies to us, with a ſpiritual perfume or reliſh. 6. So much as might make ſome ſufferings joyful, and the reſt more eaſie to us. 7. And ſo much as might make the thoughts of death leſs terrible to us, and make us deſire to be with Chriſt.

Dir. 3.
Pſal. 99. 2. 3.

§. 3. Direct. 3. *Underſtand what there is in God and Holineſs which is fit to be the ſouls Delight.* As 1. Behold him in the infinite perfections of his *Being*; his Omnipotence, Omniſcience, and his Goodneſs, his Holineſs, Eternity, Immutability, &c. And as your eye delighteth in an excellent picture, or a comely building, or fields, or gardens, not becauſe they *are yours*, but becauſe they are a *delectable object to the eye*; ſo let your minds delight themſelves in *God* conſidered *in himſelf*, as the only object of higheſt delight. 2. *Delight* your ſelves alſo in his *Relative Attributes*, in which is expreſſed his *Goodneſs* to his *Creatures*: As his Allſufficiency, and faithfulneſs or truth, his *benignity*, his mercy, and compaſſion, and patience to ſinners; and his juſtice unto all. 3. Delight your ſelves in him as his Glory appeareth in his wondrous works, of Creation and daily providence. 4. Delight your ſelves in him as he is Related to you as your God and Father, and as all your intereſt, hope and happinneſs is in him alone. 5. Delight your ſelves in him as his excellencies ſhine forth in his bleſſed Son. 6. And as they appear in the wiſdom and goodneſs of his *Word*, in all the precepts and promiſes of the Goſpel. *Pſal.* 119. 162. *Jer.* 15. 16. 7. Delight thy ſelf in *his Image* though but imperfectly printed on thy ſoul; and alſo on his holy ſervants. *Gal.* 2. 20. 1 *Cor.* 15. 10. 2 *Cor.* 7. 18. 8. Delight your ſelves in the conſideration of the *Glory* which he hath from all his creatures, and the *univerſal fulfilling* of *his will*: As the proſperity and *happineſs* of your friend delighteth you, and the ſucceſs of any excellent enterpriſes, and the praiſe of excellent things and perſons, and as you have a ſpecial delight in the ſucceſs of truth, and the flouriſhing order, and unity, and peace, and proſperity of Kingdoms, eſpecially of the Church, much more than in your perſonal proſperity (unleſs you have ſelfiſh, private, baſe unmanly diſpoſitions); ſo much more ſhould you *delight* in the *Glory* and *Happineſs of God*. 9. Delight your ſelves in the *ſafety* which you have in his *favour* and *defence*: and the treaſury which you have in his Allſufficiency and Love, for your continual ſupplies in every want, and deliverance in every danger; and the ground of quiet contentedneſs and confidence which is offered to fearful ſouls in him. 10. Delight your ſelves in the particular diſcoveries of his *common mercies* to the *world*, and his *ſpecial* mercies to his *ſaints*; and his *perſonal* mercies to *your ſelves*, from your birth to this moment: both upon your ſouls, and bodies, and friends, and name, and eſtates, and affairs in all relations. 11. Delight your ſelves in the Priviledge you enjoy of *ſpeaking to him*, and *of him*, and *hearing from him*, and adoring and worſhipping him, and ſinging, and publiſhing his Praiſe, and in the communion which your ſouls may have with him through Chriſt, on his days, and at all times, in his ſacraments and in all your lives. And ſay as *Solomon*, 1 King. 8. 27. *And will God indeed dwell on earth? will he dwell and walk* with *ſinful men?* When the *Heaven of Heavens cannot contain him:* Pſalm 40. 16. *Let thoſe that ſeek* him *Rejoyce and be glad in* him: and 122. 1. Let us be *glad to go to the houſe of the Lord*, and joyn with his holy Aſſemblies in his worſhip: Pſalm 46. 4. *The ſtreams* of his Grace *make glad the City of God, the holy Tabernacles of the moſt high: God is in the midſt of her; ſhe ſhall not be moved:* 12. Delight your ſelves above all in the forethoughts and hope of the Glory which you ſhall ſee and enjoy for ever. I do but name all theſe for your memory, becauſe they are before ſpoken of in the Directions for Love.

1 Chro. 16.
2 Chro.
Pſal. 31.
& 86. 5.
& 108. 3
Pſal. 92.
& 136.
& 145.
6, 7, 11,
12. & 1
Job 36. 2
Pſal. 107
& 104. 3
Pſal. 67.
Rev. 1. 5
Joh. 15.
Gal. 2. 2
Eph. 1.
17, 18.
2, 6, 7.
3, 18, 1
Pſal. 130
6,
Pſal. 91.
& 94.
& 59.
& 62. 7,
& 91. 2,
& 57. 1.
& 59. 16
& 46. 1,
Pſal. 89.
& 116. 1,
2,
& 103. 1,
2,
& 66. 13
16, 17.
34. 1, 2, 3

Pſal. 68. 3, 4, 5. & 69. 30. &c.

Dir. 4.
How much God is for his ſervants Delights.

§. 4. Direct. 4. *Underſtand how much theſe holy Delights are pleaſing unto God, and how much he is for his peoples pleaſure.* For it much hindereth the Joy of many Chriſtians, that they think it is againſt the will of God, that ſuch as they ſhould ſo much Rejoyce; Or at leaſt that they apprehend not how much he hath commanded it, and how great a duty it is, and how much pleaſing to their God. Conſider, 1. It is not for nothing that the *nature* of *Man* is made *capable* of *higher* and *larger delights*, than the *bruitiſh* ſenſual nature is: And that in this we are made little lower than Angels. 2. Nor is it for nothing that God hath made *Delight* and *Complacency* the moſt powerful commanding affection, and the end of all the other paſſions, which they profeſſedly ſubſerve and ſeek: and the moſt natural inſeparable affection of the Soul; there being none that deſireth not *Delight*. 3. Nor is it in vain that God hath provided and offered ſuch plenty of moſt excellent *Objects* for our *Delight*, eſpecially himſelf, in his Attributes, Love, Mercy, Son, Spirit, and Kingdom: which Bruits were not made to know, or to enjoy. 4. Nor hath he given us in vain ſuch *excellent convenient* and *various* helps, and inferiour Preparations which tend to our delight; even for *Body* and *Mind*, to further our *Delight in God*. 5. Nor is it in vain that he maketh us yet more nearly capable by his Spirit; even by affecting humiliations and mortifying, cleanſing, illuminating and quickning works: And that the Kingdom of Heaven conſiſteth in Righteouſneſs, Peace and Joy in the Holy Ghoſt: And that the Spirit hath undertaken to be the comforter of Believers, who is ſent upon no low or needleſs work. 6. Nor did Chriſt purchaſe his peoples Joys in vain, by the price of his grievous Sufferings and Sorrows. Having *born our Griefs*, and being made *a man* of *Sorrows*, that we that *ſee him not might rejoyce in believing, with Joy unſpeakable and full of Glory*. 7. Nor is it in vain that he hath filled his word with ſuch matter of *Delight* and *Comfort*, in the gladdeſt tidings that could come to man, and in ſuch free, and full, and faithful promiſes. 8. Nor hath he multiplied his Commands for his Rejoycing and Delight in vain: again and again commanding us to *rejoyce*, and *always to rejoyce*. 9. Nor is it inſignificant that he hath forbidden thoſe *worldly cares*, and *fears*, and *griefs* which would devour their joys. Nor that he hath ſo clearly ſhewed them the way to joy, and blameth them if they walk not in it. 10. He filleth up their lives with mercies and matter of delight, by his direction, ſupport, proviſions, and diſpoſals: And all this in their way of tryal, and in the valley of tears. 11. How tender is he of their Sufferings and Sorrows: not afflicting willingly, nor delighting to grieve the Sons of Men? 12. He taketh not away their Delight and Comfort, till they caſt it away themſelves, by *ſinning*, or *ſelf-afflicting*, or *neglecting* his propoſed pleaſures. 13. He never faileth to meet them with *his Delights* while they walk in the way preſcribed to that end: unleſs when it tendeth to their greater pleaſure, to have ſome preſent interruption of the pleaſure. 14. In their greateſt needs, when themſelves and other helps muſt fail, he giveth them oft-times the greateſt joys. 15. And he takes their Delights and Sorrows as if they were his own. In all their Afflictions he is afflicted, and he delighteth in their welfare, and rejoyceth over them to do them good. Cannot you ſee the will of your Father in all this? 16. If you cannot, yet lift up your heads, and foreſee the eternal Delights which he hath prepared for you, when you ſhall enter into your Maſters Joy: And then judge whether *God be for your Delight*?

hil. 3. 1.
a. 58.19.
ob 22.26.
a.55.2,3.
ſal. 4.7.
ct.14.17.
eut. 27.
. & 12.
2, 18.
Pet. 1.3,
4, 6.
oh. 14.
6, 26.
& 15. 26.
ſa.53,3,4.
Pet.1. 8,
9.
Mat. 11.
28.
ſa. 55. 1.
Rev. 22.
17.
Theſ. 5.
11,14,16.
Phil. 4.4.
Pſal. 33.1.
Pet. 5.7.
Joh. 5. 40.
Iſa. 63. 9.
2 Cor.2.7.
Zeph. 3.
17.
Deut. 30.
9. & 10.
15.
Iſa. 62. 5.
Jam. 2.13.
Joh. 14.
13, 18.

Dir. 5. Reaſons for Delight in God.

§. 5. Direct. 5. *Take ſpecial notice of the Reaſons why God commandeth you to Delight in him, and conſequently how much of Religion conſiſteth in theſe Delights.* 1. Thou vilifieſt and diſhonoureſt him, if thou judge him not the worthieſt for thy Delights. 2. If thou *Delight not* in him, thy Thoughts of God will be *ſeldom* or unwelcome and unpleaſant Thoughts. 3. And thy Speeches of him will be ſeldom, or heartleſs, forced Speeches. Who knoweth not how readily our *Thoughts* and *Tongues* do follow our *Delight*? Be it Houſe, or Land, or Books, or Friends, or Actions which are our *Delight*, we need no force to bring our Thoughts to them. The Worldling thinks and taſteth of his Wealth and Buſineſs; the proud man of his dignities and honour, the voluptuous Beaſt of his Luſts and Sports, and meats and drinks: becauſe they moſt delight in theſe. And ſo muſt the Chriſtian of his God, and Hopes, and Holy Buſineſs, as being his *Delight*. 4. It will keep you *away from Holy Duties*, in which you ſhould have Communion with God, if you have no *Delight* in God and them. This makes ſo many neglect both Publick and Secret worſhip, becauſe they have no *Delight* in it; when thoſe that *Delight* in it are ready in taking all Opportunities. 5. It will *corrupt your Judgments*, and draw you to think that a little is enough, and that ſerious Diligence is unneceſſary preciſeneſs, and that one quarter of our Duty is an exceſs. A Man that hath no *Delight* in *God* and *Godlineſs*, is eaſily drawn to think that *little*, and *ſeldom*, and *cold*, and *formal*, and *heartleſs*, *liſeleſs* Preaching and Praying may ſerve the turn; and any lip-ſervice is acceptable to God: and that more is more ado than needs: And hence he will be further drawn to reproach thoſe that go beyond him, to quiet his own Conſcience, and ſave his own Reputation; and at laſt be a forlorn ſatanical Reviler, Hater, and Perſecutor of the ſerious Holy Worſhippers of God. Jer. 6. 10. *Behold the word of the Lord is a reproach to them: they have no Delight in it: Therefore I am full of the fury of the Lord*—— 6. If you *Delight* not in it, you will do that which you do without a heart, with backwardneſs and wearineſs: as your Ox draweth unwillingly in the yoak, and is glad when you unyoak him; and as your Horſe that goeth againſt his will, and will go no longer than he feels the ſpur; when *Delight* would cauſe *alacrity* and *unweariedneſs*. 7. It makes Men apt to *quarrel* with the word, and every weakneſs in the Miniſter offendeth them, and ſick ſtomachs that have ſome fault or other ſtill to find with their meat. 8. It greatly enclineth men to carnal and forbidden pleaſures, becauſe they taſt not the higher and more excellent delights. Taverns, and ALE-houſes, Plays, and Whores, Cards and Dice, and exceſs of recreation muſt be ſought out for them, as *Saul* ſought a Witch and a Muſitian inſtead of God. It would be the moſt effectual Anſwer to all the ſilly reaſonings of the Voluptuous, when they are pleading for the lawfulneſs of their unneceſſary, fooliſh, time-waſting ſports, if we could but help them to the Heavenly nature, and Hearts that more delight in God. This *better pleaſure* is an Argument that would do more to confute and baniſh their *ſinful pleaſure*, than a twelve-months diſputing or preaching will do with them, while they are ſtrangers to the Souls Delight in God. Then they would rather ſay to their Companions; O come and taſte thoſe high delights, which we have found in God! 9. The want of a *Delight* in God and *Holineſs*, doth leave the Soul as a prey to Sorrows: every affliction that aſſaulteth it may do its worſt, and hath its full blow at the naked unfortified heart: For creature delights will prove but a poor preſervative to it. 10. This want of a *Delight* in God and Holineſs, is the way to Apoſtaſie it ſelf. Few Men will hold on in a way that they have no delight in, when all other delights muſt be forſaken for it. The caged Hypocrite while he is coopt up to a ſtricter life than he himſelf deſires, even while he ſeemeth to ſerve him, is loathſome to God; For the *Body* with-

Lætari in Deo eſt res omnium ſumma in terris. Bucholtzer.

Tres ſunt virtutis conditiones, tentationis remotio, actuum multiplicatio, & in bono delectatio. P. Scaliger.

out the *Will* is but a carkaſe or carrion in his Eyes: If you *had rather not* ſerve God, you *do not* ſerve him while you ſeem to ſerve him: If you *had rather* live in ſin, you *do live in ſin*, reputatively, while you forbear the outward act: For in Gods account the *Heart*, or *Will* is the man; and what a man *had rather* be (habitually) that he is indeed. And yet this Hypocrite will be ſtill looking for a hole to get out of his cage, and forſake his *unbeloved* outſide of Religion: Like a beaſt that is driven in a way that he is loth to go, and will be turning out at every gap. All theſe miſchiefs follow the want of *Delight* in God.

§. 6. On the contrary, the *Benefits* which follow our Delight in God, (beſides the ſweetneſs of it) are unſpeakable: Thoſe which are contrary to the forementioned *hurts*, I leave to your own conſideration. 1. Delight in God will prove that thou *Knoweſt* him, and *loveſt him*, and that thou art prepared for his *Kingdom*: For all that truly *Delight* in him ſhall enjoy him. 2. Proſperity, which is but the ſmall Addition of earthly things, will not eaſily corrupt thee or tranſport thee. 3. Adverſity, which is the withholding of earthly delights, will not much grieve thee, or eaſily deject thee. 4. Thou wilt receive more profit by a Sermon or good Book or Conference which thou delighteſt in, than others that delight not in them will do in many. 5. All thy ſervice will be ſweet to thy ſelf and acceptable to God: If thou delight in him, he doth certainly delight in thee. *Pſalm* 149. 4. *and* 147. 11. 1 *Chron.* 29. 17. 6 Thou haſt a continual Feaſt with thee, which may ſweeten all the Croſſes of thy life, and afford thee greater joy than thy ſorrow is, in thy ſaddeſt caſe. 7. When you *Delight* in God, your creature-delight will be ſanctified to you, and warrantable in its proper place; which in others is idolatrous, or corrupt. Theſe with many other are the Benefits of *Delight in God.*

Dir. 6. §. 7. Direct. 6. *Conſider how ſuitable God and Holineſs are to be the matter of thy Delight, and take heed of all temptations which would repreſent him as unſuitable to you.* He is, 1. Moſt perfect and Bleſſed in himſelf, 2. And full of all that thou canſt need; 3. He hath all the world at his command for thy relief. 4. He is neareſt to thee in preſence and relation in the world. 5. He hath fitted all things in Religion to thy *Delight*, for *matter*, variety and benefit. 6. He will be a certain and conſtant Delight to thee: and a durable delight when all others fail. Thy ſoul came from him, and therefore naturally ſhould tend to him. It is *from* him and *for* him, and therefore muſt Reſt in him, or have no Reſt. We delight in the houſe where we were born, and in our Native country, and in our parents; and every thing inclineth to its own Original: And ſo ſhould the ſoul to its Creator.

Dir. 7. §. 8. Direct. 7. *Corrupt not your Minds and Appetites with contrary Delights:* Addict not your ſelves to fleſhly pleaſures: Taſt nothing that is forbidden. *Sorrow it ſelf* is not ſuch an Enemy to ſpiritual Delights, as *ſenſual ſinful Pleaſures* are. O leave your beaſtly and your childiſh pleaſures, and come and feaſt your ſouls on God. *Iſa.* 55. 1, 2, 3. Away with the *Delights* of *luſt*, and *pride*, and *covetouſneſs*, and *vain ſports*, and *gluttony*, and *drunkenneſs*, if ever you would have the ſolid and durable Delights! Think not of joyning both together. Bethink your ſelves; Can it be any thing but the diſeaſe and wickedneſs of thy heart, that can make a play, or a feaſt, or drunken wanton company, more pleaſant to thee than God? What a heart is that which thinketh it a toil to meditate on God, and Heaven, and thinks it a pleaſure to think of the baits of pride and covetouſneſs? What a heart is that which thinks that ſenſuality, wantonneſs and vanity are the pleaſure of their Families, which muſt not be turned out; and that Godlineſs and Heavenly diſcourſe and exerciſes would be the ſadneſs and trouble of their families, which muſt not be brought in leſt it marr their mirth; That think it an intolerable toil and ſlavery to Love God, and Holineſs, and Heaven, and to be imployed for them; and thinks it a delightful thing to Love a Whore, or exceſs of meat or drink or ſports? Can you ſay any thing of a man that is more diſgraceful, unleſs you ſay he is a Devil? It were not ſo vile for a child to delight more in a Dog than in his Parents, or a Husband to delight more in the uglieſt Harlot than in his Wife, as it is for a man to delight more in fleſhly vanities than in God. Will you be licking up this dung, when you ſhould be ſolacing your ſouls in Angelical pleaſures, and foretaſting the *Delights* of Heaven? O how juſtly will God thruſt away ſuch wretches from his everlaſting preſence, who ſo abhor his ways and him? Can they blame him for denying them, the things which they hate, or ſet ſo light by, as to prefer a luſt before them? If they were not *Haters* of *God* and *Holineſs*, they would never be ſo averſe even to the Delights which they ſhould have with him.

§. 9. Direct. 8. *Take heed of a Melancholly habit of Body*: For *Melancholly* people can ſcarce *delight* in any thing at all, and therefore not in *God*. *Delight* is as hard to them, as it is to a pained member to find pleaſure, or a ſick ſtomach to *delight* in the food which it loaths. They can think of God with *trouble*, and *fear*, and *horrour*, and *deſpair*; but not with *delight*. Dir. 8.

§. 10. Direct. 9. *Take heed of an impatient peeviſh ſelf-tormenting mind, that can bear no croſs; and of overvaluing earthly things, which cauſeth impatience in the want of them. Make not too great a matter of fleſhly pain or pleaſure.* Otherwiſe your minds will be called to a continual attendance on the fleſh, and taken up with continual *deſires*, or *cares*, or *fears*, or *griefs*, or *pleaſures*; and will not be permitted to ſolace themſelves with God. The ſoul that would have pure and *high Delights*, muſt abſtract it ſelf from the Concernments of the fleſh; and look on your body as if it were the *body of another*, whoſe pain or pleaſure you can chooſe whether you will feel. When *Paul* was rapt up into the third Heaven, and ſaw the things unutterable, he was ſo far freed from the Priſon of ſenſe, that he knew not whether he was *in the Body*, or *out of it*. As the ſeparated ſouls that ſee the face of God and the Redeemer, do leave the body to be buried and to rot in darkneſs, and *feel* not all this to the interrupting of their joys; ſo *faith* can imitate ſuch a death to the world, and ſuch a neglect of the fleſh, and ſome kind of elevating ſeparation of the mind, to the things above. If in this near conjunction you cannot leave the Body to rejoyce or ſuffer alone, yet as it ſelf is but a Servant to the Soul, ſo let not its *pain* or *pleaſure* be predominant, and control the high Operations of the Soul. A manly valiant believing Soul, though it cannot *abate* the pain at all, nor reconcile the *fleſh* to its calamity, yet it can do more, notwithſtanding the pain, *to its own delight*, than Strangers will believe. Dir. 9.

§. 11 Some *Women* and *paſſionate weak-ſpirited men*, eſpecially in *ſickneſs*, are ſo peeviſh and of ſuch impatient minds, that their daily work is to *diſquiet* and *torment themſelves*. One can ſcarce tell how to *ſpeak* to them, or *look* at them but it offendeth them. And the world is ſo full of occaſions of provocation, that ſuch perſons are like to have little quietneſs. It is unlike that theſe ſhould *delight in God*, who keep their minds in a continual ulcerated galled ſtate, uncapable of *any* Delights at all, and ceaſe not their *ſelf-tormenting*.

Dir. 10. §. 12. Direct 10. *It is only a Life of Faith that will be a Life of holy Heavenly Delight: Exerciſe your ſelves therefore in believing Contemplations of the things unſeen.* It muſt not be now and then a *glance* of the eye of the ſoul towards God, or a ſeldom ſalutation which you would give a ſtranger; but a walking with him, and frequent addreſſes of the ſoul unto him, which muſt help you to the *Delights* which Believers find in their communion with him.

Dir. 11. §. 13. Direct. 11. *Eſpecially let faith go frequently to* Heaven *for renewed matter of delight, and frequently think what God will be to you there for ever, and with what full everlaſting delight he will ſatiate your Souls.* As *Heaven* is the place of our full *delight*, ſo the *foreſight* and *foretaſt* of it is the *higheſt delight*, which on earth is to be attained. And a Soul that is ſtrange to the *foreſight* of *Heaven*, will be as ſtrange to the true *Delights* of Faith.

Dir. 12. §. 14. Direct. 12. *It is a great Advantage to Holy Delight, to be much in the moſt Delightful parts of worſhip; as in Thankſgiving and Praiſe, and a due Celebration of the Sacrament of the Body and Blood of Chriſt*: Of which I have ſpoken in the foregoing Directions.

Dir. 13. §. 15. Direct. 13. *A skilful experienced Paſtor, who is able to open the treaſury of the Goſpel, and publickly and privately to direct his flock in the work of ſelf-examination and the Heavenly exerciſes of Faith, is a great help to Chriſtians ſpiritual delight.* The experiences of Believers teach them this: How oft do they go away refreſhed and revived, who came to the Aſſembly or to their Paſtors in great diſtreſs, and almoſt in deſpair? See *Job* 33. 23. 2 *Cor.* 1. 3, 4. It is the *Office* and *Delight* of the Miniſters of Chriſt, to be *Helpers of his peoples faith and joy.* 2 Cor. 1. 24. Phil. 1. 4, 25. 1 Theſſ. 2. 20.

Dir. 14. §. 16. Direct. 14. *Make uſe of all that Proſperity and lawful pleaſure, which God giveth you in outward things, for the increaſe and advantage of your Delight in God.* Though corrupted nature is apter to abuſe *Proſperity* and *earthly delights*, than any other ſtate, to the diverting of the heart from God; and almoſt all the Devils poyſon is given in ſugered or gilded allectives; yet the primitive natural uſe of proſperity, of health, and plenty, and honour, and peace, is to lead up the mind to God, and give us a taſt of his ſpiritual Delights! That the neighbourhood of the Body might be the ſouls advantage; and that God, who in this life will be ſeen by us but in a Glaſs, and will give out his comforts by his appointed means, might make advantage of ſenſitive delights, for his own reception, and the communications of his Love and pleaſure unto man: That as ſoon as the eye, or ear, or taſt perceiveth the *delightfulneſs* of their ſeveral objects, the holy ſoul might preſently take the hint and motion, and be carried up to delightful thoughts of him that giveth us all theſe delights. And doubtleſs ſo far as we can make uſe of a *Delight* in *Friends*, or *food*, or *health*, or *habitations*, or any accommodations of our *Bodies*, to *further* our *Delight in God*, or to remove thoſe melancholy Fears or Sorrows, which would hinder this Spiritual Delight, it is not only *Lawful*, but our *duty* to uſe them, with that moderation as tendeth to this end.

Dir. 15. §. 17. Direct. 15. *Make uſe of Affliction as a great advantage for your pureſt and unmixt delight in God.* The Servants of Chriſt have uſually never ſo much of the joy in the Holy Ghoſt, as in their greateſt ſufferings: eſpecially if they be for his ſake. The ſoul never retireth ſo readily and delightfully to God, as when it hath none elſe that will receive it, or that it can take any comfort from. God comforteth us moſt, when he hath made us ſee that none elſe can or will relieve us. When all Friends have forſaken us ſave *only one*, that *one* is ſweeter to us *then* than ever. When all our houſe is fired down except one room, that room is pleaſanter to us than it was before. He that hath loſt one Eye, will love the other better than before. In proſperity our Delights in God are too often corrupted by a mixture of ſenſual delight: But all that remaineth when the Creature is gone, is *purely divine.*

§ 18. Direct. 16. *Labour by Self-Examination,* Dir. 16. *deliberately managed under the Direction of an able ſpiritual Guide, to ſettle your Souls in the well grounded Perſwaſion of your ſpecial Intereſt in God and Heaven: And then ſuffer not Satan by his troubleſome importunity, to renew your Doubts, or moleſt your peace.* An *Orderly well-guided diligent ſelf examination*, may quickly do much to ſhew you your condition: And if you are convinced that the truth of Grace is in you, let not *Fears* and *Suſpicion* go for reaſon, and cauſe you to deny that which you cannot without the gainſaying of your Conſciences deny. You ſee not the deſign of the Devil in all this: His buſineſs is by making you *fear*, that you have no intereſt in God, to deſtroy your delight in him and in his ſervice: And next that, to make you through *wearineſs* forſake him; and either deſpair or turn to *ſenſual delights.* Foreſee and prevent theſe deſigns of Satan, and ſuffer him not at his pleaſure to raiſe new ſtorms of fears and troubles, and draw you to deny your Fathers mercies, or to ſuſpect his proved love.

§. 19. Direct. 17. *Damp not your Delights by wil-* Dir. 17. *ful ſin.* If you grieve your Comforter he will grieve you, or leave you to grieve your ſelves: In that meaſure that any known ſin is cheriſhed, *Delight in God* will certainly decay.

§. 20. Direct. 18. *Improve your Obſervation of* Dir. 18. *wicked mens ſenſual Delights, to provoke your ſouls to delight in God.* Think with your ſelves: ſhall hawks, and hounds, and pride, and filthineſs, and cards, and dice, and plays and ſports, and luxury, and idleneſs, and fooliſh talk, or worldly honours be ſo delightful to theſe deluded ſinners? and ſhall not my God and Saviour, his Love and promiſes, and the hopes of Heaven, be more delightful to me? Is there any compariſon between the matter of my delights and theirs?

§ 21. Direct. 19. *Labour to overcome thoſe Fears* Dir. 19. *of* Death, *which would damp your Joys in the foreſight of Everlaſting Joys.* As nothing more feedeth Holy delights than the fore thoughts of Heaven; ſo there is ſcarce any thing that more hindreth our delight in thoſe forethoughts, than the fear of interpoſing death. See what I have written againſt this fear, in my Treatiſe of Self-denyal, and *Saints Reſt*, and in my Treatiſe of *Death, as the laſt enemy*, and in my *Laſt work of a Believer.*

§. 22. Direct. 20. *Pretend not any other Religious* Dir. 20. *Duties againſt your Delights in God and Holineſs; but uſe them all in their proper ſubſervience to this. Penitent ſorrow* is only a Purge to caſt out thoſe corruptions which hinder you from reliſhing your Spiritual Delights. Uſe it therefore as Phyſick, only when there is need; and not for it ſelf, but only to this end; and turn it not into your ordinary food. *Delight* in *God* is the Health of your Souls: Say not you cannot have while to be healthful, becauſe you muſt take Phyſick, or that you take Phyſick againſt Health, or inſtead of health, but for your health. So take up no Sorrow againſt your delight in God, or inſtead of it, but for it, and ſo much as promoteth it. See the Directions for Love beforegoing.

§. 23. By this time you may ſee, that Holy Delight adjoyned to Love, is the principal part of our Religion, and that they miſtake it which place it in any thing elſe. And therefore how unexcuſable are all the ungodly enemies or neglecters of a holy life? If it had been a life of grief and toyle they had had ſome pretence: But to fly from *pleaſure*, and refuſe *delight*, and *ſuch delight* is unexcuſable. Be it known to you ſinners, God calleth you not to *forſake Delight*, but to *accept it*: To *change* your *Delight* in ſin and vanity, for *Delight* in him: you dare not ſay but *this is better*: you cannot have your houſes and lands for ever, nor your luſt and luxury for ever; but you may have God for ever. And do you hope to live for ever with him, and have you no delight in him? Men deal with Chriſt as the Papiſts with the Reformed Churches: Becauſe we reject their formalities and ceremonious toys, they ſay we take down all Religion, ſo becauſe we would call men from their bruitiſh pleaſures, they ſay we would let them have *no pleaſure*: For the Epicure thinks when his luxury, luſt and ſport is gone, all is gone: Call a ſluggard from his bed, or a glutton from his feaſt, to receive a Kingdom, and he will grudge; if he obſerve only what you would take from him, and not what you give him in its ſtead: When eatthly pleaſures end in miſery, then who would not wiſh they had preferred the Holy durable Delights?

DIRECT. XII.

Grand Dir. 12. For a life of Thankfulneſs.

Let Thankfulneſs to God thy Creatour, Redeemer and Regenerator, be the very temperament of thy ſoul, and faithfully expreſſed by thy Tongue and Life.

§. 1. Though our *Thankfulneſs* is no benefit to God, yet he is *pleaſed* with it, as that which is ſuitable to our condition, and ſheweth the ingenuity and honeſty of the Heart. An unthankful perſon is but a devourer of mercies, and a grave to bury them in, and one that hath not the wit and honeſty to know and acknowledge the hand that giveth them: But the *Thankful* looketh above himſelf, and returneth all, as he is able, to him from whom they flow.

§. 2. *True Thankfulneſs* to God is diſcerned from *Counterfeit*, by theſe qualifications. 1. *True Thankfulneſs* having a juſt eſtimate of mercies comparatively, preferreth *ſpiritual* and *everlaſting* mercies, before thoſe that are meerly *corporal* and *tranſitory*. But *carnal Thankfulneſs* chiefly valueth *carnal Mercies*, though notionally it may confeſs that the *ſpiritual* are the greater. 2. *True Thankfulneſs* inclineth the ſoul to a ſpiritual rejoycing in God, and to a deſire after more of his ſpiritual mercies: But *carnal thankfulneſs* is only a delight in the proſperity of the fleſh, or the deluſion and carnal ſecurity of the mind, inclining men to carnal empty mirth, and to a deſire of more ſuch fleſhly pleaſure, plenty or content: As a Beaſt that is full fed will skip, and play, and ſhew that he is pleaſed with his ſtate, or if he have eaſe, he would not be moleſted. 3. *True thankfulneſs* kindleth in the heart a love to the Giver above the Gift, or at leaſt a *Love to God* above our *Carnal proſperity* and pleaſure, and bringeth the heart ſtill nearer unto God, by all his mercies. But *carnal thankfulneſs* doth ſpring from *Carnal ſelf-love*, or love of *fleſhly proſperity*; and is moved by it, and is ſubſervient to it, and *Loveth God*, and *Thanketh* him but ſo far as he gratifieth or ſatisfieth the fleſh. A child-like *Thankfulneſs* maketh us love our Father more than his gift, and deſire to be with him in his arms: But a Dog doth love you and is thankful to you, but for feeding him: He loveth you in ſubordination to his appetite and his bones. 4. *True thankfulneſs* inclineth us to obey and pleaſe him that obligeth us by his benefits But *carnal thankfulneſs* puts God off with the hypocritical complemental thanks of the lips, and ſpends the mercy in the pleaſing of the fleſh, and makes it but the fewel of luſt and ſin. 5. *True thankfulneſs* to God is neceſſarily tranſcendent, as his mercies are tranſcendent: The ſaving of our ſouls from Hell, and promiſing us eternal life, beſides the giving us our very beings and all that we have, do oblige us to be *totally* and *abſolutely his*, that is ſo *tranſcendent a Benefactor* to us, and cauſeth the *thankful perſon* to *devote and reſign himſelf*, and all that he hath to God, to anſwer ſo great an obligation: But *carnal thankfulneſs* falls ſhort of this *abſolute and total* dedication, aud ſtill leaveth the ſinner in the power of *ſelf love*, *devoting* himſelf (really) to himſelf, and uſing all that he is, or hath, to the *pleaſing of his fleſhly mind*, and giving God only the tythes or leavings of the fleſh, or ſo much as it can ſpare, leſt he ſhould ſtop the ſtreams of his benignity, and bereave the fleſh of its proſperity and contents.

§. 3. *Directions for Thankfulneſs to God our Benefactor.*

Direct. 1. *Underſtand well how great this duty is, in the nature of the thing, but eſpecially how the very deſign and tenour of the Goſpel, and the way of our ſalvation by a* Redeemer, *beſpeaketh it as the very complexion of the ſoul, and of every duty.* *Dir.* 1.

A *creature* that is wholly his Creatours, and is preſerved every moment by him, and daily fed and maintained by his bounty, and is put into a capacity of life eternal, muſt needs be obliged to unceſſant Gratitude. And *Unthankfulneſs* among men is juſtly taken for an unnatural monſtrous vice; which forfeiteth the benefits of friendſhip and ſociety, 2 *Tim.* 3. 2. The *unthankful* are numbred with the *unholy*, *&c.* as part of the monſters which ſhould come in the *laſt times*, (and which we have lived to ſee, exactly anſwering that large deſcription of them:) But the *Deſign* of God in the work of Redemption, is purpoſely laid for the raiſing of the higheſt *Thankfulneſs* in man: and the Covenant of Grace containeth ſuch abundant wonderous Mercies, as might compel the ſouls of men to *Gratitude*, or leave them utterly without excuſe. It is a great truth, and much to be conſidered; that Gratitude is that *general duty* of the *Goſpel*, ☞ which *containeth and animateth* all the reſt, as being Eſſential to all that is properly Evangelical. A *Law* as a *Law* requireth *Obedience* as the *general duty*: and this *Obedience* is to be exerciſed and found in every *particular duty* which it requireth: And the Covenant with the Jews was called *The Law*, becauſe the *Regulating part* was moſt eminent: and ſo *obedience* was the thing that was eminently required by the Law (though their meaſure of mercy obliged them alſo to *thankfulneſs*:) But the *Goſpel* or *New Covenant* is moſt *eminently a hiſtory of Mercy, and a tender and promiſe* of the moſt unmatchable *benefits*, that ever were heard of by the ears of man: ſo that the *Gift* of *Mercy* is the predominant or eminent part in the Goſpel or New Covenant; and though ſtill God be our *Governour*, and the New Covenant alſo hath its *Precepts*, and is a *Law*, yet that is in a ſort but the *ſubſervient* part: And what *obedience* is to a Law, that *Thankfulneſs* is to a *Benefit*; even the formal anſwering of its obligation: ſo that though we are called to as exact obedience as ever, yet *it is now only a Thankful* Obedience that we are called to: And juſt as *Law and Promiſes* or *Gifts* are conjoyned in the *New Covenant*, juſt ſo ſhould *Obedience and Thankfulneſs* be conjoyned in our hearts and lives; one to God as our *Ruler*, and the other to him as our *Benefactor*: And theſe two muſt animate every act of heart and life. We muſt *Re-*

Gratitude is to the Promiſe, much what Obedience is to the Law.

pent of ſin: but it muſt be a *Thankful Repenting*, as becometh thoſe that have a free pardon of all their ſins procured by the blood of Chriſt, and offered them in the Goſpel: Leave out this *Gratitude*, and it is no *Evangelical Repentance*. And what is our *ſaving faith in Chriſt*, but the *Aſſent* to the *truth* of the Goſpel, with a *Thankful Acceptance* of the *good* which it offereth us, even *Chriſt* as our *Saviour* with the Benefits of his Redemption. The *Love* to God that is *there* required, is the *Thankful Love* of his Redeemed ones: And the Love to our very enemies, and the forgiving of wrongs, and all the Love to one another, and all the works of Charity there required, are the exerciſes of *Gratitude*, and are all to be done, on this account, becauſe Chriſt hath loved us, and forgiven us, and that we may ſhew our *thankful Love* to him. *Preaching*, and *Praying*, and *Sacraments*, and *publick praiſes*, and communion of Saints, and obedience, are all to be animated with *Gratitude*; and they are no further *Evangelically* performed, than *Thankfulneſs* is the very life and complexion of them all. The dark and defective opening of this by Preachers, gave occaſion to the Antinomians to run into the contrary extream, and to derogate too much from *Gods Law* and our *Obedience*: But if we obſcure the doctrine of *Evangelical Gratitude*, we do as bad or worſe than they. *Obedience* to our *Ruler*, and *Thankfulneſs* to our *Benefactor*, conjoyned and co-operating as the *Head and Heart* in the Natural body, do make a *Chriſtian indeed*. Underſtand this well, and it will much incline your hearts to *Thankfulneſs*.

Dir. 2. §. 4. Direct. 2. *Let the greatneſs of the manifold mercies of God, be continually before your eyes. Thankfulneſs* is cauſed by the due apprehenſion of the *greatneſs* of mercies. If you either *know* them not to be mercies, or know not that they are mercies *to you*, or *believe* not what is *ſaid and promiſed* in the Goſpel, or *forget* them, or *think* not of them, or *make light* of them through the corruption of your minds, you cannot be thankful for them. I have before ſpoken of *Mercy* in order to the kindling of *Love*, and therefore ſhall now only recite theſe following to be always in your memories. 1. The *Love of God* in giving you a Redeemer, and the Love of Chriſt in giving his life for us, and in all the parts of our Redemption. 2. The Covenant of Grace, the pardon of all our ſins: the juſtification of our perſons; our adoption, and title to *eternal life*. 3. The aptneſs of means for calling us to Chriſt: The gracious and wiſe diſpoſals of providence to that end: the gifts and compaſſion of our inſtructors: the care of Parents; and the helps and examples of the ſervants of Chriſt. 4. The efficacy of all theſe means; the giving us to will and to do, and opening of our hearts, and giving us repentance unto life, and the Spirit of Chriſt to mortifie our ſins, and purifie our nature, and dwell within us. 5. A ſtanding in his Church, under the care of faithful Paſtors: the liberty, comfort, and frequent benefit of his Word and Sacraments, and the publick communion of his Saints. 6. The company of thoſe that fear the Lord, and their faithful admonitions, reproofs and encouragements; the kindneſs they have ſhewed us for body, or for ſoul. 7. The mercies of our Relations, or habitations, our eſtates, and the notable alterations and paſſages of our lives. 8. The manifold preſervations and deliverances of our ſouls, from errours and ſeducers, from terrours and diſtreſs; from dangerous temptations, and many a ſoul-wounding ſin; and that we are not left to the errours and deſires of our hearts, to ſeared Conſciences, as forſaken of God. 9. The manifold deliverances of our bodies from enemies, hurts, diſtreſſes, ſickneſſes and death. 10. The mercies of adverſity, in wholſome, neceſſary chaſtizements, or honourable ſufferings for his ſake and ſupport or comfort under all. 11. The communion which our ſouls have had with God, in the courſe of our private and publick duties, in Prayer, Sacraments and Meditation. 12. The uſe which he hath made of us for the good of others, that our time hath not been wholly loſt, and we have not lived as burdens of the world. 13. The mercies of all our friends and his ſervants, which were to us as our own, and our intereſt in the mercies and publick welfare of his Church, which are more than our own. 14. His patience and forbearance with us under our conſtant unprofitableneſs and provocations, and his renewed mercies notwithſtanding our abuſe, our perſeverance until now. 15. Our hopes of everlaſting Reſt and Glory, when this ſinful life is at an end. Aggravate theſe mercies in your more enlarged meditations, and they will ſure conſtrain you to cry out [*Bleſs the Lord, O my ſoul, and all that is within me bleſs his holy name; bleſs the Lord, O my ſoul, and forget not all his benefits; who forgiveth all thine iniquities, who healeth all thy diſeaſes; who redeemeth thy life from deſtruction, who crowneth thee with loving kindneſs and tender mercies,* Pſal. 102. 1, 2, 3, 4. *Enter into his gates with thankſgiving, and into his Courts with praiſe, be thankful to him, and bleſs his name: For the Lord is good, his Mercy is everlaſting, and his truth endureth to all generations,* Pſal. 100. 4, 5. *The Lord is merciful and gracious; ſlow to anger, and plenteous in mercy* —— *For as the Heaven is high above the Earth, ſo great is his mercy to them that fear him,* Pſal. 103. 8. 11. *O give thanks unto the Lord, for he is good, for his mercy endureth for ever,* Pſal. 136. 1, &c. *O give thanks unto the Lord; call upon his name; make known his deeds among the people: ſing ye unto him; ſing Pſalms unto him; talk ye of all his wondrous works: glory ye in his holy name: Let the heart of them rejoyce that ſeek him,* Pſal. 105. 1, 2, 3.]

§. 5. Direct. 3. *Be well acquainted with the greatneſs of your ſins, and ſenſible of them as they are the aggravation of Gods Mercies to you.* This is the main end why God will humble thoſe that he will ſave: Not to drive them to deſpair of mercy, not that he taketh pleaſure in their ſorrows for themſelves: But to work the heart to a due eſteem of ſaving mercy, and to a ſerious deſire after it, that they may thankfully receive it, and carefully retain it, and faithfully uſe it. An unhumbled ſoul ſets lights by Chriſt, and Grace, and Glory: It reliſheth no ſpiritual mercy: It cannot be thankful for that which it findeth no great need of. But true humiliation recovereth our appetite, and teacheth us to value mercy as it is. Think therefore what ſin is (as I have opened to you, *Dir.* 8.) and think of your manifold aggravated ſins: and then think how great thoſe mercies are that are beſtowed on ſo great unworthy ſinners! Then mercy will melt your humbled hearts, when you confeſs that you are *unworthy to be called Sons,* Luke 15. and that you are *not worthy to look up to Heaven,* Luke 18. 13. and that you are *not worthy of the leaſt of all the mercies of God,* Gen. 32. 10. The *humble* ſoul is the *thankful* ſoul, and therefore ſo greatly valued by the Lord. *Dir.* 3.

§. 6 Direct. 4. *Underſtand what Miſery you were delivered from, and eſtimate the greatneſs of the mercy, by the greatneſs of the puniſhment which you had deſerved. Miſery* as well as *ſin* muſt tell us the greatneſs of our mercies. This is before opened, *Chap.* 1. *Dir.* 9. *pag.* 21. *Dir.* 4.

Dir. 5. §. 7. Direct. 5. *Suppoſe you ſaw the damned ſouls, or ſuppoſe you had been one day in Hell your ſelves, bethink you then how thankful you would have been for Chriſt and Mercy.* And you were condemned to it by the Law of God, and if death had brought you to execution you had been there, and then Mercy would have been more eſteemed. If a Preacher were ſent to thoſe miſerable ſouls to offer them a pardon and eternal life on the terms as they are offered to us, do you think they would make as light of it as we do?

Dir. 6. §. 8. Direct. 6. *Neglect not to keep clear the Evidences of thy title to thoſe eſpecial Mercies for which thou ſhouldſt be moſt thankful: And hearken not to Satan when he would tempt thee to think that they are none of thine, that ſo he might make thee deny God the Thanks for them, which he expecteth.* Of this I have ſpoken in the Directions for Love.

Dir. 7. §. 9. Direct. 7. *Think much of thoſe perſonal mercies which God hath ſhewed thee from thy youth up until now, by which he hath manifeſted his care of thee, and particular kindneſs to thee.* Though the *common mercies* of Gods ſervants be the greateſt, which all other Chriſtians ſhare in with each one; yet perſonal favours peculiar to our ſelves, are apt much to affect us, as being near our apprehenſion, and expreſſing a peculiar care and love of us. Therefore Chriſtians ſhould mark Gods dealings with them, and *write down* the *great* and *notable mercies* of their lives, (which are not unfit for others to know, if they ſhould ſee it.)

Dir. 8. §. 10. Direct. 8. *Compare thy proportion of Mercies with the reſt of the peoples in the world. And thou wilt find that it is not one of many thouſands that hath thy proportion.* It is ſo ſmall a part of the world that are *Chriſtians*, and of thoſe ſo few that are *Othordox Reformed Chriſtians*, and of thoſe ſo few that are *ſeriouſly godly* as devoted to God; and of thoſe ſo few that fall not into ſome perplexities, errours, ſcandals, or great afflictions and diſtreſs, that thoſe few that are in none of theſe ranks have cauſe of wonderous thankfulneſs to God: Yea, the moſt afflicted Chriſtians in the world: Suppoſe God had divided his mercies equally to all men in the world, as health, and wealth, and honour, and grace, and the Goſpel, &c. How little of them would have come to thy ſhare in compariſon of what thou now poſſeſſeſt? How many have leſs wealth or honour than thou? How many thouſands have leſs of the Goſpel and of Grace? In reaſon therefore thy *thankfulneſs* ſhould be proportioable and extraordinary.

Dir. 9. §. 11. Direct. 9. *Compare the Mercies which thou wanteſt, with thoſe which thou poſſeſſeſt, and obſerve how much thy receivings are greater than thy ſufferings.* Thou haſt many meals plenty, for one day of ſcarcity or pinching hunger: Thou haſt many days health, for one days ſickneſs, and if one part be ill, there are more that are not: If one Croſs befall thee, thou eſcapeſt many more that *might* befall thee, and which thou deſerveſt.

Dir. 10. §. 12. Direct. 10. *Bethink thee how thou wouldſt value thy mercies, if thou wert deprived of them.* The want of them uſually teacheth us moſt effectually to eſteem them. Think how thou ſhouldſt value Chriſt and hope, if thou wert in Deſpair? And how thou wouldſt value the mercies of *Earth*, if thou wert in Hell? And the Mercies of *England*, if thou wert among bloody Inquiſitors and perſecutors, and wicked cruel Heathens or Mahometans, or bruitiſh ſavage *Americans*. Think how good ſleep would ſeem to thee, if thou couldſt not ſleep for pains? Or how good thy meat, or drink, or cloaths, or houſe, or maintenance, or friends, would all ſeem to thee, if they were taken from thee. And how great a mercy *health* would ſeem, if thou wert under ſome tormenting ſickneſs; and what a mercy *Time* would ſeem, if Death were at hand, and Time were ending: And what a mercy thy leaſt ſincere deſires, or meaſure of grace is in compariſon of their caſe that are the haters, deſpiſers and perſecutors of holineſs; Theſe thoughts if followed home, may ſhame thee into *thankfulneſs*.

Dir. 11. §. 13. Direct. 11. *Let Heaven be ever in thine eye, and ſtill think of the endleſs joy which thou ſhalt have with Chriſt.* For that is the mercy of all mercies: and he that hath not that in *hope* to be thankful for, will never be thankful aright for any thing: and he that hath *Heaven in promiſe* to be thankful for, hath ſtill reaſon for the higheſt joyful Thanks, whatever worldly thing he want; or though he were ſure never more to have comfort in any creature upon earth. He is unthankful indeed, that will not be thankful for Heaven: But that is a mercy which will conſtrain to Thankfulneſs ſo far as our title is diſcerned. The more believing and heavenly the mind is, the more thankful.

Dir. 12. §. 14. Direct. 12. *Look on earthly and preſent Mercies in connexion with Heaven which is their End, and as ſweetned by our intereſt in God that giveth them.* You leave out all the *life* and *ſweetneſs*, which muſt cauſe your thankfulneſs, if you leave our *God* and overlook him. A dead carcaſs hath not the Lovelineſs or Uſefulneſs as a living man: You mortifie your mercies, when you ſeparate them from God and Heaven, and then their beauty, and ſweetneſs, and excellency is gone: And how can you be thankful for the husks and ſhells when you fooliſhly neglect the kernel? Take every bit as from thy Fathers hands: Remember that he feedeth, and clotheth, and protecteth thee, as his Child: It is to *Our Father which is in Heaven*, that we muſt go *every day* for our *daily bread*. Taſte his Love in it, and wilt thou ſay, that *It is ſweet*. Remember whither all his Mercies tend, and where they will leave thee, even in the boſom of Eternal Love. Think with thy ſelf, How good is this with the Love of God? This and Heaven are full enough for me. Courſe fare, and courſe clothing, and courſe uſage in the world, and hard labour, and a poor habitation, with Heaven after all, is Mercy beyond all humane eſtimation or conceiving. Nothing can be *little*, which is a token of the love of God, and leadeth to Eternal Glory. The Relation to Heaven, is the life and glory of every mercy.

Dir. 13. §. 15. Direct. 13. *Think oft how great a mercy it is that Thankfulneſs for mercy is made ſo great a part of thy duty.* Is it not the ſweeteſt employment in the world, to be always thinking on ſo ſweet a thing as the mercies of God, and to be mentioning them with glad and thankful hearts? Is not this a ſweeter kind of work, than to be *abuſing* mercy, and caſting it away upon fleſhly luſts, and ſinning it away, and turning it againſt us? Yea, is it not a ſweeter work, than to be groaning under ſin and miſery? If God had as much fixt your thoughts upon ſadning heart-breaking objects, as he hath (by his commands) upon reviving and delighting objects, you might have thought Religion a melancholy life. But when ſorrow is required but as preparatory to *delight*, and chearful *Thankſgiving* is made the life and ſum of your Religion, who but a Monſter will think it grievous, to live in *Thankfulneſs* to our great Benefactor? To think thus of the *ſweetneſs* of it, will do much to *incline* us to it, and make it eaſie to us.

Dir. 14. §. 16. Direct. 14. *Make conſcience ordinarily of allowing Gods mercies as great a room in thy Thoughts and Prayers, as thou alloweſt to thy ſins,* *and wants and troubles.* In a day of humiliation, or after ſome notable fall into ſin, or in ſome ſpecial caſes of diſtreſs, I confeſs ſin and danger may have the greater ſhare. But *ordinarily mercy* ſhould take up more *time* in our *remembrance* and *confeſſion* than our *ſins*. Let the Reaſons of it firſt convince you, that this is your duty : And when you are convinced hold your ſelves to the performance of it. If you cannot be ſo *Thankful* as you deſire, yet ſpend as *much time* in the *confeſſing* of *Gods Mercy* to you, as in confeſſing your ſins, and mentioning your wants. *Thanksgiving* is an *effectual petitioning* for more. It ſheweth that the ſoul is not drowned in *ſelfiſhneſs*; but would carry the fruit of all his mercies back to God. If you cannot *think* on *mercy* ſo *thankfully* as you would, yet ſee that it have a due *proportion* of your *thoughts*. This courſe (of allowing mercy its due time in our *Thoughts* and *Prayers*) would work the ſoul to greater thankfulneſs by degrees. Whereas on the contrary, when men accuſtom themſelves to have ten words or twenty of *Confeſſion* and *Petition*, for *one* of *thanksgiving*, and ten thoughts of *ſins*, and *wants*, and *troubles*, for *one* of *mercies*, this *ſtarveth thankfulneſs*, and turneth it out of doors. You *can* command your *words* and *thoughts* if you will : Reſolve therefore on this duty.

Dir. 15. §. 17. Direct 15. *Take heed of a proud, a covetous, a fleſhly, or a diſcontented mind : for all theſe are enemies to Thankfulneſs.* A *proud* heart thinks it ſelf the worthieſt for more, and thinks diminutively of all. A *covetous* heart is ſtill gaping after more, and never returning the fruit of what it hath received. A *fleſhly* mind is an inſatiable gulf of corporal mercies, like a greedy Dog that is gaping for another bone when he hath devoured one, and ſacrificeth all to his belly, which is his God, *Phil.* 3. 18. A diſcontented mind is alwayes murmuring, and never pleaſed, but findeth ſomething ſtill to quarrel at, and taketh more notice of the denying of its unjuſt deſires, than of the giving of many undeſerved mercies: Thankfulneſs proſpereth not, where theſe vices proſper.

Dir. 16. §. 18. Direct. 16. *Avoid as much as may be a Melancholy and over-fearful temper : for that will not ſuffer you to ſee or taſte your greateſt mercies, nor to be glad or thankful for any thing you have, but is ſtill repreſenting all things to you in a terrible or lamenting ſhape.* The Grace of *Thankfulneſs* may be *habitually* in a *timerous melancholy* mind : And that appeareth in their *valuation* of the *Mercy:* How *glad* and *thankful* would they be, if they were *aſſured* that the *Love* of God is towards them? But it is next to impoſſible for them ordinarily, to *exerciſe thankfulneſs*, becauſe they cannot believe any thing of themſelves that is good and *comfortable:* It is as natural for them to be ſtill *fearing* and *deſparing*, and complaining, and troubling themſelves, as for froward Children to be crying, or ſick men to groan. Befriend not therefore this miſerable diſeaſe, but reſiſt it by all due remedies.

Dir. 17. §. 19. Direct. 17. *Take heed of unthankful doctrines, which teach you to deny or undervalue mercy.* Such is 1. The Doctrine of the *Pelagians* (whom *Proſper* calleth the *Ungrateful*) that denyed faith and ſpecial grace to be any ſpecial gift of God: and that teach you that *Peter* is no more beholden to God, than *Judas*, for his differencing grace. 2. The Doctrine which denyeth *general* grace (which is preſuppoſed unto *ſpecial*,) and tells the world, that Chriſt dyed only for the Elect, and that all the mercy of the Goſpel is confined to them alone; and teacheth all men to deny God any thanks for Chriſt or any Goſpel mercy, till they know that they are elect, and juſtified ; and would teach the wicked (on Earth and in Hell) that they ought not to accuſe themſelves for ſinning againſt any Goſpel mercy, or for rejecting a Chriſt that dyed for them. 3. All Doctrine which makes God the phyſical, efficient predeterminer of every act of the creature conſidered in all its cirumſtances; and ſo tells you, that *ſaving grace* is no *more*, nor no otherwiſe cauſed of God, than *ſin* and every natural act is; and our *thanks* that we owe him for keeping us from ſin, is but for not *irreſiſtible premoving* us to it. Such Doctrines cut the veins of *thankfulneſs*; and being not *doctrines according to godlineſs*, the *life of grace*, and *ſpiritual ſenſe* of believers is againſt them.

§. 20. Direct. 18. *Put not God off with verbal Thanks, but give him thy ſelf and all thou haſt.* Dir. 18. *Thankfulneſs* cauſeth the ſoul to enquire, *What ſhall I render unto the Lord for all his benefits towards me*? Pſal. 116. 12. And it is no leſs than *thy ſelf* and *all thou haſt* that thou muſt render: that is, thou muſt give God not only thy *Tythes*, and the Sacrifice of *Cain*, but *thy ſelf* to be entirely his ſervant, and all that thou haſt to be at his command, and uſed in the order that he would have thee uſe it. *A thankful* ſoul devoteth it ſelf to God: This is the *living acceptable Sacrifice*, Rom. 12. 1. It ſtudieth how to do him ſervice, and how to do good with all his mercies. *Thankfulneſs* is a powerful ſpring of obedience, and makes men long to be fruitful and profitable, and glad of opportunities to be ſerviceable to God. Thus Law, and Goſpel, Obedience and Gratitude concur. *A thankful obedience*, and an *obedient thankfulneſs* are a Chriſtians life, Pſal. 50. 14, 15, 23. *Offer unto God thankſgiving, and pay thy Vows to the Moſt High: And call upon me in the day of trouble, and I will deliver thee, and thou ſhalt glorifie me*——*Who ſo offereth praiſe, glorifieth me: and to him that ordereth his converſation aright, I will ſhew the ſalvation of God.*

§. 21. I beſeech thee now that readeſt theſe Lines, Dir. 19. be ſo true to God, be ſo ingenuous, be ſo much a friend to the comfort of thy ſoul, and ſo much love a life of pleaſure, as to ſet thy ſelf for the time to come to a more conſcionable performance of this noble work: and ſteep thy thoughts in the abundant mercies of thy God, and expreſs them more in all thy ſpeech to God and man. Say as *David*, [Pſal. 116. 16. 17. *O Lord, truly I am thy ſervant*——*thou haſt looſed my bonds. I will offer to thee the Sacrifice of Thanksgiving, and will call upon the name of the Lord.* Pſal. 30. 1, 2, 3, 4, 11, 12. *I will extol thee, O Lord, for thou haſt lifted me up, and haſt not made my foes to rejoyce over me. O Lord my God, I cryed unto thee, and thou haſt healed me. O Lord, thou haſt brought up my ſoul from the grave: thou haſt kept me alive, that I ſhould not go down to the pit. Sing unto the Lord, O ye Saints of his, and give thanks at the remembrance of his holineſs*——*Thou haſt put off my ſackcloth, and girded me with gladneſs, to the end that my glory may ſing praiſe to thee, and not be ſilent: O Lord my God, I will give thanks to thee for ever.* Pſal. 69. 30. *I will praiſe the name of God with a Song, and magnifie him with thanksgiving: This alſo ſhall pleaſe the Lord better than an Oxe*——Pſal. 92. 1, 2. *It is a good thing to give thanks to the Lord, and to ſing unto thy Name, O Moſt High; To ſhew forth thy loving kindneſs in the morning, and thy faithfulneſs every night*, Pſal. 119. 62. *At midnight will I riſe to give thanks unto thee, becauſe of thy righteous judgement*, Pſal. 140. 13. *Surely the righteous ſhall give thanks unto thy Name; the upright ſhall dwell in thy preſence.*] Remember that you are commanded, *in every* *thing* to *give thanks*, 1 Theſſ. 5. 18. When God is ſcant in *mercy* to thee, then be thou ſcant in *thankfulneſs* to him; and not when the Devil and a forgetful, or unbelieving, or diſcontented heart, would hide his greateſt mercies from thee. It is juſt with God to give up that perſon to ſadneſs of heart, and to uncomfortable ſelf-tormenting melancholy, that will not be perſwaded by the greatneſs and multitude of mercies, to be frequent in the ſweet returns of Thanks.

DIRECT. XV.

Grand Dir. 15. To Glorifie God.

Let thy very heart be ſet to GLORIFIE GOD, *thy Creatour, Redeemer, and Sanctifier, both with the Eſtimation of thy Mind, the Praiſes of thy Mouth, and the Holineſs of thy Life.*

§. 1. THe GLORIFYING of GOD being the End of man, and the whole Creation, muſt be the higheſt duty of our lives; and therefore deſerveth our diſtinct conſideration. 1 Cor. 10. 31. *Whether ye eat or drink, or what ever ye do, do all to the glory of God.* 1 Pet. 4. 11 *That God in all things may be glorified through Jeſus Chriſt, to whom be praiſe and dominion for ever and ever. Amen.* I ſhall therefore firſt ſhew you what it is to *glorifie God*, and then give *Directions* how to do it.

Heb. 1. 3. Act. 7. 55. Rom. 3. 23. Rev. 21. 11, 23. Jude 24. 1 Pet. 4. 13. 2 Cor. 3. 18.

§. 2. To *glorifie God*, is not to add to his eſſential *perfections*, or *felicity*, or *real glory*: The *glory of God* is a word, that is taken in theſe various ſenſes: 1. Sometime it ſignifieth the *eſſential tranſcendent Excellencies of God*, in himſelf conſidered. So *Rom.* 6. 4. *Pſal.* 19. 2. 2. Sometime it ſignifieth *that glory* which the Angels and Saints behold in Heaven: What this is, a ſoul in fleſh cannot formally conceive or comprehend: It ſeemeth not to be the *Eſſence* of God, becauſe that is every where, and ſo is not that glory: Or if any think that his *Eſſence* is that *glory*, and is every where alike, and that the creatures *capacity* is all the difference betwixt Heaven and Earth, he ſeems confuted in that the *glory* of Heaven will be ſeen by the glorified *Body* it ſelf, which it's thought cannot ſee the *Eſſence* of God. Whether then that *Glory* be the *Eſſence* of God, or any immediate *Emanation* from his Excellency, as the beams and light that are ſent forth by the Sun, or a *created glory* for the felicity of his ſervants, we ſhall know when with the bleſſed we enjoy it. 3. Sometime it is taken for the *appearance* of *Gods perfections* in his creatures, either *natural* or *free agents*, as diſcerned by man, and for his Honour in the eſteem of man. *John* 11. 4. 40. 1 *Cor.* 11. 7. 2 *Cor.* 4. 15. *Phil.* 1. 11. & 2. 11. *Iſa.* 35. 2. & 40. 5, &c. And ſo to *glorifie* God, is 1. *Objectively* to *repreſent* his Excellencies or Glory: 2. *Mentally* to conceive of them. 3. And *Verbally* to declare them. I ſhall therefore diſtinctly *Direct* you, 1. How to glorifie God in your *Minds*. 2. By *your Tongues*. 3. By *your lives*.

Directions for Glorifying God with the Heart.

Dir. 1. *Lege Gaſſendi Oration. inaugural. in Inſtitut. Aſtronom.*

§. 3. Direct. 1. *Abhor all Blaſphemous repreſentations and thoughts of God, and think not of him lamely, unequally, or diminutively, nor as under any corporeal ſhape; nor think not to comprehend him, but reverently admire him.* Conceive of him as Incomprehenſible and Infinite. And if Satan would tempt thee to think meanly of any thing in God, or to think highly of one of his Perfections, and meanly of another, abhor ſuch temptations; And think of his *Power*, *Knowledge* and *Goodneſs* equally as the *Infinite perfections* of *God*.

Dir. 2.

§. 4. Direct. 2. *Behold his glory in the glory of his works of Nature and of Grace, and ſee him in all as the ſoul, the Glory, the All of the whole Creation.* What a *Power* is that which made and preſerveth all the world? What a *Wiſdom* is that which ſet in joynt the Univerſal frame of Heaven and Earth, and keepeth all things in their Order. How *good* is he that made all *good*, and gave the creatures all their *goodneſs*, both *natural* and *ſpiritual*, by Creation and Renewing *grace*? Thus [*The Heavens declare the glory of God, and the Firmament ſheweth his handy work*, Pſal. 19. 1. *His glory covereth the Heavens, and the earth is full of his praiſe*, Hab. 3. 3. *The voice of the Lord is upon the waters, the* God *of glory thundereth*, Pſal. 29. 3. Pſal. 145.]

Dir. 3.

§. 5. Direct. 3. *Behold him in the* Perſon, *Miracles, Reſurrection, Dominion and Glory of his bleſſed Son. Who is the brightneſs of his glory, and the expreſs image of his perſon, upholding all things by the word of his power, and having by himſelf purged our ſins, ſate down at the right hand of the Majeſty on high, being made better than the Angels, &c.* Heb. 1. 3, 4. *By him* it is that *glory is given to God in the Church*, Eph. 3. 21. *God hath highly exalted him, and given him a name above every name, that at the name of Jeſus every knee ſhould bow, of things in Heaven, and things in Earth, and things under the Earth, and that every tongue ſhould confeſs, that Jeſus is Chriſt to the glory of God the Father*, Phil. 2. 9, 10, 11. *Pray* therefore that the *God of our Lord Jeſus Chriſt, the Father of glory, may give you the Spirit of Wiſdom and Revelation in the acknowledgment of him; the eyes of your underſtanding being enlightned, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints; and what is the exceeding greatneſs of his power to usward who believe; according to the working of his mighty power which he wrought in Chriſt, when he raiſed him from the dead, and ſet him at his right hand in the celeſtials; far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but in that which is to come; and hath put all things under his feet, and gave him to be Head over all things to his Church*, Eph. 1. 17. &c. *The Father hath glorified his name in his Son*, *John* 12. 28. & 13. 31, 32. & 14. 13. & 17. 1.

Dir. 4.

§. 6 Direct. 4. *Behold God as the End of the whole Creation, and intend him as the End of all the actions of thy life.* You honour him not as God, if you *practically* eſteem him not as your *ultimate end*; even the *Pleaſing* of his *will*, and the *honouring* him in the world. If any thing elſe be made your *chiefeſt end*, you honour it before him, and make a God of it.

Dir. 4.

§. 7. Direct. 5. *Anſwer all his bleſſed attributes with ſuitable affections* (as I have directed in my Treatiſe of the Knowledge of God, and here briefly Dir. 4.) *and his Relations to us with the duty which they command* (ſubjection, Love, &c.) as I have opened in the foregoing Directions. We glorifie him in our hearts, when the Image of his Attributes is there received.

Dir. 6.

§. 8. Direct. 6. *Behold him by faith as always preſent with you.* And then every Attribute will the more affect you, and you will not admit diſhonourable thoughts of him: Pray to him as if you ſaw him, and you will ſpeak to him with reverence. Speak of him, as if you ſaw him, and you dare not take his name in vain, nor talk of God with a common frame of mind, nor in a common manner, as of common things. *By faith* Moſes *forſook* Egypt, *not fearing the wrath of the King: for he endured* *as ſeeing him that is inviſible*, Heb. 11. 27. God is contemned by them that think they are behind his back.

Dir. 7. §. 9. Direct. 7. *Think of him as in Heaven where he is revealed in Glory to the bleſſed, and magnified by their high ——— everlaſting Praiſe.* Nothing ſo much helpeth us to Glorifie God in our minds, as by faith to behold him where he is moſt *Glorious*. The very reading over the deſcription of the Glory of the *New Jeruſalem*, Rev., 21. & 22. will much affect a believing mind, with a ſenſe of the Gloriousneſs of God. Suppoſe with *Stephen* we ſaw Heaven opened, and the ancient of days, the Great Jehovah Glorioully illuſtrating the City of God, and Jeſus in Glory at his right hand, and the innumerable army of Glorified Spirits before his throne, Praiſing and magnifying him with the higheſt admirations, and joyfulleſt acclamations, that creatures are capable of; would it not raiſe us to ſome of the ſame admirations? The ſoul that by faith is much above, doth moſt Glorifie God, as being neareſt to his Glory.

Dir. 8. §. 10. Direct. 8. *Foreſee by faith the coming of Chriſt and the day of the univerſal Judgement, when Chriſt ſhall come in flaming fire with thouſands of his holy Angels, to be Glorified in his Saints, and admired in all them that do believe*, 2 Theſ. 1. 10.

Dir. 9. §. 11. Direct. 9. *Abhor all Doctrines, which blaſpheme or diſhonour the name of God, and would blemiſh and hide the Glory of his Majeſty.* I give you this rule for your own preſervation, and not in imitation of uncharitable firebands and dividers of the Church, to exerciſe your pride and imperious humour, in condemning all men, to whoſe opinions you can maliciouſly affix a blaſphemous conſequence, which either followeth but in your own imagination, or is not acknowledged but hated by thoſe on whom you do affix it. Let it ſuffice you to deteſt falſe doctrines, without deteſting the perſons that you imagine guilty of them, who profeſs to believe the contrary truth as ſtedfaſtly as you your ſelves.

Dir. 10. §. 12. Direct. 10. *Take heed of ſinking into fleſh and earth, and being diverted by things ſenſible from the daily contemplation of the Glory of God.* If your *belly* become *your God*, and you *mind earthly things*, and are ſet upon the honours, or profits or pleaſures of the world, when your *converſation ſhould be in Heaven*, you will be *glorying in your ſhame*, when you ſhould be admiring the Glory of your Maker, *Phil.* 3. 18, 19, 20. and you will have ſo much to do *on earth*, that you will find no leiſure (becauſe you have no hearts) to look up ſeriouſly to God.

Directions for Glorifying God with our tongues, in his Praiſes.

Dir. 1. How great a duty Praiſing God is. §. 13. Direct. 1. *Conceive of this duty of Praiſing God according to its ſuperlative excellencies, as being the higheſt ſervice that the tongue of men or Angels can perform.* To *Bleſs*, or *Praiſe*, or *Magnifie* God, is not to make him *Greater* or *better*, or *happier* than he is; but to declare and extol his *Greatneſs, Goodneſs* and *felicity*. And that your hearts may be inflamed to this excellent work, I will here ſhew you how great and neceſſary, how high and acceptable a work it is.

Chriſtianus eſt homo dicens & faciens ingrata diabolo; & ornans gloriam Dei, autoris vitæ & ſalutis ſuæ. Bucholtzer.

§. 14. 1. *It is the giving to God his chiefeſt due:* A ſpeaking of him as he is: And when we have ſpoken the higheſt, how far fall we ſhort, of the due expreſſion of his glorious perfections? O how great Praiſe doth that Almightineſs deſerve, which created and conſerveth all the world, and overruleth all the ſons of men, and is able to do whatſoever he will? *Great is the Lord and greatly to be praiſed: and his Greatneſs is unſearchable. One Generation ſhall praiſe his works to another and declare his mighty acts: I will ſpeak of the glorious honour of thy Majeſty, and of thy wondrous works: And men ſhall ſpeak of the might of thy terrible acts, and I will declare thy Greatneſs*, Pſal. 145. 3, 4, 5. What Praiſe doth that *knowledge* deſerve which extendeth to all things that are, or were, or ever ſhall be? and that *wiſdom* which ordereth all the world? He knoweth every thought of man, and all the ſecrets of the heart. Pſalm 44. 21. & 94. 11. *Known unto God are all his works, from the beginning of the world*, Acts 15. 18. *His underſtanding is infinite*, Pſalm 147. 5. What praiſe doth that *Goodneſs and Mercy* deſerve, which is diffuſed throughout all the world, and is the life and hope and happineſs of men and Angels? *His Mercy is Great unto the Heavens, and his truth unto the Clouds:* Pſalm 57. 10. *O how great is his Goodneſs to them that fear him?* Pſalm 31. 10. and therefore how *great* ſhould be his *Praiſe*? *Who can utter the mighty acts of the Lord? and who can ſhew forth all his Praiſe*, Pſalm 106. 2. *For great is the Glory of the Lord*, Pſalm 138. 5.

§. 15. 2. *It is the end of all Gods wondrous works, and eſpecially the end which man was made for, that all things might Praiſe him Objectively, and men* (and Angels) *in eſtimation and expreſſion.* That his Glorious excellency might be viſible in his works, and be admired and extolled by the rational creature: For this all things were created and are continued? For this we have our underſtanding and our ſpeech: This is the fruit that God expecteth from all his works. Deny him this and you are guilty of fruſtrating the whole creation, as much as in you lyeth. You would have the Sun to ſhine in vain, and the Heavens and Earth to ſtand in vain, and man and all things to live in vain, if you would not have God have the praiſe and Glory of his works. Therefore Sun, and Moon, and Stars, and Firmament are called on to *Praiſe the Lord*, Pſalm 148. 2, 3, 4. as they are the matter for which he muſt by us be praiſed. O praiſe him therefore for his mighty acts: Praiſe him according to his excellent greatneſs. Pſalm 150. 2. *O that men would praiſe the Lord for his Goodneſs, and declare his wondrous works for the children of men:* Pſalm 107. 8, &c. Yea it is the end of *Chriſt* in the *Redemption* of the world, and in ſaving his elect, that God might in the Church in Earth and Heaven have the *praiſe and Glory of his Grace*, Epheſ. 1. 6, 12, 14. *By him therefore let us offer the ſacrifice of praiſe to God continually, that is, the fruit of our lips, giving thanks to his name*, Heb. 13. 15. *And let the redeemed of the Lord ſay, that his mercy endureth for ever:* Pſalm 107. 2. For this all his Saints *are a choſen Generation, a royal prieſthood, a holy nation, a peculiar people, that they ſhould ſhew forth the praiſes of him that hath called them out of darkneſs into his marvellous light*, 1 Pet. 2. 5. 9.

§. 16. 3. *The Praiſe of God is the higheſt and nobleſt work in it ſelf.* 1. It hath the higheſt object, even the glorious excellencies of God. Thankſgiving is ſomewhat lower as having more reſpect to our ſelves and the Benefits received: But Praiſe is terminated directly on the perfections of *God* himſelf. 2. It is the work that is moſt immediately neareſt on God as he is *Our End:* And as the end as ſuch is better than all the means ſet together (as ſuch:) ſo are the final duties about the *end* greater than all the mediate duties. 3. It is the work of the moſt excellent creatures of God, the holy Angels: They proclaimed the coming of Chriſt, by way of Praiſe, Luke 2. 13, 14. *Glory to God in the higheſt: on earth peace: Good will towards men*, Pſalm 103. 20. & 148. 2.

& 148. 2. And as we muſt be *equal to the Angels*, it muſt be in *equal Praiſing* God, or elſe it will not be in *equality of Glory*. 4. It is the work of Heaven, the place and ſtate of all perfection: And that is beſt and higheſt which is neareſt Heaven: Where *they reſt not day nor night, ſaying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come* —— *Thou art worthy O Lord to receive glory, and Honour, and Power, for thou haſt created all things, and for thy Pleaſure they are and were created*, Rev. 4. 8, 10. Rev. 19. 5. *A voice came out of the throne ſaying, Praiſe our God all ye his Servants, and ye that fear him both ſmall and great.* Verſe 6. *And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty Thunderings, ſaying, Allelujah: for the Lord God omnipotent reigneth; Let us be glad and rejoyce and give honour unto him, for the Marriage of the Lamb is come, and his wife hath made her ſelf ready.*

§. 17. 4. *It beſeemeth us and much concerneth us to learn and exerciſe that work which in Heaven we muſt do for ever:* and that is, *to Love and joyfully Praiſe the Lord.* For *earth* is but the place of our Apprentiſhip for Heaven. The *preparing* works of mortifying repentance muſt in their place be done: but only as ſubſervient to theſe which we muſt *ever* do: When we ſhall ſing the *new ſong* before the *Lamb, Thou art worthy* —— *For thou waſt ſlain, and haſt redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and haſt made us Kings and Prieſts unto our God*, Rev. 5 9, 10. Therefore the Primitive Church of Believers is deſcribed as moſt like to Heaven, Luke 24. 53. *with great joy they were continually in the Temple praiſing and bleſſing God. O Praiſe the Lord* therefore *in the Congregations of the Saints*: Let Iſrael *rejoyce in him that made him*: *Let the Children of* Zion *be joyful in their King.* Pſalm 149. 1, 2. *Let the Saints be joyful in glory: Let the high Praiſes of God be in their mouths*, verſe 5, 6.

§. 18. 5. *Though we are yet diſeaſed ſinners, and in our warfare, among enemies, dangers and perplexities, yet Praiſe is ſeaſonable and ſuitable to our condition here, as the greateſt part of our duty, which all the reſt muſt but promote.* Pretend not that it is not fit for you becauſe you are *ſinners*, and that humiliation only is ſuitable to your ſtate. For the deſign of your redemption, the Tenour of the Goſpel, and your own condition, engage you to it. Are they not engaged to praiſe the Lord, that are brought ſo *near* him to that end? 1 *Pet.* 2. 5, 9. that are *reconciled* to him? To whom he hath given and forgiven ſo much. 1 *Tim.* 1. 15. *Tit.* 3. 3, 5. *Pſalm* 103. 1, 2, 3. that have ſo many great and *precious promiſes*? 2 *Pet.* 1. 4. that are the *Temples of the Holy Ghoſt*, who dwelleth in them, and *ſanctifyeth* them to God? That have a Chriſt *interceding* for them in the higheſt? *Rom.* 8. 33, 34. That are always ſafe in the Arms of Chriſt; that are guarded by Angels, and Devils, and Enemies forbidden to touch them, further than their Father ſeeth neceſſary for their good? That have the Lord for their God, *Pſalm* 33. 12. & 4. 8. That have his Saints for their companions and helpers? That have ſo many ordinances to help their ſouls? And ſo many Creatures and Comforts for their Bodies? That live continually upon the plenty of his Love? That have received ſo much, and are ſtill receiving? Should we not bleſs him every day with praiſe, that bleſſeth us every day with Benefits? Should we not praiſe the Bridge that we go over? The Friend that we have tryed ſo oft? And reſolve as Pſalm 145. *Every day will I bleſs thee: I will praiſe thy name for ever and ever*: Pſalm 63. 3, 4. *Becauſe thy loving kindneſs is better than life, my lips ſhall praiſe thee: Thus will I bleſs thee while I live: I will lift up my hands in thy name.* Are they not bound to praiſe him on earth, that muſt reign with Chriſt for ever in Heaven? *Rom.* 8. 17, 33. *Rev.* 1. 5, 6. *Col.* 1, 12. 1 *Pet.* 1. 4.

6. *The Praiſes of God do exerciſe our higheſt Graces: Praiſe* is the very breath of *Love*, and *Joy*, and *Gratitude*: It tendeth to raiſe us above our ſelves, and make our hearts to burn within us, while the glorious name of God is magnified: It hath the moſt pure and ſpiritual and elevating effect upon the ſoul; and therefore tendeth moſt effectually to make us more holy, by the encreaſe of theſe graces.

§. 19. 7. *To be much employed in the praiſe of God, doth tend exceedingly to the vanquiſhing of all hurtful Doubts, and Fears, and Sorrows. Joy* and *Praiſe* promote each other: And this it doth 1. By keeping the ſoul near to God, and within the warmth of his love and goodneſs, *Pſal.* 140. 13. 2. By the exerciſe of Love and Joy, which are the cordial, reviving, ſtrengthning graces, *Pſal.* 94. 19. *&* 116. 1. 3. By diſſipating diſtruſtful vexing thoughts, and diverting the mind to ſweeter things, *Pſal.* 104 34. 4. By keeping off the Tempter; who uſually is leaſt able to follow us with his moleſtations, when we are higheſt in the praiſes of our God. 5. By bringing out the Evidences of our ſincerity into the light, while the chiefeſt graces are in exerciſe, 2 *Cor.* 3. 18. 6. And by way of Reward from God that loveth the *Praiſes* of his meaneſt Servants. And here I would commend this experiment to uncomfortable troubled Souls, that have not found comfort by long ſearching after evidence in themſelves. Exerciſe your ſelves much in the *Praiſes* of God: This is a duty that you have no pretence againſt. Againſt *Thankſgiving* for his *grace*, you pretend that you know not that you have *received his grace*: But to *praiſe him* in the excellency of his perfections, his power, and wiſdom, and goodneſs, and mercy, and truth, is the duty of all men in the world. While you are doing this, you will feel your graces ſtir, and feel that comfort from the face of God, which you are not like to meet with in any other way whatſoever. *Evidences* are exceeding uſeful to our ordinary ſtated peace and comfort. But it is oft long before we confidently diſcern them: and they are oft diſcerned when yet the ſoul is not excited to much ſenſe of comfort and delight: and we quickly looſe the *ſight* of *evidences*, if we be not very wiſe and careful: But a life of praiſe bringeth comfort to the ſoul, as ſtanding in a Sunſhine bringeth light and warmth: Or as *labouring* doth warm the body: or as the ſight and converſe of our deareſt friend, or the hearing of glad tydings doth rejoyce the heart; without any great reaſoning or arguing the caſe. This is the way to have comfort by *feeling*, to be much in the hearty *praiſes* of the Lord: When we come to Heaven we ſhall have our Joy, by *immediate Viſion*, and the *delightful exerciſe* of *Love* and *Praiſe*: And if you would taſte the Heavenly Joys on earth, you muſt imitate them in Heaven as near as poſſibly you can: And this is your work of neareſt imitation.

§. 20. 8. *To live a life of Praiſing God will make Religion ſweet and eaſie to us, and take off the weariſomneſs of it, and make the work of God a pleaſure to us.* Whereas they that ſet themſelves only to the works of humiliation, and leave out theſe ſoul-delighting exerciſes, do caſt themſelves into exceeding danger, by making Religion ſeem to them a grievous and undeſirable life. This makes Men backward to every duty, and do it heartleſly, and eaſily yield to Temptations of Omiſſion and neglect, if not at laſt fall off through wearineſs: whereas the Soul that is daily employed in the high and holy

Praiſes of his God, is ſtill drawn on by encouraging Experience, and doth all with a willing ready mind.

§. 21. 9. *No Duty is more pleaſing to God, than the cheerful Praiſes of his Servants?* He loveth your prayers, tears and groans; but your *Praiſes* much more: And that which *pleaſeth God moſt*, muſt be moſt pleaſing to his ſervants: For to pleaſe him is their *End*: This is the *End* of all their labour, that *whether preſent* or *abſent*, *they may be accepted of him.* 2 Cor. 5. 9. So that it is a *final enjoying*, and therefore a *delighting* duty.

§. 22. 10. *To be much employed in the Praiſes of God, will acquaint the world with the nature of true Religion, and remove their prejudice, and confute their diſhonourable* Thoughts *and Accuſations of it, and recover the honour of Chriſt, and his holy ways, and Servants.* Many are averſe to a holy life, becauſe they think that it conſiſteth but of melancholy fears or ſcrupuloſity: But who dare open his mouth againſt the *joyful Praiſes* of his Maker? I have heard and read of ſeveral enemies and murderers, that have broke in upon Chriſtians with an intent to kill them, or carry them away, that finding them on their knees in prayer, and reverencing the work ſo much as to ſtay and hear them till they had done, have reverenced the Perſons alſo, and departed, and durſt not touch the heavenly worſhippers of God. This life of *praiſe* is a continual pleaſure to the Soul; clean contrary to a Melancholy life: It is recreating to the Spirits, and healthful to the body, which is conſumed by Cares, and Fears, and Sorrows. It is the way that yieldeth that *mirth* which *doth good like a medicine*, and is a *continual feaſt*, Prov. 17. 22. & 15. 15. Therefore ſaith the Apoſtle, *James* 5. 13. *Is any merry, let him ſing Pſalms.* He cannot better exerciſe mirth, than in ſinging praiſes to his God. This keeps the Soul continually on the wing, deſiring ſtill to be nearer God, that it may have more of theſe delights; And ſo it overcomes the ſenſe of Perſecutions and Afflictions, and the fears of death; and is a moſt excellent cordial and companion in the greateſt ſufferings. Was it not an excellent hearing, to have been a Witneſs of the Joy of *Paul* and *Silas*, when in the Priſon and Stocks, with their backs ſore with ſcourges, they ſang at midnight the Praiſes of the Lord? *Acts* 16. 25. ſo that all the doors were opened, and all the Priſoners bonds were looſed, that had been their Auditors; ſo great was Gods acceptance of their work. O that we would do that honour and right to true Religion, as to ſhew the world the *nature* and *uſe* of it, by *living* in the *cheerful praiſes of our God*, and did not teach them to blaſpheme it by our miſdoings!

I have ſaid the more of the excellency and benefits of this work, becauſe it is one of your beſt helps to perform it, to know the Reaſons of it, and how much of your Religion, and Duty, and comfort conſiſteth in it: and the forgetting of this, is the common cauſe that it is ſo boldly and ordinarily neglected, or ſlubbered over as it is.

Dir. 2. §. 23. Direct. 2. *The keeping of the Heart in the Admiration and Glorifying of God,* (according to the fore-going Directions) *is the principal Help to the right praiſing of him with our Lips.* For out of the hearts abundance the mouth will ſpeak: And if the Heart do not bear its part, no praiſe is melodious to God.

Dir. 3. §. 24. Direct. 3. *Read much thoſe Scriptures which ſpeak of the Praiſes of God; eſpecially the Pſalms: and furniſh your Memories with ſtore of thoſe holy Expreſſions of the Excellencies of God, which he himſelf hath taught you in his Word.* None knoweth the things of God, but the *Spirit* of God; who teacheth us in the Scripture to ſpeak *divinely of things divine.* No other Dialect ſo well becometh the work of praiſe. God that beſt knoweth himſelf, doth beſt teach us how to *know* and *praiſe* him. Every Chriſtian ſhould have a treaſury of theſe ſacred materials in his memory, that he may be able at all times, in Conference and in Worſhip, to ſpeak of God in the words of God.

§. 25. Direct. 4. *Be much in ſinging Pſalms of praiſe, and that with the moſt heart-riſing cheerfulneſs and melody; eſpecially in the Holy Aſſemblies.* Dir. 4. The Melody and the conjunction of many ſerious holy ſouls, doth tend much to elevate the heart. And where it is done intelligibly, reverently, in conjunction with a rational, ſpiritual, ſerious Worſhip, the uſe of Muſical Inſtruments are not to be ſcrupled or refuſed; any more than the Tunes or Melody of the Voice.

§. 26. Direct. 5. *Remember to allow the Praiſes of God, their due proportion in all your Prayers.* Dir. 5. *Uſe* not to ſhut it out, or forget it, or cut it ſhort with two or three words in the concluſion. The Lords Prayer begins and ends with it: and the three firſt Petitions are for the glorifying the Name of God, and the coming of his Kingdom, and the doing of his Will, by which he is glorified: and all this before we ask any thing directly for our ſelves. *Uſe* will much help you in the Praiſe of God.

§. 27. Direct. 6. *Eſpecially let the Lords day be principally ſpent in Praiſes and Thankſgivings for the work of our Redemption, and the Benefits thereof.* Dir. 6. This day is ſeparated by God himſelf to this holy work: And if you ſpend it (ordinarily) in other Religious Duties, that ſubſerve not this, you ſpend it not as God requireth you: The thankful and praiſeful Commemoration of the work of mans Redemption, is the ſpecial work of the day: And the Celebrating of the Sacrament of the Body and Blood of Chriſt, (which is therefore called the Euchariſt) was part of theſe *laudatory* Exerciſes, and uſed every Lords Day by the Primitive Church. It is not only a *holy* day, ſeparated to Gods Worſhip in general; but to this Euchariſtical Worſhip in ſpecial above the reſt, as a day of Praiſes and Thankſgiving unto God: And thus all Chriſtians (ordinarily) ſhould uſe it.

§. 28. Direct. 7. *Let your holy Conference with others be much about the glorious Excellencies, Works, and Mercies of the Lord, in way of Praiſe and Admiration.* Dir. 7. This is indeed to ſpeak to *Edification*, and as the *Oracles of God.* Epheſ. 4. 29. *that God in all things may be glorified*, 1 Pet. 4. 11. Pſal. 29. 9. *In his Temple doth every one ſpeak of his Glory.* Pſal. 35. 28. *My tongue ſhall ſpeak of thy righteouſneſs, and of thy Praiſes all the day long*, Pſal. 145. 6, 11, 21. *And men ſhall ſpeak of the might of thy terrible Acts.* —— *They ſhall ſpeak of the glory of thy Kingdom, and talk of thy power: to make known to the Sons of men his mighty acts, and the glorious Majeſty of his Kingdom* —— *My mouth ſhall ſpeak of the praiſes of the Lord, and let all fleſh bleſs his holy name for ever and ever.* Pſal. 105. 2, 3. *Talk ye of all his wondrous works: glory ye in his holy name.*

§. 29. Direct. 8. *Speak not of God in a light unreverent or common ſort, as if you talkt of common things: but with all poſſible ſeriouſneſs, gravity, and reverence, as if you ſaw the Majeſty of the Lord.* Dir. 8. A *common* and a *holy* manner of Speech are contrary. That only is *holy* which is ſeparated to God from common uſe. You ſpeak prophanely, (in the *manner*, how *holy* ſoever the *matter* be) when you ſpeak of God with that careleſs levity, as you uſe to ſpeak of *common* things. Such ſpeaking of God is diſhonourable to him, and hurts the hearers more than *ſilence*, by breeding in them a contempt of God, and teaching them to imitate you in ſleight conceits and Speech of the Almighty: Whereas one that ſpeaketh *reverently* of God, as in his preſence, doth oftimes more affect the hearers with a reverence of his Majeſty, with a few words, than unreverent Preachers with the moſt accurate Sermons, delivered in a common or affected ſtrain. When ever you ſpeak of God, let the hearers perceive that your hearts are poſſeſſed with his Fear and Love, and that you put more difference between God and Man, than between a King and the ſmalleſt Worm: ſo when you talk of death or judgment, of Heaven or Hell, of holineſs or ſin, or any thing that nearly relates to God, do it with that Gravity and Seriouſneſs as the matter doth require.

Dir. 9. §. 30. Direct. 9. *Speak not ſo unskilfully and fooliſhly of God or holy things, as may tempt the hearers to turn it into a matter of Scorn or laughter.* Eſpecially underſtand how your parts are ſuited to the company that you are in. Among thoſe that are more ignorant, ſome weak diſcourſes may be tolerable and profitable: For they are moſt affected with that which is delivered in their own Dialect and Mode: but among judicious or captious hearers, unskilful perſons muſt be very ſparing of their words, leſt they do hurt, while they deſire to do good, and make Religion ſeem ridiculous. We may rejoyce in the Scorns which we undergo for Chriſt, and which are bent againſt his holy Laws, or the ſubſtance of our duty: But if men are jeered for ſpeaking ridiculouſly and fooliſhly of holy things, they have little reaſon to take comfort in any thing of that, but their honeſt Meanings and Intents: Nay, they muſt be humbled for being a Diſhonour to the name of *Godlineſs*. But the miſery is, that few of the Ignorant and Weak have Knowledge and Humility enough to perceive their Ignorance and Weakneſs, but they think they ſpeak as wiſely as the beſt, and are offended if their words be not reverenced accordingly. As a Miniſter ſhould ſtudy and labour for a skill and ability to preach, becauſe it is his work; ſo *every Chriſtian* ſhould ſtudy for skill to diſcourſe with wiſdom and meet expreſſions, about holy things; becauſe this is his work. And as unfit expreſſions and behaviour in a Miniſter, do cauſe contempt inſtead of edifying; ſo do they in *diſcourſe*.

Dir. 10. §. 31. Direct. 10. *When ever Gods holy Name or Word is blaſphemed, or uſed in levity or jeaſt, or a holy life is made a ſcorn, or God is notoriouſly abuſed or diſhonoured, be ready to reprove it with Gravity where you can; and where you cannot, at leaſt let your Deteſtation of it be conveniently manifeſted.* Among thoſe to whom you may freely ſpeak, lay open the greatneſs of their ſin: Or if you are unable for long or accurate diſcourſe, at leaſt tell them who hath ſaid [*Thou ſhalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltleſs that taketh his Name in vain:*] And where your ſpeech is unmeet (as to ſome Superiours) or is like to do *more harm than good*, let your departing the room, or your *looks*, or rather your *tears* ſhew your diſlike.

Of Prayer I have ſpoken afterward. *Tom.* 2. &c.

Directions for the glorifying God in our Lives.

Dir. 1. §. 32. Direct. 1. *Our Lives then glorifie God when they are ſuch as his Excellencies moſt appear in: And that is when they are moſt Divine or Holy: when they are ſo managed, that the world may ſee, that it is God that we have chiefly reſpect unto, and that* HOLINESS TO THE LORD *is written upon all our Faculties and Affairs.* So much of GOD as appeareth in our lives, ſo much they are truly venerable, and advanced above the rank of fleſhly worldly lives. *God* only is the real *glory* of every *perſon*, and every thing, and every *Word* or *Action* of our Lives. And the natural conſcience of the world, which in deſpight of their Atheiſm, is forced to confeſs and reverence a *Deity*; will be forced (even when they are hated and perſecuted) to reverence the appearance of *God* in his *holy ones*. Let it appear therefore, 1. That *Gods Authority commandeth you*, above all the Powers of the earth, and againſt all the power of fleſhly luſts: 2. That it is the *Glory* and *Intereſt of God that you live for* and look after principally in the world, and not your own carnal *intereſt* and *glory*: And that it is *his* work that you are doing, and not *your own*; and *his cauſe* and not your *own* that you are engaged in. 3. That it is his *Word and Law that is your Rule*. 4. And the *Example* of his *Son* that is *your Pattern*. 5. And that your *Hearts and Lives* are *moved* and *acted* in the world, by motives fetcht from the *Rewards* which *he hath promiſed*, and the *Puniſhments* which he hath threatned in the *world to come*. 6. And that it is a ſupernatural powerful *Principle* ſent from God into your Hearts, even the *Holy Ghoſt*, by which you are enclined and actuate in the Tenour of your Lives. 7. And that your *Daily converſe* is *with God*, and that men and other Creatures are comparatively *nothing* to you, but are made to ſtand by, while God is preferred, and honoured, and ſerved by you: And that all your buſineſs is *with him*, or *for him* in the world.

Turpiſſimum eſt Philoſopho ſecus docere quam vixit: Paul. Scaliger. p. 728.

Nam illa quæ de regno cœlorum commemorantur à nobis, deq; præſentium rerum contemptu, vel non capiunt, vel non facile ſibi perſuadent cum ſermo factis evertitur. Acoſta l. 4. c. 18. p. 418.

Dir. 2. §. 33. Direct. 2. *The more of Heaven appeareth in your Lives, the more your Lives do glorifie God. Worldly* and *carnal Men* are conſcious, that their glory is a vaniſhing Glory, and their Pleaſure but a tranſitory dream, and that all their honour and wealth will ſhortly leave them in the duſt: And therefore they are forced in deſpight of their Senſuality, to bear ſome reverence to the life to come: And tho' they have not hearts themſelves, to deny the pleaſures and profits of the world, and to ſpend their Days in preparing for Eternity, and in laying up a Treaſure in Heaven, yet they are convinced that thoſe that do ſo are the beſt and wiſeſt Men; and they could wiſh that they might dye the death of the righteous, and that their laſt end might be like his: As *Heaven* exceedeth *Earth*, even in the *reverent acknowledgment* of the *World*, though not in their *practical eſteem* and *choice*: ſo *Heavenly* Chriſtians have a *reverent acknowledgment* from them (when malice doth not hide their Heavenlineſs by ſlanders.) though they will not be ſuch themſelves. Let it appear in your Lives, that really you ſeek a higher happineſs than this world affordeth, and that you verily look to live with Chriſt, and that as Honour, and Wealth, and Pleaſure command the lives of the Ungodly, ſo the hope of Heaven commandeth yours. Let it appear that this is your deſign and buſineſs in the world, and that your Hearts and converſations are above, and that whatever you do or ſuffer, is for this, and not for any lower end; and this is a life that God is glorified by.

Dir. 3. §. 34. Direct. 3. *It glorifieth God, by ſhewing the excellency of Faith, when we contemn the Riches and Honour of the World, and live above the Worldlings life, accounting that a deſpicable thing; which he accounts his Happineſs, and looſeth his Soul for.* As men deſpiſe the Toys of Children, ſo a Believer muſt take the Tranſitory Vanities of this world, for matters ſo inconſiderable, as not to be worthy his regard, ſave only as they are the matter of his duty to God, or as they relate to him or the life to come: Saith Paul, 2 Cor. 4. 18. *We look not at the things which are ſeen* (they are not worth our obſerving or looking at) *but at the things which are not ſeen: For the things which are ſeen are Temporal, but the things which are not ſeen, are eternal.* The World is under a Believers Feet, while his Eye is fixed on the cœleſtial world. He travelleth through it to his home, and he will be *thankful* if his way be fair, and if he have his daily bread, but it is not his *home*, nor doth he make any great matter, whether his uſage in it be kind or unkind, or whether his Inn be well adorned or not. He is almoſt indifferent whether for ſo ſhort a time, he be rich or poor, in a high or in a low condition, further than as it tendeth to his Maſters ſervice. Let men ſee that you have a higher birth than they, and higher hopes, and higher hearts, by ſetting light by that which their hearts are ſet upon as their felicity. When ſeeming Chriſtians are as worldly and ambitious as others, and make as great a matter of their gain, and wealth, and honour, it ſheweth that they do but cover the baſe and ſordid Spirit of worldlings, with the viſor of the Chriſtian name, to deceive themſelves, and bring the faith of Chriſtians into ſcorn, and diſhonour the holy name which they uſurp.

Dir. 5. §. 35. Direct. 4. *It much honoureth God, when his ſervants can quietly and fearleſly truſt in him, in the face of all the dangers and threatnings which Devils or men can caſt before them; and can joyfully ſuffer pain or death, in obedience to his commands, and in confidence on his promiſe of everlaſting happineſs.* This ſheweth that we believe indeed that *there is a God*, and that he is *the rewarder of them that diligently ſeek him*, Heb. 11. 6. and that he is *true and juſt*, and that his promiſes are to be truſted on; and that he is able to make them good in deſpight of all the malice of his enemies, and that the threats or frowns of ſinful Worms are contemptible to him that feareth God, Pſal. 58. 11. *So that men ſhall ſay, Verily there is a reward for the righteous: Verily there is a God that judgeth in the earth*, and that at laſt will judge the world in righteouſneſs: *Paul gloried* in the *Theſſalonians, for their faith and patience, in all their perſecutions and tribulations which they endured; as a manifeſt token of the righteous judgement of God, that they might be accounted worthy of the Kingdom of God, for which they ſuffered: Seeing it is a righteous thing with* God *to recompence tribulation to them that trouble us, and reſt with his Saints to thoſe that are troubled*; 2 Theſſ. 1. 4, 5, 6, 7. *If ye be reproached for the name of Chriſt, happy are ye; for the Spirit of glory, and of God reſteth upon you, on their part he is evil ſpoken of, but on your part he is glorified*, 1 Pet. 1. 14. *If any man ſuffer as a Chriſtian, let him not be aſhamed, but let him glorifie God on this behalf*; Verſe 16. When confidence in God, and aſſurance of the *great reward in Heaven* (Matth. 5. 11, 12.) doth cauſe a believer undauntedly to ſay as the three Witneſſes, Dan. 3. *We are not careful, O King, to anſwer thee in this matter: The God whom we ſerve is able to deliver us*, when by faith we can go through the tryal of carnal mockings and ſcourgings, of bonds and impriſonment, to be deſtitute and afflicted, yea, and tortured, not accepting deliverance (upon ſinful terms) thus God is glorified by believers. *Lift up your voices*, O ye afflicted Saints, *and ſing, for the Majeſty of the Lord—— Glorifie ye the Lord in the fires, even the name of the Lord God of* Iſrael *in the Iſles of the Sea*, Iſa. 24. 14, 15. Sing to his Praiſe with *Paul* and *Silas*, though your feet be in the ſtocks; If God call for your lives, remember that *you are not your own, you are bought with a price: therefore glorifie God in your bodies and Spirits which are his*, 1 Cor. 6. 20. Rejoyce in it if you *bear in your bodies the marks of the Lord Jeſus*, Gal. 6. 17. And if you *always bear about in the body the dying of the Lord Jeſus, that the life alſo of Jeſus may be manifeſted in your bodies*, 2 Cor. 4. 10. And *with all boldneſs* ſee that *Chriſt be magnified in your bodies, whether it be by life or death*, Phil. 1. 20. He diſhonoureth and reproacheth Chriſt and faith, that thinks he is not to be truſted even unto the death.

§. 36. Direct. 5. *It much honoureth God, when the hopes of everlaſting joys, do cauſe believers to live much more joyfully than the moſt peoſperous worldlings:* not with *their kind* of doting mirth, in vain ſports and pleaſures, and fooliſh talking, and uncomely jeſts: But in that conſtant chearfulneſs and gladneſs which beſeemeth the heirs of glory. Let it appear to the world, that indeed you hope to live with Chriſt, and to be equal with the Angels: Doth a dejected countenance, and a mournful, troubled, and complaining life, expreſs ſuch hopes? or rather tell men that your hopes are ſmall, and that God is a hard Maſter, and his ſervice grievous? Do not thus diſhonour him by your inordinate dejectedneſs: Do not affright and diſcourage ſinners from the pleaſant ſervice of the Lord. Dir. 5.

§. 37. Direct. 6. *When Chriſtians live in a readineſs to dye, and can rejoyce in the approach of death, and love and long for the day of Judgement, when Chriſt ſhall juſtifie them from the ſlanders of the world, and ſhall judge them to eternal joys, this is to the glory of God and our profeſſion.* When death which is the King of fears to others, appeareth as diſarmed and conquered to believers: when *Judgment* which is the terror of others is their deſire, this ſheweth a triumphant faith, and that godlineſs, is not in vain. It muſt be ſomething above nature that can make a man *deſire to depart and be with Chriſt as beſt of all, and to be abſent from the body and preſent with the Lord, and to comfort one another* with the mention of the glorious coming of their Lord, and the day when he ſhall judge the world in righteouſneſs, *Phil.* 1. 21. 2 *Cor.* 5. 8. 1 *Theſſ.* 4. 18. & 2. 1. 10. Dir. 6.

§. 38. Direct. 7. *The Humility, and Meekneſs, and Patience of Chriſtians, much honour God and their holy faith: as Pride, and Paſſion, and Impatience diſhonour him.* Let men ſee that the Spirit of God doth caſt down the devilliſh ſin of *Pride*, and maketh you like your Maſter, that humbled himſelf to aſſume our fleſh, and to the *death of the Croſs*, and to the *contradiction* and reproach of fooliſh ſinners, and *made himſelf of no reputation*, but *endured the ſhame*, of being derided, ſpit upon and crucified, *Phil.* 2. 7, 8, 9. *Heb.* 12. 2. and ſtooped to waſh the feet of his Diſciples. It is not ſtoutneſs and lifting up the head, and ſtanding upon your terms, and upon your *honour* in the world, that is the *honouring* of God. When you are as *little Children*, and as *nothing* in your own eyes, and ſeek not the honour that is of men, but ſay, *Not to us O Lord, not to us, but to thy Name be the glory*, Pſal. 115. 1. and are content that *your honour decreaſe* and be trodden into the dirt, that *his* may *increaſe*, and his name be magnified: this is the glorifying of God. So when you ſhew the world, that you are above the impotent paſſions of men; not to be inſenſible, but to be *angry and ſin not*, and to *give place to wrath*, and not to reſiſt and *avenge your ſelves*, Rom. 12. 19. and to be *meek and lowly in heart*, Matth. 11. 29. It will appear that you have the *wiſdom* which is *from above*, if you be *firſt pure, then peaceable, gentle, eaſie to be entreated, full of mercy and good fruits, without partiality, and hypocriſie*, James 3. 17. *But if you have bitter envying and ſtrife in your hearts, glory not, and lye not againſt the truth* (as if this were the wiſdom from above, which glorifieth God) For this wiſdom deſcendeth not from above, but is earthly, ſenſual and deviliſh, *v.* 14, 15. *A meek and quiet Spirit is of great price in the ſight of God*, 1 Pet. 3. 4. An Ornament commended to women by the Scripture, which is amiable in the eyes of all. Dir. 7.

§. 39.

Dir. 8. §. 39. Direct. 8. *It honoureth God and your profeſſion, when you abound in love and good works: Loving the godly with a ſpecial love, but all men with ſo much love, as makes you earneſtly deſirous of their welfare, and to love your enemies, and put up wrongs, and to ſtudy to do good to all, and hurt to none.* To be *abundant in love*, is to be *like to God*, who is LOVE it ſelf, 1 *John* 4. 7. 11. and ſheweth that *God dwelleth in us*, v. 12. *All men may know that we are Chriſts Diſciples, if we love one another*, John 13. 35. This is the *new* and the *great commandment: The fulfilling of the Law*, Rom. 13. 10 John 15 12, 17. & 13. 34. You will be known to be the *children of your heavenly Father*, if you *love your enemies*, and *bleſs them that curſe you, and pray for them that hate and perſecute you, and deſpightfully uſe you*, Matth. 5. 44. Do *all the good* that poſſibly you can, if you would be like him that doth good to the evil, and whoſe mercies are over all his works. Shew the world that you *are his workmanſhip created to good works in Chriſt Jeſus which he hath ordained for you to walk in*, Eph. 2. 10. *Herein is your Father glorified, that ye bring forth much fruit.* John 15. 8. *Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in Heaven*, Matth. 5. 16. *Honour God with thy ſubſtance, and with the firſt fruits of all thy increaſe*, Prov. 3. 9. *And thoſe that honour him, he will honour*, 1 Sam. 2. 30. When barren worldly hypocrites, that *honour God* only *with their lips*, and flattering words, ſhall be uſed as thoſe that really diſhonour him.

Dir. 9. § 40. Direct. 9. *The Unity, Concord and Peace of Chriſtians, doth glorifie God and their profeſſion: when their diviſions, contentions and malicious perſecutions of one another doth heinouſly diſhonour him.* Men reverence that faith and practice which they ſee us unanimouſly accord in. And the ſame men will deſpiſe both it and us, when they ſee us together by the ears about it, and hear us in a *Babel* of confuſion, one ſaying, *This is the* way, and another, *That is it*; one ſaying, *Loe here is the true Church and Worſhip*; and another ſaying, *Loe it is there.* Not that one man or a few muſt make a Shooe meet for his own foot, and then ſay, *All that will not diſhonour God by diſcord, muſt wear this Shooe, Think as I think, and ſay as I ſay, or elſe you are Schiſmaticks.* But we muſt all agree in believing and obeying God, *and walking by the ſame rule ſo far as we have attained*, Phil. 3. 15, 16. *The ſtrong muſt bear the infirmities of the weak, and not pleaſe themſelves; but every one of us pleaſe his neighbour for good to edification: and be like minded one towards another, according to Chriſt Jeſus, that we may with one mind, and one mouth glorifie God, receiving one another, as Chriſt alſo received us to the glory of God*, Rom. 15. 1, 2, 5, 6, 7.

Dir. 10. §. 41. Direct. 10. *Juſtice commutative and diſtributive, private and publick, in bargainings and in government and Judgement, doth honour God and our profeſſion in the eyes of all: when we do no wrong, but do to all men as we would they ſhould do to us*, Matth. 7. 12. *That no man go beyond or defraud his brother in any matter: for the Lord is the avenger of all ſuch*, 1 Theſſ. 4. 6. That a mans word be his Maſter, and that we lye not one to another, nor equivocate or deal ſubtilly and deceitfully, but in plainneſs and ſingleneſs of heart, and in ſimplicity and godly ſincerity have our converſation in the world: Perjured perſons and Covenant-breakers, that diſſolve the bonds of humane ſociety, and take the name of God in vain, ſhall find by his vengeance that he holdeth them not guiltleſs.

Dir. 11. §. 42. Direct. 11. *It much glorifieth God to worſhip him rationally and purely, in Spirit and in truth, according to the glory of his wiſdom and goodneſs, and it diſhonoureth him to be worſhipped ignorantly and carnally, with ſpells and mimical irrational actions, as if he were leſs wiſe than ſerious grave underſtanding men.* The worſhippers of God have great cauſe to take heed how they behave themſelves. Leſt they meet with the reward of *Nadab* and *Abihu*, and God tell them by his judgments, *that he will be ſanctified in all them that come nigh him, and before all the people he will be glorified*, Lev. 10. 1, 2, 3. The ſecond Commandment is enforced by the *Jealouſie of God* about his Worſhip. Ignorant, rude, unſeemly words, or unhandſome geſtures, which tend to raiſe contempt in the audito , or levity of ſpeech which makes men laugh, is abominable in a Preacher of the Goſpel. And ſo is it to pray irrationally, incoherently, confuſedly, with vain repetitions and tautologies, as if men thought to be heard for their babling over ſo many words, while there is not ſo much as an appearance of a well compoſed, ſerious, rational and reverent addreſs of a fervent ſoul to God. To worſhip God as the Papiſts do, with Images, *Agnus Dei*'s, Crucifixes, Croſſings, Spittle, Oyl, Candles, Holy water, kiſſing the Pax, dropping Beads, praying to the Virgin *Mary*, and to other Saints, repeating over the Name of *Jeſus* nine times in a breath, and ſaying ſuch and ſuch ſentences ſo oft, praying to God in an unknown Tongue, and ſaying to him they know not what, adoring the conſecrated Bread as no Bread, but the very fleſh of Chriſt himſelf, chooſing the tutelar Saint whoſe name they will invocate, faſting by feaſting upon Fiſh inſtead of Fleſh, ſaying ſo many Maſſes a day, and offering Sacrifice for the quick and the dead, praying for ſouls in Purgatory, purchaſing Indulgences for their deliverance out of Purgatory from the Pope, carrying the pretended bones or other Reliques of their Saints, the Popes canonizing now and then one for a Saint, pretending Miracles to delude the People, going on Pilgrimages to Images, Shrines or Reliques, offering before the Images, with a multitude more of ſuch parcels of Devotion, do moſt heinouſly diſhonour God, and as the Apoſtle truly ſaith, do make *unbelievers* ſay, *They are mad*, 1 Cor. 14. 23. and that they are *children in underſtanding*, and not *men*, *v.* 20. Inſomuch as it ſeemeth one of the greateſt impediments to the Converſion of the Heathen and Mahometan world, and the chiefeſt means of confirming them in their Infidelity, and making them hate and ſcorn Chriſtianity, that the Romiſh, and the Eaſtern and Southern Churches, within their view do worſhip God ſo diſhonourably as they do: as if our God were like a little Child that muſt have pretty toyes bought him in the Fair, and brought home to pleaſe him. Whereas if the unreformed Churches in the Eaſt, Weſt and South, were Reformed, and had a Learned, Pious, able Miniſtry, that clearly preached and ſeriouſly applyed the Word of God, and worſhipped God with underſtanding, gravity, reverence, and ſerious ſpirituality, and lived a holy, heavenly, mortified, ſelf-denying converſation, this would be the way to propagate Chriſtiany, and win the Infidel world to Chriſt.

§. 43. Direct. 12. *If you will glorifie God in your lives, you muſt be above a ſelfiſh, private, narrow mind, and muſt be chiefly intent upon the publick good, and the ſpreading of the Goſpel through the world.* A ſelfiſh, private narrow ſoul, brings little honour to the cauſe of God: It's always taken up about it ſelf, or impriſoned in a corner in the dark, to the intereſt of ſome Sect or Party, and ſeeth not how things go in the world: Its deſires and prayers, and endeavours go no further than they can ſee or travel. But a larger ſoul beholdeth all the earth, and is deſirous to know how it goeth with Dir. 12.

the Cauſe and Servants of the Lord, and how the Goſpel gets ground upon the unbelieving Nations; and ſuch are affected with a ſtate of the Church a thouſand miles off, almoſt as if it were at hand, as being Members of the whole *Body* of Chriſt, and not only of a *Sect*. They pray for the *Hallowing of Gods Name*, and the *coming of his Kingdom*, and the *doing of his Will throughout the Earth*, *as it is in Heaven*, before they come to their own Neceſſities, at leaſt in order of *eſteem* and *deſire*. The Proſperity of themſelves, or their *Party* or *Country* ſatisfieth them not, while the Church abroad is in diſtreſs. They live as thoſe that know the Honour of God is more concerned in the welfare of the *whole*, than in the ſucceſs of any *Party* againſt the reſt. They pray that the Goſpel *may have free Courſe and be glorified* abroad, as it is *with them*, and the Preachers of it be *delivered from unreaſonable and wicked men*, 2 Theſſ. 3. 1, 2. The ſilencing the Miniſters, and ſuppreſſing the Intereſt of Chriſt and ſouls, is the moſt grievous tidings to them: Therefore they *pray for Kings, and all in Authority*, *not* for any carnal ends, but that *we may lead a quiet and peaceable life in all Godlineſs and Honeſty*, 1 Tim. 2. 1, 2, 3. Thus God muſt be glorified by our Lives.

DIRECT. XVI.

Grand Dir. 16. *Let your Life on Earth be a Converſation in Heaven; by the conſtant work of Faith and Love: even ſuch a Faith as maketh things future as now preſent, and the unſeen world as if it were continually open to your ſight; and ſuch a Love as makes you long to ſee the glorious Face of God, and the Glory of your dear Redeemer, and to be taken up with bleſſed Spirits in his perfect, endleſs Love and Praiſe.*

MY Treatiſe of *The Life of Faith*, and the fourth Part of *The Saints Reſt*, being written wholly or moſtly to this uſe, I muſt refer the Reader to them, and ſay no more of it in this Direction.

DIRECT. XVII.

Grand Dir. 17. *As the Soul muſt be carried up to God, and devoted to him, according to all the foregoing Directions, ſo muſt it be delivered from carnal ſelfiſhneſs, or fleſh-pleaſing, which is the grand enemy to God and Godlineſs in the world; and from the three great Branches of this Idolatry, viz. the Love of ſenſual Pleaſures, the Love of worldly Wealth, and the proud Deſire and Love of worldly Honour and eſteem: And the mortifying of theſe muſt be much of the Labour of your Lives.*

OF this alſo I have written ſo much in a *Treatiſe* of *Self denial*, and in another called *The Crucifying of the World by the Croſs of Chriſt*, that I ſhall now paſs by all, ſave what will be more ſeaſonable anon under the more Particular Directions, in the fourth *Tome*, when I come to ſpeak of *Selfiſhneſs*, as oppoſed to the Love of others.

I paſs not this by as a ſmall matter to be paſſed by alſo by the Reader. For I take the Love of God kindled by Faith in Chriſt, with the full Denyal of our carnal ſelves, to be the ſum of all Religion. But becauſe I would not injure ſo great a Duty by ſaying but a little of it; And therefore deſire the Reader, who ſtudieth for Practice, and needeth ſuch helps, to peruſe the mentioned Books of *Self-denyal*, and *Crucifying the World*.

I Have now given you the *General Grand Directions*, containing the very *Being* and *Life* of *Godlineſs* and *Chriſtianity*; with thoſe *particular ſubdirections* which are needful to the Performance of them: And I muſt tell you, that as your *Life*, and *Strength*, and *Comfort* principally depend on theſe, ſo doth your ſucceſs in reſiſting all your particular ſins: And therefore if you firſt obey not theſe *General Directions*, the more particular ones that follow, will be almoſt uſeleſs to you, even as Branches cut off from the Stock of the Tree, which are deprived thereby of their ſupport and life. But upon ſuppoſition that firſt you will maintain theſe *Vital* parts of your Religion, I ſhall proceed to Direct you firſt in ſome *particulars* moſt *nearly ſubordinate* to the forementioned Duties, and then to the remoter Branches.

APPENDIX.

The True Doctrine of LOVE *to* GOD, *to* HOLINESS, *to* OUR SELVES, *and to* OTHERS, *opened in certain Propoſitions; Eſpecially for reſolving the Queſtions, what Self love is Lawful? What Sinful? Whether God muſt be loved above our own Felicity? And how? Whether to Love our Felicity more than God, may ſtand with a ſtate of Saving Grace? Whether it be a middle ſtate between Senſuality and the Divine Nature, to Love God more for our ſelves than for Himſelf? Whether to Love God for our ſelves be the ſtate of a Believer as he is under the Promiſe of the New Covenant? And whether the Spirit and Sanctification promiſed to Believers, be the Love of God for himſelf, and ſo the Divine Nature, promiſed to him that chooſeth Chriſt and God by him out of Self love for his own Felicity? How God ſuppoſeth and worketh on the Principle of Self-love in Mans Converſion? With many ſuch like. To avoid the tedious ſneſs of a diſtinct debating each Queſtion.*

THough theſe things principally belong to the Theory, and ſo to another Treatiſe in hand, called *Methodus Theologiæ*; yet becauſe they are alſo *Practical*, and have a great influence upon the more Practical Directions, and the right underſtanding of them may help the Reader himſelf to determin a *multitude of Caſes of Conſcience*, the particular diſcuſſion and deciſion of which would too much increaſe this Volume, which is ſo big already, I ſhall here explain them in ſuch brief Propoſitions as yet ſhall give light to one another, and I hope contain much of the true nature of Love, which is the myſtery of the Chriſtian Religion.

Propoſ. 1. The formal Act of LOVE is COMPLACENCY, expreſſed by a *Placet*; which *Auguſtine* ſo oft calleth *Delectation*.

2. Benevolence, or deſiring the Good of thoſe we *Love*, is but a ſecondary act of Love, or an effect of the prime formal Act. For to wiſh *one well* is not to *Love* him, formerly; but we wiſh him well be-

becauſe we Love him ; and therefore firſt in order Love him.

3. Their Definition of Love is therefore inept, and but from an Effect, who ſay it is, *Alicui bene velle, ut ipſi bene ſit.*

4. Love is either meerly *Senſitive* and *Paſſionate*, which is the ſenſible Act and Paſſion of the ſenſitive and phantaſtical Appetite ; Or it is *Rational*, which is the Act of the Rational appetite *or will.* The firſt is called ſenſitive in a double reſpect, 1. Becauſe it followeth the Apprehenſion of the *Senſes*, or *Phantaſie*, Loving that which they apprehend as Good ; 2. And becauſe it is exercifed paſſionately and feelingly by the ſenſitive Appetite. And the other is called Rational, 1. Becauſe it is the Love of that which *Reaſon* apprehendeth as Good ; and 2. Becauſe it is the complacency of that will which is a higher Faculty than the ſenſitive Appetite.

5. Senſitive Love is oft without Rational (always in Bruits) But Rational Love is never totally without ſenſitive, at leaſt in this life ; whether it be becauſe that the ſenſitive and Rational are Faculties of the ſame ſoul, or becauſe they are ſo nearly connexed, as that one cannot here move or act without the other ?

6. But yet one is predominant in ſome Perſons, and the other in others.

7. Love is the Complacency of the Appetite in apprehended Good. Good is the *Formal Object* of Love. Senſitive Love is the Complacency of the ſenſitive Appetite in ſenſible Good, (or in that which the Senſe and Imagination apprehendeth as Good). Rational Love is the Complacency of the Rational Appetite in that which Reaſon apprehendeth Good : The ſame thing with Primary *Volition.*

8. *Good* is not only a *mans own* Felicity and the *means thereto*, called *mihi Bonum, Good to me* ; either as *profitable, pleaſant*, or *honourable* (as ſome think they have unmanned themſelves) *:* But there is *extrinſick Good* which is ſuch in *it ſelf*, in *others*, or *for others*, which yet is the *natural Object of mans Love*, (ſo far as nature is ſound). As the Learning, and Wiſdom, and Juſtice, and Charity, and all other Perfections of a Man at the Antipodes whom I never ſaw, nor hope to ſee, or to receive any Benefit by, is yet amiable to every Man that hath not unmanned himſelf. So alſo is the *Good* of *Poſterity*, of *Countries*, of *Kingdoms*, of the *Church*, of the *World*, apprehended as future when we are dead and gone ; yea, if we ſhould be annihilated, deſirable, and therefore amiable to us : When yet it could be no benefit to us.

9. SELF-LOVE is *Senſitive* or *Rational:* Senſitive as ſuch is *neceſſary* and *not free* ; And it is purpoſely by the moſt Wiſe and Bleſſed Creator planted in Man and Brutes, as a Principle uſeful to preſerve the world, and to engage the Creature in the uſe of the means of its own preſervation, and ſo to bring it to perfection, and to endue it with thoſe *Fears* and *Hopes* which make us Subjects capable of Moral Government *:*

10. The *Rational* or *Higher Appetite* alſo hath a *Natural Inclination* to *Self-preſervation*, perfection and Felicity ; But as ordinable and ordinate to higher ends.

11. The *Rational Powers* cannot nullifie the *ſenſitive*, nor directly or totally hinder the Action of them ; But they may and muſt *indirectly* hinder the Act (by avoiding the objects and temptations, by diverting the thoughts to higher things, &c.) And may hinder the effects by Governing the Locomotive power.

12. Senſitive *Self-love* containeth in it, 1. A *Love* of *Life*, and that is, of *Individual ſelf-exiſtence* ; 2. And a Love of all *ſenſitive Pleaſures* of Life, and 3. Conſequently a Love of the *Means of Life and Pleaſure.*

13. In *Senſitive ſelf-love* therefore SELF, that is, *Life*, is both the *Material* and *Formal* object *:* We love our *ſelves* even becauſe we are *our ſelves* : We love this individual perſon, and loath annihilation or diſſolution.

14. Though the Will (or higher Faculties) are Naturally inclined alſo to Love our ſelves, and our own Felicity ; yet they exerciſe this Inclination with a certain *Liberty* : And though the Act of *ſimple Complacency* or *Volition* towards our *own Being* and *Felicity* be ſo *Free* as yet to be *Neceſſary* ; yet the *Comparate Act* (by which comparing ſeveral Goods, we chooſe one and refuſe another) may be ſo Free as not to be neceſſary ; that is, A Man may will his *own Annihilation* rather than ſome greater evil (of which anon) ; Not as good in *it ſelf*, and therefore not willed *for it ſelf*, but as a Means to a gteater good ; and ſo he may Leſs Nill it than a greater evil.

15. Alſo a *tolerable Pain* may on the ſame account be willed, or leſs nilled, and ſo *conſented* to for the avoiding of a greater evil ; but *Intolerable pain* cannot poſſibly be willed, or conſented to, or not nilled, becauſe it taketh away the Exerciſe of Reaſon and Free-will : But what is to be called *Intolerable*, I determin not, it being variouſly meaſurable according to the patients ſtrength.

16. The Soul as Intellectual by its Rational appetite hath alſo a Natural Inclination to Intellectual *Operations* (to *Know* and *Love*) and to Intellectual *Objects* as ſuch, and to *Intellectual perfections* in it ſelf. Yet ſo that though it neceſſarily (though freely) Loveth the ſaid *Acts* and *Perfections* while it hath a being ; yet doth it not neceſſarily Love all the ſaid *Objects*, nor neceſſarily *Chooſe* the continuance of its own Being, but in ſome caſes, as aforeſaid, can yield or conſent to an Annihilation as a leſſer evil.

17. The Rational Soul being not *of* it *ſelf*, nor for *it ſelf* alone, or chiefly, is *naturally* inclined not only to Love to it ſelf, and that which is *for it ſelf*, but alſo to *Love extrinſick good* (as was aforeſaid) ; And accordingly it ſhould Love that Beſt which is Beſt : For *à quatenus & ad omne & ad gradum, valet argumentum.* If we muſt Love any thing or perſon becauſe it is good (as the *formal* reaſon) then we ſhould Love all that is Good, and Love that beſt which is beſt, if ſo diſcerned.

18. Tho' I muſt Love greater ſimple extrinſick Good above my ſelf with that Love which is purely Rational, yet it cannot ordinarily be done with a more ſenſitive and paſſionate Love.

19. I am not always bound *to do moſt good to him* that I love better than others, and ought ſo to love, nor to him that I muſt *wiſh* moſt good to. Becauſe there are other particular laws to regulate my Actions, divers from that which commandeth my affections : As thoſe that put children, relations, families, neighbours, under our eſpecial charge and care ; though often others muſt be more loved.

20. That *Good* which is the object of Love, is not a meer *Univerſal* or *General* notion, but is always ſome particular or ſingle *being in eſſe reali, vel in eſſe cognito.* As there is no ſuch thing in *rerum natura*, as *Good* in a meer General, which is neither the Good of *natural* exiſtence, or of moral perfection, or of Pleaſure, Profit, Honour, *&c.* Yea, which is not *in this* or *in that* ſingular ſubject, or ſo conceived ; ſo there is no ſuch thing as *love*, which hath not ſome ſuch ſingular object. (As *Rada* and other Scotiſts have made plain).

21. All *Good* is either GOD or a CREATURE, or a Creatures Act or Work.

22. GOD is GOOD Infinitely, Eternally, Primitively, Independently, Immutably, Communicatively, of whom, and by whom, and to whom are all things: The Beginning or firſt efficient, the Dirigent and ultimately ultimate cauſe of all created Good: As Making and Directing all things for Himſelf.

23. Therefore it is the duty of the Intellectual Creature, to Love God Totally, without any exceptions or reſtrictions, with all the Power, Mind and Will, not only in degree above our ſelves and all the world; But alſo *as GOD*, with a Love in *kind* tranſcending the Love of every Creature.

24. All the Goodneſs of the Creature doth *formally* conſiſt in its threefold Relation to GOD, *viz.* 1. In the Impreſſes of God as its firſt *Efficient* or *Creator*; as it is his Image or the effect and demonſtration of his perfections, *viz.* his Infinite Power, Wiſdom and Goodneſs. 2. In its Conformity to his Directions, or Governing Laws, and ſo in its Order and Obedience. 3. And in its Aptitude and Tendency to God as its *final cauſe* even to the demonſtration of his Glory, and the Complacency of his Will.

25. All Created Good is therefore Derivative, Dependent, Contingent, Finite, Secondary, From God, By God, and To God, receiving its *Form* and *Meaſure* from its reſpect to Him.

26. Yet as it may be ſubordinately *From* man, as the *Principle* of his own Actions, and *By man* as a ſubordinate *Ruler* of himſelf or others, and *To man* as a ſubordinate *End*; ſo there is accordingly a *ſubordinate ſort of Goodneſs*, which is ſo denominated from theſe reſpects unto the Creature, that is himſelf Good ſubordinately.

27. But all this *ſubordinate Goodneſs* (*Bonum à nobis, Bonum per nos, Bonum nobis*) is but Analogically ſo; and dependently on the former ſort of *Goodneſs*, and is *ſomething* in due ſubordination to it, and *againſt* it, *nothing*, that is, not *properly Good.*

28. The beſt and excellenteſt Creatures, in the foreſaid *Goodneſs related to God*, are moſt to be loved; and all according to the Degree of their Goodneſs more than as Good in relation to our ſelves.

29. But ſeeing their Goodneſs is *formally* their Relation unto God, it followeth that they are Loved primarily only for his ſake, and conſequently Gods Image or Glory in them is firſt Loved; and ſo the true Love of any Creature is but a ſecondary ſort of the Love of God.

30. The beſt Being next to *God* is the univerſe, or whole Creation, and therefore next him moſt to be loved by us.

31. The next in Amiableneſs is the whole celeſtial ſociety, Chriſt, Angels and Saints.

32. The next, when we come to diſtinguiſh them, is Chriſts own Created Glorified Nature in the Perſon of the Mediator. Becauſe Gods Glory, or Image is moſt upon him.

33. The next in Amiableneſs is the whole Angelical ſociety, or the orders of Intellectual Spirits above man.

34. The next is the ſpirits of the Juſt made perfect, or the Triumphant Church of Saints in Heaven.

35. The next is all this lower world.

36. The next is the Church in the world, or militant on earth.

37. The next are the particular Kingdoms and Societies of the world (and ſo the Churches) according to their various degrees.

38. The next under ſocieties and multitudes, are thoſe individual perſons who are Beſt in the three fore-mentioned reſpects: Whether our ſelves or others. And thus by the objects, ſhould our Love that is Rational, be diverſified in Degree, and that be Loved beſt that is beſt.

39. The Amiable Image of God in man is (as hath oft been ſaid:) 1. Our *Natural* Image of God, or the Image of his three Eſſential properties as ſuch, that is, Our Vital *Active Power*, our *Intellect*, and our *will.* 2. Our *Moral Image*, or the Image of his ſaid properties in their perfections. *viz.* Our Holineſs, that is, Our Holy Life or ſpiritual vivacity and Active Power, Our Holy Light, or Wiſdom, our Holy *Wills* or *Love.* 3. Our *Relative* Image of God, or the Image of his *Supereminency*, *Dominion* or *Majeſty*; which is, 1. Common to Man, in reſpect to the Inferiour Creatures, that we are their *Owners*, *Governors* and *End* (and *Benefactors*) 2. Eminently in Rulers of *Men, Parents and Princes*; who are Analogically ſub owners, ſub-rulers, and ſub-benefactors to their inferiors, in various degrees. By which it is diſcernable what it is that we are to Love in man, and with what variety of *kinds* and degrees of Love, as the kinds and degrees of amiableneſs in the objects differ.

40. Even the Sun and Moon and frame of Nature, the Inanimates and Bruits, muſt be Loved in that Degree Compared to Man and to one another, as their Goodneſs before deſcribed, that is, the Impreſſions of the Divine perfections do more or leſs Glorioſly, appear in them; and as they are adapted to him the ultimate end.

41. As God is in this life ſeen but *darkly* and as in a Glaſs, ſo alſo proportionably to be Loved: For our Love cannot exceed our Knowledge.

42. Yet it followeth not that we muſt Love him *only as he appeareth in his works*, (which demonſtrate him as effects do their cauſe;) For both by the ſaid works improved by Reaſon, and by his word, we know that *he is* before his works, and above them, and ſo diſtinct from them as to tranſcend, and comprehend, and cauſe them all, by a continual cauſality: And therefore he muſt accordingly be Loved.

43. It greatly hindereth our Love to God, when we *overlook* all the intermediate excellencies between *Him* and us, which are much better, and therefore more amiable than our ſelves: ſuch as are before recited.

44. The Love of the univerſe as bearing the livelieſt Image or impreſs of their Cauſe, is an eminent ſecondary Love of God, and a great help to our Primary or Immediate Love of him. Could we comprehend the Glorious excellency of the univerſal Creation, in its matter, form, parts, order and uſes, we ſhould ſee ſo Glorious an Image of God, as would unſpeakably promote the work of Love.

45. Whether the GLORY of God in HEAVEN which will for ever beautifie the beholders and poſſeſſors, be the *Divine Eſſence* (which is every where) or a Created Glory purpoſely there placed for the felicity of holy ſpirits, and what that Glory is, are queſtions fitteſt for the beholders and poſſeſſors to reſolve.

46. But if it be no more than the Univerſal exiſtent frame of Nature, Containing all the Creatures of God, beheld *uno intuitu* in the Nature, order and uſe of all the parts, it would be an unconceivable felicity to the beholders, as being an unconceivable Glorious Demonſtration of the Deity.

47. It is lawful and a needful duty, to labour by the means of ſuch excellencies as we know, which Heaven is reſembled to in Scripture, to imprint upon our *Imaginations* themſelves, ſuch an Image of the GLORY of the Heavenly Society, CHRIST, ANGELS, SAINTS, and the HEAVENLY PLACE and STATE, as ſhall help our Intellectual apprehenſions of the *Spiritual Excellencies* which tranſcend imagination. And the neglect of Loving God as foreſeen in the Demonſtration

of the Heavenly GLORY, doth greatly hinder our Love to him immediately as in himſelf conſidered.

48. The LORD JESUS CHRIST in his Glorified Created Nature, is Crowned with the higheſt excellency of any particular Creature; that he might be the MEDIATOR OF OUR LOVE to God; and in him (ſeen by faith) we might ſee the GLORY of the Deity. And as in Heaven we ſhall have (ſpiritual Glorified) *Bodies*, as well as *Souls*, ſo the Glorified Created Nature of Chriſt will be an Objective Glory fit for our Bodies (at leaſt) to behold in order to their Glory, as the Divine Nature (as it pleaſeth God in Glory) revealed, will be to the ſoul.

49. The exerciſe of our Love upon God as now appearing to the glorified, in the glorious created nature of CHRIST, (beheld by us by faith) is a great part of our preſent exerciſe of Divine Love: And we extinguiſh our Love to GOD, by beholding ſo little by faith, our glorified Mediator.

50. We owe greater Love to ANGELS than to Men, becauſe they are Better, nearer God and liker to him, and more demonſtrate his Glory: and indeed alſo Love us better, and do more for us, than we can do for one another. And the neglect of our due *Love and Gratitude* to Angels, and forgetting our relation to them, and receivings by them, and communion with them, and living as if we had little to do with them, is a culpable overlooking God, as he appeareth in his moſt noble creatures, and is a neglect of our Love to God in them, and a great hinderance to our higher more immediate Love. Therefore by Faith and Love we ſhould exerciſe a daily converſe with Angels, as part of our heavenly converſation, *Phil.* 3. 20, 21. *Heb.* 12. 22. and uſe our ſelves to Love God in them: Though not to pray to them, or give them Divine Worſhip.

51. We muſt Love the glorified Saints more than the Inhabitants of this lower world, becauſe they are far better, and liker to God, and nearer to him, and more demonſtrate his holineſs and glory: And our neglect of converſing with them by faith, and of Loving them above our ſelves, and things on earth, is a neglect of our Love to God in them; and *a hinderance* of our more immediate *Love*: And a Loving Converſation with them by faith, would greatly help our higher Love to God.

52. Our neglect of Love to the Church on earth, and to the Kingdoms and publick Societies of mankind, is a ſinful neglect of our Love to God in them, and a hinderance of our higher Love to him: And the true uſe of ſuch a Publick Love, would greatly further our higher Love.

53. If thoſe Heathens who laid down their lives for their Countrys, had neither done this for *fame*, nor meerly as eſteeming the temporal good of their Country, above their own temporal good and lives, but for the true excellency of *Many* above *One*, and for Gods greater Intereſt in them, they had done a moſt noble holy work.

54. Our adherence to our carnal ſelves firſt, and then to our carnal intereſts, and friends, and neglecting the Love of the higheſt excellencies in the ſervants of God, and not Loving men according to the meaſure of the Image of God on them, and their Relation to him, is a great neglect of our Love of God in them, and a hinderance of our higher immediate Love. And to uſe our ſelves to Love men as God appeareth in them, would much promote our higher Love. And ſo we ſhould Love the beſt of men, above our ſelves.

55. The Loving of *our ſelves ſenſually*, preferring our preſent *Life* and earthly *Pleaſure*, before our higher ſpiritual felicity in Heaven, and our neglecting to Love Holineſs, and ſeek it *for our ſelves*, and then to Love *God in our ſelves*, is a neglect and hinderance of the Love of God.

56. Man hath not loſt ſo much of the knowledge and Love of God, as appearing in his Greatneſs, and Wiſdom, and Natural Goodneſs in the frame of Nature, as he is the Author of the creatures natural goodneſs, as he hath of the Knowledge and Love of his *Holineſs*, as he is the Holy Ruler, Sanctifier and End of ſouls.

57. The *ſenſitive faculty and ſenſitive Intereſt, are ſtill predominant* in a carnal or ſenſual man: And his Reaſon is voluntarily enſlaved to his ſenſe: ſo that even the *Intellectual Appetite* contrary to its primitive and ſound nature, Loveth chiefly the ſenſitive Life and Pleaſure.

58. It is therefore exceeding hard in this depraved ſtate of nature, to Love God or *any thing better than our ſelves*: becauſe we Love more by *Senſe than by Reaſon*; and Reaſon is weak and ſerveth the intereſt of Senſe.

59. Yet the ſame man who is prevalently ſenſual, may know that he hath a rational immortal ſoul, and that Knowledge and Rectitude are the *Felicity* of his ſoul; and that it is the *Knowledge* and Love of, and Delight in God, the higheſt Good, that can make him perpetually happy: And therefore as theſe are apprehended as a means of his own Felicity, he may have ſome kind of Love or Will unto them all.

60. The thing therefore that every carnal man would have, is an everlaſting perfect ſenſual pleaſure; And he apprehendeth the ſtate of his ſouls perfection moſtly as conſiſting in this kind of felicity: And even the Knowledge and Love of God which he taketh for part of his felicity, is principally apprehended but as a ſpeculative gratifying of the imagination, as carnal men now deſire knowledge. Or if there be a righter notion of God and Holineſs to be Loved for themſelves, even ultimately above our ſenſual pleaſure and our ſelves, yet this is but an uneffectual dreaming Knowledge, producing but an anſwerable lazy wiſh: And it will not here prevail againſt the ſtronger Love of ſenſuality and phantaſtical pleaſure, nor againſt inordinate ſelf-love. And it is a ſenſual Heaven, under a ſpiritual Name, which the carnal hope for.

61. This carnal man may Love God as a means to this Felicity ſo dreamed of, as knowing that without him it cannot be had, and taſting corporal comforts from him here: And he may Love Holineſs as it removeth his contrary calamities, and as he thinks it is crowned with ſuch a reward. But he had rather have that *reward* of it ſelf *without Holineſs*.

62. He may alſo Love and deſire Chriſt, as a means (conceived) to ſuch an end: And he may uſe much Religious duty to that end: And he may forbear ſuch ſins as that *End* can ſpare, leſt they deprive him of his hoped-for felicity. Yea, he may ſuffer much to prevent an endleſs ſuffering.

63. As Nature neceſſarily Loveth *ſelf and ſelf-felicity*, God and the Devil do both make great uſe of this natural *pondus* or neceſſitating Principle, for their ſeveral ends: The Devil ſaith, Thou Loveſt Pleaſure, therefore take it, and make proviſion for it. God ſaith, Thou loveſt felicity and feareſt miſery: I and my Love are the true felicity, and adhering to ſenſual pleaſure, depriveth thee of better, and is the beginning of thy miſery, and will bring thee unto worſe.

64. God commandeth man nothing that is not for his own good, and forbiddeth him nothing which is not (directly or indirectly) to his hurt: And therefore engageth ſelf-love on his ſide, for every act of our obedience.

65. Yet this good of our own is not the higheſt, nor all the good which God intendeth, and we muſt intend, but it is ſubordinate unto the greater good fore-mentioned.

66. As a carnal man may have *opinionative uneffectual convictions*, that God and his Love are *his ſpiritual felicity* (better than *ſenſual)* yea, and that God is *his ultimate End above his own felicity it ſelf*: ſo the ſanctifying of man conſiſteth in bringing up theſe convictions to be *truly effectual* and *practical*, to renew and rule the *Mind, and Will, and Life.*

67. Whether this be done by firſt knowing God as the *Beginning and End*, above our ſelves, and then knowing (effectually) that he is *mans felicity*, or whether ſelf-Love be firſt excited to Love him as our *own felicity*, and next we be carryed up to Love him *for himſelf* as our *higheſt End*, it cometh all to one when the work is done; And we cannot prove that God tyeth himſelf conſtantly to either of theſe methods alone. But experience telleth us, that the latter is the *uſual* way; and that as Nature, ſo Grace beginneth with the ſmalleſt ſeed, and groweth upward towards perfection: And that ſelf-love and deſire of endleſs felicity and fear of endleſs miſery, are the firſt notable effects or changes on a repenting ſoul.

68. And indeed the ſtate of ſin lyeth both in mans fall *from GOD to SELF, and in the miſtake of his own felicity*, preferring even for *Himſelf a* ſenſible good, before *a ſpiritual*, and the Creature before the Creatour; And therefore he muſt be rectified in both.

69. And the hypocrites uneffectual Love to God and Holineſs is much diſcovered in this, that (as he loveth dead Saints, and their Images and Holy-days, becauſe they trouble him not) ſo he beſt loveth (opinionatively) and leaſt hateth (practically) the Saints in Heaven, and the Holineſs that is far from him, and God as he conceiveth of him as one that is in Heaven to glorifie men; but he hateth (practically, though not profeſſedly) the God that would make him holy, and deprive him of all his ſinful pleaſures, or condemn him for them: And he can better like Holineſs in his Paſtor, neighbour or child, than in Himſelf.

70. Therefore ſincerity much conſiſteth in the Love of *ſelf-holineſs*; but not as for *ſelf alone*; but as carrying *ſelf* and all to God.

71. As the Sun-beams do without any interception reach the eye, and by them without interception our ſight aſcendeth and extendeth to the Sun; ſo Gods communicated *Goodneſs and Glorious* Revelation extend through, and by all inferiour *mediums* to our underſtandings, and our wills; And our Knowledge and Love aſcendeth and extended through all, and by all again to God. And as it were unnatural for the eye illuminated by the Sun, to ſee it ſelf only, or to ſee the mediate creatures, and not to ſee the light and Sun by which it ſeeth (nay, it doth leaſt ſee it ſelf) ſo it is unnatural for the ſoul to *underſtand and Love it ſelf* alone (which it little underſtandeth and ſhould Love with ſelf-denyal) and the Creatures only, and not to Love *God* by whom we know and Love the creature.

72. It is poſſible to *Love God and holineſs* and Heaven, as a *conceited ſtate* and *means of our ſenſual felicity*, and eſcape of pain and miſery: But to Love *God* as the *true felicity* of the *Intellectual nature*, and as our *ſpiritual Reſt*, and yet to Love him *only* or *chiefly for our ſelves*, and not rather *for Himſelf* as our *higheſt* end, implyeth a contradiction. The ſame I ſay of Holineſs, as Loved only for our ſelves. The evidence whereof is plain, in that it is *Eſſential to God*, to *be* not only better than our ſelves and every creature, but alſo to be the Ultimate End of all things, to which they ſhould tend in all their perfections. And it is *Eſſential to Holineſs* to be the ſouls devotion of it ſelf to God as God, and not only to God as *our felicity*. Therefore to Love *God only or chiefly* for *our ſelves*, is to make him only *a means* to our *felicity*, and not our *chief End*; and it is to make *our ſelves Better*, and ſo *more Amiable* than God, that is, to be *Gods our ſelves*.

73. This is much of the ſenſe of the Controverſie between the *Epicureans* and the ſober Philoſophers (as is to be ſeen in *Cicero, &c.*) The ſober Philoſophers ſaid, that Virtue was to be loved for it ſelf, more than for Pleaſure: Becauſe if Pleaſure as ſuch, be better than virtue as ſuch, then all ſenſual Pleaſure would be better than virtue as ſuch. The *Epicureans* ſaid, that not all pleaſure but the pleaſure of *Virtue*, was the chief good (as *Torquatus* his words in *Cicero* ſhew.) And if it had been firſt proved, that a *mans ſelf* is his juſt ultimate end, as the *finis cui*, or the perſonal end, then it would be a hard queſtion whether the *Epicureans* were not in the right as to the *finis cujus*, or the Real end (which indeed is but a *medium* to the *perſonal, cui.*) But when it is moſt certain that no mans perſon is to be his own ultimate end, as *cui*, but God, and then the Univerſe, and ſocieties of the world as beforeſaid, it is then eaſie to prove that the ſober Philoſophers were in the right, and that no mans Pleaſure is his ultimate end, *finis cujus*: Becauſe no mans Pleaſure is either ſuch a demonſtration of the Divine perfection as *Virtue* is as *ſuch*; nor yet doth it ſo much conduce to the common good of ſocieties or mankind, and ſo to the pleaſing and glorifying of God. And this way *Cicero* might eaſily have made good his cauſe againſt the *Epicureans*.

74. Though no man indeed Love God as God, who Loveth him not as Better than himſelf, and therefore Loveth him not *better*, and as his abſolutely ultimate end, and though no man deſire Holineſs indeed, who deſireth not to be devoted abſolutely to God, before and above himſelf, yet is it very common to have a falſe imperfect notion of God and Holineſs, as being the felicity of man, and though not to *deny*, yet to leave out the eſſential ſuperlative notion of the Deity; and it is more common to confeſs all this of God and Holineſs notionally (as was aforeſaid) and practically to take in no more of *God and Holineſs*, but that they are *better for us than temporary pleaſures*, and ſome go further, and take them as *better for them*, than any (though perpetual) *meer ſenſual delights*: and ſo make the perfection of mans *higheſt faculties* (practically) to be their ultimate end; And deſire or Love God and Holineſs (defectively and falſly apprehended) for themſelves, or their own felicity, and not *Themſelves and their felicity* and Holineſs, ultimately for *God*. Which ſheweth that though theſe men have ſomewhat overcome the *ſenſual concupiſcence* or *fleſh*, yet have they not ſufficiently overcome the SELFISH diſpoſition, nor yet known and Loved *God as God*, nor Good as Good.

75. Yet is it not a ſin to Love God for our ſelves and our own felicity, ſo be it we make him not a meer *Means* to that felicity as our abſolutely ultimate End. For as God indeed is, 1. The efficient of all our good: 2 The Dirigent Cauſe that leadeth us to it: 3. The end in which our felicity truly conſiſteth, ſo is he to be Loved on all theſe accounts.

76. If God were not thus to be Loved for *our ſelves* (ſubordinated to him) Thankfulneſs would not be a Chriſtian duty.

77. Our Love to God is a *Love of Friendſhip*, and a deſire of a kind of Union, Communion, or Adherence. But not ſuch as is between creatures where

there is ſome ſort of equality : But as between them that are totally unequal ; the one infinitely below the other, and abſolutely ſubject and ſubordinate to him.

78. Therefore though in Love of Friendſhip, a Union of both parties, and conſequently a conjunct intereſt of both (and not one alone) do make up the ultimate End of Love ; yet here it ſhould be with an utter diſproportion, we being obliged to know God as Infinitely Better than our ſelves, and therefore to Love him incomparably more (though yet it will be but according to the proportion of the faculties of the Lover)

79. The pureſt proceſs of Love therefore, is firſt thankfully to perceive the Divine Efficiencies, and to Love God as communicative of what we and all things are, and have, and ſhall receive, and therein to ſee his perfect Goodneſs in Himſelf, and to Love him as God for that Goodneſs, wherein is nothing but the *final Act* which is our Love, and the *Final Object* which is the Infinite Good : ſo that the Act is mans (from God) but nothing is to be joyned with God as the abſolutely *final Object* ; For that were to joyn ſomewhat with God as God.

80. And though it be moſt true, that this *Act* may be made the object of another Act, and (as *Ameſius* ſaith, *Omnium gentium conſenſu dicimus Volo Velle*, ſo) we may and muſt ſay *Amo Amare*, I Love to Love God, and the very exerciſe of my own Love is my *Delight*, and ſo is my Felicity in the very Eſſential Nature of it (being a complacency, and being on the higheſt objective Good :) And alſo this ſame Love is my *Holineſs*, and ſo *It and I are Pleaſing* unto God, yet theſe are all conſequential to the true notion of the final Act, and circularly lead to the ſame again : We muſt Love our *Felicity* and *Holineſs* which conſiſteth in our Love *to God*, but as that which ſubordinately *relateth to God*, in which he is *firſt glorified*, and then *finally pleaſed* ; and ſo from his *Will* which we delight to *pleaſe*, we aſcend to his *total perfect Being*, to which we *adhere by perfect Love*. In a word, our Ultimate End of *Acquiſition* (and *Gods own*, ſo far as he may be ſaid to have an *End*) is the *pleaſing of the Divine Will, in his Glorification* : And our ultimate End of *Complacency objectively*, is the *Infinite Goodneſs of the Divine Will and Nature*.

81. There is therefore place for the Queſtion, Whether I muſt Love God or my ſelf more or better? (as it is reſolved.) But there is no place for the Queſtion, Whether I muſt Love God or my ſelf? Becauſe God alloweth me not ever to ſeparate them: (Though there is a degree of juſt ſelf-loathing or ſelf-hatred in deep Repentance.) Nor yet for the Queſtion, Whether I muſt ſeek Gods glory and pleaſure, or my own felicity ? for I muſt ever ſeek them both, though not with the ſame eſteem. Yea, I may be ſaid to ſeek them both with the *ſame Diligence*, becauſe by the ſame Endeavour and act that I ſeek one, I ſeek the other, and I cannot poſſibly do any thing for one that doth not equally promote the other, if I do them rightly, preferring God before my ſelf in my *inward Eſtimation*, *Love* and *Intention*.

82. Though it be *eſſential* to *Divine Love*, and conſequently to true Holineſs, to Love God *for Himſelf*, and as *Better than our ſelves* ; (or elſe we Love him not *as God*, as is before ſaid) yet this is hardly and ſeldom perceived in the beginning in him that hath it : Becauſe the Love of our ſelf is more *Paſſionate*, and raiſeth in us more ſubordinate paſſions, of *fear* of puniſhment, and deſires of felicity, and ſorrow for hurt and miſery, &c. Whereas *God* being *Immaterial* and *Inviſible*, is not at all an object of our *ſenſe*, but only of our *Reaſon* and our *Wills*, and therefore not *directly* of *ſenſitive Paſſionate Love* ; Though *conſequently* while the ſoul is united to the body, its acting even on *Immaterial objects*, moveth the lower ſenſitive faculties, and the corporeal ſpirits. Alſo God *needeth* nothing for us to deſire for him, nor *ſuffereth* nothing for us to grieve for, though we muſt grieve for injuring him, and being diſpleaſing to his Will.

83. I cannot ſay nor believe (though till it be ſearched the opinion hath an enticing aſpect) that the *Goſpel faith* which hath the promiſe of *Juſtification*, and of the *Spirit*, is *only* a Believing in Chriſt as the Means of *our felicity* by Redemption and Salvation, out of the principle of *ſelf-love alone*, and for no higher end then our ſaid Felicity : Becauſe he is not believed in as Chriſt, if he be not taken as a Reconciler to bring us home to God. And we take him not to bring us to God as God, if it be not to bring us to God as the Beginning and End of all things, and as infinitely more Lovely than our ſelves. And our Repentance for not Loving God accordingly above our ſelves, muſt go along with our firſt juſtifying faith. Therefore though we are Learners before we are Lovers, and our Aſſent goeth before the Wills Conſent, yet our Aſſent that God is God, and better than our ſelves, muſt go together with our Aſſent that Chriſt is the Mediator to ſave us, by bringing us to him : And ſo muſt our Aſſent that *this is ſalvation*, even to *Love God above our ſelves*, and as better than our ſelves: And accordingly our Conſent to theſe particulars muſt concur in ſaving faith.

84. He therefore that out of ſelf-love, accepteth Chriſt as the Means of his own *felicity*, doth (if he know practically what felicity is) accept him as a means to bring him to Love God perfectly as God above himſelf, and to be perfectly Pleaſing to his Will.

85. Yet it is apparent that almoſt all Gods *preparing Grace* conſiſteth in exciting and improving the Natural Principle of *ſelf-love* in man ; and manifeſting to him, that if he will do as one that Loveth himſelf, he muſt be a Chriſtian and muſt forſake ſin, and the inordinate Love of his ſenſuality, and muſt be Holy, and Love God for his own Eſſential, as well as Communicated Goodneſs. And if he do otherwiſe, he will do as one that hateth himſelf, and ſeeketh in the event his own damnation. And could we but get men rationally to improve true *ſelf-love*, they would be Chriſtians, and ſo be Holy.

86. But becauſe this is a great, though tender point, and it that I have more generally touched in the Caſe, *Whether Faith in Chriſt, or Love to God as our End go firſt* ; and becauſe indeed it is it for which I principally premiſe the reſt of theſe Propoſitions, I ſhall preſume to venture a little further, and more diſtinctly to tell you, how much of Love to God is in our firſt Juſtifying Faith, and how much not? and how far the ſtate of ſuch a Believer is a middle ſtate between meer Preparation, or common Grace, and proper Sanctification or poſſeſſion of the Holy Ghoſt? And ſo how far Vocation giving us the firſt faith, and Repentance differeth from Sanctification : And the rather becauſe my unriper thoughts and Writings defended Mr *Pemble*, who made them one, in oppoſition to the ſtream of our Divines. And I conceive that all theſe following Acts about the point in queſtion, are found in every true Believer, at his firſt faith, though not diſtinctly noted by himſelf.

1. The ſinner hath an Intellectual notice, that there is a God (for an Atheiſt is not a believer) and ſo that this God is the Firſt and Laſt, the beſt of beings, the Maker, Owner, Ruler and Benefactor of the world, the juſt End of all created being and actions, and to be Loved and Pleaſed above

our ſelves: (For all this is but to believe that there is a God.)

2. He is convinced that his own chief Felicity lyeth, not in temporary or carnal pleaſure, but in the Perfect Knowing, Loving and Pleaſing this God above himſelf: (For if he know not what true Salvation and Felicity is, he cannot deſire or accept it.)

3. He knoweth that hitherto he hath been without this Love, and this Felicity.

4. He deſireth to be Happy, and to eſcape everlaſting miſery.

5. He repenteth, that is, is ſorry that he hath not all this while loved God as God, and ſought felicity therein.

6. He is willing and deſirous for the time to come, to Love God as God above himſelf, and to Pleaſe him before himſelf; that is, to have a heart diſpoſed to do it.

7. He findeth that he cannot do it of himſelf, nor with his old carnal indiſpoſed heart.

8. He believeth that Chriſt by his Doctrine and Spirit, is the appointed Saviour to bring him to it.

9. He gladly conſenteth that Chriſt ſhall be ſuch a Saviour to him, and ſhall not only juſtifie him from guilt, and ſave him from ſenſible Puniſhment, but alſo thus bring him to the Perfect Love of God.

10. He had rather Chriſt would bring him to this by ſanctification, than to enjoy all the pleaſures of ſin for a ſeaſon, yea, or to have a perpetual ſenſitive felicity, without this perfect Love to God, and Pleaſing of him.

11. God being declared to him in Jeſus Chriſt, a God of Love, forgiving ſin, and conditionally giving pardon and life to his very Enemies, as he is hence the eaſilier *Loved with Thankfulneſs for our ſelves*, ſo the *Goodneſs of his Nature* in himſelf is hereby inſinuated and notified with ſome ſecret complacency to the Soul. He is ſure Good that is ſo merciful and ready to do Good, and that ſo wonderfully as in Chriſt is manifeſted.

12. So that as Baptiſm (which is but explicite Juſtifying faith, or the expreſſion of it in covenanting with God) is our Dedication by Vow to all the Three Perſons; to God the Father, as well as to the Son and Holy Ghoſt; ſo faith it ſelf is ſuch a heart-dedication.

13. Herein I dedicate my ſelf to God as God, to be Glorified and Pleaſed in my Juſtification, Sanctification and Glorification, that is, in my Reception of the Fruits of his Love, and in my Loving him above all as God: or to be pleaſed in me, and I in him for ever.

14. In all this the Underſtanding acknowledgeth God to be God (by Aſſent) and to be loved above my ſelf, and the *Will deſireth* ſo to Love him: But the object of the *Will* here directly, is its own future Diſpoſition and Act: It doth not ſay, I *do already Love God*, as God above my ſelf; but only *I would ſo love him*, and I would be ſo changed as may diſpoſe me ſo to love him; I acknowledge that I *ſhould* ſo love him, and that I *do* Love him for his mercies to my ſelf and others. Nor can it be ſaid, that *Volo Velle* or *Volo amare*, a deſire to Love God as ſuch, is direct Love to God. Becauſe it is not all one to have *God* to be the object of my *Will*, and to have my own Act of *Willing* or Loving to be the object of it. And becauſe that a man may for other ends (as for meer fear of Hell) *Will to Will or Love*, that which yet he *doth not Will* or *Love*, at leaſt for it ſelf.

15. In this caſe above all others, it is manifeſt that every Conviction of the underſtanding doth not accordingly determine the Will. For in this new convert the underſtanding ſaith plainly, God is to be Loved as God, above my ſelf: But the Will ſaith, I cannot do it, though I would. I am ſo captivated by *ſelf love*, and ſo void of the true Love of God, that I can ſay no more, but that *Propter me vellem amare Deum propter ſe*; I love my own felicity ſo well, that I love God as my felicity, and Love him under the *notion* of God the perfect Good, who is infinitely better than my ſelf; and deſire a heart to Love him *more* than my ſelf; but I cannot ſay, that I yet do it, or that I love him beſt or moſt, whom I acknowledge to be *beſt*, and as ſuch to be loved.

16. Yet in all this there is not only *ſemen amoris*, a ſeed of divine love to God as God, but the foundation of it laid, and ſome obſcure ſecret conception of it beginning, or *in fieri*, in the ſoul. For while the underſtanding confeſſeth God to be moſt Amiable, and the Will deſireth that felicity which doth conſiſt in loving him above my ſelf, and experience telleth me, that he is Good to me, and therefore good in himſelf, it can hardly be conceived, but that in all this there is ſome kind of ſecret love to God, as better than my ſelf.

87. In all this note, that it is one thing to Love God *under the notion of the Infinite Good, better than my ſelf and all things*, and another thing for the *will to Love him more, as that notion obligeth*.

88. And the reaſon why theſe are often ſeparated, is, becauſe beſides a *ſlight intellectual apprehenſion*, there is neceſſary to the *Wills* juſt determination, a *clear and deep apprehenſion*, with a *right diſpoſition* of the *Will*, and a ſuſcitation of the Active Power.

89. Yea, and every *ſlight Volition* or *Velleity* will not conquer oppoſing Concupiſcence and Volitions: nor is every *Will* effectual to command the life, and prevail againſt its contrary.

90. Therefore I conceive, that in our firſt believing in Chriſt, even to Juſtification, though our Reaſon tell us that he is more Amiable than our ſelves, and we are deſirous ſo to Love him for the future, and have an obſcure weak beginning of Love to God as God, or as ſo conceived; yet 1. The *ſtrength of ſenſitive ſelf-love*, maketh our Love to our ſelves *more paſſionately ſtrong*; 2. And that *Reaſon*, at leaſt in its *Degree* of Apprehenſion is *too Intenſe* in apprehending our *ſelf-intereſt*, and *too remiſs* in apprehending the *Amiableneſs of God as God*; And ſo far even our *Rational Love* is yet *greater to our ſelves*, though as to the *Notion*, God hath the preheminence: 3. And that in this whole affair of our Baptiſmal Covenanting, Conſent or Chriſtianity, our Love to our own *felicity* as ſuch, is more *Powerful* and *effectual*, in moving the ſoul, and prevailing for our reſolution for a new life, than is our *Love to God* as *for himſelf, and as God*.

91. And therefore it is that *Fear* hath ſo great a hand in our firſt Change: For all that *ſuch Fear* doth, it doth as moved by *ſelf-love*; I mean the fear of ſuffering and damnation: And yet experience telleth us, that Converſion commonly beginneth in *Fear*. And though where *ſelf love and fear* are *alone*, without the *Love of God as Good in and for himſelf*, there is no true grace: yet I conceive that there is true grace initial in thoſe weak Chriſtians that have *more Fear* and *ſelf-love* in the paſſionate and powerful part, than Love to God, ſo be it they have not more *love to ſin*, and to any thing that ſtands in *competition* with God.

92. Therefore he that hath a *Carnal ſelf-love*, (or inordinate) inclining him to the creature which is ſtronger in him than the Love of God, is Graceleſs

leſs: Becauſe it will turn his heart and life from God: But he that hath only a *neceſſary ſelf love*, even a love to his own ſpiritual eternal felicity, operating by ſtrong deſire and fear, conjunct with a weaker degree of Love to God as Good in himſelf, I think hath grace, and may ſo be ſaved: Becauſe here is but an unequal motion to the ſame End, and not a competition.

93. If any diſlike any of this deciſion, I only deſire him to remember, that on both hands there are apparent Rocks to be avoided: Firſt, It is a dangerous thing to ſay that a man is in a ſtate of grace and ſalvation, who loveth not God as God, that is, better than himſelf: And on the other hand the experience of moſt Chriſtians in the world ſaith, that at their firſt believing (if not long after) they Loved God more for themſelves, than for Himſelf, and Loved themſelves more than God, though they knew that God was better and more amiable; and that the fear of miſery, and the deſire of their own ſalvation, was more effectual and prevalent with them, than that Love of God for himſelf. And I doubt, that not very many have this at all in ſo high a degree as to be clear and certain of it. And if we ſhall make that neceſſary to ſalvation, which few of the beſt Chriſtians find in themſelves, we either condemn almoſt all profeſſed Chriſtians, or at leaſt leave them under uncertainty and terrours. Therefore *Gods Intereſt* ſpeaking ſo loud on one hand, and mans experience on the other, I think we have need to cut by a thred, and walk by line, with greateſt accurateneſs.

94. By this time we may ſee that as Chriſt is the way to the Father, and the Saviour and recoverer of lapſed man from Himſelf to God, ſo faith in Chriſt as ſuch is a *Mediate* and *Medicinal* Grace and work; and that is Faith but the bellows of Love; And that our firſt Believing in Chriſt, though it be the regenerating work, which generateth Love, yet is but a *middle ſtate*, between an unregenerate and a regenerate: Not as a third ſtate *ſpecifically diſtinct* from both, but the *initium* of the latter; or as the *embryo* or ſtate of Conception in the womb, is as to a man and no man: Faith containeth Love *in fieri*.

95. As the Love of our ſelves doth moſt powerfully, (though not *only*) move us to cloſe with Chriſt as our Saviour, ſo while hereby we are *united* unto Him, we have a double aſſiſtance or influx from him for the production of the purer Love of God. The one is *Objective* in all the Divine demonſtrations of Gods Love, in his Incarnation, Life, Death, Reſurrection, in his Doctrine, Example, Interceſſion, and in all his benefits given us; in our pardon, adoption, and the promiſes of future Glory. The other is in the ſecret *operations* of the *Holy Spirit* which he giveth us to concur with theſe means, and make them all effectual.

96. The true ſtate of *ſanctification* as different from meer *vocation* and *faith* conſiſteth in this pure Love of God, and Holineſs, and that more for himſelf and his Infinite Goodneſs, than for *our ſelves* and as our *felicity*.

97. Therefore when we are Promiſed the ſpirit to be given to us, if we Believe in Chriſt, and ſanctification is promiſed us with Juſtification on this condition of faith, this is part of the meaning of that promiſe, that if we truly take Chriſt for our Saviour to bring us to the Love of God, though at preſent we are moſt moved with the Love of our ſelves to accept him, he will by his word, works and ſpirit bring us to it, initially here, and perfectly in Heaven, even to be perfectly Pleaſed in God for his own perfect Goodneſs, and ſo to be fully Pleaſant to him. And thus (beſides the extraordinary gifts to a few) the ſpirit of *holineſs or Love*, which is the ſpirit of *Adoption*, is promiſed by Covenant to all Believers.

98. Accordingly this promiſe is ſo fulfilled that in the firſt inſtant of time we have a Relative *Right* to Chriſt as our *Head* and the *ſender of the ſpirit*, and to the *Holy Spirit* himſelf as our *ſanctifier* by undertaking, according to the terms of the Covenant: But this doth not produce always a ſenſible or effectual Love of God above our ſelves in us, at the very firſt, but by degrees, as we follow the work of faith in our practice.

99. For it is ſpecially to be noted that the Doctrinal or *Objective means* of Love, which Chriſt doth uſe, and his internal *ſpiritual influx* do concur; And his way is not to work on us by his ſpirit alone, without thoſe objects, nor yet by the objects without the ſpirit, nor by both diſtinctly and dividedly as producing ſeveral effects: But by *both conjunctly* for the ſame effect; The *ſpirits influx* cauſing us effectually to improve the *objects and reaſons* of our Love, as the hand that uſeth the ſeal, and the ſeal it ſelf make one impreſſion.

100. As Chriſt began to win our Love to God by the excitation of our *ſelf-love*, multiplying and revealing Gods mercies to our ſelves, ſo doth he much carry it on to increaſe the ſame way. For while every day addeth freſh experience of the greatneſs of Gods *Love to us*, by this we have a certain *Taſte* that *God is Love*, and *Good in Himſelf*; and ſo by degrees we learn to Love him more for *himſelf*, and to improve our *notional eſteem* of his *Eſſential Goodneſs* into practical.

101. Though Faith it ſelf is not wrought in us without the Holy Ghoſt, nor is it (if ſincere) a common gift, yet this operation of the ſpirit drawing us to Chriſt, by ſuch arguments and means as are fitted to the work of believing, is different from the Conſequent Covenant-right to Chriſt and the ſpirit which is given to Believers, and from the ſpirit of Adoption as recovering us as aforeſaid to the Love of God.

102. In this laſt ſenſe it is that the Holy Ghoſt is ſaid to dwell in Believers, and to be the new name, the pledge, the earneſt, the firſt-fruits of life eternal, the witneſs of our right to Chriſt and life, and Chriſts agent and witneſs in us to maintain his cauſe and intereſt.

103. Even as a man that by ſickneſs hath loſt his Appetite to meat, is told that ſuch a Phyſician will cure him, if he will take a certain medicinal food that he will give him; And at firſt he taketh it without appetite to the food or medicine in it ſelf, but meerly for the Love of health: but after he is doubly brought to Love it for it ſelf; Firſt, becauſe he hath *taſted* the ſweetneſs of that which he did but ſee before, and next becauſe his health and appetite is recovered: ſo is it with the ſoul as to the Love of God procured by believing: When we have taſted thro' the perſwaſion of *ſelf-love*, our taſte and recovery cauſe us to Love God for himſelf.

104. When the ſoul is riſen to this Habitual predominant Love of GOD and Holineſs as ſuch, for their own Goodneſs, above its own felicity as ſuch, (though ever in conjunction with it, and as his felicity it ſelf) then is the Law written in the Heart; and this Love is the virtual fulfilling of all the Law; And for ſuch it is that it is ſaid that the Law is not made, that is, In that meaſure that they Love the Good for it ſelf, they need not be moved to it with threats or Promiſes of extrinſick things, which work but by ſelf-love and fear: Not but that Divine Authority muſt concur with Love to produce obedience, eſpecially while Love is but imperfect: but that Love is the higheſt principle making the commanded good connatural to us.

105. And I think it is this ſpirit of Adoption and

Love which is called *The Divine Nature* in us, as it inclineth us to Love God and Holineſs for it ſelf, as Nature is inclined to ſelf-love and to food and other neceſſaries. Not that the ſpecifick eſſential Nature, that is, ſubſtance or form of the ſoul is changed, and man Deified; and he become a God that was before a man; But his humane Soul or Nature is elevated or more perfected (as a ſick man by health, or a blind man by his ſight) by the ſpirit of God inclining him habitually to God himſelf, as in and for himſelf. (And this is all which the publiſher of Sir *H. Vane's* notions of the two Covenants and two Natures, can ſoundly mean, and ſeemeth to grope after.)

106. By all this you ſee that as the Love of God hath a double ſelf-love in us to deal with, ſo it dealeth variouſly with each: 1. Senſual inordinate ſelf-love it deſtroyeth: both as it conſiſteth in the inordinate Love of ſenſual pleaſure, and in the inordinate Love of *ſelf* or *life*: 2. Lawful and juſt ſelf-love it increaſeth and improveth to our further good, but ſubjecteth it to the higheſt pureſt Love of God.

107. By this you may gather what a *confirmed* Chriſtian is, even one in whom the pure Love of God as God, and all things for God, is predominant and more potent than (not only the vicious, but alſo) the good, and lawful, and neceſſary love of himſelf.

108. Though Chriſtians therefore muſt ſtudy themſelves, and keep up a care of their own ſalvation, yet muſt they much more ſtudy God, his *Greatneſs*, *Wiſdom* and *Goodneſs* as ſhining in his works and word, and in his Son, and as foreſeen in the Heavenly Glory: And in this knowledge of God and Chriſt is life eternal. And nothing more tendeth to the holy advancement and perfection of the ſoul, than to keep continually due apprehenſions of the Divine Nature, Properties and Glorious appearances in his works upon the Soul, ſo as it may become a conſtant courſe of contemplation, and the habit and conſtitution of the mind, and the conſtant guide of Heart and Life.

109. The attainment of this would be a taſte of Heaven on Earth: Our wills would follow the will of God, and Reſt therein, and abhor reluctancy: All our duty would be both quickened and ſweetned with Love: Self-intereſt would be diſabled from either ſeducing us to ſin, or vexing us with griefs, cares, fears or diſcontents. We ſhould ſo far truſt ſoul and body in the Will and Love of God, as to be more comforted that both are at his will than if they were abſolutely at our own. And GOD being our All, the conſtant, fixing, ſatisfying object of our Love, our ſouls would be conſtantly fixed and ſatisfied, and live in ſuch experience of the ſanctifying grace of Chriſt, as would moſt powerfully conquer our unbelief; and in ſuch foretaſtes of Heaven, as would make Life ſweet, Death welcome, and Heaven unſpeakably deſirable to us. But it is not the meer Love of *perſonal Goodneſs* as our *own perfection* that would do all this upon us.

110. The ſoul that is troubled with doubts whether he Love God as God, or only as a means of his own felicity in ſubordination to ſelf-love, muſt thus reſolve his doubts. If you truly believe that God is God, that is, the Efficient, Dirigent and Final cauſe, the juſt end of every rational agent, the Infinite Good and chiefly to be loved, in compariſon of whom you are vile, contemptible and as nothing; If you feelingly take your ſelf as loathſome by ſin; If you would not take up with an everlaſting ſenſual pleaſure alone, without Holineſs if you could have it; No nor with any perfection of your intellectual nature, meerly as ſuch and for your ſelves, without the Pleaſing and Glorifying God in it; If you practically perceive that every thing is therefore and ſo far Good and Amiable, as God ſhineth in it as its cauſe, or as it conduceth to Glorifie him, and Pleaſe his Will: If accordingly you Love that perſon beſt on whom you perceive moſt of God, and that is moſt ſerviceable to him, though not at all beneficial to your ſelf: If you Love the welfare of the Church, the Kingdom, the World, and of the Heavenly Society, Saints, Angels and Chriſt, as the Divine Nature, intereſt, Image or impreſs maketh all Lovely in their ſeveral degrees; and would rather be annihilated were it put upon your choice, than Saints, Angels, Kingdoms, Church ſhould be annihilated; If your hearts have devoted themſelves and all that you have to God, as his own to be uſed to his utmoſt ſervice: If your chief deſire and endeavour in the world be to pleaſe his bleſſed will; and in that will and the contemplation of his infinite perfections you ſeek your reſt; If you deſire your own everlaſting happineſs, in no other kind, but as conſiſting in the perfect ſight of Gods Glory, and in your perfect Loving of him, and being pleaſant or beloved to him, and this as reſting more in the Infinite Amiableneſs of God, than the felicity which hence will follow to your ſelves (though that alſo muſt be deſired.) If now you deny your own glory for his Glory; if your chief deſire and endeavour be to Love him more and more; and you Love your ſelves beſt when you Love him moſt; In a word, If nothing more take up your care than how to Love God more, and nothing in the whole world (your ſelf or others) ſeem more Amiable to your ſober practical judgement, and your wills, than the Infinite Goodneſs of God as ſuch; If all this be ſo, you have not only attained ſincerity (which is not now the queſtion,) but this *Divine nature*, and high confirmed Holineſs; Though withall you never ſo much deſire your own ſalvation, which is but to deſire more of this Love; and though your Nature have ſuch a ſenſitive ſelfiſh deſire of Life and Pleaſure, as is brought into ſubjection to this Divine Love.

If any be offended that ſo many propoſitions muſt be uſed in opening the caſe, and ſay that they rather confound mens wits than inform them; I Anſwer, 1. The matter is high, and I could not aſcend by a ſhorter ladder. Nor have I the faculty of climbing it *per ſaltum*, ſtepping immediately from the loweſt to the higheſt part: If any will make the caſe plainer in fewer words, and with leſs ado, I ſhall thankfully accept his labour as a very great benefit when I ſee it: 2. Either all theſe particulars are really diverſe, and really pertinent to the matter in queſtion or not: If *not*, it is not blaming the *number* that will evince it, but naming ſuch particulars as are either unjuſtly or unneceſſarily either diſtinguiſhed or inſerted: And if it be but repeating the ſame things that is blamed, I ſhall be glad if all theſe words and more would make ſuch weighty caſes clear; and do confeſs that after all I need more light, and am almoſt ſtalled with the difficulties my ſelf. But if the particulars can be neither proved *falſe* nor *needleſs*, but the Reader be only overſet with *multitude*, I would intreat him to be patient with other men that are more laborious and more capable of knowledge; And let him know that if his difficulties do not rather engage him in a diligent ſearch, than tempt him to impatience and accuſation, I number him not only with the ſlothful contemners, but therefore alſo with the *enemies* of knowledge; even as I reckon the neglecters and contemners and accuſers of Piety among its enemies.

But ere I end I muſt anſwer ſome Objections.

Object. 1. Some will ſay, *Doth not every man Love God above himſelf and all, while he knoweth* *him to be Better and ſo more Lovely? For there is ſome Act of the will that anſwereth this of the underſtanding.*

Anſw. 1. You muſt know that the carnal mind is firſt captivated to carnal *ſelf* and ſenſuality: And therefore the moſt practical and powerful apprehenſions of Goodneſs or Amiableneſs in every ſuch perſon, doth faſten upon *Life* and *Pleaſure* or ſenſual proſperity: And the ſenſe having here engaged the mind and will, the contrary concluſions (that God is beſt) are but ſuperficial and uneffectual like dreams, and though they have anſwerable effects in the will, they are but uneffectual velleities or wiſhes, which are born down with far ſtronger deſires of the contrary. And though God be loved as one that is notionally conceived to be *Beſt* and *Moſt* to be *Loved*, yet he is not loved *Beſt* or *Moſt*: Yea though ordinarily the underſtanding ſay *God is Beſt*, and *Beſt to me*, and *for me*, and *Moſt to be loved*; when it cometh to volition or choice, there is a ſecret apprehenſion which ſaith more powerfully *hic* & *nunc* this *ſenſible pleaſure* is Better for me, and more eligible: Why elſe is it choſen? Unleſs you will ſay that the motion is principally ſenſitive, and the force of the ſenſitive Appetite ſuſpendeth all forcible oppoſition of the Intellect, and ſo ruleth the Locomotive faculty it ſelf. But whether the Intellect be *Active* or but *Omiſſive* in it, the ſin cometh up to the ſame height of evil. However it be, it is moſt evident that while ſuch men ſay God is moſt to be Loved, they love him not moſt, when they will not leave a luſt or known ſin for his Love: nor ſhew any ſuch love, but the contrary in their lives.

Object. 2. *But do not all men practically Love God beſt, when they Love Wiſdom, Honeſty and Goodneſs in all men? Even in ſtrangers that will never profit them? And what is God but Wiſdom, Goodneſs and Greatneſs it ſelf?*

Anſw. They firſt Idolize themſelves and their ſenſual delights: and then they Love ſuch Wiſdom, Goodneſs and Greatneſs as is ſuitable to their ſelfiſh ſenſual luſt and intereſt. And it is not the Prime Good which is above them, and to be preferred before them which they love as ſuch, but ſuch Goodneſs as is fitted to their fleſhly concupiſcence and ends. And therefore *Holineſs* they Love not. And though they love that which is never like to benefit them, that is but as it is of the *ſame kind* with that which in others nearer them may benefit them, and therefore is ſuitable to their minds and intereſt. And yet we confeſs that the mind of man hath ſome principles of virtue, and ſome footſteps and witneſſes of a Deity left upon it; But though theſe work up to an approbation of Good and a diſlike of evil in the General notion of it, and in particular ſo far as it croſſeth not their Luſt, yet never to prefer the Beſt things practically before their Luſt: And God is not Loved Beſt, nor as God, if he be not Loved better than fleſhly luſt.

Object. 3. *But it ſeems that moſt or all men love God practically* beſt. *For there are few if any but would rather be annihilated, than there ſhould be no God, or no world. Therefore they Love God better than themſelves.*

Anſw. 1. They know that if there were no God or no world, they could not *be* themſelves; and ſo muſt alſo be annihilated. 2. But ſuppoſe that they would rather be annihilated, than continue in proſperity alone were it poſſible without a God, that is but for the *worlds* ſake, becauſe the world cannot be the world without a God, which proveth but that they are ſo much *men*, as to Love the whole world better than themſelves. But could the world poſſibly be what it is without a God, I ſcarce think they would chooſe annihilation, rather than that there ſhould be no God. 3. But ſuppoſe they would, yet I ſay that ſome ſenſual men love their Luſts or ſenſuality better than their *being*; and had rather be annihilated for ever, ſo they might but ſpend their lives in Pleaſure, than to live for ever without thoſe pleaſures. And therefore they will ſay, that a ſhort life with pleaſure is better than a long one without it: And when they profeſs to believe the life to come, and the danger of ſinning; yet will they not leave their ſinful pleaſures to ſave their ſouls. Therefore that man that would rather be annihilated than there ſhould be no God, may yet love his Luſts better than God, though not his Being. 4. And I cannot ſay that every one ſhall be ſaved that Loveth God under a falſe idea or image better than himſelf: No more than that it will ſave a diſtracted melancholy Venereous Lover, if he Loved his Paramour or Miſtreſs better than himſelf: For *God is not Loved* as God, if he be not loved as Infinitely Great, and Wiſe, and Good, which containeth his *Holineſs*, and alſo as the Owner, and Holy Governour and End of man: If any therefore ſhould love God upon conceit that God loveth *him*, and will indulge him in his ſins; or if he love him only for his Greatneſs, and as the fountain of all natural ſenſible Good, and love him not as Holy, nor as a Holy and Juſt Governour and End, it is not God indeed that this man loveth; or he loveth him but *ſecundum quid*, and not as God.

Object. 4. *But ſuppoſe I ſhould love God above all, as he is only Great, and Wiſe, and Good in the production of all ſenſible natural Good, without the Notion of Holineſs and hatred of ſin, would not this Love it ſelf be holy and ſaving?*

Anſw. Your Love would be no holier or better, than the object of it is conceived to be: If you conceive not of God as Holy, and Pure, you cannot love him with a pure and holy Love. If you conceive of him but as the Cauſe of Sun and Moon, light, and heat, and life and health, and meat and drink, you will love him but with ſuch a Love as you have to theſe: which will not ſeperate you, from any ſin as ſuch, but will conſiſt with all ſenſuality of heart and Life. And it is not *all in God*, that *Nature* in its corrupted ſtate doth hate, or is fallen out with: But if you love him not ſo well as your luſts and pleaſure, nor love him not as your Moſt Holy Governour and End, you love him not as God, or but *ſecundum quid*; But if you love him Holily, you love him as Holy.

Object. 5. *God himſelf loveth the ſubſtance or perſon more than the Holineſs; for he continueth the perſons of men and Devils; when he permitteth the holineſs to periſh, or giveth it not.*

Anſw. As the exiſtence and *Event*, and the Moral *Goodneſs* muſt be diſtinguiſhed; ſo muſt *Gods* meer *Volition* of *Event*, and his *Complacency* in Good as Good. God doth not *Will* the Exiſtence of a reaſonable ſoul in a *Stone* or *Straw*: And yet it followeth not, that he loveth a Stone or Straw for its *ſubſtance*, better than *Reaſon* in a man: For though God willeth to make his Creatures various in degrees of Goodneſs, and taketh it to be good ſo to do, and that every Creature be not of the Beſt, yet ſtill this *Goodneſs* of them is *various*: as one hath more excellency in it than another. The Goodneſs of the *whole*, may require that each part be not *Beſt* in it ſelf, and yet beſt reſpectively in order to the beauty of the whole. As a Peg is not better than a Standard, and yet is better to the Building in its place: And a *Finger* is not better than a *Hand*, and yet is better to the body in its place, than another Head would be in that place. The Head therefore muſt be loved comparatively better than the Finger, and the Finger may be cut off to ſave life, when the Head muſt not: So God can ſee meet to permit Men and Devils to fall into miſery, and Thieves to be hanged, and uſe this to the beauty of the whole, and yet love a true man better than a Thief, and a good Man better than a bad.

And either you ſpeak of Goodneſs or Holineſs *exiſtent* or *non exiſtent*: In a Devil there is *ſubſtance*, which is Good in its natural kind, and therefore ſo far loved of God: But there *is* no *Holineſs* in him: And that which *is not*, is not *Amiable*: But if you mean *exiſtent Holineſs*, in a *Saint*, then it is falſe, that God loveth the perſon of a Devil better than the Holineſs of a Saint. Nor is it a proof that he loveth them equally, becauſe he equally willeth their exiſtence: For he willeth not they ſhall be equal in Goodneſs, though equally exiſtent: And it is *complacency*, and not meer Volition of exiſtence, which we mean by Love.

Otherwiſe your arguing is as ſtrong if it run thus; That which God bringeth to paſs, and not another thing; he willeth and loveth more than that other: But God bringeth to paſs mens ſickneſs, pain, death and damnation, and not the Holineſs, Eaſe or Salvation of thoſe Perſons: Therefore he loveth their pain, death and damnation better than their Holineſs: Therefore we ſhould love them better, than the Devils or miſerable men ſhould love their miſery better than Holineſs. God ſheweth what he loveth, oft by commanding it, when he doth not effect it: He loveth Holineſs *in eſſe cognito*, and *in eſſe exiſtente* reſpectively as his Image.

Object. *But at leaſt it will follow, that in this or that perſon as the Devils, God loveth the Subſtance better than Holineſs: For what he Willeth he Loveth: But he willeth the Subſtance without the Holineſs: Therefore he Loveth the Subſtance without the Holineſs.*

Anſw. It is anſwered already. Moreover 1. God willed that *Holineſs* ſhould be the Duty of all men and Devils, tho' he willed not inſuperably and abſolutely to effect it. 2. The word [*without*] meaneth either an *Excluſion* or a meer *non incluſion.* God willeth not the *Perſon excluding* the Holineſs. For he excludeth it not by will or work; but only he willeth the Perſon, *not including* the Holineſs, as to any abſolute will. And ſo God loveth the Perſon without the Holineſs; but not ſo much as he would love him if he were holy.

Object. *But you intimate, that it is beſt as to the beauty of the Univerſe, that there be ſin, and unholineſs, and damnation: And God loveth that which is Good as to the Univerſe, yea, that is a Higher Good than perſonal Good, as the Subject is more noble; and therefore more to be loved of us as it is of God.*

Anſw. 1. I know *Auguſtine* is oft alledged as ſaying, *Bonum eſt ut malum fiat.* But *ſin* and *puniſhment* muſt be diſtinguiſhed: It is true of Puniſhment preſuppoſing ſin, that it is Good and Lovely, in reſpect to publick Ends, though hurtful to the perſon ſuffering: And therefore as God willeth it as Good, ſo ſhould we not only be patient, but be pleaſed in it as it is the demonſtration of the Juſtice and Holineſs of God, and as it is Good, though not as it is *our hurt*. But *ſin* (or unholineſs privative) is not Good in it ſelf, nor to the Univerſe: Nor is it a true ſaying, that *It is good that there be ſin*: Nor is it willed of God. (Though not nilled with an abſolute effective Nolition) as hath been elſewhere opened at large. Sin is not Good to the Univerſe, nor any part of the Beauty of the Creature; God neither willeth it, Cauſeth it or Loveth it.

Object. *At leaſt he hath no great Love to Holineſs in thoſe Perſons, that he never giveth it to. Otherwiſe he would work it in them.*

Anſw. He cannot love that *exiſtent* which exiſteth not. Nor doth he any further Will to give it them, than to *Command* it, and give them all neceſſary means and perſwaſions to it. But what if God make but *one Sun*? Will you ſay, that he hath no great Love to a *Sun*, that will make no more? What if he make no more Worlds? Doth that prove that he hath no great *Love* to a World? He loveth the World, the Sun, and ſo the Saints, which he hath made. And he doth not ſo far love Suns, or Worlds, or Saints, as to make as many Suns, or Worlds, or Saints as fooliſh Wits would preſcribe unto him. Our Queſtion is, What Being God loveth, and we ſhould moſt love, as being Beſt and Likeſt him, and not what he ſhould give a Being to that is not.

Object. 6. *Holineſs is but an Accident, and the Perſon is the Subſtance, and better than the Accident: And* Dr. Twiſs *oppugneth on ſuch Accounts, the Saying of* Arminius, *That God loveth Juſtice better than juſt Men, becauſe it is for Juſtice that he loveth them.*

Anſw. 1. *Ariſtotle* and *Porphyrie* have not ſo clearly made known to us the nature of thoſe things or modes which they are pleaſed to call Accidents, as that we ſhould lay any great ſtreſs upon their ſayings about them. Another will ſay, that *Goodneſs* it ſelf is but an Accident, and moſt will call it a Mode; and they will ſay, that the Subſtance is better than the Mode or *Accident*, and therefore *better* than *Goodneſs* it ſelf: And would this, think you, be good arguing? Diſtinguiſh then between Phyſical Goodneſs of Being, in the ſoul, both as a *Subſtance*, and as a *Formal Vertue*; and the *Perfective*, or *Modal*, qualitative or gradual Goodneſs: And then conſider, that the latter alway preſuppoſeth the former: where there is Holineſs, there is the Subſtance, with its Phyſical Goodneſs, and the perfective, Modal or Moral Goodneſs too: But where there is no Holineſs, there is only a Subſtance deprived of its Modal Moral Goodneſs. And is not *both better* than *one*, and a *perfect Being*, than an *imperfect*?

And as to *Arminius* ſaying, He cannot mean that God loveth *Righteouſneſs* with a *Subject* or Subſtance, better than a *Subject* without *Righteouſneſs*; For there is no ſuch thing to love, as Righteouſneſs without a Subject: (Though there may be an abſtracted diſtinct conception of it.) If therefore the Queſtion be only, Whether God love the ſame man better, as he is a *Man*, or as he is a *Saint*, I anſwer, he hath a love to each which is ſuitable to its kind. He hath ſuch complacency in the ſubſtance of a Serpent, a Man, a Devil, as is agreeable to their being; that is, as they bear the natural Impreſſions of his creating Perfections, yet ſuch as may ſtand with their pain, death, and miſery. But he hath ſuch a complacency in the actual Holineſs, Love and Obedience of men and Angels, as that he taketh the perſon that hath them, to be meet for his Service, and glory, and everlaſting felicity and delight in him, as being qualified for it. So that Gods Love muſt be denominatively diſtinguiſhed from the object; and ſo it is a *Love* of *Nature*, and a *Love* of the *Moral* Perfections of Nature: the firſt Love is that by which he loveth a man, becauſe he is a *man*, and ſo all other creatures: the ſecond Love is that by which he loveth a *good man*, becauſe he is *Good* or *Holy*. And if it will comfort you, that God loveth your *being* without your *perfections* or virtue, let it comfort you in pain, and death, and Hell, that he *continueth* your *being* without your *well being* or felicity.

Object. 7. *All Goodneſs or Holineſs is ſome ones Goodneſs or Holineſs (as health is) And as it is the perſons welfare and perfection, ſo it is given for the perſons ſake: Therefore the Perſon as the* finis cui, *and utmoſt End, is better than the thing given him, and ſo more amiable.*

Anſw. That all Goodneſs is ſome ones Goodneſs, proveth but that ſome one is the Subject or Being that is Good, but not that to Be, is better than to be Good as ſuch. And as he is in ſome reſpect the *finis cui*, for whom it is, and ſo it is Good to him, yet he and his Goodneſs are for a higher end, which is the pleaſing of God in the demonſtration of his Goodneſs. That therefore is beſt, which moſt demonſtrateth Gods Goodneſs. And there is no ſubject or ſubſtance without its accidents or modes: And that *perſon* that is not Good and Holy, is Bad and Unholy: Therefore the queſtion ſhould be, Whether a perſon bad and unholy, be more amiable than a perſon good and holy, that hath both Phyſical and Moral Goodneſs. And for all that the name of an Accident maketh Action ſeem below the perſon; yet it muſt be alſo ſaid, that the *perſon* and *his* faculties are for *Action*, as being but the ſubſtance in a *perfect Mode*, and that Action is for higher ends than the perſons being or felicity.

Object. 8. *Love is nothing but benevolence,* Velle bonum alicui ut ei bene ſit. *But who is it that would not wiſh good to God, that is to be bleſſed as he is? But how can holineſs then be loved, but rather the perſon for his holineſs; becauſe we cannot wiſh it good, but only to be what it is.*

Anſw. The definition is falſe, as hath been ſhewed, and as the inſtance proveth, elſe a man could not be ſaid to love Learning, Virtue, or any quality, but only to love the perſon that wanteth it, or hath it. But Love is a Complacency, and benevolence is but its effect or antecedent. 2. The unholy wiſh not good to God, for they would all depoſe him from his Godhead: They would not have him to be a hater of their ſin, nor to be their Holy and Righteous Governour and Judge.

Object. 9. *It is better to be a man, though a ſinner and miſerable in Hell, than not to be at all. Elſe God would never ordain, cauſe or permit it.*

Anſw. 1. It is better to the higheſt ends, Gods Glory and the Univerſal Order, to be a *puniſhed man*, than to be *nothing* (when God will have it ſo:) Becauſe Puniſhment as to thoſe higheſt ends is good: Though it is not beſt for the poor miſerable ſinner. But the ſame cannot be ſaid of *ſin*. It is *indeed* better alſo to thoſe higheſt ends, to be a *Man though a ſinner* (while God continueth humanity:) But not to be a *Man and a ſinner*: For the latter implyeth ſome Good to be in the ſin, which hath no Good, and therefore God neither *cauſeth* it, nor *willeth* it, though he permit it: But though a ſinful man is better than no man to Gods ends, it followeth not, that to be a *man*, is better than to be a *good man*.

Object. 10. *If that be beſt and moſt amiable, which is moſt to the glory of God, then it is more amiable to be a ſinner in Hell torment glorifying his Juſtice, than not to be at all, or to be a brute.*

Anſw. 1. It is neither of theſe that is offered to your Love and Choice, but to be Holy. All Good is not matter of Election. But that Good which is in Hell is not the *ſin*, but the *puniſhment*. For the ſin doth reputatively, and as much as in it lyeth rob God of his glory, and puniſhment repaireth it. Therefore love the puniſhment if you can, and ſpare not, ſo you love Holineſs better: For that would honour God more excellently, and pleaſe him more.

Object. 11. *If I muſt love to be like God, I muſt love to be Great, and I muſt Love the Greateſt as moſt like him.*

Anſw. You muſt love to be like him in thoſe perfections which you are capable of, and to the ends and uſes of your proper nature. Therefore you muſt be deſirous to be like him in your meaſure, even in ſuch *Power* and *Greatneſs* as is ſuitable to the Nature and Ends of a Rational ſoul. Not in ſuch ſtrength as he giveth a Horſe, or ſuch magnitude as he giveth a Mountain, which is not to be moſt like him; But in the *vital activity and power* of an Intellectual free-agent: To be *Powerful and great in Love to God* and all his ſervice, and in all *good works*, to be profitable to the world, to be lively and ready in all obedience, ſtrong to ſuffer and to conquer ſin, and all temptations: In a word, to be Great and Powerful in Wiſdom and true Goodneſs. Thus ſeek even in Power to be like God in your Capacities.

Object. 12. *God himſelf doth not love men only for their Goodneſs, nor Love that beſt which is beſt. For he loveth his Elect while enemies and ungodly, and he telleth* Iſrael, *he loved them, becauſe he would love them, and not becauſe they were better than others: And in the womb he loved* Jacob *beſt, when he was no better than* Eſau.

Anſw. 1. Diſtinguiſh between Gods Complacence and Benevolence. 2. Between the good that is preſent, and foreſeen good with a preſent capacity for it.

1. God had a greater Benevolence to *Jacob* than *Eſau*, and to the *Iſraelites* than to other Nations that were perhaps not much worſe. And it is not for our Goodneſs that God decreeth to make us good, or to give us a double proportion of any of thoſe mercies, which he giveth not as Rector, but as *Dominus*, and *Benefactor*, as an abſolute *Owner* and *free Benefactor*. And with this Love of Benevolence he loveth us, when we are his enemies, that is, he purpoſeth to make us good. But this benevolence is but a ſecondary Love, and fruit of Complacency, joyned with the free unequal diſtribution of his own.

2. But for Complacency, which is Love in the firſt and ſtricteſt ſenſe, God ſo loveth the wicked though Elect, no farther than they are Good and Lovely; that is, 1. As they have the Natural Goodneſs of Rational Creatures. 2. And as they are *capable* of all the future ſervice they will do him, and glory they will bring him. 3. And as his Infinite Wiſdom knoweth it fit to chooſe them to that ſervice. Or if the Benevolence of Election do go before his firſt Complacence in them above others, as being before his foreſight that they will ſerve and love him better, yet ſtill this proper Love called Complacence, goeth not beyond the worth of the thing loved.

Object. *Doth God love us Complacentially in Chriſt, beyond the Good that is in us.*

Anſw, Not beyond our Real and Relative Good, as we are in our ſelves, by his grace, and as we are in Chriſt related to *him*, and both ways ſuch as demonſtrate the Divine perfections, and ſhall Love, and Glorifie, and Pleaſe him for ever.

So much for the opening of the true Nature of LOVE to *God*, our *ſelves* and *others*, and of mans ultimate end, and of the Nature of Holineſs and Goodneſs, and thoſe Myſteries of Religion which are involved in theſe points.

CHAP. IV.

Subordinate Directions againſt thoſe Grand heart-ſins, which are directly contrary to the Life of Godlineſs and Chriſtianity.

THE *poſitive Directions* to the *Eſſential Duties* of Godlineſs and Chriſtianity have already given you *Directions* * againſt the contrary ſins: As in the firſt *Grand Direction* you have helps againſt direct *Unbelief*: In the ſecond you have *Directions* againſt *Unbelief*, as it ſignifieth the not *uſing and applying* of Chriſt according to our various needs. In the third you have Directions againſt † all *reſiſting* or *neglecting the Holy Ghoſt*. (Which were firſt, becauſe in Practice we muſt come by the *Son* and the *Spirit* to the ſaving Knowledge and Love of the Father.) In the fourth you have Directions * againſt *Atheiſm, Idolatry and Ungodlineſs*. In the fifth you have Directions againſt *ſelf-idolizing, and ſelf dependance, and unholineſs* in alienating your ſelves from God. In the ſixth you are Directed againſt *Rebellion and Diſobedience* againſt God. In the ſeventh you have Directions againſt *Unteachableneſs, Ignorance and Error*. In the eighth you have Directions againſt *Impenitency, Unhumbleneſs, Impurity, Unreformedneſs*, and all *ſin* in general as *ſin*. In the ninth you are directed againſt † *Security, Unwatchfulneſs, and yielding to temptations*, and in general againſt all danger to the ſoul. In the tenth you are directed againſt *Barrenneſs, Unprofitableneſs*, and *Sloth*, and *Uncharitableneſs*: and againſt *miſtakes* in matter of duty or good works. In the eleventh you are directed againſt all *Averſneſs, Diſaffection, or cold Indifferency* of heart to God. In the twelfth you are directed againſt *Diſtruſt*, and ſinful *Cares*, and *Fears*, and *Sorrows*. In the thirteenth you are directed againſt an over ſad or heartleſs ſerving of God, as meerly from *fear*, or *forcedly* without delight. In the fourteenth you are directed againſt *Unthankfulneſs*. In the fifteenth you are directed againſt all *unholy* or *diſhonourable thoughts of God*, and againſt all *injurious ſpeeches of him*, or *barrenneſs* of the *tongue*, and againſt all *ſcandal* or *barrenneſs of life*. In the Books referred to in the ſixteenth and ſeventeenth you are directed againſt *ſelfiſhneſs* (*ſelf eſteem, ſelf love, ſelf-conceit, ſelf-will, ſelf ſeeking*) and againſt all *worldlineſs* and *fleſhlineſs of mind or life*. But yet leſt any neceſſary helps ſhould be wanting againſt ſuch heinous ſins, I ſhall add ſome more particular *Directions* againſt ſuch of them as were not fully ſpoken to before.

* The recital of ſuch ſins s the former Poſi- ive Dire- ctions do detect, nd afford help gainſt.

† Of the ſin againſt he Holy Ghoſt, I have written a ſpecial Treatiſe in my *Unreaſonableneſs of Infidelity.*

* Since he writing of his, I ave publiſhed the ſame more t large in my *Reaſons* *the Chri- ian Reli- gion*, and in y *Life of aith.*

† Of Preſumption nd falſe hope, enough is ſaid in the *Saints Reſt*, and here about Temptation, Hope, nd other Heads af- terward.

PART I.

Directions againſt UNBELIEF.

Q. Whe- er not believe at my ns are rdoned, indeed nbelief?

§. 1. I Know that moſt poor troubled Chriſtians, when they complain of the ſin of *Unbelief*, do mean by it, their *not Believing that they are ſincere believers*, and perſonally *juſtified*, and ſhall be ſaved. And I know that ſome Divines have affirmed, that the ſenſe of that Article of the Creed [*I believe the Remiſſion of ſins*] is [*I believe my ſins are actually forgiven.*] But the truth is, to *believe that I am elect* or *juſtified*, or *that my ſins are forgiven*, or *that I am a ſincere Believer*, is not to *Believe any word of God* at all: For no word of God doth ſay any of theſe; nor any thing equivalent; nor any thing out of which it can be gathered: For it is a *Rational Concluſion*; and one of the *premiſes* which do infer it, muſt be found in my ſelf by reflexion; or internal ſenſe and ſelf-knowledge: The Scripture only ſaith [*He that truly believeth is juſtified, and ſhall be ſaved.*] But it is *Conſcience*, and not *Belief of Scripture*, which muſt ſay [*I do ſincerely believe.*] Therefore the Concluſion [*that I am juſtified, and ſhall be ſaved*] is a *Rational Collection* from what I find in *Scripture* and in *my ſelf*, ſet together; and reſulting from both, can be no *firmer* or *ſurer* than is the *weaker* of the premiſes: Now *Certainty* is *objective* or *ſubjective*, in the *Thing*, or in my *Apprehenſion*: As to *Objective* Certainty in the thing it ſelf, all *truths* are *equally true*: But all *Truths* are not equally *diſcernable*; there being much more cauſe of doubting concerning ſome (which are leſs evident) than concerning others (which are more evident.) And ſo the Truth of *Gods promiſe* of Juſtification to believers, is more *certain*, that is, hath *fuller ſurer Evidence* to be diſcerned by, than the Truth of *my ſincere believing*: And [*that I ſincerely believe*] is the more *Debile* of the premiſes, and therefore the concluſion followeth this in its *Debility*: And ſo can be no article of *faith*. And as to the *ſubjective Certainty*, that varyeth according to mens various apprehenſions. The premiſes as in their evidence or aptitude to aſcertain us, are the cauſe of the *Concluſion* as *evident*, or *knowable*. And the *premiſes as apprehended* are the Cauſe of the *Concluſion* as *known*.

Whether a man can be more certain that he believeth, than he is that the thing believed is true?

Now it is a great doubt with ſome, Whether a man can poſſibly be *more certain* that *he believeth*, than he is that *the thing believed is true*; becauſe the act can extend no further than the object; and to be ſure I *believe*, is but to be ſure that I take the thing believed to *be true*: But I ſhall grant the contrary, that a man may poſſibly be ſurer that he believeth, than he is that the thing believed is true, becauſe my *believing* is not always a *full ſubjective certainty*, that the thing *is true*; but a *believing* that it's true. And though you are *fully certain* that *all Gods word is true*; yet you may *believe* that *this is his word* with ſome mixture of unbelief or doubting: And ſo the queſtion is but this, Whether you may not *certainly without doubting* know, that you *Believe* the Word of God to be true, though with ſome doubting, and it ſeems you may. But then it is a further queſtion, Whether you can be *ſurer* of the *ſaving ſincerity of your faith*, than you are that *this Word of God is true*: And that *ordinarily* men doubt of the *firſt* as much as they doubt of the latter, I think is an experimented truth. But yet grant that with ſome it may be otherwiſe (becauſe he *believeth ſincerely*, that *ſo far* believeth the Word of God, as to truſt his life and ſoul upon it, and forſake all in obedience to it: And that I *do ſo*, I may know with *leſs doubting*, than I yet have about the *Truth of the Word* ſo believed.) All that will follow is but this, That of thoſe men that *doubt* of their *Juſtification* and *Salvation*; *ſome* of their doubts are cauſed more by their *doubting of Gods Word*, than by the doubting whether *they ſincerely though doubtingly believe it*: and the *doubts of others* whether they are juſtified and ſhall be ſaved, is cauſed much more by their *doubting* of their *own ſincere belief*, than by their doubting of the *truth of Scriptures*. And the far greateſt number of Chriſtians ſeem to themſelves to be of this latter ſort. For no doubt, but though a man of clear underſtanding can ſcarcely *believe*, and yet not know that *he believeth*, yet he may believe *ſincerely*, and not know that he *believeth ſincerely*. But ſtill the *Knowledge* of our *own Juſtification*, is but the *effect* or *progeny* of our *Belief* of the *Word of God*, and of our *Knowledge* that *we do ſincerely believe it*, which conjunctly are the *Parents* and *Cauſes* of it: And it can be no *ſtronger* than the *weaker* of the *Parents*, (which *in eſſe cognoſcibili* is our *Faith*, but *in eſſe cognito* is ſometime the one, and ſometime the other.) And the *effect* is not the *cauſe*: The effect of *Faith* and *knowledge* conjunct, is not *Faith* it ſelf. It is not a *Believing the Word of God*, to believe that *you believe*, or that you are *Juſtified*: But yet becauſe that *Faith* is one of the *Parents* of it, ſome call it by the Name of *Faith*, though they ſhould call it but an *Effect of Faith* (as one of the cauſes.) And well may our *doubtings* of our own ſalvation, be ſaid to be *from Unbelief*, becauſe *Unbelief* is one of the *Cauſes* of them, and the *ſinfulleſt* Cauſe.

The Article of Remiſſion of ſin to be believed applyingly.

§. 2. And that the Article of *Remiſſion of ſin* is to be *Believed with application to our ſelves*, is certain: But not with the Application of *Aſſurance*, *Perſwaſion* or *Belief* that we are already pardoned: but with an *applying Acceptance* of an *offered pardon*, and *Conſent* to the Covenant which maketh it ours. We believe that Chriſt hath purchaſed Remiſſion of ſin, and made a Conditional Grant of it in his Goſpel, to all, *viz. if they will repent*, and *Believe in him*, or *take him for their Saviour*, or *become Penitent Chriſtians*: And we *conſent to do ſo*, and to *accept it on theſe terms*: And we *believe* that all are *actually pardoned* that thus conſent.

§. 3. By all this you may perceive, that thoſe troubled Chriſtians which *doubt not* of the *truth of the Word of God*, but only of their *own ſincerity*, and conſequently of their Juſtification and Salvation, do ignorantly complain that they have *not faith*, or that they *cannot believe*: For it is no act of *unbelief* at all, for me to *doubt whether my own heart be ſincere*: This is my *ignorance of my ſelf*, but it is not *any degree of unbelief*: For Gods Word doth no where ſay that *I am ſincere*: And therefore I may doubt *of this*, without doubting of Gods Word at all. And let all troubled Chriſtians know, that they have *no more belief in them*, than they have *doubting* or *unbelief of the truth of the Word of God*: Even that *deſpair* it ſelf, which hath none of this in it, hath *no unbelief* in it (if there be any ſuch): I thought it needful thus far to tell you what *unbelief* is, before I come to give you *Directions* againſt it: And though the meer doubting of our own ſincerity be *no unbelief* at all, yet *real unbelief* of the very truth of the Holy Scriptures, is ſo common and dangerous a ſin, and ſome degree of it is latent in the beſt, that I think we can no way ſo much further the work of Grace, as by deſtroying this: The weakneſs of our faith in the truth of Scriptures, and the remnant of our *unbelief* of it, is the principal cauſe of all the Languiſhings of our Love and Obedience and every Grace; and to ſtrengthen Faith, is to ſtrengthen all. What I have fullier written in my *Saints Reſt*, *Part* 2. and my Treatiſe againſt *Infidelity*, I here ſuppoſe.

Dir. 1. §. 4. Direct. 1. *Conſider well how much of Religion Nature it ſelf teacheth, and Reaſon* (without ſupernatural Revelation) *muſt needs confeſs*: (as that there is another life which man was made for, and that he is obliged to the fulleſt Love and Obedience to God, and the reſt before laid down in the *Introduction*:) *And then obſerve how congruouſly the doctrine of Chriſt comes in, to help where Nature is at a loſs, and how exactly it ſuits with Natural Truths*, and how clearly it explaineth them, and fully containeth ſo much of them as are neceſſary to ſalvation: and how ſuitable and proper a means it is to attain their Ends, and how great a teſtimony the *Doctrines* of *Nature* and *Grace* do give unto each other.

I muſt profeſs that the *Nature* and wonderful Difference of the Godly and Ungodly, and their con-verſation in the World, are perpetual viſible Evidences in my Eyes, of the truth of the Holy Scriptures.

1. That there ſhould be ſo Univerſal and implacable a hatred again the Godly in the common ſort of unrenewed Men, in all Ages and Nati-ons of the Earth, when theſe Men deſerve ſo well of them, and do them no wrong; is a viſible proof of *Adams* Fall, and the need of a Saviour and a Sanctifier.

2. That all thoſe who are ſeriouſly Chriſtians, ſhould be ſo far renewed and recovered from the common Corruption, as their Heavenly Minds and Lives, and their wonderful Difference from other Men ſheweth, this is a viſible Proof that Chriſtianity is of God.

3. That God doth ſo plainly ſhew a particular ſpecial Providence in the converting and confirming Souls, by differencing Grace, and wo on the Soul as the ſanctified feel, doth ſhew that indeed the work is his.

4. That God doth ſo plainly grant many of his Servants *Prayers*, by ſpe-cial Providences, doth prove his owning them and his Promiſes.

5. That God ſuffereth his Servants in all times and places ordinarily t ſuffer ſo much for his Love and Service, from the World and Fleſh, do ſhew that there is a Judgment, and Rewards, and Puniſhments hereafte Or elſe our higheſt duty, would be our greateſt loſs; and then how ſhoul his Government of Men be juſt?

6. That the Renewed Nature (which maketh Men better, and therefo is of God) doth wholly look at the life to come, and lead us to it, and li upon it, this ſheweth that ſuch a life there is, or elſe this would be deluſo and vain, and Goodneſs it ſelf would be a deceit.

7. When it is undeniable that *de facto eſſe*, the World *is not* Govern without the Hopes and Fears of another life; almoſt all Nations among th Heathens believing it (and ſhewing by their very worſhipping their de Heroes as Gods, that they believed that their Souls did live) and even th wicked generally being reſtrained by thoſe Hopes and Fears in themſelves And alſo that *de poſſe* it is not poſſible the world ſhould be governed agree-bly to Mans rational nature, without the Hopes and Fears of another life But men would be worſe than Beaſts, and all Villanies would be the allow Practice of the World. (As every Man may feel in himſelf what he we like to be and do, if he had no ſuch Reſtraint): And there being no Doctri or Life comparable to Chriſtianity, in their tendency to the life to come All theſe are *viſible ſtanding Evidences*, aſſiſted ſo much by common Sen and Reaſon, and ſtill apparent to all, that they leave Infidelity witho excuſe; and are ever at hand to help our Faith, and reſiſt Temptations t unbelief.

8. And if the world had not a Beginning according to the Scriptur 1. We ſhould have found Monuments of Antiquity above ſix thouſand yea old. 2. Arts and Sciences would have come to more Perfection, a Printing, Guns, &c. not have been of ſo late Invention. 3. And ſo mu of *America* and other parts of the World would not have been yet uninha-bited, unplanted, or undiſcovered.

Of Atheiſm I have ſpoken before in the Introduction; and Nature clearly revealeth a God, that I take it as almoſt needleſs to ſay much of it t ſober Men.

§. 5. Direct. 2. *Conſider that Mans End being in the Life to come, and God being the righteous and merciful Governour of Man in order to that End, it muſt needs be that God will give him ſufficient means to know his Will in order to that end*: And that the cleareſt fulleſt means muſt needs demonſtrate moſt of the Government and Mercy of God. Dir. 2.

§. 6. Direct. 3. *Conſider what full and ſad experience the World hath of its pravity and great corruption*; and that the natural tendency of Reaſon is to thoſe high and excellent things, which corruption and brutiſhneſs do almoſt extinguiſh or caſt out with the moſt: and that the prevalency of the lower faculties againſt right reaſon is ſo lamentable and univerſal to the confuſion of the world, that it is enough to tell us that this is not the ſtate that God firſt made us in, and that certainly ſin hath ſullied and diſordered his work. The wickedneſs of the world is a great confirmation of the Scripture. Dir. 3.

§. 7. Direct. 4. *Conſider how exactly the Doctrine of the Goſpel and Covenant of Grace is ſuited to the lapſed ſtate of Man*: even as the Law of Works was ſuited to his ſtate of innocency: ſo that the Goſpel may be called the Law of *Lapſed Nature* as ſuited to it, (though not as revealed by it) as the other was the Law of *Entire Nature*. Dir. 4.

§. 8. Direct. 5. *Compare the many Prophecies of Chriſt with the fulfilling of them in his Perſon.* As that of *Moſes* recited by *Stephen*, *Acts* 7. 37. & *Iſa.* 53. & *Dan.* 9. 24, 25, 26, &c. And conſider that thoſe Jews which are the Chriſtians bittereſt enemies, acknowledge and preſerve thoſe Prophecies, and all the Old Teſtament, which giveth ſo full a Teſtimony to the New. Dir. 5.

§. 9.

6. §. 9. Direct. 6. *Conſider what an admirable ſuitableneſs there is in the Doctrine of Chriſt to the reliſh of a ſerious heavenly mind*, and how all that is ſpiritual and truly good in us, doth cloſe with it and embrace it from a certain congruity of Natures, as the eye doth with the light, and the ſtomach with its proper food. Every good man in reading the Holy Scripture, feeleth ſomething (even all that's *good*) within him, bear witneſs to it. And only our worſer part is quarrelling with it, and rebels againſt it.

r. 7. §. 10. Direct. 7. *Conſider how all the firſt Churches were planted by the ſucceſs of all thoſe Miracles mentioned in the Scripture.* And that the Apoſtles and thouſands of others *ſaw the Miracles of Chriſt*, and the *Churches ſaw the Miracles of the Apoſtles*, *and heard* them ſpeak in Languages unlearnt: and had the ſame extraordinary gifts communicated to themſelves. And theſe being openly and frequently manifeſted, convinced unbelievers: and were openly urged by the Apoſtles to ſtop the mouths of oppoſers, and confirm believers, who would all have ſcorned his arguments, and the faith which they ſupported, if all theſe had been fictions, of which they themſelves were ſaid to be eye-witneſſes and agents. So that the very *exiſtence* of the Churches, was a teſtimony to the matter of fact. And what teſtimony can be greater of Gods intereſt and approbation, than *Chriſts Reſurrection, and all theſe Miracles*?

3. 1, 3.

ir. 8. §. 11. Direct. 8. *Conſider how no one of all the Hereticks or Apoſtates, did ever contradict the matters of fact, or hath left the world any kind of confutation* of them, which they wanted not malice or encouragement, or opportunity to have done.

ir. 9. §. 12. Direct. 9. Conſider how that *no one of all thoſe thouſands that aſſerted theſe miracles are ever mentioned in any hiſtory as repenting of it*, either in their health, or at the hour of death, whereas it had been ſo heinous a villany to have cheated the world in ſo great a cauſe, that *ſome* conſciencies of dying men, eſpecially of men that placed all their hopes in the life to come, muſt needs have repented of.

Dir. 10. §. 13 Direct. 10. *Conſider that the witneſſes of all theſe Miracles, and all the Churches* that believed *them, were taught by their own doctrine and experience, to forſake all that they had in the world*, and *to* be reproached, hated and perſecuted of all men, and to be as lambs among wolves, *in expectation of death; and all this for the hope of that bleſſedneſs promiſed them by a Crucified Riſen Chriſt.* So that no worldly end could move them to *deceive* or *willingly* to be deceived.

ir. 11. §. 14. Direct. 11. *Conſider how impoſſible it is in it ſelf, that ſo many men ſhould agree together to deceive the world and that for nothing, and at the rate of their own undoing and death, and that they ſhould all agree in the ſame narratives and doctrines ſo unanimouſly. And that none of theſe ſhould ever confeſs the deceit, and diſgrace the reſt.* All things well conſidered, this will appear not only a *Moral* but a *Natural* impoſſibility: Eſpecially conſidering their quality and diſtance, there being thouſands in ſeveral countries, that never ſaw the faces of the reſt, much leſs could enter a confederacy with them, to deceive the world.

ir. 12. §. 15. Direct. 12. *Conſider the certain way by which the Doctrine and Writings of the Apoſtles and other evangelical meſſengers, hath been delivered down to us, without any poſſibility of material alteration.* Becauſe the Holy Scriptures were not left only to the care of *private* men, or of the Chriſtians of *one country*, who might have agreed upon corruptions and alterations: But it was made the *office* of the ordinary Miniſters to read, and expound, and apply them: And *every Congregation* had one or more of theſe Miniſters: And the people received the Scriptures as the Law of God, and that by which they muſt live and be judged, and as their charter for Heaven: So that it was not poſſible for one Miniſter to corrupt the Scripture Text, but the reſt with the people would have quickly reproved him: Nor for thoſe of *one Kingdom* to bring all other Chriſtians to it throughout the world, without a great deal of conſultation and oppoſition (if at all) which never was recorded to us.

§. 16. Direct. 13. *Be acquainted as fully as you can with the Hiſtory of the Church, that you may know how the Goſpel hath been planted, and propagated, and aſſaulted, and preſerved until now*, which will much better ſatisfie you, than general uncertain talk of others. Dir. 13.

§. 17. Direct. 14. *Judge whether God being the Wiſe and Merciful Governour of the world, would ſuffer the honeſteſt and obedienteſt ſubjects that he hath upon earth, to be deceived in a matter of ſuch importance, by pretence of Doctrines and Miracles proceeding from himſelf, and which none but (or God by his ſpecial grant) is able to do, without diſowning them, or giving any ſufficient means to the world to diſcover the deceit.* For certainly he needeth not deceit to govern us. If you ſay that he permits Mahometaniſm, I anſwer, 1. The main poſitive doctrine of the Mahometans, for the worſhipping of one only God againſt Idolatry, is true: And the by-fancies of their pretended Prophet are not commended to the world upon the pretence of atteſting *Miracles* at all, but upon the affirmation of revelations without any credible ſeal or Divine atteſtation, and obtruded on the world by the power of the ſword. 2. And God hath given the world ſufficient preſervatives againſt them, in the nullity of the proof of them, and the evident foppery of the writings and the things themſelves. So that *honeſty and diligence* will eaſily eſcape them.

Dir. 14. *Neque enim poteſt Deus qui ſumma Veritas & Bonitas eſt, humanum genus, prolem ſuam decipere.* Marſil. Ficin. de Rel. Chriſ. c. 1.

§. 18. Direct. 15. *Obſerve the ſupernatural effects of the Goſpel upon the ſouls of believers: How it planteth on man the Image of the Holy God:* Powerfully ſubduing both ſenſe and the greateſt intereſt of the fleſh to the will of God, and making men *Wiſe* and *Good*: and putting an admirable difference between them and all other men: And then judge *whether it be not Gods ſeal having his Image firſt upon it ſelf, which he doth uſe and honour to be the inſtrument of imprinting his Image upon us.*

Dir. 15. *Pietas fundamentum eſt omnium virtutum.* Cicer. pro Plan.

§. 19. Direct. 16. *Mark well the certain Vanity of all other Religions that prevail on the earth: Idolatry* and *Mahometaniſm* which openly bear the mark of their own ſhame, have ſhared between them almoſt all the reſt of the earth: For meer *Deiſm* is ſcarce any where in Poſſeſſion, and *Judaiſm* hath no conſiderable inheritance, and both of them as ſenſibly confuted by mans *corruption*, *neceſſity* and *deſert*. Dir. 16.

§. 20. Direct. 17. *Mark the great difference between the Chriſtian part of the world, (thoſe that receive Chriſtianity ſeriouſly and in ſincerity) and all the reſt:* Thoſe that are fartheſt from *Chriſtianity*, are fartheſt from *piety*, *honeſty*, *civility* or any laudable parts or converſations: Moſt of them are beaſtly and ungodly: And the reſt are but a little better: And ignorance and brutiſhneſs cannot be the perfection of a man. Nay, among *profeſſed Chriſtians*, the multitudes that have but the *Name*, and *hate* the *Nature and Practice* of it, are like *Swine* or *Wolves*; and ſome of the *worſt*, near kin to Devils: When all that *receive Chriſtianity practically* into their *hearts and lives*, are *heavenly and holy*, and (in the ſame meaſure that they receive it) their ſins are all mortified, and they are devoted to God, and poſſeſſed with Juſtice, Charity and Patience to men, and are carried up above this World, and contemn that which the reſt do make their felicity and delight. So that if that *be Good* which *doth Good*, then

Dir. 17. *Zenophon* reporteth *Cyrus* as ſaying, *If all my familiars were endued with piety to God, they would do leſs evil to one another and to me*, l. 8.

then is the *Goodneſs* of the Chriſtian faith, apparent to all, that have any acquaintance, reaſon and impartiality to judge.

Dir. 18. § 21. Direct. 18. Bethink you *what you ſhould have been your ſelves if you had not been Chriſtians?* Yea what *would yet* be the conſequent if you ſhould fall from the Chriſtian faith? Would you not look at the life to come as doubtful? And reſolve to take your pleaſure in the world, and to gratifie the fleſh, and to neglect your ſouls, and to venture upon almoſt any vice, that ſeemeth neceſſary to your carnal ends. Chriſtianity hath cleanſed and ſanctified you if you are ſanctified: And if (which God forbid) you ſhould forſake Chriſtianity, it is moſt likely you would quickly ſhew the difference, by your dirty, fleſhly, worldly lives.

Pietate adverſus Deos ſublatâ, fiaes etiam & ſocietas humani generis, & una excellentiſſima virtus juſtitia, tollatur neceſſe eſt. Cicero de Nat. Deo. 1

Dir. 19. §. 22. Direct. 19. *When you ſee the evidence of Divine Revelation and authority, it is enough to ſilence your doubts and cavils about particular words or circumſtances.* For you know that God is True and Infallible; and you know that you are ſilly ignorant worms, that are utterly at a loſs, when you have not one at hand to open every difficulty to you: And that all arts and ſciences ſeem full of difficulties and contradictions to ignorant unexperienced novices.

Dir. 20. §. 23. Direct. 20. *Allow all along in your learning, for the difficulties which muſt needs ariſe, from the tranſlation, ambiguity of all humane language, change and variety of words and cuſtoms, time, place and other circumſtances, and eſpecially from your own unacquainted with all theſe:* That ſo your own infirmities and ignorance, and miſtakes in reaſoning, may not be aſcribed to the truth.

Dir. 21. §. 24. Direct. 21. *Underſtand the proper uſe of holy Scripture, and ſo how far it is Divine; that ſo you be not tempted to unbelief, by expecting in it that which never was intended, and then finding your cauſleſs expectations fruſtrate.* It is not *ſo Divine* as to the terms, and ſtyle, and order, and ſuch modal and circumſtantial matters, as if all the exactneſs might be expected in it, that God could put into a Book: Nor is it intended as a ſyſtem of Phyſicks, or *Logick*, or any ſubſervient ſciences or arts: But it is an *Infallible Revelation* of the will of God, for the Government of the Church, and the conducting men to life eternal: And it is ordered and worded ſo as to partake of ſuch humane infirmity, as yet ſhall no way impeach the *Truth* or *efficacy* of it; but rather make it more ſuitable to the generality of men, whoſe infirmity required ſuch a ſtyle and manner of handling. So that as a child of God hath a *Body from Parents*, which yet is *of God*, but *ſo* of God, as to partake of the infirmities of the parents; or rather as *Adam* had a *body from God*, but yet from *Earth*; and accordingly frail; but a ſoul more *immediately from God*, which was more *pure* and *divine*: ſo Scripture hath its *ſtyle*, and *language*, and *method ſo* from God, as to have nothing in it unſuitable to its ends; but not ſo from God, as if he himſelf had ſhewed in it his own moſt perfect wiſdom to the utmoſt, and as if there were nothing in it of humane imperfection: But the *Truth* and *Goodneſs* which is the *ſoul* of Scripture, is more immediately from God. The *ſtyle* and *method* of the penmen may be various; but the *ſame ſoul* animateth all the parts. It is no diſhonour to the Holy Scriptures, if *Cicero* be preferred for purity of ſtyle, and phraſe, and oratory, as for other common uſes: But certainly *it* is to be preferred as to *its proper uſe*: that being the *beſt ſtyle* for an Act of Parliament, which is next to the worſt in an *Oration*. The *means* are *for the end*.

Dir. 22. §. 25. Direct 22 *Conſider how great aſſiſtance Apparition, and Witch-crafts, and other ſenſible Evidences of Spirits converſing with mankind, do give to faith.* Of which I have written in the forementioned Treatiſes, and therefore now paſs it over.

§. 26. Direct. 23. *Conſider what advantage faith may have, by obſerving the nature and tendency of the ſoul, and its hopes and fears of a life to come, together with the ſuperior glorious worlds, which certainly are poſſeſſed by nobler inhabitants.* He that ſeeth every corner of the Earth, and ſea, and air inhabited, and thinks what *earth* is in compariſon of all the great and glorious Orbes above it, will hardly once dream that they are all void of *inhabitants*, or that there is not room enough for ſouls. *Dir.* 2

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§. 27. Direct. 24. *The miniſtry of Angels*, of which particular providences give us a great probability, doth *give ſome help to that doctrine which telleth us, that we muſt live with Angels*; and that we ſhall *aſcend* to more familiarity with them, who condeſcend to ſo great ſervice now for us. *Dir.* 2

§. 28. Direct. 25. *The univerſal wonderful implacable enmity of corrupted man to the holy doctrine and wayes and ſervants of Chriſt, and the open war which in every Kingdom, and the ſecret war which in every heart, is kept up between Chriſt and Satan through the world;* with the tendency of every temptation, their violence, conſtancy, in all ages, to all perſons, all making againſt Chriſt and Heaven and Holineſs, do notoriouſly declare that the Chriſtian doctrine and life do tend to our ſalvation, which the Devil ſo maliciouſly and unceſſantly oppoſeth. And thus his Temptations give great advantage to the tempted ſoul againſt the Tempter. For it is not for nothing that the enemy of our ſouls makes ſo much oppoſition. And that there is ſuch a Devil that thus oppoſeth Chriſt and tempteth us, not only ſenſible *Apparitions* and *Witch-crafts* prove, but the too ſenſible temptations, which by their *Matter* and *Manner*, plainly tell us whence they come. Eſpecially when all the world, is formed as into two hoſtile Armies, the one fighting under Chriſt, and the other under the Devil; and ſo have continued ſince *Cain* and *Abel* to this day. *Dir.* 2

§. 29. Direct. 26. *The prophecies of Chriſt himſelf of the deſtruction of* Jeruſalem, *and the gathering of his Church, and the cruel uſage of it through the world, do give great aſſiſtance to our faith, when we ſee them all ſo punctually fulfilled.* *Dir.* 26

§. 30. Direct. 27. *Mark whether it be not a reſpect to things temporal that aſſaulteth thy* Belief, *and come not with a byaſſed ſenſual mind to ſearch into ſo great a myſtery.* Worldlineſs, and pride, and ſenſuality are deadly enemies to faith; and where they prevail they will ſhew their enmity, and blind the mind: If the ſoul be ſunk into mud and filth, it cannot ſee the things of God. *Dir.* 27

§. 31. Direct. 28. *Come with humility and a ſenſe of your ignorance, and not with arrogance and ſelf-conceit*, as if all muſt needs be wrong that your empty fooliſh minds cannot preſently perceive to be right. The famouſeſt Apoſtates that ever I knew, were all men of notorious Pride and ſelf conceitedneſs. *Dir.* 28

§. 32. Direct. 29. P*rovoke not* God *by wilful ſinning againſt the Light which thou haſt already received, to forſake thee, and give thee over to infidelity*; 2 Theſſ. 2. 10, 11, 12. *Becauſe* men *receive not the Love of the truth that they might be ſaved, for this cauſe God ſends them ſtrong deluſions to believe a lie; that they all might be damned who believed not the truth, but had pleaſure in unrighteouſneſs. Obey* Chriſts doctrine ſo far as you know it, and you ſhall fullier know it to be of God, *John* 7. 17. & 10. 4. *Dir.* 29

§. 33. Direct. 30. *Tempt not your ſelves to Infidelity by pretended Humility, in abaſing your Natural faculties, when you ſhould be humbled for your moral pravity:* Vilifying the *ſoul*, and its *Reaſon* and *Natural Free-will*, doth tend to *Infidelity*, by making us think that we are but as other inferior animals. *Dir.* 3

mals, uncapable of a life above with God: When as *ſelf-abaſing* becauſe of the *corruption* of *Reaſon and Free-will*, doth tend to ſhew us the *need* of a *Phyſician*, and ſo aſſiſt our faith in Chriſt.

Dir. 31. §. 34. Direct. 31. *Judge not of ſo great a thing by ſudden apprehenſions, or the ſurprize of a temptation, when you have not leiſure to look up all the evidences of faith, and lay them together, and take a full deliberate view of all the cauſe.* It is a myſtery ſo great as requireth a clear and vacant mind, delivered from prejudice, abſtracted from diverting and deceiving things; which upon the beſt aſſiſtance, and with the greateſt diligence, muſt lay all together to diſcern the truth. And if upon the beſt aſſiſtance and conſideration you have been convinced of the truth, and then will let every ſudden thought, or temptation, or difficulty ſeem enough to queſtion all again, this is unfaithfulneſs to the truth, and the way to reſiſt the cleareſt evidences, and never to have done. It is like as if you ſhould anſwer your adverſary in the Court, when your witneſſes are all diſmiſt, or out of the way, and all your evidences are abſent, and perhaps your Counſellor and Advocate too. It is like the caſting up of a long and intricate account, which a man hath finiſhed by ſtudy and time, and when he hath done all, one queſtioneth this particular, and another that, when his accounts are abſent: It is not fit for him to anſwer all particulars, nor queſtion his own accounts, till he have as full opportunity and help to caſt up all again.

Dir. 32. §. 35. Direct. 32. *If the work ſeem too hard for you, go and conſult with the wiſeſt moſt experienced Chriſtians,* who can eaſily anſwer the difficulties which moſt perplex and tempt you. Modeſty will tell you that the advantage of ſtudy and experience may make every one wiſeſt in his own profeſſion, and ſet others above you while you have leſs of theſe.

Dir. 33. §. 36. Direct. 33. Remember that *Chriſtianity being the ſureſt way to ſecure your eternal hopes*, and the matters of this life which cauſe men to forſake it, being ſuch tranſitory trifles, *you can be no loſers by it*, and therefore if you *doubted*, yet you might be ſure that it's the *ſafeſt way*.

Dir. 34. §. 37. Direct. 34. *Judge not of ſo great a cauſe in a time of Melancholy, when fears and confuſions make you unfit*; But in ſuch a caſe as that, as alſo when ever Satan would diſturb your ſetled faith, or tempt you at his pleaſure, to be ſtill new queſtioning reſolved caſes, and diſcerned truths, abhor his ſuggeſtions, and give them no entertainment in your thoughts, but caſt them back into the Tempters face. There is not one Melancholy perſon of a multitude, but is violently aſſaulted with temptations to blaſphemy and unbelief, when they have but half the uſe of Reaſon and no compoſedneſs of mind to debate ſuch controverſies with the Devil: It is not fit for them in this incapacity to hearken to any of thoſe ſuggeſtions, which draw them to diſpute the foundations of their faith, but to caſt them away with reſolute abhorrence: Nor ſhould any Chriſtian that is ſoundly ſetled on the true foundation, gratifie the Devil ſo much as to diſpute with him when ever he provoketh us to it, but only endeavour to *ſtrengthen our Faith*, and *deſtroy the remnants* of *unbelief*.

Dir. 35. §. 38. Direct. 35. *Remember that Chriſt doth propagate his Religion conjunctly by his ſpirit and his word, and effecteth himſelf the faith which he commandeth:* For though there be ſufficient *evidence* of *credibility* in his *word*, yet the blinded Mind and corrupt perverted hearts of men, do need the cure of his medicinal Grace, before they will *effectually* and *ſavingly* believe a doctrine which is ſo holy, high and heavenly, and doth ſo much control their luſts See therefore that *you diſtruſt your corrupted hearts, and earneſtly beg the ſpirit of Chriſt.*

§. 39. Direct. 36. *Labour earneſtly for the Love of every Truth which you believe, and to feel the renewing power of it upon your hearts; and the reforming power on your lives; eſpecially that you may be advanced to the love of God, and to a Heavenly mind and life:* And this will be a moſt excellent help againſt all temptations to *unbelief*. For, the *Heart* holdeth the Goſpel much faſter than the *Head* alone. The ſeed that is caſt into the earth if it *quicken* and take root, is beſt preſerved; and the *deeper* rooted the ſurer it abideth: but if it die, it periſheth and is gone. When the ſeed of the holy word hath produced the new creature, it is ſure and ſafe: But when it is retained only in the brain as a dead Opinion, every temptation can overturn it. It is an excellent advantage that the *ſerious practical* Chriſtian hath, above all hypocrites and unſanctified men: *Love* will hold faſter than *dead belief*. Love is the Grace that abideth for ever; and that is the enduring faith which works by Love. The experienced Chriſtian hath felt ſo much of the *power* and *Goodneſs* of the *word*, that if you puzzle his *head* with ſubtile reaſonings againſt it, yet his *heart* and *experience* will not ſuffer him to let it go. He hath *taſted* it ſo ſweet, that he will not believe it to be *bitter*, though he cannot anſwer all that is ſaid againſt it. If another would perſwade you to believe ill of your deareſt *friend* or *Father*, *Love* and *experience* would better preſerve you from his deceit, than reaſoning would do. The *new creature*, or *new nature* in believers, and the *experience* of *Gods Love* commnnicated by Jeſus Chriſt unto their ſouls, are conſtant witneſſes to the word of God: *He that believeth hath the witneſs in himſelf*; that is, *The Holy Ghoſt* which was given him, which is an *objective* teſtimony or an evidence, and an *effective*. Of this ſee my Treatiſe of Infidelity. Unſanctified men may be eaſilier turned to Infidelity, for they never felt the renewed quickning work of faith; nor were ever brought by it to the Love of God and a holy and heavenly mind and life. They that never were Chriſtians at the Heart, are ſooneſt turned from being Chriſtians in opinion and name. Dir. 36.

Queſt. *By what Reaſon, evidence or obligation were the Jews bound to believe the Prophets? Seeing* Iſaiah, Jeremy, Ezekiel, &c. *wrought no miracles, and there were falſe prophets in their daies; How then could any man know that indeed they were ſent of God, when they nakedly affirmed it?*

Anſw. I mention this objection or caſe, becauſe in my book of the Reaſ. of Chriſtian Religion (to which for all the reſt I refer the Reader) it is forgotten: And becauſe it is one of the hardeſt queſtions about our faith.

1. Thoſe that think that every book of Scripture doth now prove it ſelf to be Divine *propria luce*, by its own matter, ſtyle and other properties, will accordingly ſay, that by *Hearing the Prophets then*, as well as by *Reading them now*, this intrinſick ſatisfactory evidence was diſcernable. All that I can ſay of this is, that there are ſuch Characters in the Prophecies as are a help to faith, as making it the more eaſily credible that they are of God, but not ſuch as I could have been aſcertained by (eſpecially as delivered by parcels then,) if there had been no more.

2. Nor do I acquieſce in their anſwer who ſay that, Thoſe that have the ſame ſpirit, know the ſtile of the ſpirit in the Prophets. For, 1. This would ſuppoſe none capable of believing them groundedly that had not the ſame ſpirit; 2. And the ſpirit of ſanctification is not enough to our diſcerning Prophetical inſpirations, as reaſon and experience fully proveth. The gift of diſcerning ſpirits, 1 Cor. 12. 10. was not common to all the ſanctified.

3. It is much to be obſerved, that God never ſent any Prophet to make a Law or Covenant on which the ſalvation of the people did depend, without the atteſtation of unqueſtionable Miracles. *Moſes* wrought numerous open miracles, and ſuch as controlled and confuted the contradicters ſeeming Miracles in *Egypt*. And Chriſt and his Apoſtles wrought more than *Moſes*. So that the Laws and Covenants by which God would rule and judge the people, were all confirmed beyond all ſuch exception.

4. It muſt be noted that many other Prophets alſo wrought Miracles to confirm their Doctrine, and prove that they were ſent of God, as did *Elias*, and *Eliſha*.

5. It muſt be noted, that there were Schools of Prophets, or ſocieties of them in thoſe times, 1 *Sam.* 10.10. & 19.20. 1 *Kings* 20.35,41. & 22.13. 2 *Kings* 2.3,5,7,15. & 4. 1,38. & 5. 22. & 6. 1. & 9.1. 1 *Cor.* 14. 32. Who were educated in ſuch a way as fitted them to the reception of prophetical inſpirations, when it pleaſed God to give them. Not that meer education made any one a Prophet, nor that the Prophets had at all times the preſent actual gift of Prophecy; but God was pleaſed ſo far to own mens commanded diligence, as to joyn his bleſſing to a meet education, and at ſuch times as he thought meet, to illuminate ſuch by Viſions and Revelations above all others. And therefore it is ſpoken of *Amos* as a thing extraordinary, that he was made a Prophet of a herdſman.

6. Therefore a Prophet among the Jews was known to be ſuch, uſually, before theſe Recorded Prophecies of theirs, which we have now in the Holy Scriptures: 1. The ſpirits of the Prophets which are ſubject to the Prophets, were judged of by thoſe Prophets that had indeed the Spirit: And ſo the people had the teſtimony of the other Prophets concerning them. 2. The Lords own direction to know a true Prophet by, *Deut.* 18. 22. is the coming to paſs of that which he foretelleth. Now it is like that before they were received into the number of Prophets, they had given ſatisfaction to the ſocieties of the Prophets, by the events of things before foretold by them. 3. Or they might have wrought miracles before to have ſatisfied the members of the Colledge of their calling, though theſe Miracles are not all mentioned in the Scripture. 4. Or the other Prophets might have ſome Divine teſtimony concerning them, by viſions, revelations or inſpirations of their own. So that the people were not left to the credulity of naked unproved aſſertions, of any one that would ſay that he was ſent of God.

7. There were ſome ſigns given by ſome of the Prophets to confirm their word: As *Iſaiahs* predictions of *Hezekiahs* danger, and remedy, and recovery, and of the going back of the ſhadow on *Ahaz* dyal ten degrees, &c. And more ſuch there might be, which we know not of.

8. All Prophecies were not of equal obligation. The firſt Prophecies of any Prophet who brought no atteſtation by Miracles, nor had yet ſpoken any Prophecy that had been fulfilled, might be a merciful revelation from God, which might oblige the hearers to a reverent regard, and an enquiry into the authority of the Prophet, and a waiting in ſuſpenſe till they ſaw whether it would come to paſs: And the fulfilling of it increaſeth their obligation. Some Prophecies that foretold but temporal things (captivities or deliverances) might at firſt (before the Prophets produced a Divine atteſtation) be rather a *bare prediction* than a *Law*; and if men believed them not, it might not make them guilty of any damning ſin at all, but only they refuſed that warning of a temporal judgment, which might have been of uſe to them, had they received it.

9. But our obligation now to believe the ſame Scripture Prophecies is greater; becauſe we live in the ages when moſt of them are fulfilled, and the reſt are atteſted by Chriſt and his Apoſtles who proved their atteſtations by manifold Miracles.

10. When the Prophets reproved the known ſins of the people, and called men to ſuch duties as the Law required, no man could ſpeed ill by obeying ſuch a Prophet; becauſe the Matter of his Prophecies was found in Gods own Law, which muſt of neceſſity be obeyed. And this is the chief part of the recorded Prophecies.

11. And any man that ſpake againſt any part of Gods Law (of natural or ſuper-natural revelation) was not to be believed, *Deut.* 13. & 18. Becauſe God cannot ſpeak contrary to himſelf.

12. But the Prophets themſelves had another kind of obligation to believe their own Viſions and Inſpirations, than any of their hearers had: For Gods great extraordinary Revelation, was like the Light, which immediately revealed it ſelf, and conſtrained the underſtanding to know that it was of God: And ſuch were the Revelations that came by Angelical apparitions, and Viſions. Therefore Prophets themſelves might be bound to more, than their bare word could have bound their hearers to. As to wound themſelves, to go bare, to feed on dung, &c. And this was *Abrahams* caſe in offering *Iſaac*. Yet God did never command a Prophet, or any by a Prophet, a thing ſimply evil, but only ſuch things as were of a mutable nature, and which his will could alter, and make to be good. And ſuch was the caſe of *Abraham* himſelf, if well conſidered.

PART II.

Directions againſt Hardneſs of Heart.

§. 1. IT is neceſſary that ſome Chriſtians be better informed what *Hardneſs* of *Heart* is who moſt complain of it. The Metaphor is taken from the *Hardneſs* of any matter which a workman would make an impreſſion on: And it ſignifieth the paſſive and active *Reſiſtance* of the heart againſt the Word and Works of God: When it receiveth not the impreſſions which the Word ſhould make, and obeyeth not Gods Commands, but after great and powerful means remaineth as it was before, unmoved, unaffected, and diſobedient. So that *Hardneſs* of *heart* is not a diſtinct ſin, but the habitual power of every ſin, or the deadneſs, unmoveableneſs and obſtinacy of the heart in any ſin. So many *duties and ſins* as there be, ſo many ways may the heart be *hardned* againſt the Word which forbiddeth thoſe ſins, and commandeth thoſe duties. It is therefore an error that hath had very ill conſequents on many perſons, to think that *Hardneſs of Heart* is nothing but a want of *paſſionate feeling* in the matters which concern the ſoul; eſpecially a want of *ſorrow* and *tears*. This hath made them *over-careful* for ſuch *tears*, *grief*, and *paſſions*, and dangerouſly to make light of the many greater inſtances of the *Hardneſs* of their *Hearts*. Many beginners in Religion (who are taken up in penitential duties) do think that all Repentance is nothing, but a change of opinion, except they have thoſe *paſſionate griefs*, and *tears*, which indeed would well *become* the penitent: And hereupon they take more pains with themſelves to affect their hearts with ſorrow for ſin, and to wring out tears, than they do for many greater duties: But when God calleth them to Love him, and to Praiſe him, and to be Thankful for his Mercies, or to love an enemy, or forgive a wrong; when he calleth

Exod. 7. 13, 14.
2 Kings 17. 14.
2 Chron. 36. 13.
Nehem. 9. 16, 17, 29.
Iſa. 63. 17.
Dan. 5. 20.
Mar. 6. 52. & 8. 17. & 3. 5.
John 12. 40.
Acts 19. 9.
Prov. 28. 14. & 29. 1.
Matth. 19. 8.
Mark 16. 14.
Rom. 2. 5.

calleth them to mortify their earthly mindedneſs, their carnality, their pride, their paſſion, or their diſobedience, they yield but little to his call, and ſhew here much *greater Hardneſs of Heart*, and yet little complain of this, or take notice of it. I intreat you therefore to obſerve, that the greater the *Duty* is, the worſe it is to *harden* the *Heart* againſt it: And the greater the *ſin* is, the worſe it is to *Harden* the heart by obſtinacy in it. And that the *great* duties are, *The love of God and Man, with a mortified and heavenly mind and life*, and to reſiſt Gods Word commanding *theſe* is the great and dangerous *Hardning* of the *Heart*. The *life* of *grace* lyeth, 1. In the preferring of God, and Heaven, and Holineſs in the *Eſtimation* of our minds before all worldly things: 2. In the *Chooſing* them, and Reſolving for them with our *Wills*, before all others: 3. In the *Seeking* of them in the bent and drift of our *Endeavours*. Theſe three make up a *ſtate of Holineſs*. But for ſtrength of *parts*, or *memory*, or *expreſſion*, and ſo for *paſſionate affections* of *ſorrow*, or *joy*, or the *tears* that expreſs them, all theſe in their time, and place, and meaſure are *deſireable*, but not of *neceſſity* to ſalvation, or to the life of grace. They follow much the temperature of the body, and ſome have much of them that have little or no grace, and ſome want them that have much grace. The work of *Repentance* conſiſteth moſt in *loathing* and *falling out* with our ſelves for our ſins, and in forſaking them with abhorrence, and turning unto God; And he that can do *this* without *tears*, is truly *penitent*, and he that hath never ſo many tears *without this*, is *impenitent* ſtill. And that is the *hard hearted* ſinner that *will not* be wrought to a *love* of *Holineſs*, nor let go his ſin, when God commandeth him; but after all exhortations and mercies, and perhaps afflictions is ſtill the ſame, as if he had never been admoniſhed, or took no notice what God hath been ſaying or doing to reclaim him. Having thus told you what *Hardneſs of Heart is*, you may ſee that I have given you *Directions* againſt it at large before, *Chap.* 3. *Direct.* 6. & 8. but ſhall add theſe few.

Non tamen ideo beatus eſt, quia patienter miſer eſt, Auguſt de Civit. l. 14. c. 25.

Exod. 7. 3, 14. Kings 17. 4. Chron. 36. 13. Nehem. 9. 16, 17, 29. Iſa. 63. 17. Dan. 5. 20. Mar. 6. 52. & 8. 17. & 3. 5. John 12. 40. Acts 19. 9. Prov. 28. 14. & 29. 1. Matth. 19. 8. Mark 16. 14. Rom. 2. 5.

Dir. 1.

§. 2. Direct. 1. *Remember the Majeſty and Preſence of that Moſt Holy God, with whom we have to do, Heb.* 4. 13. Nothing will more affect and awe the heart, and over-rule it in the matters of Religion, than the true knowledge of God. We will not talk ſleepily or contemptuouſly to a King: How much leſs ſhould we be ſtupid or contemptuous before the God of Heaven? It is that God whom Angels worſhip, that ſuſtaineth the world, that keepeth us in life, that is always preſent, obſerving all that we think, or ſay, or do, whoſe Commands are upon us, and with whom we have to do in all things; and ſhall we be *hardned* againſt his fear? *Who hath hardned himſelf againſt him and hath proſpered?* Job 9. 4.

Dir. 2.

§. 3. Direct. 2. *Think well of the unſpeakable greatneſs and importance of thoſe Truths and Things which ſhould affect you, and of thoſe Duties which are required of you*: *Eternity* of *Joy* or *Torment* is ſuch an amazing thing, that one would think every thought, and every mention either of it, or of any thing that concerneth it, ſhould go to our very hearts, and deeply affect us, and ſhould command the obedience and ſervice of our Souls. It is true, they are things *unſeen*, and therefore leſs apt in that reſpect to affect us, than things *viſible*: But the *Greatneſs* of them ſhould recompence that diſadvantage a thouſand fold. If our *lives lay* upon every *word* we ſpeak, or upon every *ſtep* we go, how carefully ſhould we ſpeak and go? But O how deeply ſhould things affect us which our everlaſting life is concerned in? One would think a thing of ſo great moment, as dying and paſſing into an endleſs life of pain or pleaſure, ſhould ſo take up and tranſport the mind of man, that we ſhould have much ado to bring our ſelves to mind, regard, or talk of the inconſiderable intereſts of the fleſh. How unexcuſable a thing, is a ſenſeleſs, careleſs, negligent heart, when God looketh on us, and Heaven or Hell is a little before us? Yea, when we are ſo heavily laden with our ſins, and compaſſed about with ſo many enemies, and in the midſt of ſuch great and manifold dangers, to be yet ſenſeleſs under all, is (ſo far) to be dead. Will not the wounds of ſin, and the threatnings of the *Law*, and the accuſations of conſcience make you *feel*? He that cannot feel the prick of a Pin, will feel the ſtab of a Dagger, if he be alive.

Dir. 3.

Lento gradu ad vindictam ſui Divina procedit ira: tarditatemque ſupplicii gravitate compenſat. Valerius Max. de Dionyſ. l. 1. c. 2.

§. 4. Direct. 3. *Remember how near the time is when ſtupidity and ſenſeleſs neglect of God will be baniſhed from all the world: and what certain and powerful means are before you at death and judgment, to awaken and pierce the hardeſt heart.* There are but *few* that are quite inſenſible at death: There are *none* paſt feeling after death, in Heaven or Hell. No man will ſtand before the Lord in the day of Judgment, with a ſleepy or a ſenſleſs heart. God will recover your *feeling* by miſery, if you will loſe it by ſin, and not recover it by Grace. He can make you *now* a terrour to your ſelves, *Jer.* 20. 4. He can make conſcience ſay ſuch things in ſecret to you, as you ſhall not be able to forget or ſlight. But if conſcience awake you not, the approach of Death it's likely will awake you; when you ſee that God is now in earneſt with you, and that dye you muſt, and there is no remedy, will you not begin to think now whither muſt I go? and what will become of me for ever? Will you then harden your heart againſt God and his warnings? If you do, the firſt moment of your entrance upon *Eternity*, will cure your ſtupidity for ever. It would grieve a heart that is not ſtone, to think what a *feeling* ſtony hearted ſinners will ſhortly have: When God will purpoſely make them feel, with his wrathful ſtreams of fire and brimſtone? When Satan that now hindreth your *feeling*, will do his worſt to make you *feel*; and Conſcience, the never dying Worm, will gnaw your hearts, and make them *feel* without eaſe or hope of remedy. Think what a wakening day is coming.

Dir. 4.

§. 5. Direct. 4. *Think often of the Love of God in Chriſt, and of the Bloody Sufferings of thy Redeemer*; for it hath a mighty power to melt the heart. If Love, and the Love of God, and ſo great and wonderful a Love, will not ſoften thy hardned heart, what will?

Dir. 5.

§. 6. Direct. 5. *Labour for a full Apprehenſion of the Evil and Danger of a hardned Heart.* It is the *Death* of the ſoul, ſo far as it prevaileth: At the eaſieſt it is like the ſtupidity of a paralytical member, or a ſeared part: Obſerve the Names which Scripture giveth it. The *Hardning* of the *heart*, *Prov.* 28. 14. The *hardning* of the *neck*, *Prov.* 29. 10. which ſignifieth *Inflexibility*: The *hardning* the *Face*, which ſignifieth impudency, *Prov.* 21. 29. The *ſearedneſs* of the *Conſcience*, 1 *Tim.* 4. 2. The *Impenitency* of the *heart*: Rom. 2. 5. Sometime it is called *ſottiſhneſs* or *ſtupidity*: *Jer.* 4. 22. Sometime it is called a *not caring*, or *not laying things to heart*; *and not regarding*: Iſa. 42. 25. & 5. 12. & 32. 9, 10, 11. Sometime it is denominated metaphorically from inanimates, *A Face harder than a Rock*: Jer. 5. 3. *Stony Hearts*, Ezek. 11. 19. & 36. 26. *A neck with an Iron ſinew*: Iſa. 48. 4. and *a bow of Braſs*. It is called *ſleep*, and a *deep ſlumber*, and a *Spirit of ſlumber*, Rom. 13. 11. & 11. 8. Matth. 25. 5. and *Death* it ſelf, 1 Tim. 5. 6. Epheſ. 2. 1, 5. Col. 2. 13. Jude 12.

§. 7. Obſerve alſo how dreadful a caſe it is, if it be predominant; both *ſymptomatically* and *effectively*.

ly. It is the Fore-runner of *miſchief*, *Prov.* 28. 14. It is a dreadful ſign of one that is far more unlikely than others to be converted: when they are *alienated from the Life of God by their ignorance*, and are *paſt feeling*, they are *given up to work uncleanneſs with greedineſs*, Epheſ. 4. 14. Uſually God calleth thoſe that he will ſave, before they are paſt *feeling*: Though ſuch are not *hopeleſs*, their *hope* lyeth in the recovering of the *Feeling* which they want: And a *hardned heart*, and *Iron Neck*, and *brazen Forehead*, is a ſadder ſign of Gods diſpleaſure, than if he had made the Heavens as Braſs, and the Earth as Iron to you, or let out the greateſt diſtreſs upon your Bodies. When Men have *Eyes and ſee not*, and *ears and hear not*, and *hearts but underſtand not*, it is a ſad prognoſtick that they are very unlikely to be *converted and forgiven*, Mark 4. 12. Acts 28. 27. A *hardned heart* (predominantly) is garriſoned and fortified by Satan, againſt all the means that we can uſe to help them: and none but the Almighty can caſt him out and deliver them. Let Husband, or Wife, or Parents, or the deareſt Friends intreat a hardned ſinner to be converted, and he will not hear them. Let the learnedeſt, or wiſeſt, or holieſt Man alive both preach, and beſeech him, and he will not turn. At a diſtance he may reverence and honour a *great Divine*, and a learned, or a holy Man, eſpecially when they are *dead*: But let the *beſt man on earth* be the *Miniſter* of the place where he liveth, and intreat him daily to repent, and he will either hate and perſecute him, or neglect and diſobey him. What Miniſter was ever ſo learned, or holy, or powerful a Preacher, that had not ſad Experience of this? When the Prophet, *Iſa.* 53. 1. cryeth out, *Who hath believed our report?* And the Apoſtles were fain to ſhake off the duſt of their Feet againſt many that rejected them; and were abuſed, and ſcorned, and perſecuted by thoſe whoſe ſouls they would have ſaved? Nay, Jeſus Chriſt himſelf was refuſed by the moſt that heard him: And no Miniſter dare compare himſelf with Chriſt. If our Lord and Maſter was blaſphemed, ſcorned and murdered by ſinners, what better ſhould his ableſt Miniſters expect? St. *Auguſtine* found Drunkenneſs ſo common in *Africk*, that he motioned that a *Council* might be called for the ſuppreſſion of it: But if a General Council of all the Learned Biſhops and Paſtors in the World were called, they could not convert one *hardned* ſinner, by all their *Authority*, *Wit*, or *Diligence*, without the power of the Almighty God. For will they be converted by Man, that are *hardned* againſt God? What can we deviſe to ſay to them that can reach their hearts, and get within them, and do them good? Shall we tell them of the Law and Judgments of the Lord, and of his wrath againſt them? Why all theſe things they have heard ſo often till they ſleep under it, or laugh at them. Shall we tell them of Death, and Judgment, and Eternity? Why we ſpeak to the Poſts or men aſleep: They hear us as if they heard us not. Shall we tell them of endleſs *Joy* and *Torments*? They *feel* not, and therefore *fear* not, nor regard not: They have heard of all theſe, till they are aweary of hearing them, and our words ſeem to them, but as the noiſe of the Wind or Water, which is of no ſignification. If Miracles were wrought among them by a Preacher, that healed the ſick, and raiſed the dead, they would wonder at him, but would not be converted. For Chriſt did thus, and yet prevailed but with few, *John* 11. 48. 53. And the Apoſtles wrought Miracles and yet were rejected by the moſt, *Acts* 7. 57. & 22. 22. Nay, if one of their old companions ſhould be ſent from the dead to give them warning, he might *affright* them, but not *convert* them; for Chriſt hath told us ſo himſelf, *Luke* 16. 31. Or if an Angel from Heaven ſhould preach to them, they would be hardned ſtill, as *Balaam* and others have been. Chriſt roſe from the dead, and yet was after that rejected. We read not of the Converſion of the Souldiers that watcht his Sepulchre, though they were affrighted with the ſight of the Angels; but they were after that hired for a little money, to lye, and ſay that Chriſts Diſciples ſtole him away. If Magiſtrates that have power on their bodies, ſhould endeavour to bring them to *Godlineſs*, they would not obey them, nor be perſwaded. King *Hezekiah*'s meſſengers were but mocked by the People. *David* and *Solomon* could not convert their hardned Subjects. Puniſh them and hang them, and they will be wicked to the death: Witneſs the impenitent Thief that dyed with Chriſt, and dyed reproaching him. Though God afflict them with rod after rod, yet ſtill they ſin and are the ſame: *Pſal.* 78. *Hoſ.* 7. 14. *Amos* 4. 9. *Jer.* 5. 3. *Iſa.* 1. 5. Let death come near and look them in the face, and let them ſee that they muſt preſently go to judgment, it will affright them, but not convert them. Let them know and confeſs that ſin is bad, that Holineſs is beſt, that death and eternity are at hand, yet are they the ſame, and all will not win their hearts to God: Till Grace take away their ſtony hearts, and give them tender fleſhly hearts, *Ezek.* 36. 26.

Dir. 6. §. 8. Direct. 6. *Take notice of the doleful effects of hard heartedneſs in the world.* This fills the world with wickedneſs and confuſion; with Wars and bloodſhed, and leaveth it under that lamentable deſertion and deluſion, which we behold in the far greateſt part of the Earth. How many Kingdoms are left in the blindneſs of Heatheniſm and Mahometaniſm, for *hardning* their hearts againſt the Lord! How many Chriſtian Nations are given up to the moſt groſs deceits of Popery, and Princes and People are enemies to Reformation; becauſe they hardned their hearts againſt the light of truth. What vice ſo odious, even beaſtly filthineſs, and bittereſt hatred and perſecution of the ways of God, which men of all degrees and ranks, do not ſecurely wallow in through the *hardneſs* of their hearts? This is the thing that grieves the godly, that wearieth good Magiſtrates, and breaks the hearts of faithful Miniſters: when they have done their beſt, they are fain, as Chriſt himſelf before them, to *grieve for the hardneſs of Mens hearts.* Alas, we live among the dead: Our Towns and Countries are in a ſadder caſe than *Ægypt*, when every houſe had a dead man. Even in our Churches it were well if the dead were only under ground, and moſt of our ſeats had not a dead man, that ſitteth as if he heard, and kneeleth as if he prayed, when nothing ever pierced to the quick. We have ſtudied the moſt quickning words! we have preached with tears in the moſt earneſt manner, and yet we cannot make them feel: As if we cried like *Baals* worſhippers, *O Baal hear us*; or like the *Iriſh* to their dead [Why wouldſt thou dye, and leave thy houſe, and lands, and friends?] So we talk to them about the death of their ſouls, and their wilful miſery, who never *feel* the weight of any thing we ſay: we are left to ring them a peal of lamentation, and weep over them as the dead that are not moved by our tears: we caſt the ſeed into ſtony Ground, *Matth.* 13. 5, 20. It ſtops in the ſurface, and it is not in our power to open their hearts, and get within them. I confeſs that we are much to blame our ſelves, that ever we did ſpeak to ſuch miſerable ſouls without more importunate earneſtneſs and tears: (and it is becauſe the ſtone of the heart is much uncured in our ſelves; for which God now juſtly layeth ſo many of us by:) But yet we muſt ſay our *importunity* is ſuch, as leaveth them without excuſe: we ſpeak to them of the greateſt matters in all the world: we ſpeak it to them in the name of God: we ſhew them his own word for it; and plead with them the Arguments which he hath put into our mouths: and yet we ſpeak as to poſts and ſtones, to men *paſt feeling*. What a pitiful ſight was it to ſee Chriſt ſtand weeping over *Jeruſalem*, for the hardneſs of their hearts, and the nearneſs and greatneſs of their miſery? while they themſelves were ſo far from *weeping* for it, that they raged againſt the life of him that ſo much pityed them? We bleſs God that it is not thus with all: He hath encouraged ſome of us with the heart-yielding obedient attention of many great Congregations: But among the beſt, alas, how many of theſe *hardned* ſinners are mixed? and in many places how do they abound? Hence it is that ſuch odious abominations are committed; ſuch filthineſs, and lying, and perjury, and acts of malicious enmity againſt the ſervants of the Lord; and that ſo many are *haters of God* and *Godlineſs*. If Satan had not firſt *hardned* their *hearts*, he could never have brought them to ſuch odious crimes as now with impudency are committed in the Land. As *Lots* daughters were fain to make their Father drunk, that he might commit the ſin of inceſt; ſo the Devil doth firſt deprive men both of *reaſon* and *feeling*, that he might bring them to ſuch heinous wickedneſs as this, and make them laugh at their own deſtruction, and abhor thoſe moſt, that fain would ſave them: And they are not only *paſt feeling*, but ſo hate any quickning Miniſtry, or Truth, or Means which would recover their *feeling*, that they ſeem to go to Hell as ſome condemned Malefactors to the Gallows, that make themſelves drunk before they go, as if it were all they had to care for to keep themſelves hoodwinkt, from *knowing* or *feeling* whither they go, till they are there.

§. 9. See what a Picture of a *hardned* people God giveth to Ezekiel 3. 7. *But the houſe of* Iſrael *will not hearken to thee; for they will not hearken to me: for all the houſe of* Iſrael *are impudent and hard hearted.* Obſerve but what *a caſe* it is that they are ſo *inſenſible* of, and then you will ſee what a *hard hearted ſinner*, *paſt feeling*, is.

1. They are the Servants of ſin, *Rom.* 6. 16. in the power of it; corrupted by it; and yet they *feel* it not.

2. They have the guilt of many thouſand ſins upon them, all is unpardoned that ever they committed, and yet they *feel* it not.

3. They have the threatnings and curſes of God in force againſt them in his Word; even words ſo terrible, as you would think might affright them out of their ſins or their wits; and they take on them to believe this Word of God; and yet *they feel not*.

4. They are in the power of the Devil; ruled and deceived by him, and taken captive by him at his will, *Acts* 26. 18. 2 *Tim.* 2. 26.

5. They may be certain that if they dye in this condition they ſhall be damned, and they are uncertain whether they ſhall live another day: they are never ſure to be one hour longer out of Hell: and yet *they feel not*.

6. They know that they muſt dye, and that it is a great change, and of the greateſt, endleſs conſequence, that death will make with them, and they know that this is *ſure* and *near*, and are paſt doubt of it, and yet *they feel it not*.

Feriemini, moriemini, ſentietis: an cæci autem an videntes, id in veſtra manu eſt. Optate igitur bene mori (quod ipſum niſi bene vixeritis fruſtra eſt.) Optate, inquam, nitimini, & quod in vobis eſt facile: reliquum illi committite; qui vos in hanc vitam ultro non vocatos intulit; egreſſuris, non niſi vocatus & rogatus manum dabit. Non mori autem nolite optare. Petrach. Dial. 107. l. 2.

7. They muſt ſhortly appear before the Lord, and be judged for all that they have done in the body, and be doomed to their endleſs ſtate; and yet *they feel not*.

8. They know that life is ſhort, and that they have but a little time to prepare for all this terrible change, and that it muſt go with them for ever, as they now prepare; and yet *they feel not*.

9. They hear and read of the caſe of *hardned* wicked men, that have gone before them, and have reſiſted grace, and loſt their time, as they now do: and they read or hear of the miſerable end that ſuch have come to: and yet *they feel not*.

10. They have a world of examples continually before them: They ſee the filthy lives of many for their warning, and the holy lives of others for their imitation, and ſee how Chriſt and Satan ſtrive for ſouls; and yet *they feel not*.

11. They are always before the eye of God, and do all things before his face: He warned them, and calleth them to repentance: and yet *they feel not*.

12. They have Chriſt as it were crucified before their eyes, *Gal.* 3. 1. They hear of his Sufferings: They may ſee in him what ſin is, and what the Love of God is: He pleadeth with them his blood and Sufferings againſt their obſtinate unkindneſs; and yet *they feel not*.

13. They have everlaſting joy and glory offered them, and Heaven ſo opened to them in Gods promiſes, that they may ſee it as in a Glaſs: 1 *Cor.* 13. 12. They take on them to believe, how much the bleſſed Spirits there abhor ſuch wickedneſs as theirs: and yet *they feel not*.

14. They have the Torments of Hell opened to them in the Word of God: They read what impenitent ſouls muſt ſuffer to all eternity: They hear ſome in deſpair in this life roaring in the miſery of their Souls: They hear the joyful thankſgivings of Believers, that Chriſt delivereth them from thoſe torments; and yet *they feel not*.

15. All the Promiſes of Salvation in the Goſpel, do put in an Exception againſt theſe Men, *unleſs they be converted*: They are made to the *Penitent* and not to the *Impenitent*: There is Juſtification and life; but not for them. *There is no condemnation to them that are in Chriſt Jeſus, that walk not after the Fleſh, but after the Spirit*: Rom. 8. 1. *But he that believeth not, is condemned already*: Joh. 3. 18, 36. and they that after their *hardneſs and impenitent hearts, do treaſure up wrath againſt the day of wrath*, ſhall have *tribulation and anguiſh*, Rom. 2. 5, 6, 7. Here is comfort for repenting ſinners, but none (but on condition they repent) *for them*: when others are welcomed to Chriſts marriage Feaſt, he ſaith to theſe [*How came you in hither*?] and yet *they feel not*.

16. They ſtill carry about with them the doleful evidences of all this miſery: One would think the ambitious, and covetous, and voluptuous might ſee theſe *death-marks* on themſelves; and the ungodly might *feel* that God hath not their hearts; eſpecially they that *hate* the Godly, and ſhew their wolfiſh cruelty againſt them, and are the progeny of *Cain*; and yet they *feel not* any of this, but live as quietly, and talk as pleaſantly, as if all were well with them, and their ſouls were ſafe, and their calling and election were made ſure. Alas, if theſe ſouls, were not *hardned* in ſin, we ſhould ſee it in their tears, or hear it in their complaints; they would after Sermon ſometime come to the Miniſter, as they *Acts* 2. 37. & *Acts* 16. 30. *Sirs, what muſt we do to be ſaved?* or we ſhould ſee it in their lives, or hear of it by report of others, who would obſerve the change that grace hath made; and Sermons would ſtick longer by them, and not at beſt be turned off with a fruitleſs commendation; and ſaying, it was a good Sermon, and there is an end of it. Judge now by this true deſcription which I have given you, what a *hardned ſinner is*. And then the *godly* may ſo ſee cauſe to bewail the *remnants* of this miſchief, as yet to be daily thankful to God, that they are not in the *power* of it.

§. 10.

Dir. 7. §. 10. Direct. 7. *Live if you can poſſibly under a lively quickning Miniſtry, and in the Company of ſerious lively Chriſtians*: It is true, that we ſhould be deeply affected with the truths of God, how coldly ſoever they be delivered: But the queſtion is not, what is *our duty*, but what is our diſeaſe and *our neceſſity* and the *proper remedy*: All men *ſhould* be ſo *holy*, as not to need any exhortations to converſion at all: But ſhall the Miniſters therefore *neglect* ſuch exhortations, or they that need them turn away their ears? Hear if poſſible that Miniſter that firſt *feels* what he ſpeaks, and ſo ſpeaks what he *feels*, as tendeth moſt to make you *feel*: Iſa. 58. 1, 2. *Cry aloud*; *ſpare not, lift up thy Voice like a Trumpet, and ſhew my People their tranſgreſſions, and the Houſe of* Iſrael *their ſins*: Though ſuch *as ſeek me daily, and delight to know my ways, as a Nation that did righteouſneſs, and forſook not the Ordinances of their God.* God is the chief Agent, but he uſeth to work according to the fitneſs of the inſtrument. O woful caſe! to hear a dead Miniſter ſpeaking to a dead people, the living truths of the living God! As Chriſt ſaid, *If the blind lead the blind, both will fall into the ditch*; And if the *dead muſt raiſe the dead*, and the ungodly *enemies* of a holy life muſt bring men to *godlineſs* and to a *holy life*, it muſt be by ſuch a power as once made uſe of clay and ſpittle, to open the eyes of the blind. 2 Kings 13. 21. It ſeems it was a Proverb in Chriſts days, *Let the dead bury their dead*: But not, *Let the dead raiſe the dead*: God *may honour* the bones of the dead Prophet with the raiſing a Corpſe that is caſt into its grave, and toucheth them: A meeting of a dead Miniſter and a dead people, is like a place of Graves; and though it be a lamentable thing to hear a man ſpeak without any life, of *life eternal*, yet God *can* concur to the quickning of a ſoul. But ſure we have no great reaſon to expect that ordinarily he ſhould convert men ſo miraculouſly, without the moral aptitude of means. It is moſt incongruous for any man in his familiar diſcourſe, to ſpeak without great ſeriouſneſs and reverence, of things concerning life eternal: But for a Preacher to talk of God, of Chriſt, of Heaven and Hell, as coldly and ſleepily, as if he were perſwading men not to believe him, or regard him, that no more regards himſelf, is leſs tolerable. It is a ſad thing to hear a man draw out a dreaming dull diſcourſe about ſuch aſtoniſhing weighty things: and to ſpeak as if it were the buſineſs of his art, to teach men to ſleep while the names of Heaven and Hell are in their ears, and not to be moved while they hear the meſſage of the living God, about their life or death everlaſting. If a man tell in the Streets of a fire in the Town, or a Souldier bring an Alarm of the enemy at the Gates, in a reading or jeaſting tone, the hearers will neglect him, and think that he believeth not himſelf. I know it is not meer noiſe that will convert a ſoul: A bawling fervency which the hearers may diſcern to be but hiſtrionical and affected, and not to come from a ſerious heart, doth harden the auditors worſt of all: A rude unreverent noiſe is unbeſeeming an Embaſſadour of Chriſt: But an ignorant ſaying of a few confuſed words, or a ſleepy recital of the moſt pertinent things, do as little beſeem them. Chriſt raiſed not *Lazarus* by the loudneſs of his voice; But where the natural ears are the paſſage to the mind, the voice and manner ſhould be ſuitable to the matter. Noiſe without ſeriouſneſs and pertinent matter, is like Gunpowder without Bullet, that cauſeth ſound, and no execution: And the weightieſt matter without clear explication and lively application, is like Bullet without Powder; If you will throw Cannon Bullets at the enemy with your hands, they will ſooner fall on your feet than on them. And it is *deadneſs* aggravated by *hypocriſie*, when a *liveleſs* Preacher will pretend moderation, as if he were afraid of ſpeaking too loud and earneſtly, leſt he ſhould awake the *dead*, whom lightning and thunder will not awake; and when he will excuſe himſelf by accuſing thoſe that are not as drowſie or dead as he; and would make men believe that *ſeriouſneſs* is intemperate rage or madneſs: If you are caſt upon a cold and ſleepy Miniſter, conſider the matter more than the manner: But chooſe not ſuch a one for the cure of hardneſs and inſenſibility of heart.

Dir. 8. §. 11. Direct. 8. *Take notice how ſenſible tender hearted Chriſtians are, of ſins far leſs than thoſe that you make a jeaſt of*: And how cloſe thoſe matters come to their hearts that touch not yours. And have not you as much cauſe to be moved as they? and as much need to lay ſuch things to heart? Did you but know what a trouble it is to them, to be haunted with *temptations* to the unbelief and Atheiſm which *prevaileth* with you: tho' they are far from chooſing them or delighting in them! did you ſee how *involuntary thoughts* and *frailties* make ſome of them aweary of themſelves! and how they even hate their hearts for believing no more, and loving God no more, and for being ſo ſtrange to God and Heaven, when yet there is nothing in the world ſo dear to them, nor hath ſo much of their Eſtimation or Endeavour! You would think ſure that if ſuch hearts *had your ſin* and *miſery* to *feel*, they would feel it to their grief indeed, (unleſs the *ſin* it ſelf did hinder the feeling, as it doth with you.) Let *tender hearted* Chriſtians inſtruct you, and not be witneſſes againſt you.

Dir. 9. §. 12. Direct. 9. *Take heed of hardning Company, Examples, and Diſcourſe.* To hear men rail and ſcoff at Holineſs, and curſe, and ſwear, and blaſpheme the Name and Truth of God, will at firſt make you tremble. But if you wilfully caſt your ſelf ordinarily into ſuch Company, by degrees your ſenſe and tenderneſs will be gone, and you will find a very great hardning power, in the company and frequent diſcourſe and practiſes, which your ſelves condemn.

Dir. 10. §. 13. Direct. 10. *Take heed of wilful ſinning againſt knowledge*: *much more of lying in ſuch ſin unrepented of.* It greatly hardneth to ſin againſt knowledge; and much more to commit ſuch ſins over and over. This grieveth and driveth away the Spirit, and dangerouſly provoketh God to leave men to themſelves.

Dir. 11. §. 14. Direct. 11. *Take heed of being cuſtomary in the uſe of thoſe means that muſt be the means of curing heardned hearts.* If once the lively preaching and holy living and fervent praying, of the ſervants of God, be taken by thee but as matters of courſe, and thou go with them to Church and to prayers, but as to eat, or drink, or kneel with them but for cuſtom; thou wilt be as the Smiths Dog that can ſleep by the Anvil, while the Hammers are beating, and the Sparks are flying about his ears. It is dangerous to grow Cuſtomary and dull, under powerful lively helps.

Dir. 12. §. 15. Direct. 12. *Be often with the ſick, and in the houſe of mourning, and read thy leſſon in the Church-yard, and let the grave, and bones, and duſt inſtruct thee*: When thou ſeeſt the *End of all* the living; perhaps thou wilt ſomewhat *lay it to heart*. *Sight* will ſometime do more than the *hearing* of greater things. Fear may poſſibly touch the heart, that hath not yet ſo much ingenuity as to be melted by the Force of Love. And ordinarily the humbling and ſoftning of a hard impenitent heart *begins* in *Fear*, and *ends* in *Love*. The work of *preparation* is in a manner the work of *Fear* alone: The firſt work of true *Converſion* is begun in a great meaſure of *fear*, and ſomewhat of *Love*; but ſo little as is ſcarce perceived, becauſe of the more ſenſible operations of *Fear*. And as a Chriſtian groweth, his *Love* encreaſeth, till perfect Love in the ſtate of perfection have caſt out all *tormenting fear*, though not our *Reverence* or filial fear of God. Look therefore into the grave, and remember man that *thou muſt dye! thou muſt dye!* it is paſt all controverſie that *thou muſt dye*: And doſt thou know where thou muſt appear, when death hath once performed its office? Doſt thou not believe that after Death comes Judgment? Doſt thou not know that thou art now in a life of *tryal*, in order to endleſs *Joy or miſery*? and that this life is to be lived but once? and if thou miſcarry now, thou art undone for ever? and that all the hope of preventing thy damnation, is *Now* while this life of *tryal* doth continue? *Now is the accepted time: this is the day of ſalvation:* If Hell be prevented, it muſt be *Now* prevented! If ever thou wilt *pray*, if ever thou wilt be *converted*, if ever thou wilt be made an heir of Heaven, it muſt be *Now*: O man, how quickly will patience have done with thee, and *time* be gone, and *then, O then*, it will be *too late*. Knoweſt thou not, that all the *care*, and *labour*, and *hope* of the Devil for thy damnation is laid out this way, if it be poſſible to find thee other work, or take thee up with other thoughts, or keep thee aſleep with *preſumptuous hopes*, and carnal mirth, and pleaſures, and company, or quiet thee by *delayes*; till *time* be gone, and it be too late? And wilt thou let him have his will and pleaſure him with thy own perdition? Doſt thou think theſe are not things to be *conſidered* on? Do they not deſerve the ſpeedieſt ſerioueſt thoughts? At leaſt uſe thy *Reaſon* and *ſelf-love* to the awakening, and moving, and ſoftning, thy Hardned heart.

PART III.

Directions againſt Hypocriſie.

Multi
Chriſtum
ſculantur;
pauci
amant:
Aliud eſt
[illegible]
aliud [illegible]
[illegible]
Abr. Bu-
choltzer
in Scultet.
cur. p. 15.
Dicunt
Stoici ſa-
pientes eſſe
ſinceros, ob-
ſervatéque
& cavere
ſollicite
nequid de
ſe melius
quam ſit
commen-
dare pute-
mus fuco
ſeu arte
aliqua ma-
la occul-
tante, &
bona quæ
ſunt ap-
parere fa-
ciente, ac
circumci-
dere vocis
omnem fi-
ctionem. Laert. in Zenone.

§. 1. Hypocriſie is the acting the part of a *Religious perſon* as upon a *ſtage*, by one that is not *Religious* indeed. A *ſeeming* in Religion to be what you are not, or to do what you do not. Or a *diſſembling* or *counterfeiting* that piety which you have not: To *counterfeit* a *ſtate of Godlineſs* is the ſin only of the *unregenerate*, who at the preſent are in a ſtate of miſery: To *counterfeit* ſome *particular act* of *Godlineſs*, or ſome *higher degree*, is an odious ſin, but ſuch as a *regenerate* perſon may be tempted into. This *act* of *Hypocriſie* doth not denominate the perſon an *Hypocrite*; but the *ſtate* of *Hypocriſie* doth. Every *Hypocrite* therefore is an *ungodly* perſon *ſeeming Godly*: or one that indeed is *no true Chriſtian, profeſſing* himſelf a Chriſtian. Of *Hypocrites* there be two ſorts: ſome deſire to *deceive others* but not *themſelves*, but *know themſelves* to be but diſſemblers; and theſe are commonly called, *Groſs Hypocrites*: And ſome *deceive* both *themſelves* and *others*, and think they are *no Hypocrites*, but are as confident of their honeſty and ſincerity, as if they were no diſſemblers at all: But yet they are as verily *Hypocrites* as the former, becauſe they *ſeem* to be Religious and *ſincere* when indeed they *are not*, though they *think they are*: and *profeſs* themſelves to be *true Chriſtians*, when they are nothing leſs. Theſe are called, *Cloſe Hypocrites*, becauſe they know not themſelves to be *Hypocrites*; (though they *might* know it if they would.) This is the commoneſt ſort of *Hypocrites*.

§. 2. There are alſo two *Degrees* of *Hypocrites*: Some of them have only a *General profeſſion* of *Chriſtianity* and *Godlineſs* which is the profeſſed Religion of the Country where they live: and theſe are *Hypocrites* becauſe they *profeſs* to be what they are not: And others make a greater and *extraordinary profeſſion* of ſpecial ſtrictneſs in their Religion, when they are not ſincere: And theſe are *Eminently* called *Hypocrites*: Such as the Phariſees were among the Jews, and many Fryers, and Jeſuits, and Nuns among the Papiſts, who by their ſeparating Vows, and Orders, and Habits, profeſs *extraordinarily* an *extraordinary* meaſure *of* devotion, while they want the *life of Godlineſs*.

§. 3. In all Hypocriſie there is conſiderable, 1. The thing *pretended*. 2. The *pretence*, or means of *ſeeming*, or the cloke of their deceit. 1. The thing *pretended by common Hypocrites* is to be *true Chriſtians*, and *ſervants of God*, and *heirs of Heaven*, though not to be ſo *zealous* in it as ſome of a higher degree. The thing pretended by *Eminent Hypocrites* is, to be *zealous eminent Chriſtians*, or at leaſt to be *ſincere* in a ſpecial manner, while they diſcern the common Hypocrite *not to be ſincere*. 2. The *cloak* of *ſeeming* or *pretence* by which they would be thought to be what they are not, is any thing in general that hath an *appearance* of *Godlineſs*, and is apt to make others think them godly. And thus there are *divers ſorts* of *Hypocrites* according to the variety of their *cloaks* or *ways of diſſimulation*, though *hypocriſie* it ſelf be in all of them the ſame thing. As among the very *Mahometans*, and *Heathens*, there oft ariſe ſome notable Hypocrites, that by *pretended Revelations* and *auſterity* of life, profeſs themſelves (as *Mahomet* did) to be *Holy* perſons, that had ſome extraordinary familiarity with God or Angels. So among the Papiſts there are, beſides the *common ones*, as many ſorts of *Hypocrites* as they have ſelf-deviſed *Orders*. And every where the *cloak* of the *common Hypocrite* is ſo *thin* and *tranſparent*, that it ſheweth his nakedneſs to the more intelligent ſort: And this puts the *Eminent Hypocrite* upon ſome more laudable *pretence* that is not ſo tranſparent. As for inſtance, the *Hypocriſie* of common Papiſts, whoſe cloak is made up of penances and ceremonies, of ſaying over latin words, or numbring words and beads for prayers, with all the reſt of their trumpery before named (*Chap. 3. Gr. Dir. 15. Dir. 11.*) is ſo thin a cloak that it will not ſatisfie ſome among themſelves, but they withdraw into diſtinct ſocieties and orders, (the *Church* and the profeſſion of *Chriſtianity* being not enough for them) that they may *be Religious*, as if they ſaw that the reſt are *not Religious*. And then the common ſort of *ungodly Proteſtants* have ſo much *wit* as to ſee through the *cloak* of *all* the *Popiſh Hypocriſie*: and therefore they take up a fitter for themſelves: and that is, the name of a *Proteſtant Reformed Religion* and *Church*, joyned to the *Common Profeſſion* of *Chriſtianity*: The *Name* or *Profeſſion* of a *Chriſtian* and a *Proteſtant* with *going to Church*, and a *heartleſs lip-ſervice* or *ſaying their Prayers*, is the *cloak* of all *ungodly Proteſtants*. Others diſcerning the thinneſs of *this cloak*, do think to make themſelves a better, and they take up the *ſtricteſt opinions* in *Religion*, and own thoſe which they account the *ſtricteſt party*, and own that which they eſteem the *pureſt* and moſt *ſpiritual worſhip*; The cloak of theſe men is their *opinions*, *party* and *way of worſhip*, while their carnal lives detect their Hypocriſie. Some that ſee through

Philoſophia res adeo difficilis eſt, ut tam vel ſimu-re magna ſit pars philoſophiæ. Paul. Scalig. It was one of the *Roman* Laws the 12. tables, [*Impius ne audeto placere donis iram Deorum*] [Let no un-dly perſon dare to go about to appeaſe the diſpleaſure of the Gods by gifts] He muſt appeaſe them firſt by reformation. *Bona conſcientia prodire vult conſpici; Ipſas nequitia tenebras timet.* Senec.

through all theſe *pretences*, do take up the moſt excellent cloak of all, and that is, *An appearance of ſerious ſpirituality in Religion, with a due obſervation of all the outward parts and means, and a Reformation of life, in works of piety, Juſtice and charity*; I ſay, *An appearance* of all theſe; which if they had indeed, they were *ſincere*, and ſhould be ſaved, in which the *Godly Chriſtian* goeth beyond them all.

§. 4. By this it is plain, that among us in *England all men* that are *not Saints* are *Hypocrites*, becauſe that all (except here or there a Jew or Infidel) profeſs themſelves to be *Chriſtians*; and every true Chriſtian is a *Saint*. They know that none but *Saints* or *Godly* perſons ſhall be ſaved: And there is few of them that will renounce their hopes of Heaven; and therefore they muſt pretend to be all godly. And is it not moſt curſed horrid hypocriſie, for a man to pretend to Religion as the only way to his ſalvation, and confidently call himſelf a Chriſtian, while he hateth and derideth the *power* and *practice* of that very Religion which he doth profeſs? Of this ſee my Treatiſe of *The vain Religion of the Formal Hypocrite.*

When *Petrarch* in *vita ſua* ſpeaketh of others extolling his eloquence, he addeth his own neglect of it, *Ego modo bene vixiſſem, qualiter dixiſſem parvi facerem. Ventoſa gloria eſt, de ſolo verborum ſplendore famam quærere.*

§. 5. The Hypocrites *Ends* in his pretences and diſſemblings are not all the ſame: One intendeth the pleaſing of Parents on ſome friends on whom he doth depend, that will elſe be diſpleaſed with him, and think ill of him: Another intendeth the pleaſing of the higher powers, when it falls out that they are friends to Godlineſs. Another intends the preſerving of his eſteem with religious perſons, that they may not judge him wicked and prophane. Another intendeth the hiding of ſome particular villany, or the ſucceſs of ſome ambitious enterprize. But the moſt *common end* is to quiet and comfort their guilty ſouls, with an *Image* of that *Holineſs* which they are without, and to ſteal ſome peace to their Conſciences by a lye: And ſo becauſe they will not be Religious indeed, they will take up ſome ſhew or image of Religion, to make themſelves as well as others believe that they are Religious.

Conſcientiam potius quam famam attende. Falli ſæpe poterit fama: Conſcientia nunquam. Senec.

Dir. 1. §. 6. Direct. 1. *To eſcape Hypocriſie underſtand well wherein the life and power of Godlineſs doth conſiſt, and wherein it differeth from the lifeleſs Image or Corpſe of Godlineſs.* The *life of Godlineſs* is expreſſed in the 17 Grand Directions in Chap. 4. It principally conſiſteth in ſuch a faith in Chriſt as cauſeth us to Love God above all, and obey him before all, and prefer his favour and the hopes of Heaven before all the pleaſures, or profits or honours of the world, and to worſhip him in ſpirit and truth according to the direction of his word. The *Images* of *Religion* I ſhewed you before §. 3. Take heed of ſuch a lifeleſs Image.

Dir. 2. §. 7. Direct. 2. *See that your chief ſtudy be about the Heart, that there Gods Image may be planted, and his intereſt advanced, and the intereſt of the world and fleſh ſubdued, and the Love of every ſin caſt out, and the Love of Holineſs ſucceed: and that you content not your ſelves with ſeeming to do good in outward acts, when you are bad your ſelves, and ſtrangers to the great internal duties.* The firſt and great work of a Chriſtian is about his *heart*. There it is that God dwelleth by his ſpirit, in his Saints; And there it is that ſin and Satan reign in the ungodly. The *great duties* and the *great ſins* are thoſe of the *heart*. There is the *root* of Good and Evil: The *tongue* and *life* are but the fruits and expreſſions of that which dwelleth within. The inward habit of ſin is a ſecond *nature*: And a *ſinful nature* is worſe than a *ſinful act*. *Keep your hearts with all diligence: for from thence are the iſſues of life*, Prov. 4. 23. Make *the tree good*, and the *fruit* will be *good*: But the *viperous generation that are evil, cannot ſpeak good, for out of the abundance of the heart the mouth ſpeaketh*, Matth. 12. 33, 34. Till the ſpirit have regenerated the ſoul, all outward Religion will be but a dead and pitiful thing: Though there is ſomething which God hath appointed an unregenerate man to do in order to his own converſion, yet no ſuch antecedent act will prove that the perſon is juſtified or reconciled to God, till he be converted. To make up a Religion of *doing* or *ſaying* ſomething that is good, while the heart is void of the ſpirit of Chriſt, and ſanctifying grace, is the Hypocrites Religion, Rom. 8. 9.

Sic vivendum eſt quaſi in conſpectu vivamus: Sic cogitandum tanquam aliquis pectus intimum proſpicere poſſit. Senec. *Rem dicam ex qua mores æſtimes noſtras:*

Vix quempiam invenies, qui poſſit aperto oſtio vivere: janitores conſcientia noſtra— ſuppoſuit: ſic vivimus ut deprehendi ſit ſubito aſpici. Senec. Ep. 96.

Dir. 3. §. 8. Direct. 3. *Make conſcience of the ſins of the thoughts and the deſire and other affections or paſſions of the mind, as well as of the ſins of tongue or hand:* A luſtful thought, a malicious thought, a proud ambitious or covetous thought, eſpecially if it proceed to a wiſh or contrivance or conſent, is a ſin the more dangerous by how much the more inward and near the heart, as Chriſt hath ſhewed you, *Mat.* 5. & 6. The Hypocrite who moſt reſpecteth the eye of man, doth live as if his *Thoughts* were free.

Dir. 4. §. 9. Direct. 4. *Make conſcience of ſecret ſins, which are committed out of the ſight of men, and may be concealed from them, as well as of open and notorious ſins.* If he can do it in the dark and ſecure his reputation, the Hypocrite is bold: But a ſincere believer doth bear a reverence to his conſcience, and much more to the all-ſeeing God.

Dir. 5. §. 10. Direct. 5. *Be faithful in ſecret duties which have no witneſs but God and Conſcience*: As meditation and ſelf-examination, and ſecret prayer: And be not only Religious in the ſight of men.

Dir. 6. §. 11. Direct. 6. *In all publick worſhip be more laborious with the heart, than with the tongue or knee: and ſee that your tongue over-run not your heart, and leave it not behind*: Neglect not the due compoſure of your words, and due behaviour of your Bodies: But take much more pains for the exerciſe of holy *deſires* from a believing, loving, fervent ſoul.

Dir. 7. §. 12. Direct. 7. *Place not more in the externals, or modes, or circumſtances, or ceremonies of worſhip than is due, and lay not out more zeal for indifferent or little things, than cometh to their ſhare; but let the great ſubſtantials of Religion have the precedency and be far preferred before them*: Let the *Love of God and man* be the ſum of your obedience: And be ſure you learn well what that meaneth; *I will have mercy and not ſacrifice.* And remember that the great thing which *God requireth of you, is to do Juſtice, and love mercy, and walk humbly with your God. Deſtroy not him with your meat for whom Chriſt dyed.* Call not for *fire from Heaven* upon Diſſenters; and think not every man intolerable in the Church, that is not in every little matter of your mind. Remember that the hypocriſie of the Phariſees is deſcribed by Chriſt, as conſiſting in a zeal for their own traditions and the inventions of men, and the ſmalleſt matters of the Ceremonial Law, with a neglect of greateſt moral duties, and a furious cruelty againſt the ſpiritual worſhippers of God, Matth. 15. 2. *Why do thy diſci-*

It is a pitiful cure of the Indians Idolatry which the honeſt Jeſuit *Acoſta* (as the reſt) preſcribeth *lib.* 5. c. 11. p. 483. [But you muſt eſpecially take care, that ſaving rites be introduced inſtead of hurtful ones, and ceremonies be obliterated by ceremonies. Let the Prieſts perſwade the novices, that holy water, Images, Roſaries, Grains, and Torches, and the reſt which the Church alloweth and uſeth, are very fit for them; and let them extol them with many praiſes in their popular Sermons, that inſtead of the old ſuperſtition they may be uſed to new and religious ſigns.] This is to quench the fire with oyl.

ples tranſgreſs the Tradition of the Elders? For they waſh not their hands when they eat bread. v. 7. *Ye Hypocrites, well did* Eſaias *propheſy of you,* ſaying, *This people draweth nigh unto me with their Mouth, and honoureth me with their Lips, but their heart is far from me: but in vain do they worſhip me teaching for doctrines the commandments of men.* Matth. 23. 4, 5, 6, 13, 14, &c. *They bind heavy burdens, which they touch not themſelves. All their works they do to be ſeen of men: They make broad their phylacteries, and enlarge the borders of their Garments; and love the uppermoſt rooms at feaſts, and the chief Seats in the Synagogues, and greetings in publick, and to be called* Rabbi —— *But they ſhut up the Kingdom of Heaven againſt men*, and were the greateſt enemies of the entertainment of the Goſpel by the people: They *tythed mint, and aniſe, and Cummin, and omitted the great matters of the Law, Judgment and Mercy and Faith.* They *ſtrained at a gnat and ſwallowed a Camel*: They had a great veneration for the *dead Prophets and Saints*, and yet were Perſecutors and Murderers of their *Succeſſours* that were *living*, v. 23, &c. By this Deſcription you may ſee which way Hypocriſie doth moſt ordinarily work: even to a blind and bloody zeal for opinions, and traditions, and ceremonies and other little things, to the treading down the Intereſt of Chriſt and his Goſpel, and a neglect of the life and power of Godlineſs, and a cruel Perſecuting thoſe Servants of Chriſt, whom they are bound to love above their ceremonies. I marvel that many Papiſts tremble not when they read the Character of the Phariſees? But that Hypocriſie is a hidden ſin, and is an enemy to the light which would diſcover it.

Dir. 8. §. 13. Direct. 8. *Make conſcience of the Duties of Obedience to Superiours, and of Juſtice and Mercy towards Men, as well as of Acts of Piety to God.* Say not a long Maſs in order to devour a Widows houſe, or a Chriſtians life or reputation. Be equally exact in *Juſtice* and *Mercy* as you are in Prayers. And labour as much to exceed common men in the one as in the other. Set your ſelves to do all the good you can to all, and do hurt to none: And do to all men as you would they ſhould do to you.

Dir. 9. §. 14. Direct. 9. *Be much more buſie about your ſelves than about others: and more cenſorious of your ſelves than of other Men, and more ſtrict in the Reforming of your ſelves, than of any others.* For this is the character of the ſincere: When the Hypocrite is little at home and much abroad; and is a ſharp Reprehender of others, and perniciouſly tender and indulgent to himſelf. Mark his Diſcourſe in all Companies, and you ſhall hear how liberal he is in his Cenſures and bitter Reproach of others: How ſuch Men and ſuch Men (that differ from him, or have oppoſed him, or that he hates,) are thus and thus faulty and bad and hateful: Yea, he is as great an Accuſer of his Adverſaries *for Hypocriſy*, as if he were not an Hypocrite himſelf: Becauſe he can accuſe them of a Heart ſin without any viſible Controul: If he call them Drunkards, or Swearers, or Perſecutors, or Oppreſſours, all that know them, could know that he belyeth them: but when he ſpeaks about Matters in the dark, he thinks the Reputation of his Lies have more Advantage. Many a Word you may hear from him, how bad his Adverſaries are; but if ſuch Hypocritical Talk did not tell you, he would not tell you how bad he is himſelf.

It is one of *Thales* ſayings in *Laert. Q. Quomodo optime ac juſtiſſime vivemus?* Reſp. *Si quæ in aliis reprehendimus ipſi non faciamus.* To judge of our ſelves as we judge of others, is the way of the Sincere.

Dir. 10. §. 15. Direct. 10. *Be impartial, aud ſet your ſelves before your Conſciences in the Caſe of others:* Think with your ſelves: How ſhould I Judge of this in ſuch and ſuch a Man that I uſe to blame? What ſhould I ſay of him if my Adverſary did as I do? And is it not as bad in me as in him? Is not the ſin moſt dangerous to me that is neareſt me? And ſhould I be more vigilant over any mans faults than my own? My damnation will not be cauſed by *his* ſin; but by my own it may. Inſtead of ſeeing the gnat in his Eye, I have more cauſe to caſt out a gnat from my own than a Camel from his.

Dir. 11. §. 16. Direct. 11. *Study firſt to be whatever (judiciouſly) you deſire to ſeem.* Deſire a thouſand times more to be *Godly*, than to *ſeem* ſo; and to *be* liberal than to be thought ſo; and to be blameleſs from every ſecret or preſumptuous ſin, than to be *eſteemed* ſuch. And when you feel a deſire to be *accounted good*, let it make you think how much more neceſſary and deſirable it is to be good indeed: To *be godly* is to be an Heir of Heaven: Your *Salvation* followeth it. But to be eſteemed *Godly* is of little profit to you.

Cato, *homo virtuti ſimillimus qui nunquam recte fecit, ut facere videretur, ſed quia aliter facere non poterat; cuique id ſolum viſum eſt rationem habere, quod haberet juſtitiam.* Vellejus Patercul. l. 2.

Dir. 12. §. 17. Direct. 12. *Overvalue not Man, and ſet no more by the approbation* or *applauſe of his thoughts or ſpeeches of you than they are worth.* Hypocriſie much conſiſteth in overvaluing man, and making too great a matter of his *thoughts* and *words*: The Hypocrites Religion is *Divine* in *Name*, but *Human* in *deed*: It is *man* that he ſerveth and obſerveth moſt: and the ſhame of the world is the evil which he moſt ſtudiouſly avoideth: And the high eſteem and commendation of the world is his Reward. O think what a ſilly worm is man? And of how little moment are his thoughts or ſpeeches of you, in compariſon of the Love of God? His thoughts of you make you not the better or the worſe; And if they either lift you up, or trouble you, it is your proud and fooliſh fantaſie that doth it, when you might chooſe. If you have not loſt the key and government of your hearts, ſhut you the door, and keep all thence, and let mens reproaches go no further than your ears, and then what the worſe will you be for all the lyes and ſlanders of the world? And beſides the pleaſing of an effeminate mind, what the better are you for their applauſe?

Jam in eccleſiis iſta quæruntur, & omiſſa Apoſtolicorum ſimplicitate & puritate verborum, quaſi ad Athenæum & ad auditoria convenitur ut plauſus circumſtantium ſuſcitentur, ut oratio rhetoricæ artis fucata mendacio quaſi quædam meretricula procedat in publicum, non tam eruditura populos, quam favorem populi quæſitura —— Hieron. in præf. l. 3. in Galat.

Dir. 13. §. 18. Direct. 13. *Look upon all men that you converſe with, as ready to dye and turn to duſt, and paſſing into that world where you will be little concerned in their Cenſure or Eſteem of you.* If you do any thing before an *infant*, you little care for his preſence or obſervation of you: Much leſs if it be before the dead: If you knew that a man were to dye to morrow, tho' he were a Prince, you would not be much ſollicitous to avoid his cenſure or procure his applauſe; becauſe his thoughts all periſh with him; and it is a ſmall matter what he thinks of you for a day. Seeing therefore that all men are haſting to their duſt, and you are certain that all that applaud or cenſure you, will be quickly gone, how little ſhould you regard their judgment? Look that man in the face whoſe applauſe you deſire or whoſe cenſure you fear, and remember that he is a breathing clod of clay; and how many ſuch are now in the grave, whoſe *thoughts* you once as much eſteemed! and this will make you more indifferent in the caſe.

Dir. 14. §. 19. Direct. 14. *At leaſt remember that you are paſſing out of the world your ſelves, and look every moment when you are called away, and certainly know that you ſhall be here but a little while.* And is it any great matter what ſtrangers think of you as you are paſſing by? You can be contented that your name, and worth, and vertues be concealed in your Inn, where you ſtay but a Night, and that they be unknown to travellers that meet you on the road: The fooliſh expectation of more time on earth than God hath given you warrant to expect, is the cauſe that we overvalue the judgment of man, as well as other earthly things, and is a great maintainer of every ſenſual Vice.

Dir. 15. §. 20. Direct. 15. *Set your ſelves to the mortifying of Self-love and Pride: For Hypocriſie is but the exerciſe of theſe.* Hypocriſie is dead ſo far as *Pride* is dead; and ſo far as *ſelf-denial* and *humility* prevail. Hypocriſie is a *proud deſire* to *appear* better than you are. Be throughly *humbled* and vile in your own eyes, and *Hypocriſie* is done.

Dir. 16. §. 21. Direct. 16. *Be moſt ſuſpicious of your hearts in caſes where ſelf-intereſt or paſſions are engaged:* For they will eaſily deal deceitfully and cheat your ſelves, in the Smoak and Duſt of ſuch diſtempers. *Intereſt* and *Paſſion* ſo blind the mind, that you may verily think you are defending the truth, and ſerving God in ſincerity and zeal, when all the while you are but defending ſome errour of your own, and ſerving your ſelves, and fighting againſt God. The Phariſees thought they took part with Gods Law and Truth againſt Chriſt: The Pope and his Cardinals, and Prelates think (as in charity I muſt think) that it is for Chriſt, and Unity, and Truth, that they endeavour to ſubject the world to their own power: And what is it but *Intereſt* that blindeth them into ſuch Hypocriſie? So paſſionate diſputers do ordinarily deceive themſelves, and think verily that they are zealous for the *Faith*, when they are but contending for their honour or conceits. Paſſion covers much deceit from the paſſionate.

Dir. 17. §. 22. Direct. 17. *Suſpect your ſelves moſt among the great, the wiſe, the learned, and the godly, or any whoſe Favour, Opinion, or Applauſe you moſt eſteem.* It is eaſie for an arrant Hypocrite to deſpiſe the Favour or Opinion of the Vulgar, of the Ignorant, of the Prophane, or any whoſe Judgment he contemneth. It is no great honour or diſhonour to be praiſed or diſpraiſed by a Child, or Fool, or a Perſon that for his Ignorance or Prophaneneſs is become contemptible. But Hypocriſie and Pride do work moſt to procure the eſteem of thoſe whoſe judgment or parts you moſt admire. One moſt admireth *worldly greatneſs*; and ſuch a one will play the Hypocrite moſt, to flatter or pleaſe the great ones he admireth. Another that is wiſer, more admireth the Judgment of the wiſe and learned; and he will play the Hypocrite to procure the good eſteem of ſuch, tho' he can ſlight a thouſand of the ignorant; (and his pride it ſelf will make him ſlight them). Another that is yet wiſer is convinced of the *excellency* of Godly men, above all the great and learned of the world: And this man is more in danger of Pride and Hypocriſie in ſeeking the good opinion of the Godly; and therefore can deſpiſe the greateſt multitudes of the ignorant and prophane: Yea, pride it ſelf will make him take it as an addition to his glory, to be villified and oppoſed by ſuch miſcreants as theſe.

Dir. 18. §. 23. Direct. 18. *Remember the Perfections of that God whom you worſhip, that he is a Spirit, and therefore to be worſhipped in Spirit and in truth, and that he is moſt great and terrible, and therefore to be worſhipped with ſeriouſneſs and reverence, and not to be dallyed with or ſerved with toyes or lifeleſs lip-ſervice; and that he is moſt holy, pure, and jealous, and therefore to be purely worſhipped: and that he is ſtill preſent with you, and all things are naked and open to him with whom we have to do.* The knowledge of God, and the remembrance of his all-ſeeing preſence, is the moſt powerful means againſt Hypocriſie. Chriſt himſelf argueth from the Nature of God, who is a Spirit, againſt the hypocritical ceremoniouſneſs of the *Samaritans* and *Jews*, *John* 4. 23, 24. Hypocrites offer that to God, which they know a man of ordinary wiſdom would ſcorn if they offered it to him: If a man knew their hearts as God doth, would he be pleaſed with words, and Complements, and Geſtures, which are not accompanied with any ſuitable ſeriouſneſs of the mind? Would he be pleaſed with affected hiſtrionical Actions? One that ſeeth a Papiſt Prieſt come out in his Formalities, and there lead the people in a Language which they underſtand not, to worſhip God by a number of Ceremonies, and canting, repeated, cuſtomary words, would think he ſaw a Stage player acting his part, and not a wiſe and holy people, ſeriouſly worſhipping the moſt holy God. And not only in worſhip, but in private duties, and in converſe with men, and in all your lives, the Remembrance of Gods preſence is a powerful Rebuke for all Hypocriſie. It is more fooliſh to ſin in the ſight of God, becauſe you can hide it from the World, than to ſteal or commit Adultery in the open Market-place before the crowd, and be careful that Dogs and Crows diſcern it not. If all the world ſee you, it is not ſo much as if God in ſecret ſee you: *Be not deceived, God is not mocked*, Gal. 6. 7.

§. 24. Direct. 19. *Remember how Hypocriſie is hated of God; and what Puniſhment is appointed for Hypocrites.* Dir. 19. They are joyned in torment with *unbelievers*: and as wicked mens Puniſhment is aggravated by their being condemned to the fire prepared for the Devil and his Angels; ſo the Puniſhment of ordinary ungodly Perſons, is aggravated by this, that their *Portion* ſhall be with *hypocrites* and *unbelievers*. How oft find you the Lamb of God himſelf, denouncing his thundering *Woes* againſt the Hypocritical Scribes and Phariſees? How oft doth he inculcate to his Diſciples, *Be not as the Hypocrites*, Matth. 6. 2, 5, 16. And no wonder if Hypocrites be hateful to God, when *they* and *their Services* are *lifeleſs Images*, and have nothing but the *Name* and *outſide* of Chriſtianity, and ſome antique dreſs to ſet them off, and human ornaments of Wit and Parts; as a Corpſe is more dreſt with Flowers than the living, as needing thoſe Ceremonies for want of life to keep them ſweet. And a Carrion is not amiable to God. And the Hypocrite puts a ſcorn on God; as if he thought that God were like the Heathens Idols, that have eyes and ſee not, and could not diſcern the ſecret diſſemblings of his heart? or as if he were like Fools and Children that are pleaſed with fair Words and little Toys. God muſt needs hate ſuch abuſe as this.

§. 25. Direct. 20. *Come into the Light that your Hearts and Lives may be throwly known to you: Love the moſt ſearching faithful Miniſtry and Books, and be thankful to Reprovers and plain dealing Friends.* Dir. 20. Darkneſs is it that cheriſheth deceit: It is the office of the Light to manifeſt. Juſtly do thoſe Wretches periſh in their Hypocriſie, who will not endure the light which would undeceive them; but fly from a plain and powerful Miniſtry, and hate plain reproof, and ſet themſelves by excuſes and cavils to defend their own deceit.

Permanem tepidi, ignavi, negligentes, vani, leves, voluptuoſi, delicati; commoda corpores ſuperflua ſectantur, ſuum compendium in omnibus quærunt, ubicunque honorem & exiſtimationem nominis ſui integra ſervare poſſunt: Intus propriæ voluntati pertinaciter addicti, irreſignati, minime abnegati, ſuperbi curioſi, & contumaces ſunt in omnibus, licet externe coram hominibus bene morati videantur. In tentationibus impatientes, amari, procace, iracundi, triſtes, aliis moleſti, verbis tamen ingenioque ſcioli, ——— In proſperis nimium elati & hilares: In adverſis, nimium turbati ſunt & puſillanimes: Aliorum temerarii ſunt judices: aliorum vitia accuratiſſime perſcrutari, de aliorum defectibus frequenter garrire, ac gloriari egregium putant. Ex iſtis & ſimilibus operibus facillime cognoſci poterunt: nam moribus geſtibuſque ſuis ſeu ſorex quiſpiam ſuopte ſemet indicio produnt. Thauler. flor. pag. 65, 66.

Dir. 21. §. 26. Direct. 21. *Be very diligent in the examining of your hearts and all your actions by the Word of God, and call your ſelves often to a ſtrict account.* Deceit and guilt will not endure ſtrict examination. The word of God is quick and powerful, diſcovering the Thoughts and Imaginations of the Heart. There is no Hypocrite but might be delivered from his own Deceits, if by the aſſiſtance of an able Guide, he would faithfully go on in the work of ſelf-trying, without partiality or ſloth.

Dir. 22. §. 27. Direct. 22. *Live continually as one that is going to be judged at the Bar of God, where all Hypocriſie will be opened and ſhamed, and Hypocrites condemned by the All-knowing God.* One thought of our appearing before the Lord, and of the Day of his impartial Judgment, one would think ſhould make man walk as in the light, and teach them to underſtand, that the Sun is not eclipſed as often as they wink, nor is it night becauſe they draw the Curtains: What a ſhame will it be to have all your diſſimulation laid open before all the world? Luke 12. 1, 2, 3. *Beware of the leven of the Phariſees which is Hypocriſie: For there is nothing covered, which ſhall not be revealed, neither hid, that ſhall not be known: Therefore what ever ye have ſpoken in darkneſs, ſhall be heard in the light; and that which ye have ſpoken in the ear in cloſets, ſhall be proclaimed on the houſe tops.*

Dir. 23. §. 28. Direct. 23. *Think not that you avoid Hypocriſie by changing the Expreſſions of it; but ſee that you run not into a more ſubtile kind, while you avoid a groſſer.* There is no outward way of worſhipping God, nor no opinion in Religion ſo ſound, but an Hypocrite can make a cloak of it. You ſee an ignorant ridiculous Hypocrite, ſuch as Biſhop *Hall* deſcribeth in his character, that can pray up to a Pillar, when his Heart knoweth not what his tongue is doing, that babbleth over a few words to God while he is dreſſing or waſhing him, and talking between to the ſtanders by; who offereth to God the ſacrifice of a fool, and knoweth not that he doth evil, *Eccleſ.* 5. 2. that ſerveth God with toys and antique geſtures, and ſaying over certain words which were never acquainted with the feeling of his heart; nor ſcarce with his underſtanding: And to avoid his Hypocriſie perhaps you can merrily deride him, and make a formal Popiſh Hypocrite the ſubject of your Jeaſts; and you can your ſelves with good underſtanding pour out your ſelves many hours together in orderly and meet expreſſions of prayer: But remember that many an hypocrite maketh himſelf a cloak of as good ſtuff as this: And that as *Pride* hath more advantage to work upon your greater knowledge and better parts; ſo *Hypocriſie* is but the off ſpring of Pride. All this without a *Heart entirely devoted unto God*, is but a carkaſs better dreſt; as the rich have more curious monuments than the poor. There is no outſide thing, in which an Hypocrite may not ſeem excellent.

Dir. 24. §. 29. Direct. 24. *Be true to Conſcience, and hearken diligently to all it ſaith, and be often treating with it, and daily converſant and well acquainted with it.* Hypocrites bear little reverence to their Conſciences: They make ſo often and ſo groſly bold with them, that Conſcience is depoſed from its office at the preſent, and ſilenced by them, leſt it ſhould gall them by preaching to them thoſe hard Sayings which they cannot bear: And perhaps at laſt it is ſeared or bribed to take part with ſin: But uſually an Hypocrite hath a ſecret Judge within him which condemneth him. Take heed how you uſe your conſciences, as you love your peace and happineſs. Next Chriſt, it muſt be your beſt friend, or your greateſt enemy: Palliate it how you will at preſent, if you wound it, it will ſmart at laſt. And it is eaſier to bear poverty, or ſhame, or torment, than to bear its wounds, *Prov.* 18. 14. 1. Mark the very principles and former judgment of your Conſciences; and if they are changed, know what changed them. 2. Hearken to all the ſecret counſel and reproofs of Conſcience: eſpecially when it ſpeaketh oft and terribly: Turn it not off without a hearing: yea, know the reaſon of its very ſcruples and doubts. 3. When it is ſick and diſquieted, know what the matter is, *Pſal.* 53. 5. and vomit up the matter that juſtly diſquiets it, whatever it coſt you: and be ſure you go to the bottom, and do not leave the root behind. 4. Open your Conſciences to ſome able truſty guide when it is neceſſary; though it coſt you ſhame. An over-tender avoiding of ſuch ſhame is the Hypocrites ſin and folly. Counſel is ſafe in matters of ſuch importance. 5. Prefer Conſcience before all men how great ſoever: None is above it but God. It is Gods meſſenger when it is *Conſcience* indeed: Remember what it ſaith to you, and from whom, and for what end. Let Friends, and Neighbours, and Company, and buſineſs, and profit, and ſports, and honour ſtand by, and all give place whilſt Conſcience ſpeaketh. For it will be a better friend to you than any of theſe, if you uſe it as a friend. It would have been better to *Judas* than his thirty pieces were. 6. Yet ſee that it be well informed, and ſee its commiſſion: for it is not above God; nor is it maſterleſs or lawleſs. 7. Converſe not with it only in a crowd, but in ſecret, *Pſal.* 4. 4. 8. Keep it awake: and keep it among awakening means and company: It will much ſooner fall aſleep in an Ale-houſe, or a Play-houſe, or among the fooliſh and prophane, than at a lively Sermon, or Prayers, or reverent diſcourſe of God. If I could but get Conſcience awakened to perform its office, and preach over all this that I have ſaid, in ſecret, it would ferret the Hypocrite out of his ſelf-deceit. Go Conſcience, and ſearch that deceitful heart, and ſpeak to it in the Name of God: Ask that Hypocrite whether Converſion ever made him a new creature, and whether his Soul and all that he hath be entirely devoted unto God? and whether his hopes and treaſure be laid up in Heaven, and his Heart be there? and whether he ſubject all his worldly intereſt to the Will of God, and the intereſt of his ſoul? and whether his greateſt work be about his Heart, and to approve himſelf to God? and whether he make an impartial diligent inquiry after the truth, with a deſire to receive it at the deareſt rates? Tell him that a proud ſelf-flattery may now make him juſtifie or extenuate his ſins, and take his formalities and lip-ſervice and abuſe of God for true Devotion, and hate every man that would detect his hypocriſie, and convert him by bringing in the light: But a light will ſhortly appear to his ſoul, which he ſhall not reſiſt. And then let him ſtand to his juſtification if he can: and let him then make it good that he gave up himſelf in ſincerity, ſimplicity, and ſelf-denyal to his God.

uid pro-deſt recon-ere ſe & culos ho-minum au-ſque vi-are? Bo-a conſcien-iaturbam dvoc t; alaautem ſolitu-ne anxia & ſollicita eſt. *Si honeſta ſunt quæ facis, omnes ſciant: Si turpia,* uid *refert neminem ſcire, cum tu ſcias: O te miſerum ſi contemnis hunc teſtem.* n. Ep. 96. Matth. 23. 13, 14, 15, 23, 25, 27, 29.

§. 30. Direct. 25. *Remember that Hypocriſie lyeth much in doubling, and in a dividing heart and life: See therefore that you ſerve God in ſingleneſs of heart, or ſimplicity and integrity, as being his alone.* Dir. 25. Think not of ſerving God and Mammon: *A deep reſerve at the heart for the world, while they ſeem to give up themſelves in Covenant to God, is the Grand Character of an Hypocrite.* Live as thoſe that have *One Lord* and *one Maſter* that all power ſtoopeth to, and *One End* or *Scope* to which all other are but means: and *One work* of abſolute Neceſſity to do? and one Kingdom to ſeek firſt, and with greateſt Care and Diligence to make ſure of; and

Matth. 23. 8. Eph. 4. 2, 3, 4, 5. Luke 10. 42. Matth. 6. 43. 2 Pet. 1. 10. Joh. 6.27.

that have your hearts and faces ſtill *one way*, and that agree with your ſelves in what you think, and ſay, and do. A double heart, and a double tongue is the faſhion of the Hypocrite, *Pſal.* 12. 2. 1 *Tim.* 3. 8. He hath a heart for the world, and pride, and luſt, which muſt ſeem ſometimes to be lifted up to ask forgiveneſs, that he may ſin with quietneſs and hope of ſalvation: you would not think when you ſee him drop his Beads, or lift up his hands and eyes, and ſeem devoutly to ſay his prayers, how lately he came from a Tavern, or a Whore, or a Lye, or
1 Tim. 2. 5. from ſcorning at ſerious godlineſs. As Biſhop *Hall*
Jam. 4. 12. ſaith, He ſeemeth to ſerve that God at Church on
Hoſ. 10. 2. Holy-days, whom he neglecteth at home; and boweth at the Name of Jeſus, and ſweareth prophanely by the Name of God. Remember that there is but *one God, one Heaven* for us, *one Happineſs*, and *one Way*: And this *one* is of ſuch moment, as calls for all the intention and attention of our ſouls, and is enough to ſatisfie us, and ſhould be enough
1 Cor. 1. 13. to call us off from all that would divert us. A *di-*
Gal. 4. 8. *vided* heart is a falſe and ſelf-deceiving heart. Are
1 Cor. 8. 5. there two Gods? or is Chriſt divided? While you
Phil. 3. 18. graſp at both (God and the world) you will certainly loſe one, and it is like you will loſe both. To have *two Gods, two Rules, two Heavens*, is to have no God, no true Rule, no Heaven, or happineſs at all. Halt not therefore between two opinions: If God be God, obey him and love him: If Heaven be Heaven, be ſure it be firſt ſought. But if thy Belly be thy God, and the World be thy Heaven, then ſerve and ſeek them, and make thy beſt of them.

Dir. 26. §. 31. Direct. 26. *Take heed of all that fleſhly policy or craft, and worldly wiſdom, which is contrary to the wiſdom of the Word of God, and would draw thee from the plain and open heartedneſs which godly ſincerity requireth.* Let that which was
2 Cor. 1. 12. Pauls *rejoycing*, be yours, that in *ſimplicity and godly ſincerity, not in fleſhly wiſdom, you have had your converſation in the world.* Chriſtianity renounceth not wiſdom and honeſt ſelf-preſervation: But yet it maketh men plain-hearted and haters of crafty fraudulent minds. What is the famous hypocritical Religion ſuperadded to Chriſtianity and called Popery, but that which *Paul* feared in his godly jealouſie for the *Corinthians*, *leſt as the Serpent beguiled* Eve *by his ſubtilty, ſo their minds ſhould be corrupted from the ſimplicity that is in Chriſt.* A forſaking the *Chriſtian ſimplicity* of
2 Cor. 11. 1, 2, 3. DOCTRINE, DISCIPLINE, WORSHIP and CONVERSATION, is the Hypocriſie of Religion, and of life. Equivocating and diſhoneſt ſhifts and hiding, beſeemeth thoſe that have an ill Cauſe, or an ill Conſcience, or an ill Maſter whom they dare not truſt; and not thoſe that have ſo good a Cauſe and God as Chriſtians have.

Dir. 27. §. 32. Direct. 27. *Remember how much of ſincerity conſiſteth in ſeriouſneſs, and how much of Hypocriſie conſiſteth in ſeeming, and dreaming, and trifling in the things of God and our ſalvation: ſee therefore that you keep your ſouls awake, in a ſenſible and ſerious frame.* Read over the fifty Conſiderations which in the third Part of my *Saints Reſt*, I have given to convince you of the neceſſity of being ſerious. See that there be as much in your *faith* as in your *Creed*, and as much as in your *Hearts* and *Lives* as in your *Belief*. Remember that *ſeeming* and *dreaming* will not mortifie deep-rooted ſins, nor conquer ſtrong and ſubtile enemies; nor make you acceptable to God, nor ſave your ſouls from his revenging juſtice. Remember what a mad kind of prophaneneſs it is to jeſt and trifle about Heaven and Hell, and to dally with the great and dreadful God. *Seeing all theſe things ſhall be diſſolved, what manner of perſons ought you to be in all holy converſation and Godlineſs?* 2 Pet. 3. 11. You *pray* for an obedience anſwering the pattern of the heavenly ſociety, when you ſay [*Thy will be done on Earth as it is in Heaven.*] And will you be ſuch Hypocrites as to pray that you may imitate Saints and Angels in the purity and obedience of your hearts and lives, and when you have done, take up with *ſhews*, and *ſeemings*, and *ſaying a few words*, and a lifeleſs Image of that Holineſs which you never had; yea, and perhaps deride and perſecute in others, the very thing which you daily pray for. O horrible abuſe of the All-ſeeing God! Do you no more believe or fear his juſtice? When the Apoſtle ſaith, Gal. 6. 7. *Be not deceived, God is not mocked*; he intimateth that Hypocrites go about to put a ſcorn on God by a *Mock-religion*, though it is not he, but themſelves that will prove mocked in the end. They offer God a deaf Nut, or an empty Shell or Cask for a Sacrifice. An Hypocrite differeth from a true Chriſtian, as a *Fencer* from a *Souldier*, He playeth his part very formally upon a Stage with much applauſe; but you may perceive that he is not *in good ſadneſs*, by his trifling and formality, and never killing any of his ſins. Would men ſhew no more of the great everlaſting matters of their own profeſt Belief, in any ſeriouſneſs of affection or endeavour, than moſt men do, if they were not Hypocrites? Would they hate and ſcorn men for doing but that (and part of that) which they pray and profeſs to do themſelves, if they were not *hypocrites*? Wo to the world becauſe of Hypocriſie! Wo to the carnal members of the Church! Wo to Idol Shepherds, and the *ſeeming* nominal lifeleſs Chriſtians, of what Sect ſoever: For God will not be mocked. They are *Chriſtians*; but it is with a *Mock-Chriſtianity*; while their ſouls are ſtrange to the true eſteem and *uſe* of Chriſt. They are *Believers*, but with a *mock-belief*, deſcribed *James* 2. They *believe* God ſhould be *loved* above all, but they *love him not*. They believe that Holineſs is better than all the pleaſures of ſin; yet they *chooſe* it not, but hate it: They are Religious, with a ſeeming vain Religion, which will not ſo much as humble them, nor bridle their tongues, *James* 1. 26. They are *wiſe*, with a *mock-wiſdom*: They are wiſe enough to prove their ſins to be all *lawful*, or but *venial ſins*: And wiſe enough to caſt away the Medicine that would heal them; and to confute the Phyſician, and to anſwer the learnedſt Preacher of them all, and to ſcape ſalvation, and to ſecure themſelves a place in Hell, and keep themſelves ignorant of it till they are there. They are *converted*, but with a *mock-converſion*; which leaveth them as carnal, and proud, and worldly as before; being born of Water, but not of the Spirit, and being ſenſual ſtill, *John* 3. 5, 6. *Jude* 19. They *Repent*, but with a *mock-repentance*: They *Repent*, but they will not leave their ſin, nor confeſs and bewail it, but hate reproof, and excuſe their ſin. They are *Honeſt*, but with a *mock-honeſty*: Though they ſwear, and curſe, and rail, and ſlander, and backbite, and ſcorn as piety it ſelf, yet they mean well, and have *honeſt hearts*: Though they receive not the Word with deep rooting in their hearts, but are abominable and diſobedient, and to every good work reprobate, they are *honeſt* for all that, *Luke* 8. 15. *Tit.* 1. 16. They *Love God above all*, though they love not to think or ſpeak of him ſeriouſly, but hate his Holineſs and Juſtice, his Word and holy ways and ſervants, and

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The cauſes of ſuperſtition (and ſo of hypocriſie) are pleaſing and ſenſual Rites and Ceremonies: Exceſs of outward and Phariſaical holineſs: Over great reverence of traditions, which cannot but load the Church: The ſtratagems of Prelates for their own ambition and lucre: The favouring too much good intentions, which openeth a gate to conceits and novelties. Lord *Bacon Eſſay*. As P. *Callimachus Exper.* deſcribeth *Attilla*, that he was a devourer of Fleſh and Wine, &c. and yet *Religione perſuaſionibuſque de Diis à gente ſua ſuſceptis, uſque ad ſuperſtitionem addictus* ——Calli. p. (mihi) 339.

1 Joh. 1. 6. & 2. 3, 4, 5. 15. & 4. 6. 7, 8, 20. & 5. 3. Matth. 10. 37.

The ſimilitude of Superſtition to Religion maketh it the more deformed: And as wholſome meat corrupteth into little Worms, ſo good forms and orders, corrupt into a number of petty obſervances. Lord Bacon *Eſſay* of *Superſt.*

are ſuch as the Scripture calleth *haters of God*, and keep not his Commandments, nor live not to his glory. They *Love the ſervants of God*, but they care not if the world were rid of them all, and take them to be but a company of ſelf-conceited troubleſome fellows, and as very hypocrites as themſelves: And the poor Chriſtians that are cruelly uſed by them, think they are neither in *good ſadneſs* nor in *jeſt*, when they profeſs to *love* the worſhippers of God. They love not their mony, nor lands, nor luſts, with ſuch a kind of love, I am ſure. They have alſo always *good deſires*; but they are ſuch *mock-deſires* as thoſe in *James* 2. 15. that wiſhed the poor were fed, and clothed, and warmed, but gave them nothing towards it: And ſuch *good deſires* as the ſluggard hath that lyeth in bed and wiſheth that all his work were done, *Prov.* 21. 25. *The deſire of the ſluggard killeth him, becauſe his hands refuſe to labour.* They *pray*, but with *mock-prayers*: you would little think that they are ſpeaking to the moſt holy God, for no leſs than the ſaving of their ſouls, when they are more ſerious in their very games and ſports. They pray for *grace*, but they cannot abide it: They pray for *Holineſs*, but they are reſolved they'll have none of it: They pray againſt their ſin, but no entreaty can perſwade them from it. They would have a *Mock-miniſtry*, a *Mock-diſcipline*, a *Mock-Church*, a *Mock Sacrament*, as they make a *Mock profeſſion*, and give God but a *Mock-obedience*, as I might ſhew you through all the particulars, but for being tedious. And all is, becauſe they have but a *Mock-faith*: They believe not that God is in good earneſt with them in his commands and threatnings and fore-telling of his Judgments: As *Lot* to his Sons-in-law, Gen. 19. 14. *He ſeemeth to them as one that mocked*, and therefore they ſerve him as thoſe that would *mock him*. O wretched Hypocrites! Is this agreeable to your holy profeſſion? You call your ſelves Chriſtians, and profeſs to believe the doctrine of Chriſt: Is this agreeable to Chriſtianity? to your Creed, to the ten Commandments, to the Lords Prayer, and to the reſt of the Word of God? Had you none but the holy Jealous God to make a *mock* of? Had you nothing leſs than Religion, and matters of ſalvation and damnation to play with? Do you ſerve God as if he were a child, or an Idol, or a man of ſtraw? that either knoweth not your hearts, or is pleaſed with toys and complements, and ſhews, and ſaying over certain words, or acting a part before him as on a ſtage? Do you know *what* you offer, and to *whom*? His Power is Omnipotency, his Glory is ten thouſand fold above that of the Sun: his Wiſdom is infinite: Millions of Angels adore him continually: He is thy King and Judge: he abhorreth hypocrites: If thou didſt but ſee one glimpſe of his glory, or the meaneſt of his Angels, the ſight would awake thee from thy dreaming, and dallying, and frighten thee from thy canting and trifling into a ſerious regard of God and thy everlaſting ſtate, Mal. 1. 8. *Offer this now to thy Governour: Will he be pleaſed with thee, or accept thy perſon, ſaith the Lord of Hoſts?* If your ſervants ſet before you upon your Table, the Feathers inſtead of the Fowl, and the Hair and Wool inſtead of the Fleſh, and the Scales inſtead of the Fiſh, would you not think they rather mockt than ſerved you? How dear have ſome paid even in this life for *mocking* God? Let the caſe of *Aarons* Sons, Lev. 10. 1, 2, 3. and of *Ananias* and *Saphira*, *Acts* 5. inform you: If with the Fig-tree, *Matth.* 21. 19. you offer God Leaves only inſtead of fruit, you are nigh unto *curſing*, and your end is to be burnt: Do you not read what he ſaith to the Church of *Laodicea*, Rev. 3. 15, 16. *I would thou were cold or hot: Becauſe thou art lukewarm, and neither cold nor hot, I will ſpue thee out of my mouth*, that is, either be an *open Infidel*, or a *holy downright zealous Chriſtian*: But becauſe thou *calleſt* thy ſelf a Chriſtian, and haſt not the *life* or *zeal* of a Chriſtian, but covereſt thy wickedneſs and carnality with that holy name, I will caſt thee away as an abominable vomit. It would make the heart of a believer ake to think of the Hypocriſie of moſt that uſurp the name of Chriſtians, and how cruelly they mock themſelves. What a glory is offered them, and they loſe it by their dallying? What a price is in their hands? What mercy is offered them, and they loſe it by their dallying? What danger is before them, and they will fall into it by their dallying! Doth not the weight of your ſalvation forbid this trifling? You might better ſet the Town on fire, and make a jeſt of it, than jeſt your ſouls into the fire of Hell. Then you will find that Hell is no jeſting matter: If you mock your ſelves out of your ſalvation, where are you then? If you play with time, and means, and mercy till they are gone, you are undone for ever. O dally not till you are paſt remedy. Alas poor dreaming trifling Hypocrites! Is time ſo ſweet, and life ſo ſhort, and death ſo ſure and near, and God ſo holy, juſt and terrible, and Heaven ſo glorious, and Hell ſo hot, and both everlaſting, and yet will you not be in earneſt about your work? Up and be doing, as you are men! and as ever you care what becomes of you for ever! *Depart from iniquity*, if you will *name the name of Chriſt*, 2 Tim. 2. 19. Let not a cheating world delude you for a moment, and have the kernel, the heart, while God hath but the empty ſhell. A *mock-Religion* will but keep up a *mock-hope*, a *mock-peace*, and a *mock joy* and *comfort* till Satan have done his work, and be ready to unhood you and open your eyes, Job 8. 13. *So are the paths of all that forget God, and the Hypocrites hope ſhall periſh*, Job 27. 8, 9. *For what is the hope of the hypocrite, though he hath gained, when God taketh away his ſoul? Will God hear his cry when trouble cometh upon him?* Job 20. 4, 5, 6, 7. *Knoweſt thou not this of old —— that the triumphing of the wicked is ſhort, and the joy of the hypocrite but for a moment. Though his excellency mount up to the Heavens, and his head reach unto the Clouds, yet he ſhall periſh for ever like his own dung, they which have ſeen him, ſhall ſay where is he?* Away then with hypocritical formality and dalliance, and be *ſerious* and *ſincere* for thy *ſoul* and with *thy God*.

PART. IV.

Directions againſt inordinate Man-pleaſing: or that Overvaluing the Favour and Cenſure of Man, which is the fruit of Pride, and a great Cauſe of Hypocriſie: Or Directions againſt IDOLIZING *MAN*.

Non quam multis placeas, ſed qualibus ſtude. Martin. Dumienſ. de Morib.

§. 1. AS in other caſes ſo in *this*, iniquity conſiſteth not ſimply in the hearts *Neglect* of God, but in the *preferring* of ſome *competitor*, and *prevalence* of ſome *object* which ſtandeth up for an *oppoſite intereſt*. And ſo the *obeying* man before God and againſt him, and the valuing the *favour* and *approbation* of man before or againſt the *approbation* of God, and the fearing of *mans cenſure* or *diſpleaſure* more than Gods, is an IDOLIZING MAN, or ſetting him up in the place of God. It turneth our chiefeſt obſervance, and care, and labour, and pleaſure, and grief into this *humane* fleſhly channel, and maketh all that to be but *Humane* in our *hearts* and *lives*, which (objectively) ſhould be *Divine*. Which is ſo great and dangerous a ſin, partaking of ſo much *Impiety*, *Hypocriſie* and *Pride*,

Pride, as that it deſerveth a ſpecial place in my *Directions*, and in all *watchfulneſs* and conſideration to eſcape it.

§. 2. As all other Creatures, ſo ſpecially Man, muſt be *regarded* and *valued* only in a due ſubordination and ſubſerviency to God. If they be valued otherwiſe, they are made his enemies, and ſo are to be *hated*, and are made the principal engine of the ruine of ſuch as overvalue them. See what the Scripture ſaith of this ſin, Iſa. 2. 22. *Ceaſe ye from Man whoſe breath is in his noſtrils: for wherein is he to be accounted of?* Matth. 23. 9. *And call no Man your Father upon the earth: for one is your Father which is in Heaven.* 8. *And be not ye called* Rabbi, *for one is your Maſter, even Chriſt, but he that is greateſt among you ſhall be your ſervant*, Jer. 20. 15. *Curſed be the man that truſteth in man, and maketh fleſh his arm*—— Pſal. 118. 6, 8, 9. *The Lord is on my ſide; I will not fear what man can do unto me: It is better to truſt in the Lord, than to put confidence in man —— yea, in Princes*, Job 32. 21, 22. *Let me not accept any mans perſon; neither let me give flattering titles unto man: For I know not to give flattering Titles: in ſo doing my Maker would ſoon take me away*, Job 21. 4. *As for me, is my complaint to man?* Gal. 1. 10. *Do I ſeek to pleaſe men? For if I yet pleaſed men, I ſhould not be a ſervant of Chriſt*, 1 Cor. 4. 3. *But with me it is a very ſmall thing to be judged of you, or of mans judgment*, Luke 14. 26. *If a man come to me, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Siſters, yea, and his own life alſo, he cannot be my Diſciple. Bleſſed are ye when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evil againſt you falſly for my ſake. Rejoyce and be exceeding glad, for great is your reward in Heaven*, Matth. 5. 11, 12. *Not with eye-ſervice as men pleaſers*, Epheſ. 6. 6. Col. 3. 22. 1 Theſſ. 2. 4. *So we ſpeak; not as pleaſing men, but God, who tryeth our hearts.* Jude 16. *Having mens perſons in admiration becauſe of advantage.* This is enough to ſhew you what Scripture ſaith of this inordinate *man pleaſing*, or reſpect to man: And now I ſhall proceed to Direct you to eſcape it.

Luke 14. 26, 27.

Magna animi ſublimitate carpentes ſe atque objurgantes Socrates contemnebat. Laert. in Socrat.

When *Chryſippus* was asked why he exerciſed not himſelf with the moſt, he anſwered, if I ſhould do as the moſt do, I ſhould be no Philoſopher. *Laert. in Chryſip.*

Adulationi fœdum crimen ſervitutis. malignitati falſa ſpecies libertatis ineſt. Tacitus lib. 17. Secure Conſcience firſt, *Qua ſemel amiſſa, poſtea nullus eris.*

Dir. 1. §. 3. Direct. 1. *Underſtand well wherein the nature of this ſin conſiſteth, that you may not run into the contrary extream, but may know which way to bend your oppoſition.* I ſhall therefore firſt ſhew you, *how far we may and muſt pleaſe men*, and *how far not.*

§. 4. 1. Our *Parents, Rulers and Superiours muſt be honoured, obeyed and pleaſed* in all things which they require of us in the ſeveral places of authority which God hath given them over us: And this muſt be not meerly as to *man*, but as to the *Officers of God from* whom, and *for* whom (and not *againſt him*) they have all their power, *Rom.* 13. *Exod.* 20. 12 *Titus* 3. 1. 1 *Pet.* 2. 13. & 2. 2, 10.

§. 5. 2. We muſt in *charity and condeſcenſion and meekneſs of behaviour ſeek to pleaſe all men in order to their ſalvation:* We muſt ſo thirſt for the converſion of ſinners, that we muſt become all things (lawful) to all men that we may win them, We muſt not ſtand upon our terms, and keep at a diſtance from them, but condeſcend to the loweſt, and bear the infirmities of the weak, and in things indifferent not take the courſe that pleaſeth our ſelves; but that which by *pleaſing* him may *edifie* our *weak brother:* We muſt *forbear* and *forgive*, and part with our *right*, and *deny our ſelves* the uſe of our Chriſtian liberty, were it as long as we live, if it be neceſſary to the ſaving of our brethrens ſouls, by removing the offence which hindereth them by prejudice. We muſt not ſeek our own carnal ends, but the benefit of others, and do them all the good we can.

Rom. 14. & 15. 1, 2, 3.

§. 6. 3. As our neighbour is commanded to *Love us as himſelf*, we are bound by all lawful means to render our ſelves *amiable* to him, that we may help and facilitate this his Love, as it is more neceſſary to him than to us: For to help him in obeying ſo great a command muſt needs be a great duty: And therefore if his very ſin poſſeſs him with prejudice againſt us, or cauſe him to diſtaſte us for ſome indifferent thing, we muſt as far we can lawfully remove the cauſe of his prejudice and diſlike (Though he that hateth us for obeying God, muſt not be cured by our *diſobeying* him): we are ſo far from being obliged to diſpleaſe men by *ſurlineſs* and *moroſity*, that we are bound to pleaſing gentleneſs, and brotherly kindneſs, and to all that carriage which is neceſſary to cure their ſinful hatred or diſlike.

§. 7. 4. We muſt not be ſelf-conceited, and prefer a weak unfurniſhed Judgment of our own before the greater wiſdom of another; but in honour muſt prefer each other; and the ignorant muſt honour the knowledge and parts of others that excel them, and not be ſtiff in their own opinion, nor wiſe in their own eyes, nor undervalue another mans reaſons or Judgment, but be glad to learn of any that can teach them, in the humble acknowledgment of their own inſufficiency.

§. 8. 5. Eſpecially we muſt reverence the judgment of our able faithful Teachers, and not by pride ſet up our weaker judgment againſt them, and reſiſt the truth which they deliver to us from God. Neither muſt we ſet light by the cenſures or admonitions of the lawful Paſtors of the Church: When they are agreeable to the word and judgment of God, they are very dreadful: As *Tertullian* ſaith, *If any ſo offend as to be baniſhed from communion of prayer, and aſſembly and all holy commerce, it is a judgment foregoing the great judgment to come.* Yea if the Officers of Chriſt ſhould wrong you in their cenſures by paſſion or miſtake, while they act in their own charge about matters belonging to their cognizance and judgment, you muſt reſpectfully and patiently bear the wrong, ſo as not to diſhonour and contemn the authority and office ſo abuſed.

Gal. 5. 10. 1 Cor. 5.

§. 9. 6. If ſober godly perſons that are well acquainted with us, do ſtrongly ſuſpect us to be faulty where we diſcern it not our ſelves; it ſhould make us the more ſuſpicious and fearful, and if judicious perſons fear you to be Hypocrites, and no ſound Chriſtians, by obſerving your temper and courſe of life, it ſhould make you ſearch with the greater fear, and not to diſregard their judgment. And if judicious perſons, eſpecially Miniſters, ſhall tell a poor fearful doubting Chriſtian, that they verily think their ſtate is ſafe, it may be a great ſtay to them, and muſt not be ſlighted as nothing, though it cannot give them a certainty of their caſe. Thus far mans judgment muſt be valued.

§. 10. 7. A good name among men, which is the reputation of our integrity is not to be neglected as a thing of nought; for it is a mercy from God for which we muſt be thankful, and it is a uſeleſs means to our ſucceſsful ſerving and honouring God: And the more eminent we are, and the more the honour of God and Religion is joyned with ours, or the good of mens ſouls dependeth on our reputation, the more careful we ſhould be of it; and it may be a duty ſometimes to vindicate it by the Magiſtrates juſtice, againſt a ſlander. Eſpecially

Quicquid de te probabiliter fingi poteſt, ne fingatu ante devita: Hieron. ad Nepot. *Non ſolum veritas in hac parte ſed etiam opinio ſtudioſe quærend eſt, ut te hypocritam agere interdum minime pœniteat*, ſaid one harſhly enoug to *Acoſta, ut li.* 4 *c.* 17. *p.* 413.

Preachers, (whoſe ſucceſs for the ſaving of their hearers depends much on their good name) muſt not deſpiſe it.

§. 11. 8. The cenſures of the moſt petulant, and the ſcorns of enemies, are not to be made light of as they are their ſins, which we muſt lament; nor as they may provoke us to a more diligent ſearch, and careful watchfulneſs over our ways. Thus far mans judgement is regardable.

§. 12. But 1. We muſt know how frail and erroneous and unconſtant a thing man is: and therefore not be *too high* in our *expectations* from *man:* We muſt ſuppoſe that *men will* miſtake us, and wrong us, and ſlander us through ignorance, paſſion, prejudice or ſelf-intereſt*:* And when this befals us, we muſt not count it ſtrange and unexpected.

1 Pet. 4. 12,13, &c. 1 Cor. 4. 12, 13. Acts 22. 22. Acts 24. 5, 6. Mat. 5. 10, 11, 12.

§. 13. 2. We muſt conſider how far the enmity that is in lapſed man to holineſs, and the ignorance, prejudice and paſſion of the ungodly, will carry them to deſpiſe, and ſcorn, and ſlander all ſuch as ſeriouſly and zealouſly ſerve God, and croſs them in their carnal intereſt*:* And therefore if for the ſake of Chriſt and righteouſneſs, we are accounted as the ſcorn and off-ſcouring of all things, and as peſtilent fellows, and movers of ſedition among the people, and ſuch as are unworthy to live, and have all manner of evil ſpoken of us falſly, it muſt not ſeem ſtrange or unexpected to us, nor caſt us down, but we muſt bear it patiently, yea and exceedingly rejoyce in hope of our reward in Heaven.

§. 14. 3. Conſidering what remnants of pride and ſelf-conceitedneſs remain in many that have true grace, and how many Hypocrites are in the Church, whoſe *Religion* conſiſteth in *Opinions* and their ſeveral *modes* of *worſhip*, we muſt expect to be reproached and abuſed by ſuch as in *Opinions*, and *Modes*, and *Circumſtances* do differ from us, and take us therefore as their adverſaries*:* A great deal of injuſtice, ſometime by ſlanders or reproach, and ſometimes by greater violence, muſt be expected, from contentious profeſſors of the ſame Religion with our ſelves: Eſpecially when the intereſt of their faction or cauſe requireth it: and eſpecially if we bring any truth among them, which ſeemeth *new* to them, or croſſeth the *opinions* which are there in credit, or would be Reformers of them in any thing that is amiſs.

§. 15. 4. No men muſt be pleaſed by ſin; Nor their favour preferred before the pleaſing of God*:* Mans favour as againſt God, is to be deſpiſed, and their diſpleaſure made light of. If doing our duty will diſpleaſe them, let them be diſpleaſed; we can but pity them.

§. 16. 5. We muſt place none of our happineſs in the favour or approbation of men, but account it as to our ſelves to be a matter of no great moment; neither worth any great care or endeavour to obtain it, or grief for loſing it. We muſt not only contemn it as compared to the approbation and favour of God, but we muſt value it but as other tranſitory things, in it ſelf conſidered; eſtimating it as a means to ſome higher end, the ſervice of God and our own or other mens greater good: And further than it conduceth to ſome of theſe, it muſt be almoſt indifferent to us what men think or ſay of us*:* And the diſpleaſure of all men if unjuſt, muſt be reckoned with our *light afflictions.*

§. 17. 6. One truth of God, and the ſmalleſt duty, muſt be preferred before the pleaſing and favour of all the men in the world*:* Though yet as a means to the promoting of a greater truth or duty, the favour and pleaſing of men muſt be preferred before the uttering of a leſſer truth, or doing a leſſer good at that time, (becauſe it is no duty then to do it.)

§. 18. 7. Our hearts are ſo ſelfiſh and deceitful naturally, that when we are very ſollicitous about our reputation, we muſt carefully watch them leſt *ſelf* be intended, while God is pretended: And we muſt take ſpecial care, that we be ſure it be the honour of God, and Religion, and the good of ſouls or ſome greater benefit than honour it ſelf, that we value our honour and reputation for.

§. 19. 8. Mans nature is ſo prone to go too far in valuing our eſteem with men, that we ſhould more fear leſt we err on that hand, than on the other, in undervaluing it. And it is far ſafer to do too little than too much in the vindicating of our own reputation, whether by the magiſtrates juſtice, or by diſputing or any contentious means.

§. 20. 9. We muſt not wholly reſt on the judgement of any about the ſtate of our ſouls, nor take their judgement of us for infallible; but uſe their help that we may know our ſelves.

§. 21. 10. If Miniſters or Councils called *General* do err and contradict the word of God, we muſt do our beſt to diſcern it; and diſcerning it muſt deſert their error rather than the truth of God. As *Calvin*, and after him *Paræus* on 1 Cor. 4. 3. ſay, [*We muſt give an account of our doctrine to all men, that require it, eſpecially to Miniſters and Councils: But when a faithful Paſtor perceiveth himſelf oppreſſed with unrighteous and perverſe deſigns and factions, and that there is no place for equity and truth, he ought to be careleſs of mans eſteem, and appeal to God, and fly to his tribunal: And if we ſee our ſelves condemned our cauſe being unpleaded, and judgement paſſed our cauſe being unheard, let us lift up our minds to this magnanimity, as deſpiſing mens judgement, to expect with boldneſs the judgement of God*] and ſay with Paul, *With me it is a ſmall matter to be judged of you, or of mans judgement; I have one that judgeth me, even the Lord.*

Pſal. 30. 5. Pſal. 63. 3. 2 Cor. 5 9. Rom. 8. 33, 34.

§. 22. 11. God muſt be *enough* for a gracious ſoul, and we muſt know that *in his favour is life*, and his *loving kindneſs is better than life it ſelf*; and this muſt be our care and labour that *whether living or dying we may pe accepted of him*; and if we have *his Approbation* it muſt ſatisfie us, though all the world condemn us*:* Therefore having faithfully done our duty, we muſt leave the matter of our reputation to God; who if our wayes pleaſe him, can make our enemies to be at peace with us, (or be harmleſs to us as if they were no enemies.) As we muſt quietly leave it to him what meaſure of wealth we ſhall have, ſo alſo what meaſure of honour we ſhall have: It is our duty to *Love* and *Honour*, but not to *be beloved* and *honoured.*

Mat. 10. John 15. Mat. 27. Heb. 12. 1, 2, 3. 1 Pet. 2. 21, 22.

§. 23. 12. The prophecie of our Saviour muſt be ſtill believed, that the *world will hate us*, and his example muſt be ſtill before our eyes, who ſubmitted to be ſpit upon, and ſcorned, and buffeted, and ſlandered as a traytor or uſurper of the Crown, and made himſelf of *no reputation*, and *indured the Croſs*, and *deſpiſed the ſhame*: leaving us an example that we *ſhould follow his ſteps, who did not ſin, neither was guile found in his mouth*; *who when he was reviled, reviled not again*; *when he ſuffered he threatned not, but committed all to him that judgeth righteouſly.* This is the uſage that muſt be the Chriſtians expectation, and not to be well ſpoken of by all, nor to have the applauſe and honour of the world.

§. 24. 13. It is not only the approbation of the *ignorant* and *ungodly* that we muſt thus ſet light by; but even of the moſt Learned and Godly themſelves, ſo as to bear their cenſures as an eaſie burden when God is pleaſed this way to try us: and to be ſatisfied in God alone, and the expectation of his final judgement.

We muſt go further than *Seneca* who ſaid, *Male de me loquuntur, ſed mali: moverer ſi de me* Mar. Cato, *ſi* Lælius *ſapiens, ſi duo* Scipiones *iſta loquerentur: nunc malis diſplicere, laudari eſt.*

§. 25.

Dir. 2. §. 25. Direct. 2. *Remember that the favour and pleaſing of man is one of your ſnares; that would prevail againſt your pleaſing God:* Therefore watch againſt the danger of it, as you muſt do againſt other earthly things.

Dir. 3. §. 26. Direct. 3. *Remember how ſilly a creature man is; and that his favour can be no better than himſelf.* The thoughts or words of a mortal worm, are matters of no conſiderable value to us.

Dir. 4. §. 27. Direct. 4. *Remember that it is the judgement of God alone that your Life or death for ever doth depend upon: and how little you are concerned in the judgement of man.* 1. An humbled ſoul, that hath felt what it is to have diſpleaſed God, and what it is to be under his curſe, and what it is to be reconciled to him by the death and interceſſion of Jeſus Chriſt, is ſo taken up in ſeeking the *favour* of God, and is ſo troubled with every fear of his diſpleaſure, and is ſo delighted with the ſenſe of his Love, as that he can ſcarce have while to mind ſo ſmall a matter as the favour or diſpleaſure of a man. Gods favour is enough for him, and ſo precious to him, that if he find that he hath this, ſo ſmall a matter as the favour of a man will ſcarce be miſt by him.

§. 28. 2. God only is our ſupream judge, and our Governours as Officers limited by him: But for others, if they will be uſurpers, and ſet themſelves in the throne of God, and there let fly their cenſures upon things and perſons which concern them not, why ſhould we ſeem much concerned in it? If a beggar ſtep up into a ſeat of judicature, and there condemn one, and fine another, will you fear him, or laugh at him? Who art thou that judgeſt another mans ſervant? To his own Maſter doth he ſtand or fall: Men may ſtep up into the throne of God, and there preſume to judge others according to their intereſts and paſſions: but God will quickly pull them down, and teach them better to know their places. How like is the common cenſure of the world, to the game of boyes, that will hold an Aſſize, and make a Judge, and try and condemn one another in ſport? And have we not a *greater Judge* to fear?

See Dr. *Boys Poſtil.* pag. 42, 43. *Marlorat.* in 1 Cor. 4. 3.

§. 29. 3. It is God only that paſſeth the *final ſentence*, from whom there is no appeal to any other: But from *humane* judgement there lyeth an appeal to God. *Their* judgement muſt be judged of by him: Things ſhall not ſtand as now men cenſure them: Many a bad cauſe is now judged good, through the *Multitude* or *Greatneſs* of thoſe that favour it: And many a good cauſe is now condemned: Many a one is taken as a Malefactor becauſe he obeyeth God and doth his duty; But all theſe things muſt be judged over again, by him that hath denounced a Woe to them that call evil good and good evil, that put darkneſs for light and light for darkneſs. Iſa. 5. 20. *He that ſaith to the wicked, thou art Righteous, people ſhall curſe him, nations ſhall abhor him*: Prov. 24. 24. It were ill with the beſt of the ſervants of Chriſt, if the judgement of the world muſt ſtand, who condemn them as fools, and hypocrites, and what they liſt: Then the *Devils* judgement would ſtand: But he is the *wiſe man* that *God* will judge to be *wiſe* at laſt; and he only is the *happy* man that *God* calls *happy*. The erring judgement of a creature is but like an ignorant mans writing the names of ſeveral things upon an Apothecaries boxes; If he write the names of Poyſons upon ſome, and of Antidotes on others, when there are no ſuch things within them, they are not to be eſtimated according to thoſe names. How different are the names that God and the world do put upon things and perſons now? And how few now approve of that which God approveth of, and will juſtifie at laſt? How many will God judge heterodox, and wicked, that men judged orthodox, and worthy of applauſe? And how many will God judge orthodox and ſincere, that were called Hereticks and Hypocrites by men? God will not verifie every word againſt his ſervants, which angry men, or contentious diſputants ſay againſt them. The learning or authority or other advantages of the contenders, may now bear down the reaſons and reputations of more wiſe and righteous men than they, which God will reſtore and vindicate at laſt. The names of *Luther*, *Zuinglius*, *Calvin* and many other excellent ſervants of the Lord, are now made odious in the writings and reports of Papiſts, by their impudent lies: But God judgeth otherwiſe, with more righteous judgment. O what abundance of perſons and cauſes will be juſtified at the dreadful day of God, which the world condemned? And how many will be there condemned, that were juſtified by the world? O bleſſed day! moſt deſirable to the juſt! moſt terrible to the wicked and every Hypocrite? How many things will then be ſet ſtrait, that now are crooked? And how many innocents and ſaints, will then have a reſurrection of their murdered names, that were buried by the world in a heap of lies, and their enemies never thought of their reviving. O look to that final judgement of the Lord, and you will take mens cenſures but as the ſhaking of a leaf.

The open day-light of Truth doth not ſhew the Maſques and Mummeries and triumphs of the world, half ſo ſtately and gallant as candle-light doth, Lord *Bacons Eſſay of Truth.* Why Lies are Loved.

§. 30. 4. It is God only that hath power to execute his ſentence, to our *Happineſs* or *Miſery*: There is one Lawgiver that is able to ſave and to deſtroy, *Jam.* 4. 12. If he ſay to us, *Come ye bleſſed*, we ſhall be happy though Devils and men ſhould curſe us: For thoſe that *he bleſſeth ſhall be bleſſed.* If he condemn to hell, the applauſe of the world will fetch no man out, nor give him eaſe: A great name on earth, or hiſtories written in their applauſe, or a guilded monument over their bones, are a poor relief to damned ſouls. And the barking of the wicked, and their ſcorns on earth, are no diminution to the joy or glory of the ſouls that ſhine and triumph with Chriſt. It is our Lord that *hath the keys of death and Hell.* Rev. 1. 18. Pleaſe him, and you are ſure to ſcape, though the Pope and all the wicked of the world, ſhould thunder out againſt you their moſt direful curſes. Woe to us if the wicked could execute all their malicious cenſures! Then how many Saints would be in Hell? But if it be God that juſtifies us, how inconſiderable a matter is it, who they are that condemn us? Or what be their pretences? *Rom.* 8. 33.

Dir. 5. §. 31. Direct. 5. *Remember that the judgement of ungodly men, is corrupted and directed by the Devil: And to be over-ruled by their cenſures, or too much to fear them, is to be over-ruled by the Devil, and to be afraid of his cenſures of us.* And will you honour *him* ſo much? Alas, it is *he* that puts thoſe thoughts into the minds of the ungodly, and thoſe reproachful words into their mouths. To prefer the judgement of a *man* before *Gods* is odious enough, though you did not prefer the *Devils* judgement.

Dir. 6. §. 32. Direct. 6. *Conſider what a ſlavery you chooſe, when you thus make your ſelves the ſervants of every man, whoſe cenſures you fear, and whoſe approbation you are ambitious of.* 1 Cor. 7. 23. [*Ye are bought with a price: be not ye the ſervants of men*]: that is, Do not needleſly enthrall your ſelves. What a task have men-pleaſers? They have as many Maſters as beholders! No wonder if it take them off from the ſervice of God: For the *friendſhip of the world* is *enmity to God*: and he that will thus be *a friend of the world* is *an enemy to God.* Jam. 4. They cannot ſerve two Maſters, God and the world. You know men will condemn you, if you be true to God:

Offendet ſuperbus contemp dives c tumelia petulans juria, l dus ma nitate: pugnax contentione, ventoſus & mendax vanitate: non feres a ſuſpi timeri, a pertinace vinci, a delicato faſtidiri; Senec. de Ira. l. 3. c. 8.

If therefore you muſt needs have the favour of men, you muſt take it alone without Gods favour. A man-pleaſer cannot be true to God; becauſe he is a Servant to the Enemies of his Service: The wind of a mans mouth, will drive him about as the chaff, from any duty, and to any ſin. How ſervile a perſon is a Man pleaſer? How many Maſters hath he, and how mean ones? It perverteth the courſe of your hearts and lives, and turneth all from God to this unprofitable way.

Dir. 7. §. 33. Direct. 7. *Remember what a pittiful Reward you ſeek. Verily*, ſaith our Lord, concerning hypocrites and man-pleaſers, *they have their reward*, Matth. 6. 25. O miſerable reward! The thought and breath of mortal men! Inſtead of God, inſtead of Heaven, this is their Reward! Their happineſs will be to lye in Hell, and remember that they were well ſpoken of on earth! and that once they were accounted religious, learned, wiſe or honourable! and to remember that they preferred this Reward before everlaſting happineſs with Chriſt! If this be not *gain*, your labour is all loſt, which you lay out in hunting for applauſe. If this be enough to ſpend your time for, and to neglect your God for, and to loſe your ſouls for, rejoyce then in the Hypocrites Reward.

Dir. 8. §. 34. Direct. 8. *And remember that Honour is ſuch a thing as is found ſooner by an honeſt contempt of it, than by an inordinate Affection of it, and ſeeking it.* It is a ſhadow which goeth from you it you follow it, and follows you as faſt as you go from it. Whoſe names are now more honourable upon earth, than thoſe Prophets, and Apoſtles, and Martyrs, and Preachers, and Holy Mortified Chriſtians, who in their days ſet lighteſt by the approbation of the world, and were made the ſcorn or foot-ball of the times in which they lived? Thoſe that have been ſatisfied with the approbation of their heavenly *Father*, who ſaw them in *ſecret*, have been *rewarded by him openly*. It is even in the eyes of rational men a far greater honour to *live to God*, above worldly honour, than to *ſeek it*. And ſo much as a man is perceived to *affect* and *ſeek* it, ſo much he loſeth of it: For he is thought to need it; and men perceiveth that he plays a low and pitiful game, that is ſo deſirous of their applauſe! As they would contemn a man that ſhould lick up the ſpittle of every man where he comes, ſo will they contemn him that liveth on their thoughts and breath, and honour him more that *lives on God*.

Dir. 9. §. 35. Direct. 9. *If nothing elſe will cure this Diſeaſe, at leaſt let the Impoſſibility of pleaſing men, and attaining your ends, ſuffice againſt ſo fruitleſs an attempt.* And here I ſhall ſhew you how impoſſible it is, or at leaſt a thing which you cannot reaſonably expect.

§. 36. 1. *Remember what a multitude you have to pleaſe*, and when you have *pleaſed ſome*, how many more will be ſtill *unpleaſed*, and how many *diſpleaſed* when you have done your beſt. Alas, we are inſufficient at once to *obſerve* all thoſe that obſerve us, and would be pleaſed by us: You are like one that hath but twelve pence in his purſe, and a thouſand Beggars come about him for it: and every one will be diſpleaſed if he have it not all. If you reſolve to give all that you have to the poor, if you do it to pleaſe God, you may attain your end: But if you do it to pleaſe them, when you have pleaſed thoſe few that you gave it to, perhaps twice as many will revile or curſe you, becauſe they had nothing. The Beggar that ſpeeds *well* will proclaim you *liberal*; and the Beggar that ſpeeds *ill*, will proclaim you *niggardly*, and unmerciful; And ſo you will have more to offend and diſhonour you, than to comfort you by their praiſe, if that muſt be your comfort.

Unus mihi pro populo eſt, & populus pro uno. Sen. Ep. 7. ex Democr. *Satis ſunt mihi pauci, ſatis eſt unus; ſatis eſt nullus.* Senec. Epiſt. 7.

Socrates was condemned by the votes of more againſt him of his Judges than thoſe that abſolved him: and they would not ſuffer *Plato* to ſpeak for him: His Sentence was, *Jura violat Socrates, quos ex majorum inſtituto ſuſcepit civitas, deos eſſe negans, alia vero nova dæmonia inducens.* Laert. in Socrat.

§. 37. 2. *Remember that all Men are ſo ſelfiſh, that their Expectations will be higher, than you are able to ſatisfy.* They will not conſider your Hinderances, or avocations, or what you do for others, but moſt of them look to have as much to themſelves, as if you had no body elſe to mind but them. Many and many a time, when I have had an hour or a day to ſpend, a multitude have every one expected that I ſhould have ſpent it with them: When I viſit one, there are ten offended that I am not viſiting them at the ſame hour: When I am diſcourſing with one, many more are offended that I am not ſpeaking to them all at once: If thoſe that I ſpeak to account me courteous, and humble, and reſpectful, thoſe that I could not ſpeak to, or but in a word, account me diſcourteous, and moroſe. How many have cenſured me, becauſe I have not allowed them the time, which God and Conſcience commanded me to ſpend upon greater and more neceſſary work? If you have any office to give, or benefit to beſtow, which *one only* can have, every one thinketh himſelf the fitteſt, and when you have pleaſed *one* that hath it, you have diſpleaſed *all* that went without it, and miſt of their deſires.

§. 38. 3. *You have abundance to pleaſe that are ſo ignorant, unreaſonable, and weak, that they take your greateſt Vertues for your Faults*, and know not when you do well or ill. And yet none more bold in cenſuring than thoſe that leaſt underſtand the things they cenſure. Many and many a time my own and others Sermons have been cenſured, and openly defamed, for that which never was in them, upon the ignorance or heedleſneſs of a cenſorious hearer: Yea, for that which they directly ſpoke againſt; becauſe they were not underſtood: eſpecially he that hath a cloſe Style, free from tautology, where every word muſt be marked by him that will not miſunderſtand, ſhall frequently be miſreported.

Quæ ego ſcio populus non probat: quæ probat populus ego neſcio. Sen. Epi. 29. *Imperitia in omnibus majori ex parte dominatur, & multitudo verborum.* Cleobulus in Laert.

§. 39. 4. *You will have many factious Zealots to pleaſe, who being Strangers to the Love of Holineſs, Chriſtianity and Unity, are ruled by the Intereſt of an Opinion or a Sect*: And theſe will never be pleaſed by you, unleſs you will be one of their *ſide* or *party*, and conform your ſelf to their opinions: If you be *not againſt them*, but ſet your ſelves to *reconcile* and *end the Differences* in the Church, they will hate you as *not promoting* their Opinions, but weakning them by ſome abhorred Syncretiſms. As in Civil, ſo in Eccleſiaſtical Wars, the *Fire-brands* cannot endure the *Peaceable*: If you will be *Neuters*, you ſhall be uſed as enemies. If you be never ſo much for Chriſt, and Holineſs, and Common Truth, all is nothing, unleſs you be alſo *for them*, and their *Conceits*.

§. 40. 5. *Moſt of the World are haters of holineſs, and have a ſerpentine Enmity to the Image of God; being not renewed by the Holy Ghoſt; and will not be pleaſed with you, unleſs you will ſin againſt your Lord, and do as they do.* 1 Pet. 4. 3, 4, 5. *Walking in Laſciviouſneſs, luſts, exceſs of wine, revellings, banquettings, and abominable idolatries, wherein they think it ſtrange that ye run not with them to the ſame exceſs of riot, ſpeaking evil of you; who ſhall give account to him that is ready to judge the quick and the dead.* You muſt be counted as *Lot* among the *Sodomites*, a buſie Fellow that comes among them to make himſelf their Judge, and to control them, if you tell them of their ſin. You ſhall be called a preciſe hypocritical Coxcomb (or ſomewhat much worſe) if you will not be as bad as they, and if by your abſtinence (though you ſay nothing) you ſeem to reprehend their ſenſuality and contempt of God. Among Bedlams you muſt play the Bedlam if you will eſcape the fangs of their Revilings. And can you hope to pleaſe ſuch men as theſe ?

§. 41. 6. *You ſhall have Satanical God-haters, and Men of ſeared and deſperate Conſciences to pleaſe, that are malicious and cruel, and will be pleaſed with nothing but ſome horrid iniquity, and the damning of your own Souls, and drawing others to damnation.* Like that Monſter of *Millan*, that when he had got down his enemy, made him blaſpheme God in hope to ſave his life, and then ſtab'd him, calling it a noble revenge, that killed the body, and damned the ſoul at once. There are ſuch in the world, that will ſo viſibly act the Devils part, that they would debauch your Conſciences with the moſt horrid Perjuries, Perfidiouſneſs and impiety, that they may triumph over your miſerable Souls. And if you think it worth the wilful damning of your ſouls, it's poſſible they may be pleaſed. If you tell them, we cannot pleaſe you, unleſs we will be diſhoneſt, and diſpleaſe God, and ſin againſt our knowledge and conſciences, and hazard our ſalvation, they will make but a jeaſt of ſuch arguments as theſe, and expect you ſhould venture your Souls and all upon their Opinions, and care as little for God and your Souls as they do. Deſperate ſinners are loth to go to Hell alone: It is a torment to them to ſee others better than themſelves. They that are cruel and unmerciful to themſelves, and have no pity on their own ſouls, but will ſell them for a Whore, or for preferment, and honour, or ſenſual delights, will ſcarce have mercy on the Souls of others, Matth. 27. 25. *His Blood be on us, and on our children.*

Inter hæc quid agant quibus loquendi à Chriſto officium mandatur? Deo diſplicent, ſi taceant; hominibus ſi loquantur. Salvian. ad Eccleſ. Cath. l. 4.

§. 42. 7. *You will have rigorous, captious, uncharitable and unrighteous men to pleaſe; who will make a man an Offender for a Word, and lay a Snare for him that reproveth in the Gate, and turn aſide the juſt for a thing of nought, and watch for iniquity*, Iſa. 29. 20, 21. That have none of that charity which covereth Faults, and interpreteth words and actions favourably; nor none of that juſtice which cauſeth men to do as they would be done by, and judge as they would be judged; but judging without mercy, are like to have judgment without mercy. And are glad when they can find any matter to reproach you: And if once they meet with it (true or falſe) they will never forget it, but dwell as the Flie on the ulcerated place.

Even for the greatneſs of your ſervices, you may periſh, by the *ſuſpicion* and *envy* of thoſe great ones whom you ſerved: As is proved by the Caſe of *Saul*, and *David*, *Belliſarius*, *Narſes*, *Bonifacius*, the two Sons of *Huniades* impriſoned, and one ſlain, and multitudes ſuch like.

§. 43. 8. *You will have paſſionate Perſons to pleaſe*, whoſe judgments are blinded, and are not capable of being pleaſed. Like the ſick and ſore that are hurt with every touch; and at laſt, ſaith *Seneca*, with the very conceit that you touched them. How can you *pleaſe* them, when *Diſpleaſedneſs* is their diſeaſe that abideth within them, at the very heart?

§. 44. 9. *You will find that cenſoriouſneſs is a common Vice, and though few are competent judges of your Actions, as not being acquainted with all the caſe, yet every one almoſt will be venturing to caſt in his cenſure:* A proud preſumptuous underſtanding is a very common vice; which thinks it ſelf preſently capable of judging as ſoon as it heareth but a piece of the caſe, and is not conſcious of its own Fallibility, though it have daily experience of it. Few are at your elbow, and none in your heart, and therefore know not the circumſtances and reaſons of all that you do, nor hear what you have to ſay for your ſelves; and yet they will preſume to cenſure you, who would have abſolved you, if they had but heard you ſpeak. It is rare to meet even with Profeſſors of greateſt ſincerity that are very tender and fearful of ſinning, in this point of raſh ungrounded judging, without capacity or call.

§. 45. 10. *You live among unpeaceable Twatlers and Tale-carriers, that would pleaſe others by accuſing you.* Who is it that hath ears that hath not ſuch Vermin as theſe Earwigs buſie at them? Except here and there an upright man, whoſe angry countenance hath ſtill driven away ſuch backbiting tongues. And all ſhall be ſaid behind your backs, when you are uncapable of anſwering for your ſelves. And if it be a man that the hearers think well of that accuſeth or backbiteth you, they think it lawful then to believe them: And moſt that are their Friends, and of their party, and for their Intereſt, ſhall be ſure to be thought ſo honeſt as to be credible. And it is not ſtrange, for a learned, ingenious, yea, a godly perſon to be too forward in uttering from the mouth of others, an evil report: And then the hearer thinks he is fully juſtified for believing it, and reporting it again to others. *David* himſelf by the temptation of a *Ziba*, is drawn to wrong *Mephiboſheth* the Son of his great deſerving friend, 2 *Sam.* 16. 3, 4. No wonder then if *Saul* do hearken to a *Doeg* to the wrong of *David*, and murder of the Prieſts, Prov. 18. 8. *The words of a Tale-bearer are as wounds.* Prov. 26. 20. *Where no wood is, the fire goeth out: ſo where there is no Tale-bearer, the ſtrife ceaſeth.* And when theſe are ſtill near men, and you far off, it is eaſie for them to continue the moſt odious repreſentation, of the moſt laudable perſons actions in the world.

§. 46. 11. *The Imperfection of all mens underſtandings and godlineſs is ſo great, that the differences of judgment that are among the beſt, will tend to the Injury and Undervaluing of their Brethren:* One is confident that his way is right, and another is confident of the contrary! And to how great contendings and injuries ſuch differences may proceed, he that knoweth not in this age, ſhall not know for me. We need not go to *Paul* and *Barnabas* for an inſtance (that was a far lighter caſe:) Nor to *Epiphanius*, *Hierom* and *Chryſoſtome*; nor to thoſe Ages and Tragedies of contending Biſhops that in the Eaſtern and Weſtern Churches have been before us: Every one thinking his *cauſe ſo plain*, as to juſtifie himſelf in all that he ſaith and doth, againſt thoſe that preſume to differ from him. And ſurely *you* may well expect ſome diſpleaſure, even from *good* and *learned men*, when the *Churches* have felt ſuch dreadful concuſſions, and bleedeth to this day, by ſo horrid diviſions, thro' the remnants of that *Pride* and *Ignorance* which her Reverend Guides have ſtill been guilty of.

Perſium non curo legere: Lælium Decimum *volo: ut Lucilius.*

I may add that you have guilty Conſciences to pleaſe. And the Guilty are as *Seneca* ſpeaks, like one that hath an ulcer, that at firſt is hurt with every Touch, and at laſt even with the Suſpicion of a Touch. *Tutum aliqua res in mala Conſcientia præſtat, nulla ſecurum. Putat enim etiamſi non deprehenditur, ſe poſſe deprehendi; & inter ſomnos movetur; & quoties alicujus ſcelus loquitur, de ſuo cogitat.* Sen. Epiſ. 106. & Ep. 97. *Prima & maxima peccantium pœna eſt peccaſſe*——— *Hæc & ſecundæ pœnæ premunt & ſequuntur, timere ſemper & expaveſcere & ſecuritate diffidere.* *Tyranno amici quoque ſæpe ſuſpecti ſunt. Tu ergo, ſi tyrannidem tuto tenere cupis, atque in ea conſtabiliri, civitatis principes tolle, ſive illi amici, ſive inimici videantur.* Thraſybulus in Epiſt. Periand. in Laertio. *Plerorumque ingenium eſt, ut errata aliorum vel minima perſcrutentur, benefacta vero vel in propatulo poſita prætereant; ſicut Vultures corpora viva & ſana non ſentiunt, morticina vero & cadavera tametſi longe remota odore perſequuntur.* Galiadus in Arcan. Jeſuit. p. 55.

§. 47. 12. *You have Men of great Mutability to pleaſe*: That one hour may be ready to worſhip you as Gods, and the next to ſtone you, or account you as Devils, as they did by *Paul*, and Chriſt himſelf: What a Weather-cock is the mind of Man? eſpecially of the vulgar and the temporizers? When you have ſpent all your days in building your reputation on this Sand,one blaſt of Wind, or Storm at laſt, doth tumble it down, and all your coſt and labour is loſt. Serve men as ſubmiſſively and carefully as you can; and after all, ſome accident or failing of their unrighteous expectations, may make all that ever you did forgotten, and turn you out of the world with *Wolſey*'s groans, [If I had ſerved God as faithfully as man, I had been better rewarded, and not forſaken in my diſtreſs.] How many have fallen by the hands or frowns, of thoſe whoſe favour they had dearly purchaſed? perhaps at the price of their ſalvation? If ever you put ſuch confidence in a friend,as not to conſider that it is poſſible he may one day prove your Enemy, you know not man; and may perhaps be better taught to know him, to your coſt.

§. 48. 13. *Every man living ſhall unavoidably be engaged by God himſelf, in ſome duties which are very lyable to miſconſtruction, and will have an outſide and appearance of evil to the Offence of thoſe that know not all the inſide and circumſtances.* And hence it comes to paſs, that a great part of Hiſtory is little worth of regard: Becauſe the actions of *publick* perſons are diſcerned but by the *halves* by moſt that write of them. They write moſt by hearſay; or know but the *Outſide* and *Seemings* of things, and not the Spirit, and life, and reality of the caſe. Men have not the chooſing of their own duties, but God maketh them by his Law and Providence: And it pleaſeth him oft to try his ſervants in this kind: Many of the Circumſtances of their actions, ſhall remain unknown to men, that would juſtifie them if they knew them, and account them as notorious ſcandalous perſons, becauſe they know them not. How like to evil was the *Iſraelites* taking the goods of the *Egyptians*? and how likely to lay them open to their cenſure? So was *Abrahams* attempt to ſacrifice his Son? And ſo was *Davids* eating the Shew-bread, and dancing almoſt naked before the Ark; Chriſts eating and drinking with publicans and ſinners: *Pauls* circumciſing *Timothy*, and purifying in the Temple; with abundance ſuch like, which fall out in the life of every Chriſtian. No wonder if *Joſeph* thought once of putting *Mary* away, till he knew the evidence of her miraculous conception; and how liable was ſhe to cenſure by thoſe that knew it not? O therefore how vain is the judgment of man! And how contrary are they frequently to the truth? And with what caution muſt Hiſtory be read? And O how deſireable is the great day of God, when all human cenſure ſhall be juſtly cenſured?

Matth. 11. 18, 19.

§. 49. 14. *The perverſeneſs of many is ſo great, that they require Contradictions and Impoſſibilities of you, to tell you that they are reſolved never to be pleaſed by you.* If *John* uſe *faſting*, they ſay, *He hath a Devil:* If Chriſt come *eating and drinking*, they ſay, *behold a gluttenous Perſon, and a winebibber, a friend of Publicans and Sinners.* If your judgment and practice be *conformable* to ſuperiours, eſpecially if it have admitted of a *change*, you ſhall be judged *meer Knaves* and *Temporizers*: If it *be not*, you ſhall be judged *diſobedient*, *refractory*, and *ſeditious*. If you ſpeak fair and pleaſingly, they will call you flatterers and diſſemblers: If you ſpeak more freely, though in a neceſſary caſe, they will ſay you rail. If I accept of Preferment, they will ſay, I am ambitious, proud and wordly: If I refuſe it (how modeſtly ſoever) they will ſay, I am diſcontented, and have ſeditious Deſigns. If I preach not when I am forbidden, I ſhall be accuſed as *forſaking the Calling I undertook*, and *obeying man againſt God*: If I do preach, I ſhall be accounted diſobedient and ſeditious. If a Friend or kinſman deſire me to help him to ſome place or preferment which he is not fit for,or which would tend to anothers wrong: if I ſhould grant his deſire, I ſhall be taken for diſhoneſt, that by partiality wrong another: If I deny it him, I ſhall be called unnatural or unfriendly, and worſe than an Infidel. If I give to the poor as long as I have it, I ſhall be cenſured for ceaſing when I have no more: They that know not whether you have it to give or not, will be diſpleaſed if you do not: And if many years you ſhould maintain them freely, it is all as nothing as ſoon as you ceaſe,either becauſe your ſtock is ſpent, or becauſe ſome other is made the neceſſary object of your charity. If you be wronged in your eſtate, if you go to Law,they will ſay you are contentious: If you let go your eſtate to avoid contention, they will ſay, you are ſilly fools or ideots. If you do any good works of charity to the *knowledge of men*, they will ſay, you are hypocrites and do it for applauſe: If you do it ſecretly, that no one know of it, they will ſay,you are covetous and have no good Works, and tho' you make a greater Profeſſion of Religion, you *do no good*; and others ſhall be cenſured ſo alſo for your ſakes. If you be pleaſant and merry, they will cenſure you as light and vain: If you be more grave and ſad, they will ſay you are melancholy or diſcontent. In a word, whatever you do,be ſure by ſome it will be condemned; and do or not do,ſpeak or be ſilent,you ſhall certainly diſpleaſe, and never eſcape the cenſures of the world.

§. 50. 15. *There is among Men ſo great a Contrariety of Judgments, and Diſpoſitions, and Intereſts, that they will never agree among themſelves; and if you pleaſe one, the reſt will be thereby diſpleaſed.* He that you pleaſe is an enemy to another; and therefore you diſpleaſe his enemy, by pleaſing him. Sometimes State-differences divide Kingdoms into parties, and one party will be diſpleaſed with you, if you be of the other, and both if you are neuters,or diſlike them both: and each party think their cauſe will juſtifie any accuſationsthey can charge you with, or odious titles they can give you, if not any ſufferings they can bring upon you. Church-differences and Sects have been found in all ages: And you cannot be of the opinion of every party: When the world aboundeth with ſuch variety of conceits, you cannot be *of all at once*. And if you be of one party,you muſt diſpleaſe the reſt: If you are of one ſide in controverted opinions,the other ſide accounteth you erroneous: and how far will the ſuppoſed intereſt of their cauſe and party carry them? One half of the Chriſtian world at this day, condemneth the other half as Schiſmatical at leaſt,the other half doing the like for them. And can you be Papiſts, and Proteſtants, and Greeks, and every thing? If not,you muſt diſpleaſe as many as you pleaſe. Yea, more, if mutable men ſhould change never ſo oft, they will expect that you change as faſt as they, and whatever their contrary Intereſts require, you muſt follow them in: One year you muſt *ſwear*, and another you muſt *unſwear* all again: whatever cauſe or action they engage in, be it never ſo deviliſh, you muſt approve of it and countenance it, and all that they do, you muſt ſay is well done. In a word, you muſt teach your tongue to ſay or ſwear any thing,and you muſt ſell your Innocency, and hire out your conſciences wholly to their ſervice, or you cannot pleaſe them: *Michaiah* muſt ſay with the reſt of the Prophets, *Go and proſper*, or elſe he will be *hated*,as not propheſying *good of* Ahab, *but evil*, 1 Kings 22.8. And how can you ſerve *all intereſt* at once. It ſeems the providence of God hath, as of purpoſe, wheeled about the affairs of the world to try and ſhame man pleaſers and temporizers in the ſight of the Sun. It is evident then, that if you will pleaſe all you muſt at once both ſpeak and be ſilent,and verifie contradictions, and be in many places at once, and be of all mens minds, and for all mens ways. For my

When the Divines of *Hiedelberge* appointed *Pitiſcus* to write his *Irenicon*, his very writing for Peace, and to perſwade the Reformed from Apologies and Diſputes, did give occaſion of renewed ſtirs to the *Saxons* and *Swediſh* Divines, to tell Men that they could have no peace with us. *Scultet. Curric.* p. 46.

part, I mean to ſee the world a little better agreed among themſelves, before I will make it my ambition to pleaſe them. If you can reconcile all their opions, and intereſts, and complexions, and diſpoſitions, and make them all of One Mind and Will, then hope to pleaſe them.

§. 51. 16. *If you excel in any one Virtue or Duty, even that ſhall not excuſe you from the contrary defamation, ſo unreaſonable are malicious men.* Nothing in the world can ſecure you from cenſorious ſlanderous tongues. The perfect holineſs of Jeſus Chriſt could not ſecure him from being called a gluttonous perſon and a wine-bibber, and a friend of publicans and ſinners. His wonderful contempt of worldly dignities and honours, and his ſubjection to *Cæſar*, could not ſecure him from being ſlandered and crucified as *Cæſars* enemy. The great piety of the antient Chriſtians excuſed them not from the vulgar calumny, that they met together for filthineſs in the dark, nor from the cry of the rabble, *Tollite impios, away with the ungodly*, becauſe they were againſt the worſhipping of Idols. I have known thoſe that have given all that ever they had to the poor except their food and neceſſaries, and yet (though it was to a conſiderable value) have been reproached as unmerciful by thoſe that had not what they expected. Many a one hath been defamed with ſcandalous rumours *of* uncleanneſs, that have lived in untainted chaſtity all their lives. The moſt eminent Saints have been defamed as guilty of the moſt horrid crimes, which never entered into their thoughts. The principal thing that ever I bent my ſtudies and care about, hath been the reconciling, Unity, and peace of Chriſtians, and againſt unpeaceableneſs, uncharitableneſs, turbulency and diviſion: And yet ſome have been found, whoſe intereſt and malice hath commanded them to charge me with that very ſin, which I have ſpent my days, my zeal and ſtudy againſt. How oft have contrary factions charged me with perfectly contrary accuſations? I can ſcarce remember the thing that I can do in all the world, that ſome will not be offended at? Nor the duty ſo great and clear, that ſome will not call my ſin? Nor the ſelf denyal ſo great (to the hazard of my life) which hath not been called *ſelf-ſeeking*, or ſomething clean contrary to what it was indeed. Inſtead therefore of ſerving and pleaſing this malicious unrighteous world, I contemn their blind and unjuſt cenſures, and appeal to the moſt righteous God.

They that ſaw *Stephens* face as it had been the face of an Angel, and heard him tell them that he ſaw Heaven opened, yet ſtoned him to death as a Blaſphemer. *Acts* 6. 15. & 7. 55, 56, 57, 58, 59, 60.

Socrates primus de vitæ ratione diſſeruit, ac primus Philoſophorum damnatus moritur. Laert. in Socrat. p. 92. *Multa primus de immortalitate animarum ac præclara diſſertus.* Ibid.

§. 52. 17. *If you have a deſign for a name of honour when you are dead, conſider what power a prevailing faction may have to corrupt the Hiſtory of your life, and repreſent you to poſterity perfectly contrary to what you are; and how impoſſible it is for poſterity to know whoſe Hiſtory is the product of malicious ſhameleſs lies, and whoſe is the narrative of impartial truth.* What contrary Hiſtories are there of particular perſons and actions written by men of the ſame Religion: as of Pope *Gregory* the ſeventh, and the Emperours that contended with him: and about Pope *Joan*, and many the like caſes, where you may read ſcores of Hiſtorians on one ſide, and on the other.

Fama liberrima Principum judex. Seneca in conſolat. ad Martiam.

§. 53. 18. *Remember that the holieſt Saints or Apoſtles could never pleaſe the world, nor eſcape their cenſures, ſlanders and cruelties; no nor Jeſus Chriſt himſelf.* And can you think by honeſt means to pleaſe them better than Chriſt and all his Saints have done? You have not the *wiſdom* that Chriſt had to pleaſe men, and to avoid offence: You have not the *perfect innocency* and unblameableneſs that Chriſt had: You cannot heal their ſickneſſes and infirmities, and do that good to them to pleaſe and win them, as Jeſus Chriſt did. You cannot convince them, and conſtrain them to reverence you, by manifold miracles as Jeſus Chriſt did. Can you imitate ſuch an excellent pattern as is ſet you, by the holy, patient, charitable, unwearied Apoſtle *Paul*, *Acts* 20. & 1 *Cor.* 4. & 9. & 2 *Cor.* 4. & 5. & 6. & 10. & 11. & 12. If you cannot, how can you pleaſe them that would not be pleaſed by ſuch unimitable works of *love* and *power*? The more *Paul loved* ſome of his hearers, the *leſs he was beloved*, 2 Cor. 12. 15. They uſed him *as an enemy* for *telling them the truth*, Gal. 4. 16. Though he *became all things to all men*, he could *ſave* but *ſome*, nor *pleaſe* but *ſome*, 1 *Cor.* 9. 22. And what are you that you ſhould better pleaſe them?

§. 54. 19. *Godlineſs, vertue and honeſty it ſelf will not pleaſe the world, and therefore you cannot hope to pleaſe them by that which is not pleaſing to them.* Will men be pleaſed by that which they hate? and by the actions which they think accuſe them and condemn them? And if you will be *Ungodly* and *Vicious* to pleaſe them, you ſell your ſouls, your Conſcience, and your God to pleaſe them. God and they are not pleaſed with the ſame ways. And which do you think ſhould firſt be pleaſed? If you diſpleaſe him for their favour, you will buy it dear.

Ariſtides having got the Surname of *Juſt*, was hated by the *Athenians*, who decreed to baniſh him: and every one that voted againſt him being to write down his Name, a Clown that could not write came to *Ariſtides* to deſire him to write down *Ariſtides* name: He asked him whether he knew *Ariſtides*; and the man anſwered, no; but he would vote againſt him becauſe his name was *Juſt*. *Ariſtides* concealed himſelf, fulfilled the mans deſire, and wrote his own Name in the Roll and gave it him: ſo eaſily did he bear it to be condemned of the world for being *Juſt*: *Plutarch in Ariſtide.* It was not only *Socrates* that was thus uſed (ſaith *Laertius*) *Nam Homerum velut inſanientem drachmis quinquaginta mulctarunt, Tyrtæumque mentis impotem dixerunt,* &c.——— Which of the Prophets have not your Fathers perſecuted? *Matth.* 23.

§. 55. 20. *They are not pleaſed with God himſelf: yea, no man doth diſpleaſe ſo many and ſo much as he.* And can you *do more than God to pleaſe them*? or can you *deſerve* their favour more than he? They are daily diſpleaſed with his works of providence: One would have rain, when another would have none: One would have the winds to ſerve his voyage, and another would have them in a contrary end: One party is diſpleaſed, becauſe another is pleaſed and exalted: Every enemy would have his cauſe ſucceed, and the victory to be his: Every contender would have all go on his ſide. God muſt be ruled by them, and fit himſelf to the intereſt of the moſt unjuſt, and to the will of the moſt vicious, and do as they would have him, and be a ſervant to their luſts, or they will not be pleaſed with him. And his *Holy Nature*, and his *Holy Word*, and *Holy Ways*, diſpleaſe them more than his ordinary providence. They are diſpleaſed that his Word is ſo preciſe and ſtrict, and that he commandeth them ſo holy and ſo ſtrict a life, and that he threatneth all the ungodly with damnation: He muſt alter his Laws, and make them more looſe, and fit them to their fleſhly intereſt and luſts, and ſpeak as they would have him, without any difficulties, before they will be pleaſed with them (unleſs he alter their minds and hearts.) And how do you think they will be pleaſed with him *at laſt*, when he fulfills his threatnings? When he killeth them, and turneth their bodies to duſt, and their guilty ſouls to torment and deſpair.

§. 56. 21. *How can you pleaſe men that cannot pleaſe themſelves?* Their own *deſire* and *choice* will pleaſe them but a little while. Like children, they are ſoon weary of that which they cryed for: They muſt needs have it, and when they have it, it is naught, and caſt away: They are neither pleaſed *with it*, nor *without it*. They are like ſick perſons that long for every meat, or drink they think of: and when they have it, they cannot get it down: For the ſickneſs is ſtill within them that cauſeth their diſpleaſure. How many do trouble and torment themſelves by their *paſſions* and *folly* from day to day? And can you pleaſe ſuch ſelf-diſpleaſers?

§. 57. *How can you pleaſe all others, when you cannot pleaſe your ſelves?* If you are perſons fearing God, and feel the burden of your ſins, and have life enough to be ſenſible of your diſeaſes, I dare ſay there are none in the world ſo diſpleaſing to you, as you are to your ſelves. You carry that about you, and feel that within you which diſpleaſeth you more than all the enemies you have in the world. Your paſſions, and corruptions, your want of Love to God, and your ſtrangeneſs to him and the life to come; the daily faultineſs of your duties and your lives, are your daily burden, and diſpleaſe you moſt. And if you be not *able*, and *wiſe*, and *good* enough to pleaſe your ſelves, can you be *able*, and *wiſe*, and *good* enough to pleaſe the world? As your ſins are *neareſt* to your ſelves, ſo are your graces; and as you know more *evil* by your ſelves, than others know, ſo you know more good by your ſelves. That little fire will not warm all the room, which will not warm the hearth it lyeth on.

Vis eſſe in mundo? Contemni & temnere diſce. Abr. Bucholtzer.

§ 58. Direct. 10. *Remember what a life of unquietneſs and continual vexation you chooſe. If you place your peace or happineſs in the good will or word of man.* For having ſhewed you how *impoſſible* a task you undertake, it muſt needs follow that the purſuit of it muſt be a life of torment: To engage your ſelves in ſo great cares, and be ſure to be diſappointed! To make that your end, which you cannot attain! To find that you labour in vain, and daily meet with diſpleaſure inſtead of the favour you expected; muſt needs be a very grievous life. You are like one that dwelleth on the top of a mountain, and yet cannot endure the wind to blow upon him: Or like him that dwelleth in a *wood*, and yet is afraid of the ſhaking of a leaf. You dwell among a world of ulcerated, ſelfiſh, contradictory, mutable, unpleaſable minds, and yet you cannot endure their diſpleaſure. Are you Magiſtrates? The people will murmur at you, and thoſe that are moſt incompetent and uncapable will be the forwardeſt to cenſure you, and think that they could govern much better than you: Thoſe that bear the neceſſary burdens of the common ſafety and defence, will ſay that you oppreſs them; and the malefactors that are puniſhed, will ſay you deal unmercifully by them, and thoſe that have a cauſe never ſo unjuſt, will ſay you wrong them, if it go not on their ſide: Are you Paſtours and Teachers? You will ſeem too rough to one, and too ſmooth to another; yea too rough to the *ſame* man when by reproof or cenſure you correct his faults, who cenſureth you as too ſmooth and a friend to ſinners, when you are to deal in the cauſe of others. No ſermon that you preach is like to be pleaſing to all your hearers; nor any of your miniſterial works. Are you Lawyers? The Clyents that loſt their cauſe, behind your backs will call you unconſcionable, and ſay you betrayed them: And thoſe that prevailed, will call you covetous, and tell how much money you took of them, and how little you did for it: So that it's no wonder that among the vulgar, your profeſſion is the matter of their reproach. Are you Phyſicians? You will be accuſed as guilty of the death of many that dye; and as covetous takers of their mony whether the Patient dye or live: For this is the common talk of the vulgar, except of ſome few with whom your care hath much ſucceeded. Are you Trades-men? Moſt men that buy of you are ſo ſelfiſh, that except you will begger your ſelves, they will ſay they deceive them, and deal unconſcionably and ſell too dear: Little do they mind the neceſſary maintenance of your families, nor care whether you live or gain by your trading; But if you will wrong your ſelves to ſell them a good penny-worth, they will ſay you are very honeſt men: And yet when you are *broken*, they will accuſe you of impudence, and defrauding your creditors. You muſt buy dear, and ſell cheap, and live by the loſs, or elſe diſpleaſe.

Srocates dicenti cuidam, Nonne tibi ille, maledicit? Non inquit, mihi enim iſta non adſunt.

icebat expedire, t ſeſe ex nduſtria amicis exponeret: am ſi ea xerint æ in nos corrinda ſint, menda nt: ſin as, nihil nos.

Dicenti Alcibiadi, non eſſe tolerabilem Xantippen adeo moroſam: Atqui, ait, ego ita hiſce jampridem aſſuetus ſum, ac ſi ſonum trochearum audiam ——— & mihi poſt Xantippes uſum, reliquorum mortalium facilis toleratio eſt. Laert. in Socr.

§. 59. Direct. 11. *Remember ſtill that the Pleaſing of God is your buſineſs in the world, and that in Pleaſing him your ſouls may have ſafety, reſt and full content, though all the world ſhould be diſpleaſed with you. God is enough for you*: And his approbation and favour is your *portion* and *reward*. How ſweet and ſafe is the life of the ſincere and upright ones, that ſtudy more to *be good* than to *ſeem good*? And think if God accept them that they have enough? O what a mercy is an upright heart? Which renounceth the world, and all therein that ſtands in competition with his God? And taketh God for his God indeed, even for his Lord, his Judge, his Portion and his *all*? Who in temptation remembreth the eye of God, and in all his duty is provoked and ruled by the will and pleaſure of his Judge? And regardeth the eye and thoughts of man, but as he would do the preſence of a bird or beaſt, unleſs as piety, juſtice or charity, require him to have reſpect to man, in due ſubordination to God. Who when men applaud him as a perſon of excellent holineſs and goodneſs, is fearful and ſollicitous leſt the all-knowing God ſhould think otherwiſe of him than his applauders: And under all the cenſures, reproaches and ſlanders of man (yea though through temptation *good men* ſhould thus uſe him) can live in peace upon the approbation of his God alone; and can rejoyce in his juſtification by his righteous judge, and gracious redeemer, though the inconſiderable cenſures of men condemn him. Verily I cannot apprehend, how any other man but this, can live a life of true and ſolid peace and joy. If Gods approbation and favour quiet you not, nothing can rationally quiet you. If the pleaſing of him do not ſatisfie you though men, though good men, though all men ſhould be diſpleaſed with you, I know not how or when you will be ſatisfied. Yea if you be above the cenſures and diſpleaſure of the *profane*, and not alſo of the *godly* (when God will permit them as *Jobs* wife and friends to be your trial) it will not ſuffice to an even contented quiet life. And here conſider,

Dir. 11. *Hoc habeo ferè refugii & præſidii in meis ærumnis: ſermones cum Deo, cum amicis veris, & cum mutis magiſtris.* Bucholtzer.

Nemo aliorum ſenſu miſer eſt ſed ſuo: & ideo non, poſſunt cujuſquam falſo judicio eſſe miſeri, qui ſunt vere ſuâ conſcientiâ beati. Salvian. de Gubern. l. 1.

§. 60. 1. *If you ſeek firſt to pleaſe God and are ſatisfied therein, you have but one to pleaſe inſtead of multitudes.* And a multitude of maſters are hardlier pleaſed than one. 2. And it is *One* that putteth you upon *nothing that is unreaſonable*, for quantity or quality. 3. And one that is *perfectly wiſe* and *good*, not liable to miſunderſtand your caſe and actions. 4. And one that is *moſt Holy*, and is not pleaſed in iniquity or diſhoneſty. 5. And he is one that is *impartial* and *moſt juſt*, and is no reſpecter of perſons, *Acts* 10. 34. 6. And he is one that is a *competent Judge*, that hath fitneſs and authority, and is acquainted with your hearts, and every circumſtance and reaſon of your actions. 7. And he is one that perfectly agreeth with himſelf, and putteth you not upon contradictions or impoſſibilities. 8. And he is one that is conſtant and unchangeable; and is not pleaſed with one thing to day, and another contrary to morrow; nor with one perſon this year, whom he will be weary of the next. 9. And he is one that is merciful, and requireth you not to hurt your ſelves to pleaſe him: Nay he is pleaſed with nothing of thine but that which tendeth to thy happineſs, and diſpleaſed with nothing, but that which hurts thy ſelf or others: as a father that is diſpleaſed with his children when they defile or hurt themſelves. 10. He is gentle though juſt in his cenſures of thee; judging truly but not with un-

Philoſophi libertas moleſta eſt omnibus. P. Scalig. *multo magis fidelis Paſtoris.*

juſt rigour,nor making your actions worſe than they are. 11. He is one that is not ſubject to the paſſions of men,which blind their minds, and carry them to injuſtice. 12. He is one that will not be moved by tale-bearers,whiſperers or falſe-accuſers, nor can be perverted by any miſinformation.

§. 61. Conſider alſo the *Benefits* of taking up with the Pleaſing of God. 1. The Pleaſing of him is your Happineſs it ſelf: The matter of pure, and full,and conſtant comfort,which you may have continually at hand,and no man can take from you.Get this and you have the end of man: Nothing can be added to it,but the perfection of the ſame: Which is Heaven it ſelf.

§. 62. 2. What abundance of diſappointments and vexations will you ſcape, which tear the very hearts of man-pleaſers, and fill their lives with unprofitable ſorrows?

§. 63. 3. It will guide and order your cares, and deſires, and thoughts, and labours to their right and proper end; and prevent the perverting of them, and ſpending them in ſin and vanity on the creature.

§. 64. 4. It will make your lives not only to be Divine, but this Divine life to be ſweet and eaſie, while you ſet light by humane cenſures which would create you prejudice and difficulties! When others Jer. 9. 23. glory in wit, and wealth, and ſtrength, you would glory in this that you know the Lord.

§. 65. 5. As God is above man, thy heart and life is highly ennobled by having ſo much reſpect to God, and rejecting inordinate reſpect to man: This is indeed to walk with God.

§. 66. 6. The ſumm of all graces is contained in this ſincere deſire to pleaſe thy God, and contentedneſs in this ſo far as thou findeſt it attained. Here is faith, and humility, and love, and holy deſire, and truſt, and the fear of God concentred. You *ſanctifie the Lord of hoſts himſelf, and make him your fear and dread, and Sanctuary*, *Iſa.* 8. 13, 14.

§. 67. 7. If humane approbation be good for you and worth your having,this is the beſt way to it; for God hath the diſpoſal of it. *If a mans ways pleaſe the Lord, he maketh even his enemies to be at peace with him*, Prov. 16. 7. Appeaſing their wrath, or reſtraining them from intended evil, or doing us good by that which they intend for hurt.

Signs. §. 68. *See therefore that you live upon Gods approbation as that which you chiefly ſeek, and will ſuffice you:* Which you may diſcover by theſe ſigns. 1. You will be moſt careful to underſtand the Scripture, to know what doth *pleaſe and diſpleaſe God.* 2. You will be more careful in the doing of every duty, to fit it to the *pleaſing of God than men.* 3. You will look to your *Hearts* and not only to your *actions*, to your *ends*, and *thoughts* and the inward manner and degree. 4. You will look to *ſecret duties* as well as publick, and to that which men ſee not, as well as unto that which they ſee. 5. You will reverence your conſciencies and have much to do with them, and will not ſlight them. When they tell you of Gods diſpleaſure it will diſquiet you: When they tell you of his approbation it will comfort you. 6. Your pleaſing men will be *charitable* for *their good*, and *pious* in order to the pleaſing of God, and not proud and ambitious for your honour with them,nor impious againſt the pleaſing of God. 7. Whether men be pleaſed or diſpleaſed, or how they judge of you or what they call you, will ſeem a *ſmall matter* to you as their own intereſt, in compariſon of Gods judgment. You live not on them. You can bear their diſpleaſure, cenſures and reproaches, if God be but pleaſed. Theſe will be your evidences.

Non eſt idoneus Philoſophiæ diſcipulus, qui ſtultum pudorum non poſſit contemnere. Id. ibid. p. 728.

PART V.

Directions againſt Pride, and for Humility.

§. 1. PRIDE, being reputed the great ſin of the Devil by which he fell,is in the *name* and *general* notion of it,infamous and odious with almoſt all, but the *nature* of it is ſo much unknown, and the ſin ſo undiſcerned by the moſt, that it is commonly cheriſhed,while it is commonly ſpoke againſt. Therefore the chief *Directions* for the conquering of it, are thoſe that are for the full *diſcovery* of it: For when it is *ſeen* it is *ſhamed*, and to *ſhame* it is to deſtroy it. Of this ſubject read the preface to my Book of ſelf-denial, and Chap. 41. to Ch. 51.

§. 2. Direct. 1. *Underſtand aright the nature of Pride, that you may neither ignorantly retain it, nor oppoſe your duty as ſuppoſed to be Pride.* Here I ſhall tell you, 1. What *Pride* is,and what commandment it is againſt: And what Humility is which is its contrary. 2. Some *ſeemings* or *appearances* like *Pride*, which may make men cenſured as Proud, for that which is not pride. 3. The counterfeits of Humility, which may make a Proud man ſeem to himſelf or others to be Humble. *Dir.* 1.

§. 3. I. PRIDE, *is an inordinate ſelf-exalting: or a lifting up our ſelves above the ſtate or degree appointed us.* It is called ὑπερηφανία, becauſe it is an appearing to our ſelves, and a deſire to appear to others above what we are, or above others of our quality. It is a branch of SELFISHNESS, and containeth *man-pleaſing* as before deſcribed, and produceth *Hypocriſie*, and is its original and life. It containeth in it theſe following acts or parts. 1. *A will to be higher or greater than God would have us be.* 2. *An overvaluing of our ſelves, or eſteeming* our ſelves to be *Greater*, *Wiſer* or *Better* than indeed we are. 3. *A deſire that others ſhould think of us, and ſpeak of us, and uſe us, as greater, or wiſer, or better than we are.* 4. *An endeavour or ſeeking to riſe above our appointed place, or to be overvalued by others.* 5. *An oſtentation of our inordinate ſelf-eſteem in outward ſigns of ſpeech or action.* Every one of theſe is an act of *Pride*. The three firſt are the *inward* acts of it in the *Mind* and *Will*, and the two laſt are its external acts. Pride what.

§. 4. As the *Love of God* and *man* are the comprehenſive duties of the Decalogue, expreſſed moſt in the *firſt* and *laſt Commandment*, but yet extending themſelves to all the reſt; ſo SELFISHNESS and PRIDE (which is a principal part of it) are the oppoſite ſins, forbidden principally in the *firſt* and *laſt Commandment*, as contrary to the *Love* of *God* and *man*, but ſo as it is contrary to the reſt. They are ſins againſt the very *Relation* it ſelf, that *God* and *man* do ſtand in to us, and not only againſt a particular Law: They are againſt the very *conſtitution* of the Kingdom of God, and not only againſt the *Adminiſtration*: It is *Treaſon* or *Idolatry* againſt God, and a ſetting up our ſelves in ſome part of his prerogative: And it is a monſtrous exuberancy in the Body, and a riſing of one member *above* and ſo *againſt* the reſt; either *ſuperiours* (and ſo againſt the fifth command) or equals (againſt the reſt.) Againſt what Commandment.

§. 5. HUMILITY is contrary to pride; and therefore conſiſteth, 1. In a contentedneſs with that degree and ſtate which God hath aſſigned us. 2. In mean thoughts of our ſelves, eſteeming our ſelves no *Greater*, *Wiſer* or *Better* than we are. 3. In a willingneſs and deſire that others ſhould not *think* of us, or *ſpeak* of us, or *uſe* us, as *greater*, or *wiſer*, or *better* than we are; that they ſhould give us no more honour, praiſe or Humility what.

Love than is our due; the redundancy being but a deceit or lye, and an abuſe of us and them. 4. In the avoiding of all inordinate aſpiring endeavours, and a contented exerciſe of our aſſigned Offices, and doing the meaneſt works of our own places. 5. In the avoiding of all *oſtentation* or *appearance* of that greatneſs, wiſdom or goodneſs which we have not; and fitting out ſpeeches, apparel, proviſions, furniture and all our deportment and behaviour to the meanneſs of our parts, and place, and worth. This is the very *Nature* of *Humility:* The more particular *ſigns* I ſhall open afterwards.

The Inward ſeemings of Pride that are not it.

§. 6. II. *Pride* lying in the heart is oft miſguided of by others, that ſee but the outward appearances, and ſometime by the perſon himſelf that underſtandeth not the nature of it. The *inward* appearances that are miſtaken for *pride*, and are not it, are ſuch as theſe. 1. When a man in power and Government hath a ſpirit ſuitable to his place and work: This is not *Pride* but virtue. 2. When natural ſtrength and vigor of ſpirits expelleth puſillanimity; eſpecially when *faith* beholding God expelleth all inordinate reſpect to men and fear of all that they can do, this is not pride but Chriſtian magnanimity and fortitude; and the contrary is not *humility* but *weakneſs*, and puſilanimity, and cowardize. 3. When a *wiſe man* knoweth in what *meaſure* he *is wiſe*, and in what meaſure *other men* are *ignorant*, or *erroneous*, and when he is conſcious of his knowledge, and delighted and pleaſed in it through the love of truth, and thankful to God for revealing it to him, and bleſſing ſo far his ſtudies and endeavours, all this is *mercy* and *duty*, and not *pride*. For *truth* is *amiable* and *delectable* in it ſelf. And he that *knoweth* muſt needs *know* that he *knoweth*; as he that *ſeeth* doth perceive by *ſeeing* that he *ſeeth*. And if it be a fault to *know that I know*, it muſt be a fault to *know* at all. But ſome *knowledge* is *neceſſary* and *unreſiſtable*, and we cannot avoid it: And that which is good muſt be valued, and we muſt be thankful for it. Humility doth no more require that a wiſe man think his knowledge equal with a fools, or ignorant mans, than that a ſound man take himſelf to be ſick. 4. When a wiſe man valueth the uſeful knowledge which God hath given him, above all the glory and vanities of the world, which are indeed of lower worth, this is not *Pride* but a due eſtimation of things. 5. When a *wiſe man* deſireth that others were of *his mind*, for their *own good*, and the propogating of the truth, this is not *Pride*, but *Charity* and love of truth: Elſe preachers were the proudeſt men, and *Paul* had done ill in labouring ſo much for mens converſion, and ſaying to *Agrippa*, Acts 26. 29. [*I would to God that not only thou, but alſo all they that hear me this day, were both almoſt and altogether ſuch as I am, except theſe bonds.*] 6. When an *innocent* man is conſcious of his *innocency*, and a *holy perſon* is conſcious of his *holineſs*, and aſſured of his ſtate in grace, and *rejoyceth* in it, and is *thankful* for it, this is not *Pride*, but an excellent priviledge and duty. If *Angels rejoyce* at the *converſion of a ſinner* (Luke 15.) the *ſinner* hath reaſon to rejoyce *himſelf:* And if it be a ſin to be *unthankful* for our daily bread, much more for *grace* and the hope of glory. 7. When we value our *good name*, and the honour that is indeed our due, as we do other outward common mercies, not for themſelves, but ſo far as they honour God, or tend to the good of others, or the promoting of truth or piety among men, deſiring no more than is indeed our due; nor over-valuing it as that which we cannot ſpare, but ſubmitting it to the will of God, as that which we can be without; this is not, *Pride*, but a right eſtimation of the thing.

Duplex eſt Humilitas: una lucida ſolum & non fervida: quæ ex ratione potius quam ex charitate exercetur-- Altera quæ lucida, fervidaque ſimul eſt ex charitate magis quam ex ratione exercetur; non tamen extra rationem — Humilitas enim (ut reliquæ virtutes) us eſt voluntatis. am ſicut rtutes ratio. m cognoſcimus, per di- ſionem nobis ſapiunt: Thauler. flor. c. 7. p. 103, 104.

The outward appearances of Pride that are not it.

§. 7. The *outward ſeemings* which are oft miſtaken for the *ſigns* and fruits of *Pride* by others, are ſuch as theſe. 1. When a *Magiſtrate* or other *Governour* doth maintain the *honour* of his *place*, which is neceſſary to his ſucceſsful Government; and liveth according to his degree: When Princes, and Rulers, and Maſters, and Parents, do keep that *diſtance* from their ſubjects, and ſervants, and ſcholars, and children, which is meet and needful to their good, it is uſually miſ-guided to be their *Pride*.

2. When a ſinner is convinced of the neceſſity of *Holineſs* in a time and place where it is rare; and infidelity or prophaneneſs and ungodlineſs is the common road, the neceſſary *ſingularity* of ſuch a one in giving up himſelf to the will of God, is commonly charged on him as his pride: As if he were *proud* that cannot be contented to be damned in Hell for company with the moſt; or to deſpiſe ſalvation if moſt deſpiſe it, and to forſake his God when moſt forſake him; and to ſerve the Devil when moſt men ſerve him. If you will not ſwear, and be drunk, and game, and ſpend your time, even the Lords day, in vanity and ſenſuality, as if you were afraid of being ſaved, and as if it were your buſineſs to work out your damnation, the world will call you *proud* and *ſingular*, and *think it ſtrange* that *you run not with them to exceſs of riot, ſpeaking evil of you*, 1 Pet. 4. 4. You ſhall quickly hear them ſay, [What, will you be wiſer than all the Town? What a Saint! What a holy preciſian is this?] When *Lot* was grieved for the filthineſs of *Sodom*, they ſcorn him as a *proud controller*, Gen. 19. 9. [*This one fellow came in to ſojourn, and he will needs be a Judge.*] And what thought they of *Noah* that walked with God in ſo great *ſingularity*, when all the world was drowned in (and for) their wickedneſs? When *David humbled his ſoul with faſting*, they turned it to *his reproach*, Pſalm 69. 10. & 35. 13. Eſpecially when any of the ſervants of Chriſt do preſs towards the *higheſt degree* of holineſs, they ſhall be ſure to be accounted *Proud* and *Hypocrites*. And yet they accuſe not that child or ſervant of *Pride* who excelleth all the reſt in *pleaſing them*, and doing their work! Nor do they take a ſick man to be proud, if he be carefuller than others to recover his health. But he that will do *moſt for Heaven*, and moſt carefully avoideth ſin and Hell, and is moſt ſerious in his Religion, and moſt induſtrious to pleaſe his God, this man ſhall be accounted Proud.

See *Plutarch Tract.* How a man may praiſe himſelf without incurring blame? He that is blamed and ſuffereth reproach for well-doing, is juſtifiable if he praiſe himſelf, &c. p. 304.

3. He that will not forſake his God and betray the truth, and wound his conſcience by wilful ſin, but will do as *Daniel* and the three confeſſors did, *Dan.* 6. & 3. and anſwer as they anſwered, will be accounted Proud. But it is no *Pride* to prefer *God* before *men*; and to fear damnation more than impriſonment or death. The army of Martyrs did not *in Pride* prefer their own judgements before their ſuperiours that condemned them; but they did it in obedience to God and truth, when that was revealed to babes, which was hid from the wiſe, and prudent, and great, and noble of the world.

4. When thoſe that are faithful to the honour of Chriſts ſoveraignty, dare not approve of Papal uſurpations, againſt his Laws, and over his Church and the Conſciences of his Subjects, they ſhall by the Popiſh uſurpers be called *Proud* and *deſpiſers of Government*; as if a *Uſurper* of the *Kingly power* ſhould call us *proud* becauſe we dare not *conſent* to *his pride*; or call us *Traytors* for not being *Traytors* as he is himſelf.

5. When a man that hath the ſenſe of the matters of God and mens ſalvation upon his heart, is zealous and diligent to teach them to others, and if he be a Miniſter, be fervent and laborious in his

miniſtry, he is called *Proud*, as one that muſt needs have all men of his mind: Though compaſſion to ſouls, and aptneſs to teach, and Preaching inſtantly in ſeaſon and out of ſeaſon, be his neceſſary duty required of God. And what is the Miniſtry for, but to change mens minds, and bring them to the full obedience of the truth?

6. If a man underſtand the truth, in any point of *Divinity*, better than moſt others, and holdeth any truth which is there in credit, or commonly received, he ſhall be accounted *Proud*, for preſuming to be ſo ſingular, and ſeeming wiſer than thoſe that think they are wiſer than he. But *Humility* teacheth us not to *err for company*, nor to grow no wiſer when once we arrive at the common ſtature; nor to forſake the truth which others underſtand not, nor to forbear to teach it becauſe it is not known already. If ſome of the Paſtours in *Abaſſia*, *Syria*, *Armenia*, *Ruſſia*, *Greece*, or *Italy*, or *Spain*, were as wiſe as the Miniſters in *England* are, it were no evidence of their *Pride*.

Siquid agere inſtituis, lente progredere: in eo autem quod elegeris, firmiter perſiſte. Bias in Laert.

7. If a man that underſtandeth any thing *contrary* to the judgment of another, cannot *forſake it*, and think or ſay as another would have him; eſpecially if you *contradict* him in diſputation; he will take it to be your pride, and overvaluing your own underſtanding, and being too tenacious of your own conceits. Erroneous men that in their *Pride* are over eager to have others of their mind, will call you *Proud* becauſe you yield not to their *pride*. They think that the evidence is ſo clear on their ſide, that if you were not *Proud* you could not chooſe but think as they do.

Pertinacior tamen erat (Chryſanthius) nec de ſentencia facili diſcedebat: inquit Eunapius humilitatem ejus laudans.

8. Some humble men are naturally of a *warm and earneſt* manner of diſcourſe; and their natural heat and eagerneſs of ſpeech is frequently miſjudged to come from pride, till fuller acquaintance with their humble lives do rectifie the miſtake. It is written of Biſhop *Hooper* the Martyr, that '[thoſe that viſited him once, condemned him of 'over-auſterity; they that repaired to him twice, 'only ſuſpected him of the ſame; thoſe that con'verſed with him conſtantly, not only acquitted him 'of all moroſity, but commended him for ſweetneſs 'of manners: So that his ill nature conſiſted in 'other mens little acquaintance with him] *Tho. Fullers Church Hiſt. lib. 7. pag.* 402. and *Godwin in Glouceſt. Biſhops*. The ſame is true of very many worthy men.

Bullingero ob eruditionem non contemnendam, morumque tam ſanctitatem quam ſuavitatem, percharus fuit. p. 591.

9. If we zealouſly contend for the faith or the Peace of the Church againſt Heretical or Dividing perſons, and their dangerous ways, they will call us *Proud*, though God command it us, *Jude* 2. 3. eſpecially if we *avoid them, and bid them not God ſpeed*, Tit. 3. 10. 2 Joh. 10.

10. When a man of underſtanding openeth the ignorance of another, and ſpeaketh words of pity concerning him, though it be no more than *truth* and *charity* command, they will be taken to be the words of *ſupercilious pride*.

11. That plain dealing in reproof which God commandeth, eſpecially to his *Miniſters*, towards high and low, great and ſmall, and which the Prophets and Servants of God have uſed, will be miſjudged as arrogancy and Pride, *Amos* 7. 12, 13. 2 *Chron.* 25. 16. *Acts* 23. 4. As if it were Pride to be true to God, and to pity ſouls, and ſeek to ſave them, and tell them in time of that which conſcience will more cloſely and terribly tell them of, when it is too late.

12. Self-idolizing Papiſts accuſe their inferiours for *Pride*, if they do but modeſtly exerciſe a *judgment of diſcretion* about the matters that their ſalvation is concerned in, and do not *implicitly believe* as they believe, and forbear to prove or try their ſayings, and ſwallow not all without any chewing, and offer to object the commands of God againſt any unlawful commands of men: As if God were contented to ſuſpend his Laws, when ever mans commands do contradict them; or humility required us to pleaſe and obey men at the price of the loſs of our ſalvation. They think that we ſhould not buſie our ſelves to enquire into ſuch matters, but truſt them with our ſouls, and that the Scriptures are not for the laity to read, but they muſt wholly rely upon the clergy: And if a lay man enquire into their Doctrines or Commands, they ſay as *Davids* brother to him, 1 *Sam.* 17. 28. [*With whom haſt thou left the ſheep in the wilderneſs? I know thy pride, and the naughtineſs of thy heart*,

Gen. 19. 8, 9, 10.

Auguſtin. de Verb. Apoſt.

13. If a zealous humble preacher of the Goſpel, that preacheth not himſelf but Chriſt, be highly eſteemed and honoured for his works ſake, and crowded after, and greatly followed by thoſe that are edified by him, it is ordinary for the envious, and the enemies of Godlineſs, to ſay that he is *Proud*, and preacheth to draw diſciples after him, and to be admired by men; for they judge of the hearts of others by their own: As if they knew not that Chriſt and his moſt excellent ſervants have been crowded after without being thereby lifted up, or chargeable with pride? As the Sun is not accuſable for being beheld and admired by all the world; nor fire and water, earth and air, food and reſt, for being valued by all: Little do they know how deep a ſenſe of their own unworthineſs is renewed in the hearts of the moſt applauded Preachers, by the occaſion of mens eſtimation and applauſe, and how much they deſire that none may over-value them, and turn their eye from the doctrine upon the perſon! And how oft they cry out with the laborious Apoſtle, *who is ſufficient for theſe things?* And how oft they are tempted to caſt off all through fear and ſenſe of their unfitneſs, when the envious dullards fearleſly utter a dry diſcourſe, and think that they are wronged becauſe they are not commended and followed as much as others; they think the *common ſenſe* of *all the faithful*, and the *love of truth*, and *care* of their *ſalvation*, muſt be called *Pride*, becauſe it carrieth men to prefer the means which is fitted beſt to their edification and ſalvation.

1 Theſ. 12, 13.

14. If a humble Chriſtian have after much temptation and a holy life, attained to well-grounded perſwaſions of his ſalvation, and be thankful to God, for ſanctifying him, and numbring him with his little flock, when the world lyeth in wickedneſs, he will be taken for *Proud* by ungodly men, that cannot endure to hear before hand, of the difference which the judgment of God will declare, between the righteous and the wicked: As if it were *Pride* to be *happy* or to be *thankful*.

15. If a man that is falſly accuſed or ſlandered ſhall modeſtly deny the charge, and uſe that lawful means which he oweth to his own vindication, he will be accuſed of *Pride* becauſe he contradicteth proud accuſers, and conſenteth not to bely himſelf; yea though the diſhonour of Religion, and the hinderance of mens ſalvation, be the conſequent of his diſhonour.

16. Many of the poor do miſtake their Superiours to be proud, if their apparel be not in faſhion and value almoſt like their own, though it be ſober and agreeable to their rank.

17. Some are of a more ruſtick or careleſs diſpoſition, unfit for complement; and ſome are taken up with ſerious ſtudies and employments, ſo contrary to complement, that they have neither *time* nor *mind* for the obſervance of the humours of complemental perſons; who becauſe they expect it, and

think they are neglected, do uſually accuſe ſuch Men of Pride.

Attila in- ſſu adeo ſtuoſus compoſitus, ut vel exinde ſuperbiſſimi animi contraxerit infamiam. Callimach. xper. de Attil. p. 341.

18. Some are of a ſilent temper, and are accuſed for *Pride*, becauſe they ſpeak not to others as oft as they expect it.

19. Some are naturally unapt to be familiar till they have much acquaintance, and are ſo far from impudent, that they are not bold enough to ſpeak much to ſtrangers and take acquaintance with them, no tho' it be with their Inferiours; and therefore are ordinarily miſ-judged to be proud.

20. Some have contracted ſome unhandſome cuſtoms in their ſpeech or geſtures which to raſh cenſurers ſeem to come from *Pride*, tho' it be not ſo. By all theſe *ſeemings* the humble are judged by many to be *Proud*.

Quod à magnatum ac proce- um congreſſu abſtinuerit (*Chryſanthius*) *alieniorque fuerit, non arrogantiæ aut faſtui tribuendum eſt, quin potius ruſticitas quædam aut ſimplicitas exiſtimari debet in eo qui quid eſſet poteſtas ignorabat; ita vulgariter, & minime diſſimulanter um illis verba factitabat.* Eunapius in Chryſoſt.

§. 8. III. There are alſo many *counterfeits* of *Humility*, by which the *Proud* are taken to be *Humble*: As, 1. An accuſing of themſelves and bewailing their vileneſs, thro' meer terrour of Conſcience as *Judas*, or the conſtraint of affliction as *Pharaoh*, or of the Face of death. 2. A cuſtomary confeſſing of ſuch ſins in prayer, or in ſpeech with others, which the beſt are uſed to confeſs, and the confeſſing of them is taken rather to be an honour than a diſgrace. 3. A Religious obſervance of thoſe Commandments and Doctrines of men, which the Apoſtle ſpeaketh of, *Col.* 2. 18, 19, 20, 21, 22, 23. which have a *ſhew of Wiſdom in Will-worſhip and humility, and neglecting of the Body, not in any honour to the ſatisfying of the fleſh.* 4. A holding of thoſe Tenets, which doctrinally are moſt to mans abaſement; but yet never humbled themſelves at the heart. 5. A diſcreet reſtraint of boaſting, and ſuch a diſcommending of themſelves, as tendeth to procure them the reputation of modeſty and humility. 6. An affected condeſcenſion and familiarity with others, even of the lower ſort, which may ſeem humility, when the pooreſt have their ſmiles and courteſy, and yet may be but the humility of *Abſolom*, the fruit of *Pride*, deſigned to procure the commendations of the World. 7. A chooſing to converſe with their Inferiours, becauſe they would bear ſway, and be always the greateſt themſelves in the company: Like *Dionyſius* the Tyrant, that when he was dethroned, turned Schoolmaſter, that he might domineer among the Boys. 8. A *conſtrained meanneſs* of apparel, proviſions, and deportment: when Poverty forceth men to ſpeak and live, as if they were *humble*: whereas if they had but wealth and honours, they would live as high as the proudeſt of them all. How quiet is the Bear when he is chained up? and how little doth ſerve a Dog or a Fox when he can get no more? 9. An *affected meanneſs* and *plainneſs in apparel*, while pride runs out ſome other way! He that is odiouſly proud of his ſuppoſed *wiſdom*, or *learning*, or *holineſs*, or *birth*, or great *reputation*, may in his very *pride* be above the womaniſh and childiſh way of Pride, in apparel and ſuch other little toys. 10. A loathing and ſpeaking againſt the pride of others, while he overlooks his own, perhaps becauſe the Pride of others cloudeth him, as the covetous hate others that are covetous, becauſe they are the greateſt hinderers of their gain: as Dogs fight for the bone which both would have. Many more counterfeits of *Humility* may be gathered, from what is ſaid before of the *ſeemings* of *Pride*, whereto it is contrary.

Sam. 15. 4, 5, 6.

§. 9. Direct. 2. *Obſerve the motions and diſcoveries of Pride, towards God and Man, that it may not, like the Devil, prevail by keeping out of ſight.* Becauſe this is the chief part of my work, I ſhall here diſtinctly ſhew you, the ſigns and motions of it, in its ſeveral ways againſt God and Man. *Dir.* 2.

Signs of the worſt part of PRIDE *againſt* GOD.

§. 10. *Sign* 1. Self-idolizing *Pride* doth cauſe men to glory in their ſuppoſed *Greatneſs*, when the Greatneſs of God ſhould ſhew them their contemptible vileneſs; and to *magnifie* themſelves, when they ſhould magnifie their Maker. It makes the ſtrong man glory in his ſtrength, and the rich man in his wealth, and the Conquerour in his Victories, and Princes, and Rulers, and Lords of the Earth, in their Dominions, and Dignities, and power to do hurt or good to others: and ſay as *Nebuchadnezzar*, Dan. 4. 30. *Is not this great* Babylon *that I have built, for the Houſe of the Kingdom, by the might of my power, for the honour of my Majeſty? How hard is it to be great and truly Humble, and not to ſwell, and be lifted up in Heart, as they riſe in Power?* This God abhorreth as unſuitable to worms, and duſt, and injurious to his honour, and will make them know that *Power, and Riches, and Strength are his*, and that *the Moſt High doth rule in the Kingdom of men, and giveth it to whom he will*: Dan. 4. 32.

Sign 1.

Jer. 9. 23, 24.
Pſal. 49.6.
2 Chron. 25. 19.

§. 11. *Sign* 2. Pride cauſeth men to ſet up their ſuppoſed *Worth* and *Goodneſs* above or againſt the Lord: So that they make themſelves their principal End, and practiſe that which ſome of late preſume to teach, that it is *not God* that can or ought to be *mans End*, but *himſelf alone*: As if we were made only for our ſelves, and not for our Creator: Pride makes Men ſo conſiderable in their own eſteem, that they live wholly to themſelves, as if the world were to ſtand or fall with them: If *they* be *well*, *all* is well with them: If they are to dye, they take it as if the world were at an end. They value God, but as they do their food, or health, or pleaſure, even as a means to their own felicity; not as preferring him before themſelves, nor making him the chiefeſt in their End. They love themſelves much better than God: And ſo far is man fallen from *God* to *Himſelf*, that he feeleth himſelf diſpoſed to this as ſtrongly, as that he taketh it to be his primitive nature, and therefore warrantable, and that it is impoſſible to go higher.

Sign 2.

Ut lumen lunæ in præſentia ſolis non apparet, pari ratione eſſe ſecundum in præſentia primi; nec meritum noſtrum præſente merito Chriſti. Paul. Scaliger. Theſ. 73, 74. de Mundo Archetyp. Epiſt. l. 14.

§. 12. God is to be mans End, though we can add nothing to him: The higheſt Love ſuppoſeth no want in him that we love, but an excellency of Glory, Wiſdom and Goodneſs, to which all our faculties offer up themſelves in *Admiration, Love*, and *Praiſe*: not only for the *Delights* of theſe, nor only that our *Perſons* may herein be *happy*; but chiefly that *God* may have his *due*; and his will may be pleaſed and fulfilled; and becauſe his Excellencies deſerve all this from men and Angels: When we love a man of wonderful Learning, and Wiſdom, and Meekneſs, and Charity, and Holineſs, and other Goodneſs, it is not chiefly for our ſelves, that we love him, that we may receive ſomething from him: For we feel his Excellency command our Love, though we were ſure that we ſhould never receive any thing from him: Nor is the *Delight of Loving him* our *chief end*, but a *conſequent*, or

How God is mans End.

Idem ſonant, ſumme amari, & eſſe finem ultimum: *ac proculdubio Deus ſumme amandus eſt. Unum vero finem Ariſtoteles declaravit eſſe, uſum virtutis in vita ſancta & integra.* Heſych. Illuſt. in Ariſtot.

the *leſſer part* of *our End*: For we *feel* that we *Love* him before we think of the *Delight*. The *Admiration*, Love and Praiſe of God our ultimate End, hath no end beſide their proper object: For it is it ſelf the final act, even mans Perfection. Amiableneſs magnetically attracteth Love: If you ask an Angel why he loveth God, he will ſay becauſe he is infinitely amiable: and though in ſuch motions nature ſecretly aimeth at its own Perfection and Felicity, and lawfully intereſſeth it ſelf in this final motion, yet the Union being of ſuch as are infinitely unequal, O how little do the glorified Spirits reſpect themſelves in compariſon of the bleſſed glorious God. See what I ſaid of this before, *Chap.* 3. *Direct.* 11. & 15.

Sign 3.

§. 13. *Sign* 3. Pride maketh men more deſirous to be *over-loved* themſelves, than that God be loved by themſelves or others. They would fain have the eyes and hearts of all men turned upon them, as if they were as the Sun, to be admired and loved by all that ſee them.

Sign 4.

§. 14. *Sign* 4. Pride cauſeth men to depend upon themſelves, and contrive inordinately for themſelves, and truſt in themſelves; as if they lived by their own wit, and power, and induſtry more than by the Favour and Providence of God. *Iſa.* 9. 9. *Obad* 3.

Sign 5.

Dan. 4.30. Hab. 1.16.

§. 15. *Sign* 5. Pride makes men return the *thanks to themſelves* which is due to God for the *Mercies* which they have received. God is thanked by them but in complement: But they ſeriouſly aſcribe it to their care, or skill, or induſtry, or power: They ſacrifice to their Net, and ſay, Our hand, our contrivance, our power, our good husbandry hath done all this.

Laert. in Thal. ſpeaketh of the Oracle of *Delphos* adjudging the *Tripos* to the Wiſeſt: So it was ſent to *Thales* and from him to another, till it came to *Solon*, who ſent it to the Oracle; ſaying, None is wiſer than God: So ſhould we all ſend back to God the praiſe and glory of all that is aſcribed to us.

Sign. 6.

§. 16. *Sign* 6. Pride ſetteth up the *wiſdom* of a fooliſh man againſt the *infinite wiſdom* of God: It makes men preſume to judge their Judge, and judge his Laws, before they underſtand them, and to quarrel with all that they find unſuitable to their own conceits; and ſay, How improbable is this or that? and how can theſe things be? He that cannot undo a pair of Tarrying Irons, or unriddle a Riddle till it be taught him, which afterwards appeareth plain, will queſtion the truth of the Word of God about the moſt high unſearchable miſteries. Proud men think they could mend Gods Word, and they could better have ordered matters in the world, and for the Church, and for themſelves, and for their friends, than the Providence of God hath done.

Laert. ſaith that *Pythagoras* firſt called himſelf a Philoſopher, *Nullum enim hominum, ſed ſolum Deum eſſe ſapientem aſſerit: Antea σοφία dicta, quæ nunc Philoſophia: & qui hanc profitebantur σοφοὶ appellati: Quicunque ad ſummum animi virtutem excreverunt, hos nunc honeſtiora vocabulo, authore Pythagora Philoſophos appellamus*. pag. 7.

Sign 7.

§. 17. *Sign* 7. Pride maketh men ſet up their own *Love* and *Mercy* above the *Love* and *Mercy* of God. *Auguſtine* mentioneth a ſort of Hereticks called *Miſericordes*; Merciful men: And *Origen* was led hereby into his errors. When they think of Hell fire and the number of the miſerable, and the fewneſs of the ſaved, they conſult with their ignorant compaſſion, and think that this is below the Love and Mercy which is in themſelves, and that they would not thus uſe an enemy of their own; and therefore they cenſure the holy Scriptures, and *Pride* inclineth them ſtrongly to unbelief: while they forget the *narrowneſs* and *darkneſs* of their *ſouls*, and how unfit they are to cenſure *God*, and how many truths may be unſeen of them, which would fully ſatisfy them if they knew them; and how quickly God will ſhew them that which ſhall juſtify his Word and all his Works, and convince them of the folly and arrogancy of their unbelief and cenſures.

Sign 8.

§. 18. *Sign* 8. Pride makes men pretend to be more Juſt than God: and to think that they could more juſtly Govern the World; and to cenſure Gods threatnings, and the Sufferings of the good, and the proſperity of the wicked, as things ſo unjuſt, as that they thereby incline to Atheiſm. So *James* and *John* would be more juſt than Chriſt, and call down fire on the rejecters of the Goſpel: And the Prodigals Brother, *Luke* 15. repined at his Fathers lenity.

Sign 9.

Jer. 13. 15, 17. & 43. 2, 3.

§. 19. *Sign* 9. Pride maketh men ſlight the authority and commands of God, and deſpiſe his meſſengers, and chooſe to be ruled by their own conceits, and luſts, and intereſt; when the humble tremble at his Word, and readily obey it. *Iſa.* 57. 15. *Neh.* 9. 16. 29. *Iſa.* 9. 9.

Sign 10.

§. 20. *Sign* 10. A proud man in power will expect that his *will* be *obeyed before* the will of God; and that the ſubjects of God diſpleaſe their Maſter rather than him: He will think it a crime for a man to enquire firſt what God would have him do; or to plead Conſcience and the Commands of the God of Heaven, againſt the obeying of his unjuſt commands. If he offer you preferment, as *Balack* did *Balaam*, he looketh you ſhould be more taken with it, than with Gods offer of eternal life: If he threaten you, as *Nebuchadnezzar* did the three Witneſſes, he looks that you ſhould be more afraid of *him* than of *God*, who threatneth your damnation; and is angry if you be not.

Sign 11.

§. 21. *Sign* 11. A proud Man is *more offended* with one that would queſtion *his authority*, or ſpeak diminutively of his *Power*, or diſpleaſe *his Will*, or croſs *his intereſt*, than with one that ſinneth againſt the *authority*, and *will*, and *intereſt* of *God*. He is much more *zealous for himſelf* and his own *honour*, than for *Gods*: and *grieved* more for his *own diſhonour*; and hateth his own enemies more than Gods; and can tread down the intereſt of God and ſouls, if it ſeem but neceſſary to his honour or revenge: He is much more pleaſed and delighted with his own applauſe, and honour, and greatneſs, than with the glory of God, or the fulfilling of his will.

Sign 12.

Quicquid boni egeris, in deos refer. Bias in Laert.

§. 22. *Sign* 12. Proud men would fain ſteal from God himſelf the honour of many of his moſt excellent *works*. If they are *Rulers*, they are more deſirous that the thanks for the *order* and *peace* of Societies, be given by the People to them, than unto *God*: If they are *Preachers*, they would fain have more than their due, of the honour of mens Converſion and Edification: If they are *Paſtors*, they would encroach upon Chriſts part of the Government of his Church. If they be bountiful to the poor, and do any good works, they would have more of the praiſe than belongeth to a Steward, or Meſſenger that delivereth the gifts of God. If they be Phyſicians, they would have the real honour of the cure, and have God to be but a barren complement. Like the Atheiſtical Phyſician that reviled and beat his Patient for *thanking God* that he was well, *When*, ſaith he, *it was I that cured you, and do you thank God for it*?

Sign 13.

§. 23. *Sign* 13 A proud Man will *give more to his Honour* than to God: His *eſtate* is more at the *command of his Pride*, than *of God*. He giveth more in the view or knowledge of others, than he could perſwade himſelf to do in ſecret. He is more bountiful in gifts that tend to keep up the credit of his liberality, than he is to truly indigent Perſons: It is not the *good that is done*, but the *honour* which he expecteth by it, which is his principal *motive*. He had rather be ſcant in works of *greateſt ſecret* charity, than in *apparel*, and a comely port, and the entertaining of Friends, or any thing that is for oſtentation, and for himſelf.

Sign 14. §. 23. *Sign* 14. A proud man would have as great a *dependance* of others upon him as he can. He would have the eſtates, and lives, and welfare of all others at his will and power: That he might be much feared, and loved, and thanked, and that many may be beholden to him as the God or great Benefactor the world: He is not contented that good is done, and mens wants ſupplied, unleſs *he* have the doing of it, that ſo he may have the praiſe. If he ſave his enemy, it is but to make him beholden to him, and be ſaid to have given him his life. Fain he would be taken to be as the Sun to the world, which mankind cannot be without.

Sign 15. §. 25. *Sign* 15. A proud Man is very *patient* when men aſcribe to him that which he knoweth to be above his due, tho' it be to the injury of God. He can eaſily forgive thoſe that value and love him more than he deſerveth, though they ſin in doing it. He is ſeldom offended with any for *over-praiſing him*; nor for reverencing or honouring him too much; nor for ſetting him too high, or for giving or aſcribing too much power to him, nor for obeying him before God himſelf: He careth not how much love, and honour, and praiſes, and thanks he hath, when a humble ſoul ſaith as Pſal. 115. 1. *Not unto us, O Lord, not unto us, but unto thy Name, give the glory*: And as the Angel to *John* that would have worſhipped him, *See thou do it not, for I am thy fellow Servant*. They know God will not give *his glory to another*, Iſa. 42. 8. *In his Temple every one ſpeaketh of his glory*, Pſal. 29. 9. But of themſelves they ſay, *I am a Worm and no Man*: *I am leſs than the leaſt of all thy mercies*; *leſs than the leaſt of all Saints*: *the chiefeſt of ſinners*: How unfit am I for ſo much love, and praiſe, and honour?

Pſal. 22.6. Gen. 32. 10. Epheſ. 3.8. 1 Tim. 1. 15.

Sign 16. §. 26. *Sign* 16. A proud Man would have *his Reaſon* to be the *Rule of all the World*, or at leaſt, of all that he hath to do with. If there were Laws or Canons to be made, he would have the making of them: He would have all men take his counſel, as an Oracle: He would have all the world of his opinion; and ſets more by thoſe that thus eſteem him and are of his opinion, and yield to all that he ſaith and doth, than by thoſe that moſt earneſtly deſire to conform their minds to the word of God, and differ from him in the underſtanding of any part of it. He loveth them better that enquire of him and take his word, than them that enquire of the Word of God: Though he cannot deny but it is Gods Prerogative to be infallible, and the Rule of the World.

Sign 17. §. 27. *Sign* 17. A proud Man affecteth the reputation of *Gods Immutability* as well as his *Infallibility*: He will ſtand to an error when once he hath vented it, and reſiſted the Truth when once he hath appeared againſt it, to avoid the diſhonour of being accounted *Mutable*, or one that formerly was deceived: His pride keepeth him from repenting of any fault or error that he can but find a cloak for: If he have done wrong to God and miſchief to the Church, he will do as much more to make it good, and juſtifie it by any Cruelty or Violence. If he have once done you wrong, he will do more for fear of ſeeming to have wronged you: If he have *ſlandered* you, he will ſtab or hang you if he can, to juſtifie his ſlander, rather than ſeem ſo mutable as to retract it.

Sign 18. §. 28. *Sign* 18. A proud Man affecteth a participation *of Gods Omniſcience*, and is eager to know *more than God revealeth*; (if he be an enquiring man whoſe pride runneth this way): Thus our firſt Parents ſinned, by deſiring to be as *God in knowledge*: This hath filled the world with proud contentions, and the Church with diviſions, while proud Wits heretically make *things unrevealed* the matter of their oſtentation, impoſition, cenſures or furious diſputes: while humble ſouls are taken up in ſtudying and practiſing things revealed, and keep themſelves within Gods bounds, as knowing that God beſt knoweth the meaſure fitteſt for them, and that knowledge is to be deſired and ſought, but ſo far as it is uſeful to our ſerving or enjoying God, and the Good which Truth revealeth to us; and that knowledge may elſe become our ſorrow, *Eccleſ.* 1. 1, 8. and Truth the inſtrument to torment us, as it doth the miſerable Souls in Hell.

Sign 19. §. 29. *Sign* 19. A proud Man is *diſcontented with his Degree*, eſpecially if it be low: He would be higher in power, and honour, and wealth; yea, he is never ſo high but he would fain be *one ſtep higher*. If he had a Kingdom, he would have another: and if he had the Dominions of the *Turkiſh* or *Tartarian* Emperour, he would deſire to enlarge them, and to have more; and would not be ſatisfied till he had all the world: Men feel not this in their low condition: They think, If I had but ſo much or ſo much, I would be content: But this is their ignorance of the inſatiable Pride that dwelleth in them. Do you not ſee the greateſt Emperours on Earth ſtill ſeeking to be greater: Every Man naturally would be a Pope, the Univerſal Monarch of the world: And every ſuch Pope would have both *Swords*, and have Princes and People wholly at their Will: And when they have *no mind* to hurt, they would have *Power* to hurt; that all the world might hold their Eſtates, and Liberties, and Lives, as by their clemency and gift, and they might be as God to other men: And if they had attained this, Pride would not ſtop, till it had cauſed them to aſpire to all the Prerogatives of God, and to depoſe him and dethrone him of his Godhead and Majeſty that they might have his place.

Sign 20. §. 30. *Sign* 20. A proud Man would fain have *Gods Independency*, Though need make him ſtoop, yet he would willingly be beholden to none. Not only becauſe in prudence he would keep his liberty, and not be unneceſſarily the ſervant of men, not under obligations to ſerve them in any evil way (For ſo the humbleſt would fain be *Independent*): But becauſe he would be ſo great, and high, as to ſcorn to lean on any other. Thus you ſee how *Pride* is that great Idolatry that ſets *up man* as in the place *of God*.

Signs of the next Degrees of Pride as againſt God.

Sign 1. §. 31. *Sign* 1. A Proud Heart is very hardly brought to ſee the greatneſs of *its ſins*, or to know its emptineſs of Grace, or to be convinced of its unpardoned miſerable ſtate, or of the Juſtice of God if he ſhould damn it to everlaſting torments. Concerning *others* it may confeſs all this; but hardly of *it ſelf*. Its *own* unbelief, and averſeneſs from God and holineſs, ſeemeth to it a ſmall and tolerable fault: Its own pride, and luſt, and worldlineſs, and ſenſuality, ſeem not to be ſo bad as to deſerve damnation: Much leſs the ſmalleſt ſin which it committeth. Though cuſtomarily they may ſay that God were juſt, if he did condemn them, yet they believe it not at the heart. The moſt convincing Preacher ſhall have much ado to bring a proud man heartily to confeſs that he is an enemy to God, a child of wrath, and under the guilt of all his ſins, and ſure to be condemned unleſs he be converted. He will confeſs that he is a ſinner, or any thing elſe which the moſt godly muſt confeſs, or which doth not conclude him to be in a damnable unrenewed ſtate: But to make an ungodly man know that he is ungodly, and an impenitent Perſon know that he is impenitent, and an unſanctified perſon know that

Men ſick in mind as witleſs fools, and looſe perſons, and unjuſt, and injurious, think not that they do amiſs and ſin, &c. *Plutarch. Tract.* that Maladies of the mind are worſe than thoſe of the body.

he is unſanctified, is wonderful hard, becauſe that Pride hath dominion in them. *Are we blind alſo?* Say the proud incorrigible Phariſees to Chriſt, *John* 9. 40.

Sign 2. §. 32. *Sign* 2. A proud heart doth ſo much *overvalue* all that is in *it ſelf*, that every *common grace* or *duty* doth ſeem to it to be a *ſtate of godlineſs*: Their common knowledge ſeemeth to them to be ſaving illumination: Every little ſorrow for their ſin, or wiſh that they had done better, when they have had all the ſweetneſs of it, doth go with them for true Repentance: Their heartleſs lip-labour goes for acceptable prayer: Their Image of Religion ſeemeth to them to be the life of godlineſs: They take their own preſumption for true faith, and their falſe expectation, for Chriſtian Hope, and their carnal ſecurity and blockiſh ſtupidity, for ſpiritual peace of conſcience, and their deſperate venturing their ſouls upon deceit, they take for a Truſting them with God: If they forbear but ſuch ſins as their fleſh can ſpare, as unneceſſary to its eaſe, proviſion or content, yea, or ſuch ſins as the fleſh commandeth them to forbear, as tending to their diſhonour in the world, they take this for true obedience to God. Becauſe they had rather have Heaven than Hell, when they muſt leave the Earth whether they will or no, they think that they are *heavenly minded*, and lay up their treaſure there, and take it for their portion: Becauſe conſcience ſometime troubleth them for their ſin, they think they renew a ſincere repentance; and think all is *pardoned*, becauſe they daily *ask for pardon*: Their *forced ſubmiſſion* to the hand of God, they take for *patience*; And a [*Lord have mercy on us, and forgive us, and ſave us*] they take for a true preparation for death. Thus *Pride* deceiveth ſinners, by making them believe that they *have* what they have not, and do what they do not, and are *ſomething* when they *are nothing*, Gal. 6. 3. and by multiplying and magnifying the little common good that is in them.

Sign 3. §. 33. *Sign* 3. A proud heart hath very little ſenſe of the *neceſſity* of a *Saviour*, to die for his ſins, and ſatisfie Gods juſtice, and reconcile him to God: *Notionally* he is ſick of ſin; and notionally he thinks, he needeth a Phyſician: But *practically* at the heart he feeleth little of his diſeaſe, and therefore little ſets by Chriſt. He feeleth not that which ſhould throughly acquaint him with the Reaſons of this bleſſed work of our Redemption: And therefore indeed is a ſtranger to the myſtery, and an unbeliever at the heart: and would turn Apoſtate if the tryal were ſtrong enough. He never felt himſelf a condemned man, under the curſe and wrath of God, and lyable to Hell: And therefore never lay in tears with *Mary* at his Saviours feet, nor melted over his bleeding Lord; nor feelingly ſaid with *Paul* [*He came to ſave ſinners of whom I am chief*] nor *eſteemed all things as loſs and dung for the knowledge of Chriſt, that he might be found in him*, Phil. 3. 7, 8. He is a Chriſtian but as a Turk is a Mahometan, becauſe it is the Religion of the King, and the Country in which he was bred.

Sign 4. §. 34. *Sign* 4. A Proud heart perceiveth not his own *neceſſity* of ſo great a change as a *New birth*, and of the *Holy Ghoſt* to give him a *new nature*, and plant the image of God upon him: He findeth perhaps ſome breaches in his ſoul; but he thinks there needs no breaking of the heart for them; nor pulling all down and building up his hopes anew: Amending his heart he thinks, may ſerve the turn, 2 Cor. 5. 17. without making it and all things new: The new creature he taketh to be put Baptiſm, or ſome patching up of the former ſtate, and amending ſome groſſer things that were amiſs. He will confeſs that without Chriſt and grace we can do nothing, but he thinketh this grace is an ordinary help. Whereas a humble ſoul is ſo emptied of it ſelf, and perceiveth its deadneſs and inſufficiency to good, that it magnifieth grace, and is wondrous thankful for it, as for a new and ſpiritual life.

Sign 5. Rom. 5. 12, 17, 18, 19. John 3. 3, 5, 8. Jer. 17. 9. §. 35. *Sign* 5. A Proud heart hath ſo little experimental ſenſe of the great accuſations which Scripture bringeth againſt the corrupted heart of man, that it is eaſily drawn into any Hereſie which denieth them: As about our Original ſin and miſery and need of a Saviour: about the deſperate wickedneſs of the heart, and mans inſufficiency and impotency to good, yea averſneſs from it: Whereas humble men are better acquainted with the ſin within them, that beareth witneſs to all theſe truths.

Sign 6. §. 36. *Sign* 6. The Proud are inſenſible of the need and reaſon of all that *diligence* to mortifie the fleſh, and ſubdue corruptions, and watch the heart, and walk with God in holineſs of life, which God requireth: He ſaith what need all this ado: He feeleth not the need of it, and therefore thinks its more ado than needs. But the humble ſoul is ſenſible of that within him that requireth it and juſtifieth the ſtricteſt ways of God: The Rich think they have no need to labour, but labour is a poor mans life and maintenance: If he miſs it a day, he feeleth the want of it the next.

Sign 7. §. 37. *Sign* 7. Proud men are much inſenſible of the want of *frequent and fervent Prayer* unto God. *Begging* is the poor mans trade: The humble ſoul perceives the need of it: He finds as conſtant need of God, as of air, or bread, or life it ſelf. And he knoweth that the exerciſe of our deſires and faith, and the expreſſion by prayer of our dependance upon God, is the way appointed for our ſupply. But the proud are full-ſtomacht, and think this earneſt frequent praying is but hypocritical needleſs work, and they cannot make a trade of begging, and therefore they are ſent ſent empty away.

Sign 8. §. 38. *Sign* 8. A proud man is a great *undervaluer* of all *mercies*, and *unthankful* for them; but eſpecially for *ſpiritual* mercy. He receiveth it cuſtomarily as if it were his due; and cuſtomarily gives God thanks. But though he may rejoyce in the proſperity of his fleſh, yet he is a ſtranger to holy thankfulneſs to God; and thinks diminutively of mercy: yea, he is diſcontent and murmureth if God give him not as much as he deſireth. Whereas the humble confeſs themſelves unworthy of the leaſt, *Gen.* 30. 10. 2 *Chron.* 32. 24, 25, 26. *Hezekiahs* lifting up and unthankfulneſs go together. A poor man will be very thankful for a peny or a piece of bread, which the rich would reject as a great indignity.

Sign 9. §. 39. *Sign* 9. Proud men are always *impatient* in their *afflictions*: If they have a *ſtoutneſs* or *ſtupidity*, yet they have not Chriſtian *patience*: They take it as if God uſed them hardly, or did them wrong. But the humble know that they deſerve much worſe, and that the mercy that is left them is contrary to their deſert? And therefore ſay with the humbled Church, Mic. 7. 9. *I will bear the indignation of the Lord becauſe I have ſinned againſt him*, Lam. 3. 22. [*It is becauſe his compaſſions fail not that we are not conſumed.*]

Sign 10. §. 40. *Sign* 10. Proud men are *fearleſs of temptations*, and *confident of their ſtrength* and the goodneſs of their hearts: They dare live among ſnares, in pomp and pleaſure, faring deliciouſly every day, among plays, and gaming, and laſcivious company and diſcourſe, and fear no hurt, their Pride making them inſenſible of their danger, and what tinder and gunpowder is in their natures, for every ſpark of temptations to catch fire in. But the humble are always ſuſpicious of themſelves, and know their danger, and avoid the ſnare. Prov. 14. 16. *A wiſe man feareth and departeth from evil; but the fool* *rageth and is confident*, Prov. 22. 3. *A prudent man foreſeeth the evil and hideth himſelf: but the ſimple paſs on and are puniſhed.*

Sign 11. §. 41. *Sign* 11. Pride maketh men *murmur* if the work of God be never ſo well done, if *they* had not the doing of it; and ſometimes by contending to have the *honour* of *doing* it, they deſtroy the work: If they are officers of Chriſt, they look more at the *Power* than their *obligation*; at the *Dignity* than at the *Duty*, and at what the people owe to them, than what they owe to God and to the people. They are like dogs that ſnarl at any other that would partake with them, or come into the houſe. They ſay not as *Moſes*, would all the Lords people were Prophets. Yea, the peace and unity of Church and ſtate is often ſacrificed to this curſed pride.

Sign 12. §. 42. *Sign* 12. Pride makes men aſhamed of the ſervice of God, in a time and place where it is diſgraced by the world; and if it have dominion, Chriſt and holineſs ſhall be denyed or forſaken by them, rather than their honour with men ſhall be forſaken. If they come to Jeſus, it is as *Nicodemus* did, *by night*: They are aſhamed to own a reproached truth, or ſcorned cauſe, or ſervant of Chriſt. If men will but mock them with the nick-names or calumnies hatcht in Hell, they will do as others, or forbear their duty: A ſcorn will do more to make them forbear praying in their families to God, than the Lyons den would do with *Daniel*, or the fiery-furnace with the three Confeſſors, *Dan.* 3. & 6. Eſpecially if they be perſons of *honour and greatneſs* in the world, then God muſt be merciful to them while they bow down in the houſe of *Rimmon*: As the Rich man, *Luke* 18. 23. when he heard Chriſts terms, *was very ſorrowful, for he was very rich*; ſo theſe becauſe their honours and dignities are ſo great, do think them too good to let go for the ſake of Chriſt: Had they but the proportion of the obſcure vulgar to lay down, they could forſake it; but they cannot forſake ſo fair a portion, nor endure the reproach of ſo honourable a name. But O what contemptible things are theſe to a humble ſoul? He marvelleth what dreaming worldlings find, in the doting thoughts and breath of fools, which men call *Honour*, that they ſhould prefer it before the honour of God, and their real honour: When Chriſt hath told them, Mark 8. 31. That *whoſoever ſhall be aſhamed of* him and his *words, in an adulterous and ſinful generation, of him alſo ſhall the Son of man be aſhamed, when he cometh in the glory of his Father with his holy Angels.* I now proceed to the ſigns of Pride in particular duties.

The Signs of Pride in and about Religious duties.

Sign 1. §. 43. *Sign* 1. A proud perſon is moſt ſollicitous in and about that *part of duty* which is *viſible to man*, and tendeth to advance him in *mens eſteem*: And therefore he is more regardful of the *outſide*, than of the *inſide*; of the *words* than of the *heart*. He taketh much pains if he be a preacher, to caſt his ſermon into ſuch a form as tendeth to ſet forth his parts, according to the quality of them that he would pleaſe: If he live where *wit* is valued above grace, or pedantick gingling above a ſolid, clear, judicious, maſculine diſcourſe, he bends himſelf to the humour of his auditors, and acts his part as a ſtage-player for applauſe: If he live where ſerious earneſt exhortations are in more requeſt, he ſtudieth to put an affected fervency into his ſtile, which may make the hearers believe that he believes himſelf, and to ſeem to be what indeed he is not, and to feel what he feeleth not: But all this while about his Heart he is little ſollicitous; and takes ſmall pains to affect it with the reverence of God, and with a due eſtimation of his truth, and a due compaſſion of mens ſouls; and indeed to believe and feel what he would ſeem to believe and feel. So alſo in prayer and diſcourſe, his chief ſtudy is to ſpeak ſo as may beſt procure applauſe: And it is ſeldom that he is ſo cunning as to hide this his deſign from the obſervation of judicious men that know him: They may uſually perceive that he is the *Image* of a Preacher or Chriſtian, by affectation forcing himſelf to that which he is not truly ſerious in: He is ſounding braſs; a tinkling Cymbal; a bladder full of wind; a skin full of words, wiſe and devout in publick on the ſtage, but at home, and with his companion in his ordinary converſe, he is but *common* if not *unclean*: He is the admiration of fools, and the compaſſion of the wiſe: An Oracle at the firſt congreſs to thoſe that know him not, and the pity of thoſe that have ſeen him at home, and without his mask: He is like proud Gentlewomen that beſtow a great part of the morning in mundifying and adorning themſelves when they are to be ſeen, and go abroad, but at home are very homely. And uſually the Proud *being Hypocrites* are ſecret haters of the moſt ſerious, and judicious Chriſtians; becauſe theſe are more quick-ſighted than others, to ſee through the cloak of their Hypocriſie: Unleſs as their Charity conſtraining them to conceal their fears and jealouſies, may reconcile the Hypocrite to them.

His ergo qui loquendi arta cæteris hominibus excellere videntur, ſedulo monendi ſunt ut humilitate induti Chriſtianâ diſcant non contemnere quos cognoverint morum vitia quam verborum amplius devitare: Aug. de Cat. rudib. c. 9.

Sign 2. §. 44. *Sign* 2. Proud men are apt to *put on themſelves* to any *publick* duty which may tend to magnifie them or ſet out their parts, and think themſelves fitter to be preferred before others, and imployed, than indeed they are. They are forward to ſpeak in preaching or praying among others, or in ordinary talk: A little knowledge maketh them think that they are fit to be preachers: Whereas the humble ſay with *Moſes, who am I that I ſhould go unto* Pharaoh, *&c.* Exod. 3. 11. *I am not eloquent, but ſlow of ſpeech* —— *O my Lord, ſend I pray thee by the hand of him whom thou wilt ſend*, Exod. 4. 10. 13. Or as Iſaiah 16. 5. *Wo is me, for I am undone, becauſe I am a man of unclean lips*, &c. or as *Paul*, 2 Cor. 2. 16. *Who is ſufficient for theſe things*? How many a Sermon hath Pride both ſtudied and preached? And how many a prayer hath it formed? And how well are they like to be heard of God?

Non poteſt non indoctus eſſe, qui ſe doctum credit. Hermar. Barbarus.

Sign 3. §. 45. *Sign* 3. The Proud are loath to be *clouded* by the *greater abilities* of others: They are content that *weaker* men pray or preach with them, that will not obſcure but put off their parts, that they may have the preheminence; as a dwarf that makes another ſeem a proper man: They are leſs troubled that God and the Goſpel is diſhonoured by the infirmities, inſufficiency and faults of others, than that *their glory* is obſcured by worthier men, though God be honoured and his work promoted. Whereas the humbled perſon wiſheth from the bottom of his heart, that all the Lords people were Prophets, that all men could preach, and pray, and diſcourſe, and live much better than he doth himſelf (though he would alſo be as good as they). He is glad when he heareth any ſpeak more judiciouſly, powerfully and convincingly than he, rejoycing that Gods work is done, whoever do it: For he loveth Wiſdom and Holineſs, Truth and duty, not only becauſe it is *his own*, but for *it ſelf*, and *for God*, and for the *ſouls* of others. A Proud man envieth both the parts, and work, and honour of others: And is like the Devil, repining at the gifts of God; and the better and wiſer any one is the more he envieth him: He is an enemy to the fruits of Gods beneficence; as if he would have God leſs Good and bountiful to the world, or to any but himſelf, and ſuch as will ſerve his party and intereſt and honour with their gifts: His eye is evil becauſe God is Good. If others be better ſpoken of than himſelf as more learned,

Pliny ſaith [In commending another you do your ſelf right: For he whom you commend is either ſuperior or inferior to you: If he be inferior, if he be to be commended, then you much more: If he be ſuperior, if he be not to be commended, then you much leſs. *Lord Bacon Eſſay.* 54. *pag.* 299.

learned, able, wiſe or holy, it kindleth in his breſt a ſecret hatred of them, unleſs they are ſuch whoſe honour is his honour, or contributeth thereto: Whereas the holy humble ſoul, is ſorry that he wants what others have, but glad that others have what he wants. He loveth Gods gift where-ever he ſeeth them; yea though it were in one that hateth him: He would not have the world to be ſhut up in a perpetual night, becauſe he may not be the Sun; but would have them receive that by another which he cannot give them, and is glad that they have a Sun though it be not he: Though ſome Preached Chriſt of envy and ſtrife, of contention and not ſincerely, to add afflictions to his bonds, yet *Paul* rejoyced, and would rejoyce, that Chriſt was preached: *Phil.* 1. 15, 16, 17, 18.

Sign 4. §. 46. *Sign* 4. When the Proud man is praying or preaching his eye is principally upon the *hearers*, and *from them* it is that his work is animated, and from them that he fetcheth principally the fire or motives of his zeal: He is thinking principally of their caſe, and all the while fiſhing for their love and approbation and applauſe: And where he cannot have it, the fire of his zeal goeth out: Whereas though the *humble*, ſubordinately look at men, and would do all to edification, yet it is not to be Loved by them ſo much as to exerciſe Love upon them; nor to ſeek for honour and eſteem from them ſo much as to convert and ſave them; And it is God that he chiefly eyeth, and regardeth; and from him that he fetches his moſt powerful motives; and it is his approbation that he expecteth: His eye and heart is ſo upon the auditors as to be more upon God: He would feed the ſheep; but would pleaſe the Lord and Owner of them.

Sign 5. §. 47. *Sign* 5. A Proud man *after his duty* is more inquiſitive how he was *liked by men*, and what they *think* or *ſay* of him, than whether God and Conſcience give him their approbation: He hath his ſcouts to tell him whether he be honoured or diſhonoured: This is the return of prayer that he looks after: This is the fruit of preaching which he ſeeks to reap: But theſe are inconſiderable things to a ſerious humble ſoul: He hath God to pleaſe; his work to do; and ſets not much by humane judgement.

Sign 6. Clemens Alex. ſtrom. l. 1. c. 4. *Ait Fideli Chriſtiano docenti vel unicum ſufficere auditorem.*

§. 48. *Sign* 6. A Proud man is more *troubled* when he perceiveth that he is *undervalued* and miſſeth of the honour which he ſought, than that his preaching ſucceeds not for the good of ſouls, or his prayers prevail not for their ſpiritual good: Every man is *moſt troubled* for miſſing that which is his end: To do good and get good, is the end of the ſincere, and this he looks after, and rejoyceth if he obtain it, and is troubled if he miſs it: To *ſeem good, and wiſe, and able* is the Proud mans end: And if the *people honour* him, it puffs him up with gladneſs, as if he were a happy man: And if they *ſlight him* or *deſpiſe* him, he is caſt down, or caſt into ſome turbulent paſſion, and falls a hating or wrangling with them that deny him the honour he expects, as if they did him a hainous wrong: As if a Phyſician ſhould want both skill and care to cure his patients; but hateth and revileth them, becauſe they prefer another that is abler, and will not die to ſecure his honour, or magniſie his skill for killing their friends. The Proud mans honour is his Life and Idol.

Sign 7. §. 49. *Sign* 7. The Heart of the Proud is not enclined to *humbling duties*; to penitent confeſſions and lamentations for ſin, and earneſt prayer for grace and pardon; but unto ſome formal obſervances and lip labour, or the Phariſees ſelf-applauſe, *I thank thee that I am not as other men, nor as this Publican*: Not but that the *humbleſt* have great cauſe to bleſs God for their ſpiritual mercies and his differencing grace: But the *Proud* thank God for that which they *have not*; for ſanctification, when they are unſanctified; and for juſtification when they are unjuſtified; and for the aſſured hope of Glory; when they are ſure to be damned if they be not changed by renewing grace; and for being made the heirs of Heaven while they continue the heirs of Hell: And therefore the proud are leaſt afraid of coming without right or preparation to the ſacrament of the Body and blood of Chriſt: They ruſh in with confident preſumption: When the humble ſoul is trembling without, as being oft more fearful to enter than it ought.

§. 50. *Sign* 8. Proud perſons are of all others the moſt *impatient* of *Church diſcipline*, and uncapable of living under the Government of Chriſt. If they ſin, they can ſcarce endure the gentleſt admonition: But if they are *reproved ſharply* (or cuttingly) that they *may be ſound in the faith*, you ſhall perceive that they *ſmart* by their impatience. But if you proceed to more *publick reproof* and *admonition*, and call them to an open confeſſion of their ſin, to thoſe whom they have wronged, or before the Congregation, and to ask forgiveneſs, and ſeriouſly crave the prayers of the Church, you ſhall then ſee the power of Pride againſt the ordinance and commands of God! How ſcornfully will they ſpurn at theſe reproofs and exhortations? How obſtinately will they refuſe to ſubmit to their unqueſtionable duty? And how hardly are they brought to confeſs the moſt notorious ſins? Or to *confeſs* that it is their *duty* to *confeſs them*; Though they would eaſily believe that it is the duty of *another*, and would *exhort* another to do that which they themſelves refuſe! The Phyſick ſeemeth ſo loathſome to them which Chriſt hath preſcribed them, that they hate him that bringeth it, and will die and be damned before they will take it; but perhaps will turn again and all to rent you (unleſs where they are reſtrained by the ſecular arm.) But if you proceed to *reject* them, for their *obſtinate impenitency in heynous ſin*, from the viſible communion of the Church, you ſhall then ſee yet more how contrary Pride is to the Church-order and Government ordained by Chriſt. How bitterly will they hate thoſe that put them to ſuch (neceſſary) diſgrace? How will they ſtorm and rage and turn their fury againſt the Church; as if Chriſts remedy were the greateſt injury to them in the world? You may read their Character in the ſecond Pſalm. Therefore Chriſt calleth men to come as *little Children* into his ſchool: or elſe they will be unteachable and incorrigible, *Matth.* 18. 3. *Sign* 8.

§. 51. *Sign* 9. A Proud man hath an Heretical diſpoſition, even when he cryeth out againſt Hereticks. He is apt to look moſt after matters of diſpute and contention in Religion; Obſcure propheſies, Gods decrees, controverſies which trouble the Church more than edifie, circumſtances, ceremonies, forms, outwards, orders and words: And for his opinion in theſe he muſt be ſomebody. *Sign* 9.

§. 52. *Sign* 10. A Proud man is unſatisfied with his *ſtanding* in communion with the Church of Chriſt, and is either ambitiouſly aſpiring to a *dominion* over it, or is inclined to a *ſeparation* from it: They are *too good* to ſtand on *even ground* with their brethren: if they may be *Teachers* or *Rulers* they can approve the conſtitution of the Church: But otherwiſe it is *too bad* for them to have communion with: They muſt be of ſome more refined or elevated ſociety: They are not content to *come out and be ſeparate* from the *infidel* and *idolatrous world*, but they muſt alſo come out and be ſeparate from the *Churches* of Chriſt, conſiſting of men that make a *credible profeſſion of faith and godlineſs*. They think it not enough to forbear *ſin themſelves*, and to have *no fellow-* *Sign* 10.

fellowſhip with the works of darkneſs, but reprove them, nor to ſeparate from men as they ſeparate from Chriſt, but they will alſo ſeparate from them in *their duty*, and odiouſly aggravate every imperfection, and fill the Church with clamours and contentions, and break it into fractions by their ſchiſms, and this not for any true reformation or edifying of the body (for how can diviſion edifie it?) but to tell the world that they account themſelves more holy than the Church: Thus Chriſt himſelf was quarrelled with as *unholy* by the Phariſees for eating with publicans and ſinners: And his diſciples for not waſhing before meat, and obſerving the traditions of the Elders; and for rubbing out corn to eat on the ſabbath day: And they that *will not be ſtrict* in their *conformity to Chriſt*, will be *righteous overmuch* and ſtricter than Chriſt would have them be, where Pride commandeth it: They will be of the ſtricteſt party and opinions, and make opinions and parties that are ſtricter, than Gods commands; and run into errors and ſchiſms; that they may be ſingular, from the general communion of the Church: and will be of a *leſſer* than Chriſts *little flock*. Iſa. 65. 5. Mat. 11. 19. Mat. 9. 11. Mat. 15. 2, 3.

Signs of Pride in common converſe.

Sign 1. §. 53. *Sign* 1. Pride cauſeth *ſubjects* to be too quick in cenſuring the actions of their *Governours*, and too *impatient* of what they *ſuffer* from them, and apt to murmure at them, and rebel againſt them. It makes inferiors think themſelves competent judges of thoſe commands and actions of their ſuperiours, the Reaſons of which they never heard, nor can be fit to judge of, unleſs they were of their council. It makes them forget all the benefits of Government, and mind only the burdens and ſuffering part, and ſay as *Corah, Ye take too much upon you, ſeeing all the Congregation are holy every one of them and the Lord is among them: Wherefore then lift ye up your ſelves above the Congregation of the Lord?*——*Is it a ſmall thing that thou haſt brought us up out of a land that floweth with milk and hony, to kill us in the wilderneſs, except thou make thy ſelf altogether a Prince over us?* ——*Wilt thou put out the eyes of theſe men?* Proud men are impatient, and aggravate their diſappointments, and think they have reaſon and juſtice on their ſide. Numb. 16. 3. verſ. 13, 14.

Sign 2. §. 54. *Sign* 2. A Proud man is more diſpoſed to *command* than to *obey*, and cannot ſerve God contentedly in a mean and low condition: He is never a good ſubject, or ſervant, or child; for ſubjection ſeems a ſlavery to him: He thinks it a baſeneſs to be governed by another: He hath a Reaſon of his own, which ſtill contradicteth the Reaſon of his Rulers, and a will of his own that muſt needs be fulfilled, and cannot ſubmit or yield to Government: He is ſtill ready to ſtep out of his rank; and prepare for ſuffering by diſorder, that he may taſt the ſweetneſs of preſent liberty! As if your horſe or cattle ſhould break out from you to be free, and famiſh in the winter, when ſnow depriveth them of graſs. Whereas the humble know it is much eaſier to obey than Govern; and that the valleys are the moſt fruitful grounds, and that it is the Cedars and mountain trees that are blown down, and not the ſhrubs: And that a low condition affordeth not only more ſafety, but more quietneſs and leaſure to converſe with God: And that it is a mercy that others may be employed in his preſervation, and keeping the walls, and watching the houſe, while he may follow his work in quietneſs and peace; And therefore willingly payeth honour and tribute to whom it is due.

Sign 3. §. 55. *Sign* 3. If a Proud man be a *Ruler*, he is apt to be *lifted up in mind*; and to deſpiſe his inferiors, as if they were *not men*, or he were *more*: He is apt to diſdain the councils of the wiſe, and to ſcorn admonition from the miniſters of Chriſt, and to hate every *Michea* that propheſieth not good of him, and to value none but flatterers, and diſcountenance faithful dealers, and not endure to hear of his faults: He is apt to fall out with the power of Godlineſs, and the Goſpel of Chriſt, as that which ſeemeth to croſs his intereſt; and to forget his own ſubjection to God, and the danger of his ſubjects. He is more deſirous to be obeyed by his inferiors, than himſelf to obey his abſolute Lord; He expecteth that *his commands* be obeyed though *God* command the contrary; and is more offended at the *neglect* of *his* Laws and Honour, than at the *contempt* of the Honour and Laws of God.

Sign 4. §. 55. *Sign* 4. If there be any place of office, honour or preferment void, a proud man thinks that *he is* the *fitteſt for it*, and if he ſeek it, he taketh it for an injury if another be preferred before him as more deſerving: And though they that had a hand in putting him by, and preferring another, did it never ſo judiciouſly, and impartially, and for the common good, without any reſpect to any friend or intereſt of their own, yet all this will not ſatisfie the Proud, who knoweth no Reaſon or Law but *ſelfiſhneſs*; but he will bear a grudge to men for the moſt righteous neceſſary action: What ignorant men and impious have we known diſpleaſed, becauſe they were not thought worthy to be Teachers in the Church? or becauſe a people that knew the worth of their ſouls, had the wit and conſcience to prefer a worthier man before them! What worthleſs men (in Corporations and elſewhere) have we ſeen diſpleaſed, becauſe they were not choſen to be Governours? So unreaſonable a ſin is Pride.

Sign 5. §. 56. *Sign* 5. A Proud man thinks when he looks at the works of his ſuperiours, that he could do them better himſelf, if he had the doing of them. There is not one of them of an hundred but think that they could rule better than the King doth, and judge better than the Judge doth, and perhaps preach better than the Preacher doth, unleſs his ignorance be ſo palpable as that he cannot queſtion it. *Abſolom* would do the people Juſtice, better than his father *David*, if he were King. If all the matters of Church and Commonwealth were at his diſpoſe, how confident is he, that they ſhould be well ordered, and all faults mended; and O how happy a world ſhould we have!

Sign 6. §. 57. *Sign* 6. A proud man is apt to over-value his own *knowledge*, and to be much unacquainted with his *Ignorance*; He is much more ſenſible of what he *knoweth*, than how much he is *wanting*, of what he ought to know: He thinks himſelf fit to contradict the ableſt Divine, when he hath ſcarce ſo much knowledge as will ſave his ſoul. If he have but ſome ſmattering, to enable him to talk confidently of what he underſtandeth not, he thinks himſelf fitteſt for the Chair; and is elevated to a pugnacious courage, and thinks he is able to diſpute with any man; and conſtantly gives himſelf the victory: If it be a woman that hath gathered up a few Receipts, ſhe thinketh her ſelf fit to be a Phyſician, and venture the lives of deareſt friends upon her ignorant skilfulneſs; when ſeven years ſtudy more is neceſſary to make ſuch Novices know how little they know, and how much is utterly unknown to them, and ſeven years more to give them an encouraging taſte of knowledge; yet Pride makes them Doctors in Divinity and Phyſick by its *Mandamus* without ſo much ado: And as they *commenced* See 1 Tim. 3. 6. & 1 Tim. 6. 4.

A cunning flatterer will follow the Arch-flatterer which is a mans ſelf: And wherein a Man thinketh beſt of himſelf, therein the flatterer will uphold him moſt: But if he be an impudent flatterer, he will entitle him by force to that which he is conſcious that he is moſt defective in, *Lord Bacon Eſſay* 52.

ſo they *practice*. in the dark; and to ſave the labour of ſo long ſtudies, can ſpare, and gravely deride that knowledge, which they cannot get at cheaper rates. And no wonder, when it is the nature of *Pride* and *Ignorance* to cauſe the *birth* and *encreaſe* of each other. It were a wonder for an *Ignorant* perſon to be *Humble*, and when he knoweth not what abundance of excellent truths are ſtill unknown to him, nor what difficulties there are in every controverſie which he never ſaw. How many ſtudious, learned, holy Divines, would go many thouſand miles (if that would ſerve) to be well reſolved of many doubts in the Myſteries of Providence, Decrees, Redemption, Grace, Free will, and many the like, and that after twenty or forty years ſtudy; when I can take them a Boy or a Woman in the Streets, that can confidently determine them all in a few words, and pity the ignorance or error of ſuch Divines, and ſhake the head at their blindneſs, and ſay, God hath revealed them to themſelves that are Babes! yea, and perhaps their confidence taketh diſſenters for ſuch heretical, erroneous, intolerable perſons, that they look upon them as Heathens and Publicans, and either with the Papiſts reproach and perſecute them, or with the leſſer Sects divide from them, as from men that receive not the truth; and thus Pride makes as many Churches as there are different Opinions.

Sign 7. §. 58. *Sign* 7. *Pride* maketh men wonderful *Partial* in judging of their own *Virtues* and *Vices* in compariſon of other mens. When the humble are complaining of their weakneſſes and ſinfulneſs, and have much ado to believe that they are any thing, or to diſcern the ſincerity of their grace; and think their prayers are as no prayers, and their duties ſo bad that God will not regard them, the *Proud* think well of all they do, and are little troubled at their greater wants. They *eaſily ſee another* mans failings; but the very ſame or worſe, they juſtifie in themſelves. Their *own paſſions*, their *own over-reachings* or injurious dealings, their *own ill words*, are ſmoothed over as harmleſs things, when other mens are *aggravated* as intolerable crimes: Another is judged by them unfit for humane ſocieties, for leſs than that which they cannot endure to be themſelves reproved for, and will hardly be convinced that it is any fault: So blind is *Pride* about themſelves.

Sign 8. §. 59. *Sign* 8. Pride makes men *hear* their *Teachers* as *Judges*, when they ſhould hear them as *Learners* and *Diſciples* of Chriſt: They come not to be taught what they knew not, but to cenſure what they hear, and as confidently paſs their judgment on it, as if their Teachers wanted nothing but their *inſtructions* to Teach them aright. I know that no *poyſon* is to be taken into the ſoul, upon pretence of any mans authority, and that we muſt prove all things and hold faſt that which is good: But yet I know that you muſt be *Taught* even to do this, and that the Paſtors office is appointed by Chriſt as neceſſary to your good, and that the Scholars that are ſtill quarelling with their Teachers, and readier to Teach their Maſters than to learn of them, and boldly contradicting what they never underſtood, are too proud to become wiſe: And that Humility and Reaſon teacheth men to learn with a ſenſe of their ignorance, and the neceſſity of a Teacher.

Sign 9. §. 60. *Sign* 9. A proud man is always *hard to be pleaſed*, becauſe he hath too great expectations from others: He looks for ſo much obſervance and reſpect, and to be humoured and honoured by all, that it is too hard a task for any man to pleaſe him that hath much to do with him, and hath any other Trade to follow: He that will pleaſe him, muſt either have little to do with him, and come but ſeldom in his way, or elſe he muſt ſtudy the art of man-pleaſing, complement and flattery, till he be ready to commence Doctor in it, and muſt make it his Trade and buſineſs, as Nurſes do to tend the ſick, or quiet Children. One look, or word, or action, will every day fall croſs; and ſome reſpect or complement will be wanting. And as godly humble men do juſtly aggravate their ſins from the Greatneſs and excellency of God whom they offend; ſo the proud man fooliſhly aggravates every little wrong that is done him, and every word that is ſaid againſt him, and every ſuppoſed omiſſion or neglect of him, by the high Eſtimation he hath of himſelf againſt whom it is done.

§. 61. *Sign* 10. The Proud are deſirous of *Precedency* among men: To be ſaluted with the firſt; and taken by Great ones into the greateſt favour, and to be ſet in the upper room, at Table, and at Church, and to take the better hand: He grudgeth at thoſe that are ſet above him and preferred before him, unleſs they are much his Superiours: Or if he have the wit to avoid the diſgrace of contending for ſuch trifles, and ſhewing the childiſhneſs of his Pride to others, yet he retaineth a diſpleaſure at the heart. When the humble give precedency to others, and ſet themſelves at the lower end. *Sign* 10. Luke 14. 9, 10.

§. 62. *Sign* 11. A proud man expecteth that all the good that he doth be *remembred*, and that others do keep a regiſter of his good works, and take notice of his learning, worth and virtues: As their *own memories* are ſtronger here than in any thing, ſo they think other mens ſhould be: As if (being conſcious how unfit they are for the eſteem of God) they thought all were loſt which is not obſerved and eſteemed by men: As their eye is upon themſelves, ſo they think the eye of others ſhould be alſo; and that as their own, to admire the good, and not to ſee infirmities and evil. *Sign* 11.

Heſich. Illuſt. ſaith of *Arceſilaus*, *In communicandis facultatibus ac deferendis beneficiis ſupra quam dici poteſt promptus atque facilis fuit: Alieniſſimus à captanda gloriola à beneficio, quod latere maluerat: Inviſens Creſibium ægrotantem, quum videret illum in egeſtate eſſe, clam cervicali ſuppoſuit crumenam nummariam, qua ille inventa, Arceſilai inquit, hicce ludus eſt.*

§. 62. *Sign* 12. No man is taken for ſo great a *friend* to the proud as *their admirers*: whatever elſe they be, they love thoſe men beſt, that highlieſt eſteem them: The faults of ſuch they can extenuate and eaſily forgive: Let them be Drunkards, or Whoremongers, or Swearers, or otherwiſe ungodly, the proud man loveth them according to the meaſure of their honouring him. If you would have his favour, let him hear that you have magnified him behind his back, and that you honour him above all other men. But if the holieſt ſervant of God *think meanly of him*, and ſpeak of him but as he is; eſpecially if he think they are *diſeſteemers* of him, or are *againſt his intereſt and honour*, all their wiſdom and holineſs will not reconcile him to them, if they were as wiſe or good as *Peter* or *Paul*. It ſignifieth nothing to him that they are honourers of God, if he think they be not honourers of him. Nay, he will not believe or acknowledge their goodneſs, but take all for hypocriſie, if they ſuit not with his intereſt or honour: and all becauſe he is an *Idol to himſelf*. *Sign* 12.

§. 64. *Sign* 13. A proud man is apt to *domineer* with *inſolency*, when he gets any advantage, and perceiveth himſelf on the *higher ground*. He ſaith as *Pilate* to thoſe that are in his power, *Know-eſt thou not that I have power to crucifie thee, and power to releaſe thee*? Forgetting that they *have no power at all againſt any, but what is given them from above.* Victories and ſucceſſes lift up fools, and make them look big and forget themſelves, as *Sign* 13. John 19. 10, 11. Pſal. 10. 2, 4.

Pſal.73. 6. If their ſhadows were longer than before*:* Servants
Pſal.36. 11 got on Horſeback will ſpeak diſdainfully of Princes
Eccleſ. 10. 7. that are on foot. *David* ſaith, *The proud have had*
Pſal. 119. *me in deriſion.* If they get into places of power by
51. preferment, they cannot bear it, but are puffed up
and intoxicated, as if they were not the ſame men
they were*:* They deal worſe by their inferiours if
they humour them not,then B*alaam* by *his aſs* : when
they have *made them ſpeak*, their inſolency *cannot*
bear it, whereas the humble remembreth how far he
is *equal* with the *loweſt*, and dealeth gently with his
ſervants themſelves, *remembring that he alſo hath a*
Col.4 1, 2. *Maſter in Heaven*, Epheſ. *6. 9.*

Sign 14. §. *65. Sign* 14. A proud man is impatient of being *contradicted in his ſpeech*; be it right or wrong you muſt ſay as he, or not gainſay him. Hence it is that Gallants think that a mans life is little enough to expiate the wrong, if a man preſume to ſay, *they Lye*. I know that Children, and ſervants, and other inferiours muſt not be unreverent or immodeſt, in an unneceſſary contradicting the words of their ſuperiors, but muſt ſilently give place when they cannot aſſent to what is ſaid*:* But yet an impatience of ſober and reaſonable contradiction, even from an inferior or ſervant, is not a ſign of a humble mind.

Sign 15. §. *66. Sign* 15. Where-ever a proud man dwel-
leth, he is *turbulent* and *impatient* if he *have not his*
will: If he be a publick perſon, he will ſet a King-
dom all on fire, if things may not go as he would
have them. Among the crimes of the laſt and peri-
lous times, *Paul* numbreth theſe; to be *Lovers of*
their own ſelves, boaſters, proud, traytors, heady,
2 Tim. 3. *high-minded*———If they have to do in Church
2, 3, 4. affairs, they will have their will and way, or they
will caſt all into confuſion, and hinder the Goſpel
and turn the Churches upſide down. In Towns and
Corporations they are heady and turbulent, to have
their wills. In families there ſhall be no peace, if
every thing may not go their way? They cannot
yield to the judgement of another.

Sign 16. §. *67. Sign* 16. Proud men are *paſſionate and con-*
tentious, and cannot put up injuries or foul words*:*
Rom. 12. When a humble man *giveth place to wrath*, and
19, 20. *avengeth not himſelf*, nor *reſiſteth evil*; but is meek
Matth. 5. 39. and patient, *forbearing and forgiving*, and ſo heap-
Col. 3. 13. ing coals of fire on his enemies heads*: Only by*
1 Theſſ. 5. *Pride cometh contention*, Prov. 13. 10. *He that is*
14. *of a proud heart ſtirreth up ſtrife*, Prov. 28. 25.
2 Pet. 2. 20. What is their wrath, their ſcorns, their railing and
endeavouring to vilifie thoſe that have offended them
but the foam and vomit of their pride? *Proud,*
haughty, ſcorner is his name, that dealeth in proud
wrath, Prov. 21. 24.

Sign 17. §. *68 Sign* 17. A proud man is either an open
or a ſecret *boaſter*: If he be aſhamed to ſhew his
Pride by *open boaſting*, then he learneth the skill of
ſetting out himſelf, and making known his excel-
lencies in a cloſer and more handſome way*:* His
own commendations ſhall not ſeem the deſign of his
ſpeech, but to come in upon the by, or before he was
aware, as if he thought of ſomething elſe*:* or it ſhall
ſeem neceſſary to ſome *other end*, and a thing that
he is unavoidably put upon, as againſt his will. Or
he will take upon him to conceal it, but by a tranſ-
parent veil, as ſome proud women hide their beau-
ties: Or he will conjoyn the mention of ſome of
his infirmities, but they ſhall be ſuch as he thinks
Jam. 3. 5. no matter of *diſgrace*, but like proud womens beau-
Pſal. 49. 6. ty-ſpots, to ſet out the better part which they are
Pſal. 10. 3. proud of*:* But one way or other, either by oſten-
2 Cor. 10. tation or inſinuation, his work is to make known all
15. that tendeth to his honour, and to ſee that his good-
neſs, and wiſdom, and greatneſs be not unknown or
unobſerved*:* And all becauſe he muſt have mens ap-
probation, the hypocrites reward*:* He is as buried
if he be unknown. *Proud* and *boaſters* are joyned
together, Rom. 1. 30. 2 Tim 3. 2. *Theudas* the de-
ceiver, *boaſted himſelf to be ſome body*, Acts 5. 36.
Simon magus *gave out that himſelf was ſome great*
one, and the people all gave heed to him from the
leaſt to the greateſt, ſaying, This man is the great
power of God, Acts 8. 9, 10. Such *love the praiſe of*
men more than the praiſe of God: John 12 43. But
the *humble* hath learned another kind of language;
not affectedly but from the feeling of their hearts,
to cry out, I am vile: I am unworthy to be call-
ed a child; My ſins are more than the hairs of my
head*:* And he hateth their vanity that by unſeaſo-
nable or immoderate commendations, endeavour to
ſtir him up to pride, and ſo to bring him to be *vile*
indeed, by proclaiming him to be excellent. Much
more doth he abhor to praiſe himſelf, having learn-
ed, Prov. 27. 2. *Let another man praiſe thee, and*
not thine own mouth, a ſtranger, and not thine own
lips. He praiſeth himſelf by *Works*, and not by
Words, Prov. 31. 31.

Sign 18. §. *69. Sign* 18. A proud man *loveth honourable Names* and *Titles:* as the Phariſees to be called *Rabbi*: *Matth.* 23. And yet they may have ſo much wit as to pretend, that it is but to promote their ſervice for the common good, and not that they are ſo weak to care for empty names; or elſe that they were forced to it, by ſome bodies kindneſs without their ſeeking, and againſt their wills.

Sign 19. §. *70. Sign* 19. Pride doth *tickle* the heart of
fools with *content and pleaſure* to hear themſelves
applauded, or ſee themſelves admired by the people,
or to hear that they have got a great reputation in
the world, or to be flockt after, and cryed up, and
have many followers. *Herod* loveth to hear in com-
mendation of his Oration, *It is the voice of a God*, Act. 12. 22.
and not of a man: It is a feaſt to the proud, to
hear that men abroad do magnifie him, or ſee that
thoſe about him do reverence, and love, and ho-
nour, and idolize him. Hence hath the Church
been filled with buſie Sect-maſters, even of thoſe
that ſeemed forwardeſt in Religion; which was ſad-
ly propheſied of by *Paul* to the *Epheſians*, *Acts* 20.
29, 30. Two ſorts of troublers under the name of
Paſtors, pride hath in all Ages thruſt upon the
Church; *Devouring Wolves, and dividing Sect-*
maſters: [*For I know this, that after my departure,*
ſhall grievous Wolves enter in among you, not ſpa-
ring the flock: Alſo of your own ſelves ſhall men
ariſe, ſpeaking perverſe things, to draw away diſci-
ples after them. See alſo *Rom.* 16. 16, 17.]

Sign 20. §. *71. Sign* 20. Pride maketh men *cenſorious* and *uncharitable*: They extenuate other mens vertues and good works; and ſuſpect ungroundedly their ſincerity: A little thing ſerves to make them think or call a man an hypocrite! Very few are honeſt, or ſincere, or godly, or humble, or faithful, or able, or worthy in their eyes, even among them that are ſo indeed, or that they have cauſe to think ſo: A ſlight conjecture or report ſeemeth enough to allow them to condemn or defame another. They quickly ſee the Mote in a Brothers eye. Their pride and fancy can create a thouſand Hereticks, or Schiſmaticks, or Hypocrites, or ungodly ones, that never were ſuch but in the Court of their preſumption. Eſpecially if they take men for their *adverſaries*, they can caſt them into the moſt odious ſhape, and make them any thing that the Devil will deſire them. But the humble are *charitable to others*, as conſcious of much infirmity in themſelves, which makes them need the tenderneſs of others. They judge the beſt till they know the worſt, and cenſure not men until they have both *evidence* to prove it, and a *call* to meddle with them, having learned, Matth. 7. 1, 2, 3, 4. *Judge not that ye be not judged.*

Sign 21. §. 72. *Sign* 21. Pride cauſeth men to *hate reproof:* The proud are forward in finding faults in others, but love not a plain Reprover of themſelves. Though it be a duty which God himſelf commandeth, *Lev.* 19. 17. as an expreſſion of love, and contrary to hatred, yet it will make a proud man to be your enemy, Prov. 15. 12. *A ſcorner loveth not one that reproveth him, neither will he go unto the wiſe,* Prov. 9. 7, 8. *He that reproveth a ſcorner getteth himſelf ſhame; and he that rebuketh a wicked man, getteth himſelf a blot: Reprove not a ſcorner, leſt he hate thee: Rebuke a wiſe man, and he will love thee.* It galleth their hearts, and they take themſelves to be injured, and they will bear you a grudge for it, as if you were their enemy? If they valued or honoured you before, you have loſt them or angred them if you have told them of their faults: If they love to hear a Preacher deal plainly with others, they hate him when he dealeth ſo with them: *Herod* will give away *Johns* head, when he hath firſt impriſoned him for telling him of his Sin, though before he reverenced him and heard him gladly. They can eaſily endure to *be* evil, and *do* evil, but not to *hear* of it. As if a man that had the Leproſie loved the diſeaſe, and yet hated him that telleth him that he hath it, or would cure him of it. This pride is the thing that hath made men ſo unprofitable to each other, by driving faithful reproof and admonition almoſt out of the world, becauſe men are ſo proud that they will not hear it. Hence it is that others hear oftner of mens faults, than they do themſelves, and that backbiting is grown the common faſhion, becauſe proud ſinners drive away reprovers, by their impatience and diſpleaſure. Husbands and Wives, yea, Servants with their Maſters are ſo far out of love with juſt reproof, that they can hardly bear it. He muſt be exceeding skilful in ſmoothing and oyling every word, and making it more like to a commendation of flattery, than a reproof, that will eſcape their indignation.

Sign 22. §. 73. *Sign* 22. When a proud man is juſtly reproved, he ſtudieth preſently to *deny* or *extenuate* his fault; to ſhew you that he is more tender of his *honour*, than of his *honeſty*. It is a hard thing to bring him to *free confeſſion*, and to thank you for your love and faithfulneſs, and to reſolve upon more watchfulneſs for the time to come: When the humble ſoul is readier to believe that he is *faulty*, than that he is *innocent*, and to ſay more againſt himſelf than you ſhall ſay (if truly.) This one ſign may tell you how commonly pride reigneth in the world. How few are they among many that are *heartily thankful* for a juſt and neceſſary reproof? Mark them whether the firſt word they ſpeak in anſwer to you, be not either a denyal or an excuſe, or an upbraiding you with ſomething that they think you faulty in, or elſe a paſſionate proud repulſe, bidding you meddle with your ſelves?

Sign 23. §. 74. *Sign* 23. Pride maketh men *talkative*; and more deſirous to *ſpeak* than to *hear*, and to teach than to be taught, becauſe ſuch think highly of their own underſtandings; and think others have more need of their inſtructions, than they of other mens. Not that *Humility* is any enemy to *communicative Charity*, or to zealous endeavours for the converting and edifying of ſouls: But a teaching, talking diſpoſition, where there is no need, and beyond the meaſure of your calling and abilities, when you have more need to learn your ſelves, is the fruit of Pride. When you take leſs heed what another ſaith to you, than you expect he ſhould take of what you ſay to him: when your talk is not ſo much by way of queſtion as becomes a learner, but in the diſcourſes and dictates of a Teacher: when you are ſo full of any thing that is your own, and ſo contemptuous of what is ſaid by others, that you have not the patience to hear them ſilently till they come to the end, but unmannerly interrupt them, and ſet in your ſelves; which is as much as to ſay, Hold your tongue, and let me ſpeak that am more wiſe and worthy: when you ſtrive to have the moſt words, and to be ſpeaking; as Horſes in a race ſtrive who ſhall go foremoſt: This is becauſe pride puffs you up, and moves your tongues as a leaf is ſhaken by the wind: it fills your ſails, and makes you like Bagpipes that are lowdeſt when they are full of wind and preſſed. Eccl. 10. 14. *A fool is full of words.* Prov. 10. 19. *In the multitude of words there wanteth not ſin: but he that refraineth his lips is wiſe.*

Inter Benedicti ſigna Humilitatis (in regula) eſt, Ut pauca verba etiam rationalia loquatur, non clamoſa voce: Taciturnitas uſque ad interrogationem: ſed hæc ſemper intelligenda ſunt, ſalvo amore veritatis, & animarum.

§. 75. *Sign* 24. Pride maketh men exceſſively *loth to be beholden* to others; ſo that ſome will ſtarve or periſh before they will ſtoop ſo far as to ſeek or be obliged to thankfulneſs by any; eſpecially if they be ſuch as they have any quarrel with. And this they take for manlike gallantry, and a ſcorning to be baſe. I confeſs that as *Paul* ſaith to ſervants, if we *can be free, we ſhould rather chooſe it*; and that no man ſhould unneceſſarily make himſelf a debtor to another, by being beholding to him: eſpecially Miniſters, who ſhould avoid all Temptations of dependance upon man: and therefore ſhould neither *hang on Great ones*, leſt they be tempted to unfaithful ſilence or flattery, nor needleſly live on the *peoples charity*, leſt they be hindred from the free exerciſe of their Miniſtry: Therefore *Paul laboured with his hands* where he thought it would hinder his work to be chargeable to the Churches, or give occaſion to the envious to reproach him: And he would *rather dye than any ſhould make this his glorying void*, 1 Cor. 9. 15. *Innocency* and *Independency*, as Mr. *Bolton* was wont to ſay, do ſteel the face, and help a Miniſter to be bold and faithful. As *Camerarius* ſaid when he was invited to the Court, *Sign* 24.

Alterius ne ſit, qui ſuus eſſe poteſt.

But yet man is a *ſociable creature*; and we are made to be helpful to each other: we are like the wheels of a Watch, that can none of them do their work alone, without the concurrence of the reſt: And therefore a proud man that would live wholly on himſelf, and ſcorneth to be beholden, would break himſelf off from the place that God hath ſet him in, and ſeparate himſelf from humane ſociety, and be either a *world* of himſelf or a *God* to others. But God hath cauſed all the members purpoſely to ſtand in need of one another, that none might be deſpiſed, and that all might ſtill exerciſe *Love*, in communicating, and *Humility* in accepting of each others help.

2 Cor. 11. 9. 1 Theſ. 2. 9. 2 Theſ. 3. 8.

§. 76. *Sign* 25. Pride maketh people deſirous to equal their Superiours, and exceed their equals, in *Apparel*, or *handſome dwellings*, and *proviſions*, and *entertainments*, and all appearances that tend to ſet them out, and make them ſeem conſiderable in the world. For it exceſſively regards the eye of man: A fit reſpect to *Decency* muſt be had (ſo we place no greater a neceſſity in it than we ought:) But pride would fain go with the higheſt, and have more curioſity than needs, and maketh a greater matter of Decency than the thing requireth. I am not of their humour, that cenſure every man whoſe hair is not of their cut, and whoſe garments are not of their faſhion, and who are bred in a way of more gentility and ceremony than my ſelf: But yet the *affectation* of *imitating faſhion-mongers*, and bearing a port above *Sign* 25.

Humilitas eſt 1. *Neceſſaria: ſubdere ſe majori, & non præferre ſe æquali.* 2. *Abundans: ſubdere ſe æquali, nec præferre ſe minori:* 3. *Perfecta: ſubdere ſe minori*—Gloſſ. ſup. Matth. 3. *Humilitatis* 7. *gradus ſecundum Anſelmum ſunt.* 1. *Opinione:* 1. *Se contemptibilem cognoſcere.* 2. *Hoc non dolere.* 2. *Manifeſtatione:* 1. *Hoc confiteri:* 2. *Hoc perſuadere.* 3. *Patienter ſuſtinere hæc dici.* 3. *Voluntate:* 1. *Pati contemptibiliter ſe tractari.* 2. *Hoc idem amare.* Anſelm. lib. de ſimilit.

ones rank, and rather deſiring the converſe and company of ſuperiours than inferiours, and to live like thoſe that are a ſtep above us, than thoſe that are a ſtep below us, are ſigns as ſignificant of Pride, as the Robes of a Judge or a Doctor are of their dignities and degrees. I am ſure Humility hath learnt this leſſon, Rom. 12. 16. *Mind not high things; but condeſcend to men of low eſtate: be not wiſe in your own eyes.* As for the ridiculous effeminate faſhions and deportment of ſome men, and the ſpots, and paintings, and nakedneſs, and other antick faſhions of ſome women, and the many hours which they daily waſte in dreſſings, and adornings, and preparing themſelves for the ſight of others, they are the badges of ſo fooliſh and worſe than childiſh a ſort of pride, that I will not trouble my ſelf and the Reader in reprehending them. Manly pride is aſhamed of ſuch toys. Let the Patrons of them pleaſe their Patients, by proving them lawful, while they have no wiſer work to do; and when they have done, let them go on to prove that it is lawful for ſober perſons to wear ſuch Irons as they do in Bedlam; and that ſuch Chains as they in *Newgate* wear, are no ſigns of a priſoner, and that it is lawful for an honeſt woman to wear a Harlots habit. If the proud have no more wit than to wear the badges of their childiſhneſs *or* diſtraction, and ſhew their ſhame to all they meet, and make themſelves as ridiculous as men that lay aſide their Breeches, and wear Side coats again like children, I will leave them to themſelves, and will not now trouble them with any longer contradiction.

Sign 26.

§. 77. *Sign* 26. Proud perſons are *aſhamed* and *troubled* if any *neceſſity* force them, to *go lower* in *apparel*, or *proviſions*, or *deportment*, than others do of their degree: To ſhew you that it is not as a *Duty* that *Decency* is regarded by them, but as the *ornaments of pride*, elſe they would *be quiet* when *Providence maketh it* ceaſe to be *their duty*! They are not ſo much aſhamed of ſin, and the neglect of God and their ſalvation, as they are *to be ſeen* in *ſordid attire*, or in a poor and homely garb: Beggars and ſervants ſhew here that they are as proud as Lords. What abundance of them go but ſeldom to Church, and give this as a reaſon [*I wanted clothes.*] As if they would neglect their ſouls, their God, their greateſt duty, rather than do it in ſuch Clothes as they do their common work? Doth Chriſt appoint you to give him the meeting, that by his Miniſters he may inſtruct you for ſalvation, and that you may ask and receive the pardon of your ſins, and will you diſappoint him and refuſe to come, for want of *better clothes*? Sure you do not think that theſe are the *Wedding Garment* which he requireth you to bring? You would *beg* if you were *naked* or in *rags*, and will you not come to *beg of God*, becauſe you have *no better clothes*? Do you ſet more by the reputation of your clothes, than the means of your ſalvation? How little do ſuch wretches ſet by God, and by his mercy now, that will ſhortly on their *death-beds* cry for Mercy, without any ſuch regard of clothes. Naked they come into the world, and naked they muſt go out, and yet they will turn their backs on the Worſhip of God, for want of *clothes*. They are not *aſhamed* nor afraid to be *ungodly*, and to forſake their duty, but they are aſhamed of torn or poor attire. *What*, ſay they, *ſhall we make our ſelves ridiculous*! When their pride and ungodlineſs is cauſe of a thouſand fold more ſhame. We read of thouſands, even of the poor, that crowded after Chriſt to hear him; but of none that ſtaid at home for want of clothes; when it is like they had no better than yours.

gn 27.

§. 78. *Sign* 27. If a proud man be wronged, he looketh for *great ſubmiſſion* before he will forgive: you muſt lye down at his feet, and make a very full confeſſion, and behave your ſelf with great ſubmiſſion, eſpecially if the Law be in his hands. And he is prone to revenge, and cruel in his revenge: But if he have wronged others, he is hardly brought to confeſs that he wronged them; and more hardly to humble himſelf for reconciliation, and ask them forgiveneſs: when a humble perſon is ready to let go his right for peace, and eaſily forgiveth, and eaſily ſtoopeth to ask forgiveneſs.

Sign 28.

§. 79. *Sign* 28. Laſtly, Pride maketh men inordinately deſire to have an honourable memorial kept of their names when they are dead (if they are perſons that riſe to the hopes of ſuch a remembrance:) Many a monument hath Pride erected: Many a Book hath it written to this end: Many a good work materially hath it done, and made it bad by ſuch a baſe intention! Many a Hoſpital, and Alms-houſe, and School-houſe it hath built! And many a pound hath it given to charitable uſes in pretenſion, but to proud and ſelfiſh uſes in intention. Not that any ſhould cauſeleſly ſuſpect anothers ends, or blemiſh the deſerved honour of good works, which it is lawful ordinately to regard: But we ſhould ſuſpect our own hearts, and take heed of ſo horrible a ſin, which would turn the excellenteſt parts and works into poyſon or corruption: And remember how heinous a thing it is, for a man to be laying proud deſigns, when he is turning to the duſt, and going to appear before his Judge? yea, to ſet up the monuments of his Pride over his rotten fleſh and bones: And to ſhew that he dyeth in ſo great a ſin without repentance, by endeavouring that as much as may be of it may ſurvive, when he is dead and gone! If ſuch *wicked ends* do ſometime offer to intrude into *neceſſary excellent works*, an honeſt heart muſt *abhor them* and *caſt them out*: and beg forgiveneſs; and not for that forbear his work, nor refuſe the comfort of his more ſincere deſires and intents: But ſuch good works do ſink the hypocrite into Hell, that are principally done as a ſervice to Pride, to leave a name on earth behind him.

Anaxagoras (in Laert. p. 87.) *Cum vidiſſet Mauſoli ſepulchrum: Monumentum, inquit, pretioſum & lapidibus ornatum, divitiarum imago.*

§. 80. Thus I have been long in ſhewing you the *ſigns of Pride*, becauſe the *diſcovery* is a great part of the cure: Not that *every proud perſon* hath *all* theſe ſigns: For every one hath not the ſame *temptations* or *occaſion* to ſhew it: But every one hath *ſome* and *many* of theſe: And he that hath *any one* of them, hath a ſign of Pride. And again I ſay, that for all this, our *Reputation* as it *ſubſerveth the Honour of God and our Religion*, and our *brethrens good*, muſt be carefully by all juſt means preſerved, and by neceſſary defences vindicated from calumniators: Though we muſt quietly bear whatever infamy or ſlander we are tryed with.

Dir. 3.

§. 81. Direct. 3. *Having underſtood the Nature and the ſigns or effects of* PRIDE, *conſider next of the dreadful conſequents and tendency of it, both as it leadeth to farther ſin and unto miſery.* Which I ſhall briefly open to you in ſome particulars.

§. 82. 1. At the *preſent* it is the *Heart of the old man*, and the *root* and *life* of all corruption, and of the *dreadful ſignification*, if it be predominant. If any mans *heart be lifted up*, *the Lord will have no pleaſure in him*, or *it is not upright in him*, Hab. 2. 4. I had rather have my ſoul in the caſe of an obſcure humble Chriſtian that is taken notice of by few or none but God, and is content to approve himſelf to him, than in the caſe of the higheſt and moſt eminent and honourable in Church or State, that looks for the obſervation and praiſe of men: God judgeth not of men by their great parts, and profeſſion, and name? but juſtifieth the humbled ſoul that is aſhamed to lift up his face to Heaven, and thinketh himſelf unworthy to ſpeak to God, or to have communion with

Æneas Sylvius in Boem. c. 65. ſpeaking of the boaſting of the Monk *Capiſtrinus*, ſaith, *ſuperaverat ſeculi pompas, calcaverat avaritiam, libidinem ſub egerat, gloriam contemnere non potuit: Nemo eſt tam ſanctus qui dulcedine gloriæ non capiatur.*

Facilius regna viri excellentes, quam gloriam contemnunt. Inter omnia vitia tu ſemper es prima, ſemper es ultima: nam omne peccatum te accedente committitur, & te recedente dimittitur. Innocent. de contemp. mundi. l. 2. c. 31.

his Church, or to come among his ſervants; but ſtanding afar off, ſmiteth upon his breſt, and ſaith (in true Repentance) *O God be merciful to me a ſinner*, Luke 18. 13. Pride is as a plague-mark on the ſoul.

§. 83. 2. There is ſcarce a ſin to be thought on that is not a ſpawn in the bowels of Pride. To inſtance in ſome few (beſides all that are expreſſed in the ſigns.) 1. It maketh men *Hypocrites*, and ſeem what they are not, for the praiſe of men. 2. It makes men *Lyars*: Moſt of the Lyes that are told in the world, are to avoid ſome *diſgrace* and *ſhame*, or to get men to think highly of them. When a ſin is committed againſt God or your ſuperiours, inſtead of humble confeſſion, *Pride* would cover it with a lye. 3. It cauſeth *covetouſneſs*, that they may not want proviſion for their *Pride*. 4. It maketh men flatterers and time-ſervers, and man-pleaſers, that they may win the good eſteem of others. 5. It makes men run into profaneneſs, and riotouſneſs, to do as others do to avoid the ſhame of their reproach and ſcorn, that elſe would account them ſingular and preciſe. 6. It can take men off from any duty to God that the company is againſt: They dare not pray, nor ſpeak a ſerious word of God, for fear of a jear from a ſcorners mouth. 7. It is ſo contentious a ſin, that it makes men firebrands in the ſocieties where they live: There is no quiet living with them longer than they have their own ſaying, will and way: They muſt bear the ſway, and not be croſſed: And when all is done, there is no pleaſing them, for the miſſing of a word, or a look, or a complement, will catch on their hearts, as a ſpark on gunpowder. 8. It tears in pieces Church and State: Where was ever civil war raiſed, or Kingdom endangered or ruined, or Church divided, oppreſſed or perſecuted, but Pride was the great and evident cauſe? 9. It devoureth the mercies and good creatures of God, and ſacrificeth them to the Devil! It is a chargeable ſin! What a deal doth it conſume in cloaths, and buildings, and attendance, and entertainments, and unneceſſary things. 10. It is an odious thief and prodigal of precious time. How many hours that ſhould be better employed, and muſt one day be accounted for, are caſt away upon the foreſaid works of Pride? Eſpecially in the needleſs complements and viſits of Gallants, and the dreſſings of ſome vain light-headed women, in which they ſpend almoſt half the day, and can ſcarce find an hour in a morning for prayer, or meditation, or reading the Scriptures, becauſe they cannot be ready: Forgetting how they diſgrace their wretched bodies, by telling men that they are ſo filthy or deformed, that they cannot be kept ſweet and cleanly and ſeemly without ſo long and much ado. 11. It is odiouſly *unjuſt*: A proud man makes no bones of any falſhood, ſlander, deceit or cruelty, if it ſeem but neceſſary to his greatneſs, or honour, or preferment, or ambitious ends. He careth not who he wrongeth or betrayeth, that he may riſe to his deſired height, or keep his greatneſs. Never truſt a proud man further, than *his own intereſt* bids you truſt him. 12. Pride is the pander of whoredom and uncleanneſs: It is an incentive to luſt in themſelves, and draws the proud to adorn and ſet forth themſelves in the moſt enticing manner, as tends to provoke the luſt of others. Fain they would be thought comely that others may admire them, and be taken with their comelineſs: If they thought that none would ſee them, they would ſpare their ornaments. And if a common decency were all that they affected, they would ſpare their curioſities and faſhionable ſuperfluities: Even they that would not be unclean in groſs fornication with any, yet would be eſteemed beautiful and deſirable, and do that which tendeth to corrupt the minds of fools that ſee them. Theſe, and indeed almoſt all ſin, are the natural progeny of Pride.

§. 85. 3. As to the *miſery* which they bring on themſelves and others, 1. The greateſt is, that *they forſake* God and are *in danger to be forſaken by him*: For God *abhorreth the Proud*, and *beholdeth them as afar off*. So far as you are Proud you are hated by him, and have no acceptance or communion with him. Pride is the highway to utter apoſtaſie. It blindeth the mind: It maketh men confident in their own conceits; and venturous upon any new opinion, and ready to quarrel with the word of God before they underſtand it: When any thing ſeems hard to them, they preſently ſuſpect the *truth of the matter*, when they ſhould ſuſpect their *dark unfurniſhed minds*. Mark thoſe that are *Proud* in any Town, or any company of profeſſours of piety, and if any infection of hereſie or infidelity come into that place, *theſe are* the men that will ſooneſt catch it. Mark thoſe that have turned from Truth or Godlineſs, and ſee whether they be not ſuch as were proud and ſuperficial in Religion before. But God giveth *Grace*, and *more Grace* to the humble: He dwelleth with them, and delighteth in them.

Jam. 4. 6.
1 Pet. 5. 5.
Iſa. 57. 15.
Prov. 16. 19.
Prov. 29. 23.

2. A proud man is a *tormentor of himſelf*. Setting his mind on the *Thoughts of men*, and deſiring more of their eſteem than he can attain, and that which is unſatisfying vanity when he hath obtained it: He is ſtill under fruitleſs vexatious deſires, and frequent diſappointments: Every thing that he ſeeth, and every word almoſt that he heareth, or every complement omitted can diſturb his peace, and break his ſleep, and caſt him into a feaver of paſſion or revenge. This *wind* that ſwelleth him, is running up and down, and diſquieting him in every part: Who would have ſuch a fire in his breaſt, that will not ſuffer him to be quiet?

Vain glorious men are the ſcorn of wiſe men, the admiration of fools, the Idols of flatterers, and the ſlaves of their own Pride. *Lord Bacon Eſſay. 54*

3. Pride *bringeth ſufferings*, and then maketh them *ſeem intolerable*: It makes the ſinner more vex and gall his mind with ſtriving and impatient aggravating his afflictions, than the ſuffering of it ſelf would ever do.

4. Pride is a *deep-rooted* and a *ſelf preſerving* ſin? And therefore harder to be killed and rooted up than other ſins. It hindereth the diſcovery of it ſelf. It driveth away the light: It hateth reproof: It will not give the ſinner leave to ſee his pride when it *is* reproved; Nor to confeſs it if he ſee it; nor to be *humbled* for it if he do confeſs it, nor to *loath himſelf* and *forſake it*, though conviction and terrour ſeems to *humble* him. Even while he heareth all the ſigns of pride, he will not ſee it in himſelf: When he *feeleth* his *hatred of reproof*, and knoweth that this is a ſign of pride in others, yet he will not know it in himſelf: If you would go about to *cure* him of this or any other fault, you ſhall *feel* that you are handling a *waſp* or an adder: Yet when he is ſpitting the venom of pride againſt the reprover, he perceiveth not that he is proud: This venom is his nature, and therefore is not felt nor troubleſome: If all the Town or Congregation ſhould note him as notoriouſly proud, yet he himſelf, that ſhould beſt know himſelf, will not obſerve it. It is a wonder to ſee how this ſin keepeth ſtrength, in perſons that have long taken pains for their ſouls, and ſeem to be in all other reſpects the moſt ſerious mortified Chriſtians! Yet let them but be touched in their intereſt or reputation, or ſeem to be ſlighted, or ſee another preferred before them while they are neglected, and they boil with envy, malice or diſcontent, and ſhew you that the Heart of ſin, even SELFISHNESS and PRIDE is yet alive, unbroken and too ſtrong. Eſpecially if they are not perſons of a natural gentleneſs and mildneſs, but of a more paſſionate temper; then Pride hath more oyl and fewel to kindle it into theſe diſcernable flames. He is a Chriſtian indeed that hath conquered Pride.

5. Pride is the defence not only of it ſelf, but of every other ſin in the heart or life. For it hateth reproof

proof and keepeth off the remedy ; It hideth, and extenuateth, and excuſeth the ſin,and thinketh well of that which ſhould be hated.

6. Pride hindereth every means and duty, from doing you good ; and oft-times corrupteth them,and turneth them into ſin.Sometimes it keepeth men from *the duty*,and ſometime it keepeth them from the *benefit* of the duty.It makes men think that they are ſo whole and well as to have little need of all this phyſick, yea,or of their daily neceſſary food. They think all this is more ado than needs : What need of all this preaching,and praying,and reading,and holy conference, and meditation, and heavenly mindedneſs ? One is aſhamed of it, and another wants it not,and another is above it, and they ask you,where are we commanded to pray in our family,and to pray ſo oft, and to hear ſo oft, and read any book but the Holy Scriptures, *&c.* For they feel no obligation from General commands (as to pray continually, and always,and not wax faint,nor be weary of well doing, to redeem the time, and do all to edification, and be fervent in ſpirit ſerving the Lord, *&c.*) Becauſe they feel not that *need* or *ſweetneſs* which ſhould help them to perceive that frequency is good or neceſſary for them. If the Phyſician bid two men [*eat often*] and one of them hath a ſtrong appetite, and the other hath none ; he that is hungry will interpret the word [*often*] to ſignifie *thrice a day* at leaſt,and he that hath no appetite will think that *once a day is* [*often.*] Healthful men do not uſe to ask,How prove you that I am bound to eat twice or thrice a day ? Feeling the need and benefit,they will be ſatisfied with an *allowance* without a *command :* They will rather ask,How prove you that I *may not* do it ? For they feel reaſon in themſelves to move them to it, if God reſtrain them not. So it is with an humble ſoul about the *means* of his edification and ſalvation : It feeleth a need of preaching, and prayer,and holy ſpending the Lords day,and family duties,*&c.* Yea it feeleth the *need* and *benefit of frequency* in duties,and is glad of *leave* to draw near to Good, and feels the bond of Love conſtrain. Whereas the *Proud* are full and ſenſleſs,and could eaſily be content with little in Religion,if the Laws of God or man conſtrained them not, and will do no more than needs they muſt.Yea,ſome of late have been advanced by Pride above all Ordinances, that is, above obedience to God,in the uſe of his appointed means, but not above the *need of means*,nor above the plagues prepared for the proud and diſobedient. Humility ſecureth men from many ſuch pernicious opinions.

1 Theſ. 5. 17. Luk. 18. 1. Gal. 6. 9. Eph. 5. 16. 1 Cor. 14. 26. Rom. 12. 11.

Dir. 4.

§. 86. Direct. 4. *To the conquering of Pride it's neceſſary that you perceive that indeed it is in your ſelves, and is the radical ſin, and the very poyſon of your hearts ; and that you ſet your ſelves watchfully to mark its motions, and make it a principal part of your Religion and buſineſs of your lives to overcome it, and to walk in Humility with God and man.* For if you ſee not that it is *your ſin*,you will let it alone, and little trouble your ſelves about it.*Pride* liveth in men that ſeem Religious,becauſe they perceive it not, *or* think they have but *ſome* ſmall degree,which is *not* dangerous.And they ſee it not in themſelves,becauſe they mark not its operations and appearances : The life in the root,muſt be perceived in the branches, in the leaves and fruit. If you ſaw more evil in this than in many more diſgraceful ſins, and ſet your ſelves as heartily and diligently to conquer it,as you do to caſt out the ſins which would make you be judged by men to be utterly ungodly, no doubt but the work would more happily go on, and you would ſee more excellent fruits of your labour, in the work of mortification,than moſt Chriſtians ſee.

Dir. 5.

§. 86. Direct. 5. *Be much in humbling exerciſes ; but ſo as to take heed of miſtaking the nature of them, or running into extreams.* I have told you the true nature of Humility before. Abundance of Chriſtians are tempted by Satan to think it conſiſteth much more than it doth,in *paſſionate griefs* and *tears*,and bodily exerciſes, of long and frequent *faſtings*, and *confeſſions*, and *penance* or ſuch like : And thus Satan diverteth them from true endeavours for true Humiliation, by keeping them imployed all their days, in ſtriving for tears, or in theſe external exerciſes! Whereas you ſhould moſt ſtrive, for ſuch a ſight of your *ſinfulneſs* and *nothingneſs*, as will teach you highly to *eſteem of Chriſt*, and to *loath your ſelves*, and take your ſelves to be as vile and ſinful as you are, and *will* make you humbly beg for mercy,and *ſtoop to* any means to obtain it,and will make you patient under the rebukes and chaſtiſements of God,and under the contempts and injuries of men : *This is* the *Humility* which you muſt labour for. But in order to this,external exerciſes of Humiliation muſt be uſed : Eſpecially ſtudying the holy Law of God,and ſearching your ſelves, and confeſſion of ſin and moderate ſeaſonable faſtings, and taming of the fleſh. And indeed the exerciſes of Humiliation do moſt become thoſe that are moſt prone to Pride: And the doctrine of thoſe men who cry down true Humiliation, doth come from Pride, and is made to cheriſh Pride in others. A humble ſoul cannot receive it ; but is proner here to run into exceſs.

Dir. 6.

§. 87. Direct. 6. *There is no more powerful means to take down Pride than to look ſeriouſly to God, and ſet your ſelves before his eyes, and conſider how he loveth the humble, aad abhorreth the Proud.* One ſight of God by a lively faith,would make you know with whom you have to do, and teach you to abhor your ſelves as vile.A glow-worm is not diſcerned in the ſunſhine,though it gliſter in the dark.A glimpſe of the Majeſty of God,would make thee with *Iſa. 6.* cry out, *Woe is me, for I am undone, a man of unclean lips, &c.* and with the *Iſraelites* deſire that *Moſes* and not God might ſpeak unto you leſt you dye.Men are proud becauſe they know not God,and look not to him,but to fellow ſinners,with whom they think they may be bold to compare themſelves.

Remember alſo that God is as it were engaged againſt the *proud* both in the holineſs of his *nature*, and in *honour*:For a proud man ſets up himſelf againſt him, and is ſuch an Idol as God will either take down by grace, or ſpurn into the fire of deſtruction. And if he do appear before God among others in days and external exerciſes of humiliation,you may judge how much an abhorred perſon will be accepted.It is not to all that are clothed in ſackcloth, but to the humble ſoul that God hath reſpect :Even to the ſelf-abhorring perſon, who judgeth himſelf unworthy to come among the people of God, or to be door-keepers in his houſe, or to eat of the crumbs of the childrens bread, that ſubject themſelves to one another, and think no office of love and ſervice too low for them to perform to the leaſt believer,that in charitable meekneſs inſtruct oppoſers, and bear contradiction and contempt from men ; that patiently ſuffer the injuries of enemies and friend, and heartily forgive and love them, that bear the moſt ſharp and plain reproofs with gentleneſs and thanks,that think the loweſt place in mens eſteem, affections and reſpects the fitteſt for them,that are much more ſollicitous how they love others, than how others love them,and how they diſcharge their duties to others, than how others do what they ought for them,that *will* take up with ſmaller *evidence to think* well of the hearts or actions of others, than of their own, that reprove themſelves ofter and ſharplier than other men reprove them, and are readier to cenſure themſelves than others,or than moſt others are to cenſure them ; that have a low eſteem of their own underſtandings, and parts, and doings, and therefore are readier to learn than teach, and to hear than ſpeak ;

☞ A ſummary of the ſigns of Humility.

that highly value every bit and drop of mercy, eſpecially Chriſt, and Grace, and Glory——These are the humble that God accepteth, and this is the faſt that he requireth. Theſe are they that pray effectually, and that muſt ſave the land: Theſe only are ſenſible what ſin is; when others feel it not, or are proud in the midſt of their largeſt confeſſions and tears: Theſe only do from their hearts acknowledge their deſert of Gods ſevereſt judgements, and juſtifie God when he afflicteth them: Others rather marvel at the greatneſs and continuance of judgements, and expoſtulate with God as dealing hardly and unkindly with them, and tell him how good a people he afflicteth: Theſe only underſtand the ſinfulneſs of their very humiliations and prayers, through the weakneſs of that good which ſhould be in them, and the mixture of much evil; when the proud are marvelling if God hear them not at the firſt word: Theſe only wait in patience for Gods anſwer, and accept of mercy in his time and meaſure, when the proud are ſhort-winded, and if God come not juſt when they expected, they do with *Saul* make haſt, or murmur at his 1 Sam. 13. 9, 10, 11, 12. providence, and ſay it is in vain to ſerve the Lord, and begin to think of forſaking him and taking ſome better way. Theſe proud ones that have joyned in outward Humiliations, and have lift up themſelves in heart, while they caſt down their bodies, are they that have turned the heart of God ſo much againſt us, to break us in pieces, becauſe he hath found among us ſo many of the proud whom he taketh for his enemies: We have had thoſe *humbling themſelves in our aſſemblies*, that were wiſe in their own eyes, ☞ Signs of Pride. deſpiſing, and ſcorning, and reviling their Teachers; ſuch as undervalued and cenſured others, that were not for their opinions and intereſt; that overloved the reſpect and honour that is from men; and could not endure to be diſeſteemed or little ſet by; that could not bear an injury or a foul word, but were prone to anger, if not revenge, that could not ſeek peace, nor ſtoop to others; nor bear plain-dealing in reproof; nor forgive a wrong without much ſubmiſſion; that had high expectations from others; and loved thoſe beſt that moſt eſteemed them; that counted it baſeneſs to ſtoop to the meaneſt places or ſervices for others good; yea that quarrelled with God, his word and providences, and valued no other mercies but thoſe that exalted themſelves or pleaſed their fleſh (which proved judgements:) And yet while they thus by pride excommunicated themſelves from the face of God, and made themſelves abhorred by him, they ſeparated from the holieſt aſſemblies and ſervants of God in the land, as unwotrhy of communion with ſuch as *they*, unleſs they would firſt become of their opinion and ſect. We little conſider how great a hand *this Pride* hath had in our deſolations. Luk. 1. 51. God hath been ſcattering the proud of all ſorts in the imaginations of their own hearts.

Dir. 7. §. 88. Direct. 7. *Look to a humbled Chriſt to humble you.* Con you be proud while you believe that your Saviour was cloathed with fleſh, and lived in meanneſs, and made himſelf of no reputation, and was deſpiſed and ſcorned and ſpit upon by ſinners, and ſhamefully uſed and nailed as a malefactor to a croſs? The very incarnation of Chriſt is a con- Mat. 9. 24. Mar. 5. 40. deſcenſion and humiliation enough to poſe both men and Angels, tranſcending all belief but ſuch as God himſelf produceth by his ſupernatural teſtimony and Joh. 15. 20. Phil. 2. 7, 8, 9, 10. ſpirit. And can pride look a crucified Chriſt in the face, or ſtand before him? Did God take upon him the form of a ſervant, and muſt thou domineer and have the higheſt place? Had not Chriſt a place to lay his head on? and muſt thou needs have thy adorned well-furniſhed rooms? Muſt thou needs brave it out in the moſt fantaſtick faſhion, inſtead of thy Saviours ſeamleſs coat? Doth he pray for his murderers? And muſt thou be revenged for a word or petty wrong? Is he patiently ſpit upon and buffeted? And art thou ready through proud impatiency to ſpit upon or buffet others? Surely he that *condemned ſin in the fleſh*, condemned no ſin more than *Pride*.

§. 89. Direct. 8. *Look to the examples of the moſt eminent ſaints, and you will ſee they were all moſt eminent in humility.* Dir. 8. The Apoſtles before the coming down of the Holy Ghoſt on them, contended which of them ſhould be the greateſt (which Chriſt permitted that he might moſt ſharply rebuke it, and leave his warning to all his Miniſters and diſciples to the end of the world, that they that would be great- Pſal. 22. 7. Pſal. 44. 13. eſt muſt be the ſervants of all, and that they muſt by converſion become as little children, or never enter into the Kingdom of God.) But afterward in what humility did theſe Apoſtles labour, and live and ſuffer in the world? Paul *made himſelf a ſervant unto all, that he might gain the more, though he was* 1 Cor. 4. 12, 13, 14, 15. *free from all men*, 1 Cor. 9. 10. They ſubmitted themſelves to all the injuries and affronts of men; Act. 24. 5. to be accounted the plagues and troublers of the world, and as the ſcorn and off-ſcouring of all things, and a gazing ſtock to Angels and to men. And are you better than they? If you are, you are more humble, and not more proud.

§. 90. Direct. 9. *Look to the holy Angels that con-* Dir. 9. *deſcend to miniſter for man; and think on the bleſſed ſouls with God, how far they are from being proud; And remember if ever thou come to Heaven how far thou wilt be from pride thy ſelf.* Such a ſight as Iſaiahs would take down pride, Iſa. 6. 1, 2, 3. *I ſaw the Lord ſitting upon a Throne, high and lifted up, and his train filled the Temple: above it ſtood the Seraphims: Each one had ſix wings: With two he covered his face, and with two he covered his feet, and with two he fled (ſignifying Humility, Purity and obedience.) And one cryed unto another and ſaid, Holy, Holy, Holy is the Lord of Hoſts: His Glory is the fulneſs of the whole earth.*] So Rev. 4 8. and verſ. 10. *The Elders fell down, and caſt down their Crowns before him that ſitteth on the throne.* Look up to Heaven and you'l abhor your pride.

§. 91. Direct. 10. *Look upon the great imperfecti-* Dir. 10. *on of thy grace and duties.* Should that man be proud that hath ſo little of the *ſpirit and Image* of Jeſus Chriſt? That *believeth* no more, and *feareth* God no more? And *loveth* him no more? And can no better *truſt* in him, nor reſt upon his word and love? Nor no more *delight* in him nor in his holy laws and ſervice? One would think that the lamentable weakneſs of any one of all theſe graces, ſhould take down pride and abaſe you in your own eyes? Is he a Chriſtian that doth not even abhor himſelf, when he perceiveth how little he loveth his God, and how little all his meditations on the love and blood of Chriſt, and of the infinite Goodneſs of God, and of the heavenly Glory, do kindle the fire, and warm his heart? Can we obſerve the darkneſs of our minds, and ignorance of God, and ſtrangeneſs to the life to come, and the woful weakneſs of our faith, and not be abaſed to a loathing of our ſelves? Can we chooſe but even abhor thoſe hearts that can love a friend, and love the toyes and vanities of this life, and yet can love their God no more? That take no more pleaſure in his name, and praiſe, and word, and ſervice, when they can find pleaſure in the accommodations of their fleſh? Can we chooſe but loath thoſe hearts that are ſo averſe to God, ſo loth to think of him, ſo loth to pray to him, ſo weary of prayer or holy meditation or any duty, and yet ſo forward to the buſineſs and recreations of the fleſh? Can we feel how coldly and unbelievingly we pray, how ignorantly or carnally we diſcourſe, how confuſedly and vainly we think, and how ſlothfully we work, and how unprofitably we live, and yet be proud, and not be covered with ſhame? O for a ſerious Chriſtian to feel *how little* of God, of Chriſt, of Heaven is upon his heart, and how little appeareth in any eminent holineſs and fruitfulneſs and heavenlineſs of life, is ſo humbling a conſideration, that we have much ado to own our ſelves, and not lye down as utterly deſolate: Should that ſoul admit a thought of pride, that hath ſo little Grace, as to be uncertain whether he have any at all in ſincerity or not? That cannot with aſſurance call God *Father*, or plead his intereſt in Chriſt or in the promiſes? nor knoweth not if he dye this hour, whether he ſhall go to Heaven or Hell? Should he be proud that is no readier to dye? and no more aſſured of the pardon of ſin? nor willinger to appear before the Lord? If one pained member will make you groan, and walk dejectedly, though all the reſt do feel no pain, a ſoul that hath this *univerſal weakneſs*, a weakneſs that is ſo *ſinful* and ſo *dangerous*, hath cauſe to be continually humbled to the duſt.

Dir. 11. §. 92. Direct. 11. *Look upon thy great and manifold ſins, which dwell in thy heart, and have been committed in thy life, and there thou wilt ſee cauſe for great humiliation.* If thy body were full of Toads and Serpents, and thou couldſt ſee or feel them crawling in thee, wouldſt thou then be proud? Why ſo many *ſins* are ten thouſand fold worſe, and ſhould make thee far viler in thine own eſteem. If thou wert poſſeſſed with Devils, and kneweſt it, wouldſt thou be proud? Why Devils poſſeſſing thy body are not ſo bad or hurtful to thee, as ſin in thy ſoul. The ſight of a ſin ſhould more take down thy pride, than the ſight of a Devil. Should that man be proud that hath lived as thou haſt lived, and ſinned as thou haſt ſinned, from thy childhood until now? that hath loſt ſo much time, and abuſed ſo much mercy, and neglected ſo much means, and omitted ſo many duties to God and man, and been guilty of ſo many ſinful thoughts, and ſo many falſe or fooliſh words, and hath broken all the Laws of God? Should not he be deeply bumbled that hath yet ſo much ignorance, errour, unbelief, hypocriſie, ſenſuality, worldlineſs, hard-heartedneſs, ſecurity, uncharitableneſs, luſt, envy, malice, impatience and ſelfiſhneſs, as is in thee? Should not thy very *Pride* it ſelf be matter of thy great humiliation, to think that ſo odious a ſin ſhould yet ſo much prevail? Look thus on thy leprous defiled ſoul, and turn thy very Pride againſt it ſelf? Know thy ſelf, and thou canſt not be Proud.

See my Treatiſe of *Self-ignorance.*

Dir. 12. §. 93. Direct. 12. *Look alſo to the deſert of all thy ſins, even unto Hell it ſelf, and try if that will bring thee low.* Though Pride came from Hell *effectively*, yet *Hell objectively* may afford thee a remedy againſt it. Think on the worm that never dyeth, and the fire that never ſhall be quenched, and conſider whether *Pride* become that ſoul, that hath deſerved theſe. Wilt thou be proud in the way to thy damnation? Thou mighteſt better be proud of thy Chains and rope when thou art going to the gallows. Think whether the miſerable ſouls in Hell, are now minding neat and well ſet attire, or ſeeking for dominion, honour or preferment, or contending who ſhall be the greateſt, or ſtriving for the higheſt rooms, or ſetting out themſelves to the admiration and applauſe of men, or quarrelling with others for undervaluing or diſhonouring them? Do you think there is any place or matter there for ſuch works of Pride when God abaſeth them?

r. 13. §. 94. Direct. 13. *Look to the day of Judgement, when all proud thoughts and looks ſhall be taken down, and to the endleſs miſery threatned to the proud.* Think of that world in which your ſouls muſt ere long appear, before the great and Holy God whoſe Preſence will abaſe the proudeſt ſinner. When the Tyrants and Gallants, and Wantons of the earth, muſt with trembling and amazement give up their accounts to the moſt righteous Judge of all the world, then where are their lofty looks and language? Then where is their glory, and gallantry, and proud imperious domineering, and their ſcornful deſpiſing the humble lowly ones of Chriſt? Would you then think that this is the ſame man, that lately could ſcarce be ſeen or ſpoken with? that looked ſo big, and ſwaggered it out in wealth and honour? Is this he that could not endure a ſcorn, or to be ſlighted or undervalued, or plainly reproved? that muſt needs have the honour and precedency in wit, and greatneſs, and command? Is this the man that thought he was perfect and had no ſin; or that his ſins were ſo ſmall, as not to need the humiliation, renovation and holy diligence of the Saints? Is this the woman that ſpent half the day in dreſſing up her ſelf, and houſe, and furniture, for the view of others, and muſt needs be in the neweſt or the neateſt faſhion? that was wont to walk in an artificial pace, with a wandring eye, in a wanton garb, as if ſhe were too good to tread on the earth? Oh then how the caſe will be altered with ſuch as theſe? Can you believe and conſider how you muſt be judged by God, and yet be *Proud*?

§. 95. Direct. 14. *Look to the Devils themſelves that tempt you to be proud, and ſee what Pride hath brought them to; and remember that a proud man is the image of the Devil, and Pride is the Devils ſpecial ſin.* He that envieth your happineſs, knoweth by ſad experience the way to miſery; and therefore tempteth you to be proud; that you may come by the ſame Way, to the ſame End that he himſelf is come to. *The Angels which kept not their firſt eſtate, but left their own habitation, are reſerved in everlaſting chains under darkneſs, to the judgement of the great day*: Jude 6. Dir. 14.

§. 96. Direct. 15. *Look well upon thy ſelf both body and ſoul, and think whether thou be a perſon fit for Pride.* God hath purpoſely clothed thine Immortal ſoul, in the courſe attire of corruptible fleſh, and placed it in ſo poor and ruinous a Cottage, that it might be kept from *pride*: yea, he made this frail and corruptible body, to be a conſtitutive part of our very perſon, that in knowing it, we may know our ſelves. Some will have a dead mans skull ſtand by them, in their Studies or Chambers, as an Antidote againſt pride. But God hath faſtned us yet cloſer to mortality: Death dwelleth in our bowels. We are apt to marvel that ſo noble a ſoul ſhould be lodged in ſo mean a body, made of the earth, to which it muſt return? A Stone is durable and clean; but my fleſh is corruptible, and muſt turn to loathſome filth and rottenneſs: A Marble Pillar will ſtand firm and beautiful from age to age, but I muſt periſh and conſume in darkneſs. The Seats we ſit upon, the Pillars we lean to, the Stones we tread upon, will be here, when we are turned to duſt. The houſe that I build, may ſtand when I am rotten in the Grave: A Tree will live, when he that planted it is dead. Our bodies are of no better materials than the Brutes: Our ſubſtance is in a continual flux or waſte, and loſeth ſomething every day; and if it were not repaired and patched up by daily air and nouriſhment, it would ſoon be ſpent, and our Oyle conſumed. If you were chained to a dead carkaſs, which you muſt ſtill carry about with you, it were not a matter ſo fit to humble you, as to be united ſo nearly to ſo vile a body of your own. We carry a dunghil continu- Dir. 15.

> *Fama eſt fictilibus cænaſſe Agathoclea Regem,*
> *Atque abacum Samio ſæpe oneraſſe luto.*
> *Fercula gemmatis cum poneret aurea vaſis,*
> *Et miſceret opes pauperiemque ſimul,*
> *Querenti cauſam reſpondit; Rex ego qui ſum*
> *Sicaniæ, figulo ſum genitore ſatus.*
> *Fortunam reverentur habe, quicunque repente*
> *Dives ab exili progredire loco.*
>
> Auſon. li. Epigram.

ally within us: Alas, how ſilly a piece is the greateſt, the ſtrongeſt and the comelieſt of you all? What is that fleſh which you ſo much pamper, but a skin full of corruption? a bag of filth, of flegm or choller or ſuch like excrements? If the curiouſeſt Dames had but a ſight of the flegm in their heads and bowels, the choler about their liver and galls, the worms or filth in other parts, they would go near to vomit at ſuch a ſight: The Swine or Beaſt hath as clean an inſide: And what if this filth be covered with a whiter Skin, or clearer colour than your neighbours have, is there any cauſe of *pride* in that? When ſickneſs hath altered and conſumed you, then where is that which you called *Beauty*? If but the Leproſie or the Small Pox deform it, or a Feavor, Conſumption or Dropſie waſte it, or the Stone, or Gowt, or any ſuch torment ſeize upon thee, thou wilt feel or ſee that which may ſhame thy Pride. Should ſuch a worm be proud, that cannot, tho' he be a *Herod*, keep the worms from eating him alive? that in a flux cannot retain his excrements? that cannot bear eaſily the aking of a Tooth? If thou be fit for Pride, forbid diſeaſes to touch thy fleſh, or ſtain thy beauty; Do not be ſick, nor weak, nor pained: Let not the Worm and corruption be thy gueſts: Or if thou be ſo poor a thing, as cannot hinder any of theſe, then know thy ſelf, and be aſhamed of Pride.

And when thou art in ſickneſs, thou wilt be burdenſome to others: It's likely thou muſt have their helps, even to feed thee, to dreſs thee, to turn thee, and keep thee clean: And when all is done thou muſt dye, and be laid in darkneſs in a grave! There muſt thou lye rotting night and day, till thy fleſh be turned into earth. The graſs doth wither when it is cut down, but yet it is ſweet: The Tree that is cut down, will rot in time; but not with ſuch a loathſome ſtink as we. He that had ſeen what the late doleful Wars did often ſhew us, when the fields were ſtrowed with the carkaſſes of men, and when they lay by heaps among the rubbiſh of the Ditches of Towns and Caſtles that had been aſſaulted, would think ſuch loathſome lumps of fleſh, ſhould never have been proud. When once death hath deprived thy body of its ſoul, thy beſt friends will quickly be weary of the remainder, and glad to rid thee out of ſight and ſmell: Go to the Church-yard, and look on the duſt and bones that are there caſt up and ſcattered, and bethink thee whether thoſe that muſt come to this, have reaſon to be proud? See whether there be any differing mark of honour upon the duſt of the rich, or ſtrong, or beautiful? and whether the bones there ſtrive for principality and dominion? Therefore the deſire of adorned Monuments upon mens Graves, is one of the moſt odious ſorts of pride: when the neighbourhood of rottenneſs and duſt doth ſhame it: As our ſerious Poet *Herbert* ſaith,

When the hair grows ſweet with Pride and luſt,
The Powder doth forget the Duſt.

And tho' thy *Soul* be far nobler than thy Body, yet here how ignorant, and weak, and diſtempered is it? How full of falſe Idea's are mens minds? How little know they of that which they might know, or are confident they *do* know! How dark are we about all the works of God, and about his word: much more about himſelf? The greateſt Doctors are ſtrongly tempted to be Scepticks; and the ignorant that this year are confident to a contempt and cenſoriouſneſs of all that differ from them, perhaps the next year do change their judgments, and recant themſelves.

And are our *Hearts* and *Lives* any happier than our *underſtandings*? While we are impriſoned in fleſh, and its intereſt is ours, and its appetites and paſſions have ſo much advantage, to corrupt, ſeduce or diſturb the ſoul? Know thy ſelf, and *Pride* will die.

§. 97. Direct. 16. *If thou have any thing to be proud of, remember what it is, and that it is not thine own, but given or lent thee by that God who chiefly hateth Pride.* 1. Art thou tempted to be proud of *Riches*? Remember that they are in themſelves but droſs, which will leave thee at the grave as poor as any: And as to their *Uſefulneſs*, they are but thy Maſters talents; and the more thou haſt, the greater will be thine account: And very few rich men ſcape the ſnare, and come to Heaven: Thy charge and danger therefore ſhould rather humble thee, and make thee exceedingly to fear. Read *Jam.* 5. 1, 2, 3, 4. and *Luke* 12. 19, 20.

2. Is it *Greatneſs*, and *Dominion*, or *Human applauſe*, or *Honour* that you are proud of? Remember, that this alſo is in it ſelf a dream, that maketh thee really neither better nor ſafer than other men. Thou ſtandeſt upon higher Ground, where thou haſt more than others of the Storms and Dangers, and ſhalt be levelled with the loweſt in thy fall: And as to the *Uſe* of thy *Power* and *Greatneſs*, it is for God, and not thy ſelf! And ſo great will be thy reckoning, according to the truſt repoſed in thee, as would affright a conſiderate Believer to foreſee.

3. Is it *youthful ſtrength* that you are proud of? How little can it do for thee, of that which thou moſt needeſt? And how ſoon will it be turned to weakneſs? How many are cut off *in youth, and their life is among the unclean*, as *Elihu* ſpeaks Job 36. 14. *Their bones are full of the ſins of their youth, which ſhall lye down with them in the duſt*, Job 20. 11.

4. Is it Beauty that you are proud of? I have told you what ſickneſs and death will do to that before. *When God rebuketh Man for ſin, he makes his beauty to conſume as a moth: ſurely every man is vanity*, *Pſal.* 39. 11. Read *Pſal.* 49. 12, 13, 14. And if your *beauty* would continue, how little good will it do you? and who but fools do look at the skin of a rational creature, when they would diſcern their worth? A *fool*, and a *ſlave* of *luſt* and *Satan*, may be beautiful. A *Sepulchre* may be *gilded* that hath rottenneſs within: Will you chooſe the *fineſt* purſe, or the *fulleſt*? Who but a child or fool will value his Book by the fineneſs of the cover, or gilding of the leaves, and not by the worth of the matter within? *Abſalom* was *beautiful*, and what the better was he? 2 Sam. 14. 25. Prov. 31. 30. *Favour is deceitful, and beauty is vain; but a woman that feareth the Lord, ſhe ſhall be praiſed.*

5. If it be fine Clothes and gaudy Ornaments that you are proud of, it is a ſin ſo fooliſh and worſe than childiſh, that I ſhall give it no other confutation, than to tell you, that it contradicteth it ſelf, by making the perſon a ſcorn and laughing ſtock to others, when their deſign was to be more admired; and that an Aſs or a Poſt may have as fine and coſtly attire as you; and that ſhortly you ſhall change it for a Winding-ſheet.

6. Is it your Birth, and Progenitors, and great friends that you are proud of? Perſonal merits are incomparably more excellent, than this relation to the moſt meritorious parents; much more than a relation to their empty titles. *Cain* was the Son of *Adam* the Father of mankind, and *Cham* of *Noah*, and *Eſau* of *Jacob*, and *Abſalom* of *David*; when a godly Son of a wicked Father is more honourable than they. Your anceſtors are but of the common ſtock of ſinful *Adam*: and your great friends may poſſibly become your enemies: and it is little that the greateſt of them can do for you, if God be not your friend.

7. Is it your *learning*, or *wiſdom*, or *ability* for ſpeech or action that you are proud of? Remember that the Devils and many that are now in Hell, have

far exceeded you in theſe: And that the wiſer you are indeed, the humbler you will be; and by pride you confute your oſtentation of your wiſdom: *Achitophels* wiſdom which ſaveth not the owner from perdition, is little cauſe of glorying, *Jer.* 8. 8, 9. There were men that boaſted of their *wiſdom*, even in the *Law of God*, who yet were *aſhamed* and *diſmayed*: for *they rejected the Word of the* Lord: and *then what wiſdom could there be in them?* Therefore *thus ſaith the* Lord, Let *not the wiſe man glory in his wiſdom, nor let the mighty man glory in his might, let not the rich man glory in his riches, but let him that gloryeth glory in this, that he underſtandeth and knoweth me, that* I *am the* Lord, *which exerciſe loving kindneſs, judgment and righteouſneſs in the earth: for in theſe do* I *delight, ſaith the* Lord, Jer. 9.23,24. Thoſe were not unlearned of whom *Paul* ſpeaketh, 1 Cor. 1. 20. *Where is the Wiſe? Where is the Scribe? Where is the Diſputer of this world? Hath not* God *made fooliſh the wiſdom of this world?*

8. Is it *ſucceſs* in Wars or great undertakings that you are proud of? But by whoſe ſtrength did you perform it? And how unhappy a ſucceſs is that which hindereth your ſucceſs in the work of your ſalvation? And how many have been brought down again to ſhame, that have been lifted up in pride of their ſucceſſes?

9. Is it the applauſe of men that proclaim your excellency that you are proud of? Alas, how poor a portion is the breath of man? And how mutable are your applauders? that perhaps the next day will turn their tunes, and as much reproach you. Will you be proud of Praiſe, when it is the Devils whiſtle purpoſely to entice you into this pernicious ſnare; that he may deſtroy you? It is a *danger* to be *feared*; for it deſtroyeth many: but not a benefit much to be rejoyced in, much leſs to be proud of; for few are the better for it. Titles and applauſe increaſe not real worth and virtue, but puff up many with a mortal tympany.

10. Is it your grace and goodneſs or eminency in Religion that you are proud of? This is moſt abſurd, when predominant Pride is a certain ſign that you have *no ſaving grace* at all; and ſo are proud of what you have not: And if you have it, ſo far as you are proud of it you abuſe it, contradict it and deſtroy it: For *Pride* is to Grace, what the Plague or Conſumption is to Health. It is *Novices* that have leaſt grace and knowledge, that are apteſt to be puft up with Pride, and thereby to fall into the condemnation of the Devil, 1 *Tim.* 3. 6. that is, into the like puniſhment for the like ſin. When the Pot boyleth over, that which was in it is loſt in the fire. Riſe not too high in the *eſteem* of your grace, leſt you riſe to the *loſs* of it. *Be not high-minded, but fear,* Rom. 11. 20. When you *think you ſtand, take heed leſt you fall,* 1 Cor. 10. 12.

Dir. 17. §. 98. Direct. 17. *Look to the nature and tendency of every Grace and Ordinance, and Duty; and uſe them diligently; for they all tend to the deſtruction of* Pride. *Knowledge* diſcerneth the folly and pernicious tendency of Pride, and abundant matter for Humiliation: *Faith* is the caſting off our Pride, and going with empty hungry ſouls to Chriſt for mercy and ſupply: It ſheweth us the moſt powerful ſight in the world for the humbling of a ſoul, even a Crucified Chriſt, and a moſt Holy God, and a glorified ſociety of humble ſouls, and a dreadful judgment and damnation for the proud. I might ſhew you the ſame of every grace and duty, but for being tedious. ſa. 9.

Dir. 18. §. 99. Direct. 18. *Look to the humbling Judgments of God on your ſelves and others, and turn them all againſt your Pride.* You will ſure think it an *unſuitable* and *unſeaſonable* thing for the *calamitous* to be proud. Are you not oft complaining of one thing or other, upon your conſciences, your bodies, your eſtates, your names, your relations or friends? and yet will you be proud while you complain? If the Judgments that have already befallen you, humble you not, if God love you, and will ſave you, you may expect you ſhould feel more, and the load ſhould be increaſed, till it make you ſtoop. O miſerable obſtinate ſinners! that can groan with ſickneſs, and yet be proud! and murmur under want, and yet be proud! and daily croſſed by one or other, and yet be proud! yea, and tormented with fears of Gods diſpleaſure, and yet be proud! Have not all the Wars and blood, and ruines that have befallen us in theſe Kingdoms, been yet enough to take down pride? Many humbling ſights we have ſeen; and many humbling ſtripes we have felt, and yet are we not humbled? We have ſeen houſes robbed, and Towns fired, and the Country pillaged, and the blood of many thouſands ſhed, and their carcaſſes ſcattered about the fields: and yet are we not humbled? If we were proud of our Riches, they have been taken from us: If proud of our *buildings*, they have been turned into ruinous heaps: If we have been proud of our Government, and the Fame and Glory of our Country, we have ſeen how our ſins have pulled down our Government, diſhonoured our Rulers, and blemiſhed our Glory, and turned it into ſhame, and yet we are not humbled? If you lived in a houſe infected with the Plague, and had buried Father, and Mother, and Brothers, and Siſters, and but a very few were left alive, expecting when their turn came next, if theſe few were not humbled, would you not think them blind and ſottiſh perſons? Do you yet look high, and contend for preheminence, and look for honour, and envy others, and deſire to domineer, and have *your* will and way, and *ſet out your ſelves* in the neateſt dreſs? Muſt you have ſharper ſtripes, before you will be humbled? Muſt greater injuries, and violences, and loſſes, and fears, and reproaches by the means? Why will *you* chooſe ſo painful a remedy, by fruſtrating the eaſier? If it *muſt* be ſo, the judgment ſhall ſhortly come yet nearer to thee. It ſhall either ſtrip thee of the reſt, or cover thee with ſhame, or lay thee in pain upon thy Couch, where thy head ſhall ake, and thy heart be ſick, and thy body weary, and thou ſhalt pant and gaſp for breath: Wilt thou then be proud, and conteſt for honour? When thou expecteſt hourly when thy proud and guilty ſoul, ſhall be turned out of thy body, and appear before the Holy God? When the Bell is ready to toll for thee, and thy Winding-ſheet to be fetcht out, and thy Coffin prepared, and the Bier to be fetcht to carry thee to thy Grave, and *leave thee* in the dark with worms and rottenneſs; Wilt thou then be proud! Where then are your high looks, and lofty minds, and ſplendid ornaments and honours! Then will you be climbing into higher rooms, and ſeeking to be revenged on thoſe that did eclipſe your honour? Saith *David* even *of Princes* and *all the ſons of men*, Pſal. 146. 3, 4. *His breath goeth forth, he returneth to his earth; in that very day his thoughts periſh.*

§. 100. Direct. 19. *Look on the lamentable effects of Pride about you in the world, and that will help you to ſee the odiouſneſs and pernicious nature of it.* Dir. 19. Do you not ſee how it ſetteth the whole world on fire? how it raiſeth Wars, and ruineth Kingdoms, and draweth out mens blood, and filleth the world with malice, and hatred, and cruelty, and injuſtice, and treaſons, and rebellions, and deſtroyeth mercy, truth and honeſty, and all that is left of God upon the mind of man! Whence is all the confuſion, and calamity, all the cenſoriouſneſs, revilings and cruelties, which we have ſeen, or felt, or heard of, but from Pride? What is it that hath trampled upon the Intereſt of Chriſt and his Goſpel through the world, but pride? What elſe is it that hath burnt his Martyrs, and made havock of his ſervants, and diſtracted and divided his Church with Schiſms, and ſet up ſo many

Sect-Maſters and Sects,and cauſed them almoſt all to ſet againſt others, but this curſed unmortified *Pride*? He that hath ſeen but what Pride hath been doing in *England* in this age, and yet diſcerneth not its hatefulneſs and perniciouſneſs,is ſtrangely blind. Every proud man is a plague or burden to the place he liveth in: If he get high, he is a *Nabal*: *a man can ſcarce ſpeak to him*: He thinks all under him are made but to ſerve his will and honour, as inferiour creatures are made for man. If he be an inferiour, he ſcorneth at the honour and government of his Superiors, and thinks they take too much upon them, and that it is below him to obey. If he be rich, he thinks the poor muſt bow all to him,as to the Golden Calf, or *Nebuchadnezzars* Golden Image: If he be poor, he envieth the rich, and is impatient of the ſtate that God hath ſet him in: If he be learned, he thinks himſelf an Oracle: If unlearned, he deſpiſeth the knowledge which he wanteth, and ſcorneth to be taught. What ſtate ſoever he is in, he is a very Salamander, that liveth in the fire, he troubleth Houſe, and Town, and Country, if his power be anſwerable to his heart: he is an unpoliſhed ſtone,that will never lye even in any building; he is a natural enemy to quietneſs and peace.

Dir. 20.

§. 101. Direct. 20. *Conſider well how God hath deſigned the humbling of all that he will ſave, in his whole contrivance of the work of our Redemption.* He could have ſaved man by keeping him in his primitive innocency, if he had pleaſed. Though he *cauſeth not* ſin,he knoweth why he *permitteth* it. He *thought* it *not* enough that man ſhould have *the thought* of creation to humble him, as being taken from the duſt, and made of nothing; but he will alſo have the ſenſe of his *moral nothingneſs* and *ſinfulneſs* to humble him: He will have him beholden to his *Redeemer* and *Sanctifier* for his *new life* and his *Salvation*, as much as to his *Creator* for his *natural life.* He is permitted firſt to undo himſelf,and bring himſelf under condemnation,to be a child of death, and near to Hell, before he is ranſomed and delivered: that he may take to himſelf the ſhame of his miſery, and aſcribe all his hopes and recovery to God. No fleſh ſhall be juſtified by the works of the Law, or by a righteouſneſs of his own performance; but by the ſatisfaction and merits of his Redeemer; that ſo all boaſting may be excluded, and that no fleſh might glory in his ſight, and that man might be humbled, and our Redeemer have the praiſe to all eternity. And therefore God prepareth men for faith and pardon, by humbling works, and forceth ſinners to condemn themſelves before he will juſtifie them.

Rom. 3. 19, 20, 23, 27, & 4. 2. 1 Cor. 1. 29. Epheſ. 2. 9.

Dir. 21.

§. 102. Direct. 21. *Read over the character which Chriſt himſelf giveth of his true Diſciples*; *and you will ſee what great ſelf-denyal and humility he requireth in all.* In your firſt converſion you muſt become as little children, *Matth.* 18. 3. Inſtead of contending for ſuperiority and greatneſs, you muſt be ambitious of being ſervants unto all, *Matth.* 23. 11. & 20. 27. You muſt learn of him to be meek and lowly of heart, *Matth.* 11. 28, 29. and to ſtoop to waſh your brethrens feet, *John* 13. 5. 14. Inſtead of revenge or unpeaceable contending for *your* right, you muſt rather obey thoſe that injuriouſly command you, and turn the other cheek to him that ſmiteth you, and let go the reſt to him that hath injuriouſly taken from you; and bleſs them that curſe you,and pray for them that hurt and perſecute you, and deſpightfully uſe you, *Matth.* 5. 39, 40, 41, 44. Theſe are the followers of Chriſt.

Luke 22. 26. Mark 10. 44. Mark 9. 35, 36. 2 Tim. 2. 24.

Dir. 22.

§. 103. Direct. 22. *Remember how Pride contradicteth it ſelf by expoſing you to the hatred or contempt of all.* All men abhor that Pride in others which they cheriſh in themſelves. A humble man is well thought of by all that know him; and a proud man is the mark of common obloquy. The rich diſdain him: the poor envy him; and all hate him, and many deride him: This is his ſucceſs.

Dir. 23.

§. 104. Direct. 23. *Look ſtill unto that diſmal end, which Pride doth tend unto.* It threatneth Apoſtaſie: If God forſake any one among you, and any of you forſake God,his Truth, and your Conſciences,and be made as *Lots* Wife,a monument of his vengeance for a warning unto others, it will be the *proud* and *ſelf-conceited* perſon. It maketh all the mercies of God, your duties and parts, and objectively your very graces, to be its food and fewel. It is a ſign you are near ſome dreadful fall, or heavy judgment: For God hath given you this prognoſtick, *Luke* 14. 11. & 1. 51. *Prov.* 15. 25. & 16. 5. *Iſa.* 2. 11, 12. An *Ahab* is ſafer when he humbleth himſelf; and an *Hezekiah* is falling when he is lifted up. They are the moſt hardned ſinners,ſcorning reproof, and therefore ordinarily forſaken both by God and man, and left to their ſelf-deluſion till they periſh.

Dir. 24.

§. 105. Direct. 24. *Converſe with humbled and afflicted perſons, and not with proud ſecure worldlings.* Be much in the *houſe of mourning*, where you may *ſee the end of all the living*, and be *made better by laying it to heart*; and let not your *hearts be in the houſe of mirth*, Eccleſ. 7. 2, 3, 4. Delight not to converſe with *men that be in honour and underſtand not, but are like the beaſts that periſh, for though they think of perpetuating their houſes, and call their lands after their own names*, yet they *abide not in their honour*: *and this their way is their folly*, though *yet their poſterity approve their ſayings*, Pſal. 49. 20. 12, 13, 14. Converſe with penitent humbled ſouls, that have ſeen the odiouſneſs of ſin, and the wickedneſs and deceitfulneſs of the heart, and can tell you by their own feeling what cauſe of humiliation is ſtill before you! With theſe are you moſt ſafe.

. 106. I have been the larger againſt PRIDE, as ſeeing its prevalency in the world, and its miſchievous effects on ſouls and families, Church and State, and becauſe it is not diſcerned and reſiſted by many as it ought; I would fain have God dwell in your hearts, and peace in your ſocieties, and fain have you ſtand faſt in the hour of temptation, from proſperity or adverſity,and fain have affliction eaſie to you: But none of this will be without humility. I am loth that under the mighty hand of God we ſhould be unhumbled; even when judgments bid us lay our mouths in the duſt. The ſtorms have been long up; the Cedars have fallen: It is the Shrubs, and bending Willows that now are likeſt to ſcape. I am loth to ſee the prognoſticks of wrath upon your ſouls, or upon the Land. I am loth that any of you ſhould through Pride be unhumbled for ſin, or aſhamed to own deſpiſed godlineſs: or that any that have ſeemed Religious,ſhould prove ſeditious, unpeaceable or Apoſtates: And therefore I beſeech you in a ſpecial manner, take heed of pride, be little in your own eſteem: Praiſe not one another unſeaſonably; be not offended at plain reproofs: Look to your duties, and then leave your reputations to the will of God. Rebuke *pride* in your children, Uſe them to mean attire and employments: Cheriſh not that in them which is moſt natural (now) and moſt pernicious. God dwelleth with the Humble, and will take the Humble to dwell with him, Iſa. 57. 15. Job 22. 29. *Put on humbleneſs of mind, meekneſs, long-ſuffering, forbearing one another*, Col. 3. 12, 13. *Be clothed with humility*: *Serve the Lord with all humility of mind, and he will exalt you in due time*, Acts 20. 19. 1 Pet. 5. 6, 7.

1 Pet. 5. 6. Lam. 3. 29. & 2. 19. Amos 3. 8. 1 Pet. 5. 5. Jam. 4. 6. Dan. 5. 22. 2 Chron. 34. 27.

PART VI.

Directions againſt Covetouſneſs, or Love of Riches, and againſt worldly Cares.

See an excellent Tract. *de Divitiis* aſcribed to *Sect.* 3. *in Bibl. Pat.* (though accuſed of Pelagianiſm.)

I Shall ſay but little on this ſubject now, becauſe I have written a Treatiſe of it already, called [*The Crucifying of the World by the Croſs of Chriſt,*] in which I have given many Directions (in the *Preface* and *Treatiſe)* againſt this ſin.

Dir. 1.

§. 1. Direct. 1. *Underſtand well the Nature and Malignity of this ſin; both what it is, and why it is ſo great and perillous*: I ſhall here ſhew you, 1. What Love of Riches is lawful. 2. What it is that is unlawful, and in what this ſin of *Covetouſneſs* or *Worldlineſs* doth conſiſt: 3. Wherein the Malignity or Greatneſs of it lyeth. 4. The Signs of it. 5. What Counterfeits of the contrary virtue do hide this ſin from the eyes of worldlings. 6. What falſe appearances of it, do cauſe many to be ſuſpected of *Covetouſneſs* unjuſtly.

Lawful Love of Creatures.

§. 2. I. All love of the creature, the world, or riches is not ſin: For 1. The works of God are all Good as ſuch, and all *Goodneſs is amiable.* As they are related to God, and his Power, and Wiſdom, and Goodneſs is imprinted them, ſo we muſt love them, even for his ſake. 2. All the impreſſions of the Attributes of God appearing on his works, do make them as a Glaſs in which at this diſtance we muſt ſee the Creatour, and their ſweetneſs is a drop from him, by which his Goodneſs and Love is taſted: And ſo they were all made to lead us up to God, and help our minds to converſe with him, and kindle the Love of God in our breaſts, as a Love-token from our deareſt friend: And thus as the means of our communion with God, the Love of them is a *duty*, and not a ſin. 3. They are naturally the means of ſuſtaining our bodies, and preſerving life, and health, and alacrity: And as ſuch, our *ſenſitive* part hath a Love to them, as every Beaſt hath to their food: And this Love in it ſelf is not of moral kind, and is neither a virtue nor a vice, till it either be uſed in obedience to our Reaſon (and ſo it is good) or in diſobedience to it (and ſo it is evil.) 4. The creatures are neceſſary means to ſupport our bodies, while we are doing God the ſervice which we owe him in the world: And ſo they muſt be Loved as a means to his ſervice: Though we cannot ſay properly that *Riches* are ordinarily thus neceſſary: 5. The Creatures are neceſſary to ſuſtain our bodies in our journey to Heaven, while we are preparing for eternity: And thus they muſt be loved as remote helps to our ſalvation. And in theſe two laſt reſpects we call it in our prayers [*our daily bread.*] 6. Riches may enable us to relieve our needy brethren, and to promote good works for Church or State. And thus alſo they may be loved: ſo far as we muſt be thankful for them, ſo far we may *Love* them: For we muſt be *Thankful* for nothing but what is Good.

Covetouſ- s what. Phil. 3. 7, 8, 9. Jam. 1. 10. Phil. 4. 11. 1 Tim. 6. 8. Prov. 23. 4. *Labour not to be Rich.*

§. 3. II. But *Worldlineſs* or *ſinful Love of Riches* is, 1. When *Riches* are loved, and deſired, and ſought more for the *Fleſh*, than for *God* or our *Salvation*, even as the *matter* or *means* of our worldly proſperity, that the *fleſh* may want nothing to pleaſe it and ſatisfie its deſires. Or that *Pride* may have enough wherewith *to ſupport* it ſelf, by gratifying and obliging others, and living at thoſe rates, and in that ſplendour, as may ſhew our Greatneſs, or further our Domination over others. 2. And when we therefore deſire them in that proportion which we think moſt agreeable to theſe *carnal ends*, and are not contented with our *daily bread*, and that proportion which may ſuſtain us as paſſengers to Heaven, and tend moſt to the ſecuring of our ſouls, and to the ſervice of God. So that it is the *end* by which a ſinful Love of *Riches* is principally to be diſcerned, when they are loved for *pride* or *fleſh-pleaſing*, as they are the matter of a worldly corporal felicity; and not principally for God and his ſervice, and ſervants, and our ſalvation. And indeed as Senſualiſts love them, they ſhould be hated.

Worldlineſs when predominant. Luke 14. 26, 33.

§. 4. *Worldlineſs* is either *predominant*, and ſo a certain ſign of death; or elſe *mortified* and in a ſubdued degree, conſiſtent with ſome ſaving grace. *Worldlineſs predominant* as in the Ungodly is [*When men that have not a lively belief of the everlaſting happineſs, nor have not laid up their treaſure and hopes in Heaven, do take the pleaſure and proſperity of this life for that felicity which is higheſt in their eſteem, and deareſt to their hearts, and therefore love the Riches of the world, or full proviſions, as the matter and means of this their temporal felicity.*] *Worldlineſs* in a mortified perſon, is [*When he that hath laid up his treaſure in Heaven, and practically eſteemeth his everlaſting hopes above all the pleaſure and proſperity of the fleſh, and ſeeketh firſt the Kingdom of God and his righteouſneſs, and uſeth his eſtate principally for God and his ſalvation, hath yet ſome remnants of inordinate deſire to the proſperity and pleaſure of the fleſh, and ſome inordinate deſire of Riches for that end; which yet he hateth, lamenteth, reſiſteth, and ſo far ſubdueth, that it is not predominant, againſt the intereſt of God and his ſalvation.*] Yet this is a great ſin, though it be forgiven.

☞ Matth. 6. 19, 20, 21, 33. John 6. 27. Luke 12. 19, 20. Luke 18. 22, 23.

The Malignity of it.

§. 5. III. The *Malignity* or *Greatneſs* of this ſin conſiſteth in theſe points (eſpecially when it is predominant.) 1. The love of the *World*, or of Riches, is a ſin of *Deliberation*, and not of meer temerity or ſudden paſſion: Worldlings *contrive* the attaining of their ends. 2. It is a ſin of *Intereſt*, *Love* and *Choice*, ſet up againſt our chiefeſt *Intereſt*. It is the ſetting up of a *falſe end*, and *ſeeking that*; and not only a ſin of errour in the means, or a ſeeking the *right end* in a miſtaken way. 3. It is *Idolatry*, or a denying God, and depoſing him in our hearts, and ſetting up his creatures in his ſtead, in that meaſure as it prevaileth. The *worldling* giveth that *Love*, and that *Truſt* unto the creature, which is due to God alone: He *delighteth* in it inſtead of God, and *ſeeketh* and holdeth it as his felicity inſtead of God: And therefore ſo far as any man *loveth the world, the love of the Father is not in him,* 1 Joh. 2. 15. And *the friendſhip of the world is enmity to God.* 4. It is a contempt of *Heaven*; when it muſt be neglected, and a miſerable world preferred. 5. It ſheweth that *unbelief* prevaileth at the heart, ſo far as worldlineſs prevaileth: for if men did practically believe the Heavenly Glory, and the promiſe thereof, they would be carried above theſe preſent things. 6. It is a debaſing of the ſoul of man, and uſing it like the Brutes, while it is principally ſet upon the ſerving of the fleſh, and on a temporal felicity, and neglecteth its eternal happineſs and concernments.

Epheſ. 5. 5. Col. 3. 5. Jam. 4. 4.

7. It is a perverting of the very drift of a mans life, as employed in ſeeking a wrong end, and not only of ſome one faculty or act: It is an *habitual ſin* of the *ſtate* and *courſe* of mind and life, and not only a particular actual ſin. 8. It is a perverting of Gods creatures to an End and Uſe clean contrary to that which they were made and given for, and an abuſing God by his own gifts by which he ſhould be ſerved and honoured: And a deſtroying our ſouls with thoſe mercies which were given us for their help and benefit. This is the true character of this heinous ſin. In a word, it is the forſaking God, and turning the heart from him, and alineating the Life from his ſervice, to this preſent world, and the ſervice of the fleſh. Fornication, drunkenneſs, murder, ſwearing, perjuring, lying, ſtealing, *&c.* are very heinous ſins. But a ſingle act of one of theſe committed raſhly in the violence of paſſion, or temptation, ſpeaketh not

ſuch a malignant turning away of the heart habitually fromGod,as to ſay a man is *Covetous* or a*Worldling*.

Signs of Worldlineſs.
Rom. 13. 14.
Mat. 6. 19.
1 Tim. 3. 8.
Phil. 3. 18.
Ezek. 33. 31.
Jer. 9. 23.
Mark 7. 22.
Job 1. 21.
1 Tim. 6. 17, 18.
Mal. 3. 8, 9.
Judg. 7. 21.

§. 6. IV. The ſigns of Covetouſneſs are theſe: 1. Not preferring God and our everlaſtingHappineſs before the Proſperity and Pleaſure of the fleſh; but valuing and loving fleſhly proſperity above its worth. 2. Eſteeming and loving the Creatures of God as proviſion for the fleſh, and not to further us in the ſervice of God. Deſiring more than is needful or uſeful to further us in our duty. 4. An inordinate *eagerneſs* in our deſires after earthly things. 5. Diſtruſtfulneſs, and carking cares, and contrivances for time to come. 6. Diſcontent, and trouble, and repining at a poor condition, when we have no more than our *daily Bread.* 7. When the World taketh up our thoughts inordinately; when our *thoughts* will eaſilier run out upon the world,than upon better things: And when our thoughts of worldly plenty are more *pleaſant* and *ſweet* to us, than our thoughts of Chriſt,and Grace,and Heaven: And our thoughts of want and poverty are more *bitter* and grievous to us, than our thoughts of ſin and Gods diſpleaſure. 8. When our *ſpeech* is *freer* and *ſweeter* about proſperity in the world, than about the Concernments of God and our ſouls. 9. When the world beareth ſway in our *families* and *converſe*, and ſhutteth out all ſerious endeavours in the ſervice of God, and for our own and others ſouls: Or at leaſt doth *cut ſhort* Religious duties, and is preferred before them, and thruſteth them into a corner, and maketh us ſlightly huddle them over. 10. When we are dejected over much, and impatient under loſſes, and croſſes, and worldly Injuries from Men. 11. When worldly Matters ſeem ſufficient to engage us in Contentions, and to make us break peace: and we will lay by Lawſuits ſeek our right, when greater hurt is liker to follow to our brothers ſoul,or greater wrong to the cauſe of Religion,or the honour of God,than our Right is worth. 12. When in our trouble and diſtreſs we fetch our comfort more from the thoughts of our proviſions in the world,or our hopes of ſupply, than from our truſt in God, and our hopes of Heaven. 13. When we are more thankful to God or man,for *outward riches*,or any gift for the proviſion of the fleſh,than for hopes, or helps in order to ſalvation: for a powerful Miniſtry, good Books, or ſeaſonable inſtructions for the ſoul. 14. When we are *quiet and pleaſed* if we do but proſper, and have plenty in the world, tho' the ſoul be miſerable, unſanctified and unpardoned. 15. When we are more careful to provide a *worldly*, than a *heavenly* portion, for *children* and *friends*, and rejoyce more in their bodily, than their ſpiritual proſperity, and are troubled more for their *poverty*, than their ungodlineſs or ſin. 16. When we can ſee our brother have need, and ſhut up the Bowels of our compaſſion; or can part with no more than meer ſuperfluities for his relief; when we cannot ſpare that which makes but for our *better* being, when it is neceſſary to preſerve his *Being it ſelf*: or when we *give unwillingly* or *ſparingly*. 17. When we will venture upon *ſinful means* for gain,as lying, over-reaching, deceiving, flattering, or going againſt our Conſciences, or the Commands of God. 18. When we are too much in *expecting liberality from others*, and think that all we buy of, ſhould ſell cheaper to us than they can afford, and conſider not *their loſs* or *want*, ſo that *we* have the gain: nor are contented if they be never ſo *bountiful to others*, if they be not ſo to us. 19. When we make too *much ado* in the world for *Riches*, taking too much upon us, or ſtriving for preferment, and flattering great ones, and envying any that are preferred before us, or get that which we expected. 20. When we hold *our mony* faſter than our *innocency*, and cannot part with it for the ſake of Chriſt, when he requireth it; but will ſtretch our conſciences and ſin againſt him or forſake his cauſe, to ſave our eſtates: Or will not part with it for the ſervice of his Church, or of our country, when we are called to it. 21. When the Riches which we have are uſed but for the pampering of our fleſh, and ſuperfluous proviſion for our Poſterity, and nothing but ſome inconſiderable crumbs or driblets are employed for God and his ſervants, nor uſed to further us in his ſervice, and towards the laying up of a treaſure in Heaven. Theſe are the *ſigns* of a *worldly covetous* Wretch.

§. 7. V. The *counterfeits* of liberality or freedom from *covetouſneſs* which deceive the Worldling are ſuch as theſe. 1. He thinks he is not covetous becauſe he hath a *neceſſity* of doing what he doth for more: Either he is in debt or he is poor, and ſcarcely hath whereon to live; And the *Poor* think that none are worldlings and covetous but the *Rich*. But he may *love riches* that *wanteth* them, as much as he that hath them: If you have a neceſſity of labouring in your callings, you have no neceſſity of *loving the world*,or of caring inordinately, or of being diſcontented with your eſtate: Impatience under your wants, ſhews a love of the world and fleſh, as much as other mens bravery that poſſeſs it.

§. 8. 2. Another thinks he is not a *Worldling*, becauſe if he could but have neceſſaries even food and rayment and conveniencies for himſelf and family, he would be content; and it is not riches or great matters that he deſireth. But if your hearts are more ſet upon the getting of theſe *neceſſaries* or *little things*,than upon the preparing for death,and making ſure of the Heavenly treaſure, you are miſerable worldlings ſtill: And the poor man that will ſet his heart more upon a poor and miſerable life,than upon heaven, is more unexcuſable than he that ſetteth his heart more upon Lordſhips and Honours than upon Heaven: Tho' both of them are but the ſlaves of the world, and have as yet no treaſure in Heaven. *Matth. 6. 19, 20, 21.* And moreover, you that are now ſo covetous for a little more, if you had that, would be as covetous for a little more ſtill; and when you had that, for a little more yet. You would next wear better *cloathing*, and have better *fare*; and next you would have your *houſe* repaired, and then you would have your *land* enlarged, and then you would have ſomething more for your *children*; and you would never be ſatisfied: You *think* otherwiſe now; but your hearts deceive you: You do not know them. If you believe me not,judge by the caſe of other men that have been as confident as you, that if they had but ſo much or ſo much they would be content; but when they *have* it,they would ſtill have more. And this which is your pretence is the common pretence of almoſt all the covetous: For Lords and Princes think themſelves ſtill in as great *neceſſity* as you think your ſelves: As they have more, ſo they have more to do with it; and uſually are ſtill *wanting* as much as the poor. The queſtion is not *How much you deſire*, but to *what uſe*? And to *what end*, and in *what order*?

It was one of Chilons ſayings, *Lapideis cotibus aurum examinari: auro autem bonorum malorumque hominum mentem cujuſmodi ſit comprobari:* i.e. As the touch ſtone tryeth Gold, ſo Gold tryeth mens minds, whether they be good or bad. *Laertius in Chil.* p. 43.

§. 9. 3. Another thinks he is not *covetous* becauſe he coveteth not any thing that is his *neighbours*: they think that *covetouſneſs* is only a deſiring that which is not our own. But if you *love the world*, and *worldly plenty inordinately*,and *covet more*,you are covetous Worldlings, tho' you wiſh it not from another. It is the worldly mind and love of wealth that is the

ſin

Duæ res maxime homines ad maleficium impellunt. Luxuries & Avaritia. Cic. 1. ad Heren. *Corrupti ſunt depravatique mores ad miratione divitiarum.* Idem. 2. Offic. *Nihil eſt tam ſanctum quod non violari, nihil tam munitum quod non expugnari pecunia poſſit.* Cicero 2. in Verrem. When *Alexander* ſent *Phocion* an hundred Talents, he asked, Why he rather ſent it to him than all the reſt of the *Athenians*? He anſwered, Becauſe he took him to be the only honeſt Man in *Athens*: whereupon *Phocion* returned it to him again; intreating him to give him leave to be honeſt ſtill.

ſin at the root: The ways of getting it are but the Branches.

§. 10. 4. Another thinks he is no *worldling* becauſe he uſeth no unlawful means, but the labour of his calling, to grow rich. The ſame anſwer ſerves to this. The love of wealth for the ſatisfying of the fleſh is unlawful, whatever the means be: And is it not alſo an unlawful *means* of getting, to neglect God and your ſouls, and the poor, and ſhut out other duties for the world, as you often do?

§. 11. 5. Another thinks he is no Worldling becauſe he is contented with what he hath, and coveteth no more. When that which he hath is a full proviſion for his fleſhly deſires. But if you *over-love the world*, and delight more in it than God, you are *worldlings*, tho' you deſire no more. He is deſcribed by Chriſt as a miſerable worldly fool, Luke 12. 19, 20. that ſaith, [*Soul take thy eaſe, eat, drink and be merry, thou haſt much goods laid up for many years.*] To over-love what you have is Worldlineſs as well as to deſire more.

§. 12. 6. Another thinks he is no *Worldling*, becauſe he gives God thanks for what he hath, and asked it of God in prayer. But if thou be a *Lover* of the World, and make proviſion for the deſires of the fleſh, it is but an aggravation of thy ſin, to deſire God to be a ſervant to thy fleſhly luſts, and to thank him for ſatiſfying thy ſinful Deſires: Thy prayers and thanks are prophane and carnal: They were no ſervice to God but to thy fleſh: As if a drunkard or a glutton ſhould beg of God proviſion for their greedy throats, and thank him for it when they have it: Or a fornicator ſhould pray God to be a pander to his luſts, and then thank him for it: Or a wanton gallant ſhould make fine cloths and gallantry, the matter of his prayer and thankſgiving.

§. 13. 7. Another thinks he is no *Worldling* becauſe he hath ſome thoughts of Heaven, and is loth to be damned when he can keep the world no longer, and prayeth often, and perhaps faſteth with the Phariſee twice a week, and giveth alms often, and payeth Tythes, and wrongeth no Man. But the Phariſees were *covetous* for all theſe: *Luke* 16. 14. The queſtion is not whether you think of Heaven, and do ſomething for it? But whether it be Heaven or Earth which you *ſeek firſt*, and make the end of all things elſe, which all are referred to: Every Worldling knoweth that he muſt dye, and therefore he would have Heaven at laſt for a reſerve, rather than Hell. But where is it that you are laying up your Treaſure, and that you place all your happineſs and hopes? And where are your hearts? On earth or in Heaven? *Col.* 3. 1, 2, 3. *Mat.* 6. 20, 21. The queſtion is not whether you give now and then an Alms to deceive your Conſciences, and part with ſo much as the fleſh can ſpare, as a ſwine will do when he can eat no more: But whether all that you have be devoted to the will of God, and made to ſtoop to his ſervice and the ſaving of your ſouls, and can be forſaken rather than Chriſt forſaken. *Luke* 14. 33.

Luke 18. 11, 12, 13. Matth. 6. 16, 18.

§. 14. 8. Another thinks that he is not *Covetous* becauſe it is but for his *Children* that he provideth: And he that *provideth* not for his own, is worſe than an Infidel. 1 *Tim.* 5. 8. But the Text ſpeaketh only of providing neceſſaries for our families and kindred rather than caſt them on the Church to be maintained. If you ſo overvalue the World, that you think it the happineſs of your Children to be Rich, you are *worldlings* and *Covetous* both for your ſelves and them: It is for their *Children* that the richeſt and greateſt make proviſion, that their poſterity may be great and wealthy after them; and this maketh them the *more Worldlings* and not the leſs; becauſe they are *covetous* for after ages, when they are dead, and not only for themſelves.

§. 15. 9. Another thinks he is no *worldling* becauſe he can ſpeak as hardly of covetous men as any other: But many a one revileth others as covetous that is covetous himſelf: Yea, covetous men are apteſt to accuſe others of covetouſneſs, and of ſelling too dear, and buying too cheap, and giving too little becauſe they would get the more themſelves. And many Preachers by their reading and knowledge, may make a vehement Sermon againſt Worldlineſs, and yet go to Hell at laſt for being *Worldlings*. Words are cheap.

§. 16. 10. Another thinks he is not *covetous*, becauſe he purpoſeth to leave much to charitable uſes when he is dead. I confeſs that much is well: I would more would do ſo. But the fleſh it ſelf can ſpare it, when it ſeeth that it muſt lie down in the grave. If they could carry their Riches with them, and enjoy them after death, they would do it no doubt. To leave it when you cannot keep it any longer, is not thank-worthy. So the glutton and drunkard, and Whoremonger, and the proud muſt all leave their pleaſure at the grave. But do you ſerve God or the fleſh with your Riches while you *have them*? And do you uſe them to help or to hinder your ſalvation? Deceive not your ſelves, for God is not mocked. *Gal.* 6. 7.

§. 17. VI. Yet many are falſly accuſed of *covetouſneſs* upon ſuch grounds as theſe. 1. Becauſe they *poſſeſs much* and are *Rich*: For the poor take the *Rich* for *worldlings*. But God giveth not to all alike: He putteth ten talents into the hands of one ſervant, and but one into anothers: And to whom men commit much, of them will they require the more: Therefore to be entruſted with more than others, is no ſin, unleſs they betray that truſt.

Luke 12. 48. & 16. 9, 10. Matth. 25. 2 Cor 8. 14, 15.

§. 18. 2. Others are accuſed as *covetous* becauſe they ſatisfy not the covetous deſires of thoſe they deal with, or that expect much from them, and becauſe they give not where it is not their duty, but their ſin to give. Thus the *buyer* ſaith the *ſeller* is covetous: and the *ſeller* ſaith the *buyer* is covetous, becauſe they anſwer not their covetous deſires: An idle beggar will accuſe you of uncharitableneſs, becauſe you maintain him not in ſinful idleneſs. The proud look you ſhould help to maintain their pride: The drunkard, and riotous, and gameſters expect their Parents ſhould maintain their ſin. No Man that hath any thing, ſhall ſcape the cenſure of being covetous, as long as there is another in the World that coveteth that which he hath: *ſelfiſhneſs* looketh to no rules but their own deſires.

§. 19. 3. Others are judged *covetous* becauſe they give not that which they have not to give: Thoſe that know not anothers eſtate, will paſs Conjectures at it: And if their handſom apparel or deportment, or the common fame, do make Men think them richer than they are, then they are accounted *covetous* becauſe their bounty anſwereth not mens expectations.

§. 20. 4. Others are thought *covetous* becauſe they are laborious in their callings, and thrifty, and ſaving, not willing that any thing be loſt. But all this is their duty: If they were Lords or Princes, *idleneſs*, and *waſtfulneſs* would be their ſin. God would have all men labour in their ſeveral callings that are able: And Chriſt himſelf ſaid, when he had fed many thouſands by miracle, yet [*Gather up the Fragments that remain, that nothing be loſt.*] The queſtion is, How they *uſe* that which they *labour* ſo *hard* for, and ſave ſo ſparingly. If they uſe it for God, and charitable uſes, there is no man taketh a righter courſe. He is the beſt ſervant for God, that will be *laborious* and *ſparing* that he may be able to do good.

§. 21. 5. Others are thought *covetous* becauſe to avoid hypocriſie, they give in ſecret, and keep their works of charity from the knowledge of men: Theſe ſhall have their Rewards from God: and his wrath ſhall be the reward of their preſumptuous cenſures.

§. 22. 6. Others are thought *covetous* becauſe they lawfully and peaceably ſeek their right, and let not the unjuſt and covetous wrong them at their pleaſure. It's true, we muſt let go our right, when ever the recovering of it will do more hurt to others, than it will do us good: But yet the Laws are not made in vain: Nor muſt we encourage men in covetouſneſs, thievery, and deceit, by letting them do what they liſt: Nor muſt we be careleſs of our maſters talents: If he intruſt us with them, we muſt not let every one take them from us, to ſerve his luſts with.

Dir. 2. §. 23. Direct. 2. *Seriouſly conſider of your Everlaſting State, and how much greater things than Riches have you to mind; Behold by Faith the Endleſs joys which you may have with God, and the Endleſs miſery which Worldlings muſt undergo in Hell.* There is no true cure for an earthly mind, but by ſhewing it the far greater matters to be minded: by acquainting it better with its own concernments; and with the greater miſeries than Poverty or want which we have to ſcape; and the greater good than worldly plenty which we have to ſeek. It's want of *Faith* that makes men Worldlings: They ſee not what is in another world: They ſay their *Creed*, but do not *heartily believe* the day of *Judgment*, the *reſurrection of the body, and the life everlaſting*. There is not a man of them all, but if he had one ſight of Heaven and Hell, would ſet lighter by the World than ever he did before; and would turn his covetous care and toil, to a ſpeedy and diligent care of his ſalvation. If he heard the joyful praiſes of the Saints, and the woful lamentations of the damned, but one day or hour, he would think ever after that he had greater matters to mind than the ſcraping together a heap of wealth. Remember man that thou haſt another world to live in; and a far longer life to make proviſion for; and that thou muſt be in Heaven or Hell for ever: This is true, whether thou *believe* it or not: And thou haſt no time but this to make all thy preparation in: and as thou believeſt and liveſt and laboureſt now, it muſt go with thee to all eternity: *Theſe* are matters worthy of thy care: Canſt thou have while to make ſuch a pudder here in the duſt, and care and labour for a thing of nought, while thou haſt ſuch things as theſe to care for, and a work of ſuch tranſcendent conſequence to do? Can a man that underſtands what Heaven and Hell is, find room for any needleſs matters, or time for ſo much unneceſſary work? The providing for thy ſalvation is a thing that God hath made thy own Work, much more than the providing for the fleſh. When he ſpeaks of thy *Body*, he ſaith, *Take no thought for your life, what you ſhall eat or drink, nor for your Body what you ſhall put on* ——— *for your Father knoweth that ye have need of all theſe things*, Matth. 6. 25, 32. *Be careful for nothing*, Phil. 4. 6. *Caſt all your Care upon him, for he careth for you.* 1 Pet. 5. 7. But when he ſpeaks of your ſalvation he bids you, *work it out with fear and trembling*, Phil. 2. 12. and *give diligence to make your calling and election ſure*, 2 Pet. 1. 10. and *ſtrive to enter in at the ſtrait gate*, Matth. 7. 13. Luke 13. 24. *Labour not for the meat that periſheth, but for that which endureth to everlaſting life*, John 6. 27. That is, *Seek firſt the Kingdom of God and his righteouſneſs, and all theſe things ſhall be added to you:* Matth. 6. 33. Look up to Heaven man: and remember that *there* is thy *Home*, and *there* is thy *Hopes*, or elſe thou art a man undone for ever: and therefore it is for *that* that thou muſt care and labour. Believe unfeignedly that thou muſt dwell for ever in Heaven or Hell as thou makeſt thy preparation here, and conſider of this as becometh a *man*, and then be a worldling and covetous if thou canſt: riches will ſeem duſt and chaff to thee, if thou *believe* and *conſider* thy everlaſting ſtate. Write upon the Doors of thy Shop and Chamber; [*I muſt be in Heaven or Hell for ever.*] or [*This is the time on which my endleſs Life dependeth*]; and methinks every time thou readeſt it, thou ſhouldſt feel thy covetouſneſs ſtabbed at the heart. O blinded mortals! that love like worms to dwell in earth! would God but give you an eye of faith, to foreſee your end, and where you muſt dwell to all eternity, what a change would it make upon your earthly minds? Either *faith* or *ſenſe* will be your guides. Nothing but *Reaſon* ſanctified by *Faith* can govern *Senſe*. Remember that thou art not a Beaſt, that hath no life to live but this: Thou haſt a reaſonable Immortal ſoul, that was made by God for higher things: even for God himſelf, to admire him, Love him, ſerve him and enjoy him. If an Angel were to dwell a while in fleſh, ſhould he turn an earthworm, and forget his higher life of glory? thou art like to an incarnate Angel; and maiſt be equal with the Angels when thou art freed from this ſinful fleſh. *Luke* 20. 36. O beg of God a Heavenly light, and a Heavenly mind, and look often into the word of God, which tells thee where thou muſt be for ever: and *worldlineſs* will vaniſh away in ſhame.

Nullius rei eget qui virtutum dives eſt: quarum indigentia vere miſeros, ac proinde miſericordiæ egentiſſimos facit. Petrarch. Dial. 44. li. 2.

Diis maxime propinquus qui minimis eget. Socrat. in Laert.

Dir. 3. §. 24. Direct. 3. *Remember how ſhort a time thou muſt keep and enjoy the Wealth which thou haſt gotten:* How quickly thou muſt be ſtript of all. Canſt thou keep it when thou haſt it? Canſt thou make a covenant with *Death*, that it ſhall not call away thy ſoul? Thou knoweſt before hand that thou art of ſhort continuance, and the World is but thy Inn or Paſſage, and that a narrow grave for thy fleſh to rot in, is all that thou canſt keep of thy largeſt Poſſeſſions, ſave what thou laieſt up in Heaven, by laying it out in obedience to God. How ſhort is life? How quickly gone? Thou art almoſt dead and gone already. What is a few days or a few years more? And wilt thou make ſo much ado for ſo ſhort a life? And ſo careful a Proviſion for ſo ſhort a ſtay? Yea, how *uncertain* is thy time as well as ſhort? Thou canſt not ſay what World thou ſhalt be in to morrow. Remember man, that *Thou muſt die, Thou muſt die, Thou muſt quickly die*; *Thou knoweſt not how ſoon*; breath yet a few breaths more and thou art gone: And yet canſt thou be covetous, and drown thy Soul with earthly Cares? Doſt thou ſoberly read thy Saviours Warning, *Luke* 12. 19, 20, 21. Is it not ſpoken as to thee? *Thou fool, this night thy ſoul ſhall be required of thee, then whoſe ſhall thoſe things be which thou haſt provided? So is every one that layeth up Riches for himſelf, and is not rich towards God.* If thou be rich to day, and be in another World to morrow, had not poverty been as good? Diſtracted ſoul! Doſt thou make ſo great a matter of it, whether thou have *much* or *little* for ſo ſhort a time? and takeſt no more care either where thou ſhalt be, or what thou ſhalt have to all eternity? Doſt thou ſay thou wilt caſt this care on God? I tell thee, he will make thee care thy ſelf, and care again before he will ſave thee? And why canſt thou not caſt the care of ſmaller matters on him, when he commandeth thee? Is it any great matter whether thou be Rich or Poor, that art going ſo faſt unto another World, where theſe are things of no ſignification? Tell me if thou wert ſure that thou muſt die to morrow, (yea or the next month or year) wouldſt thou not be more indifferent whether thou be Rich or Poor? And look more after greater things. *Then* thou wouldſt be of the Apoſtles mind, 2 Cor. 4. 18. *We look not at the things which are ſeen, but at the things which are not ſeen: for the things which are ſeen are temporal, but the things which are not ſeen are*

1 Cor. 7. 31.

Remember *Gehezi, Achan, Judas, Ananias* and *Saphira, Demetrius, Demas.*

Jer. 6. 13.
Jer. 8. 10.

Maxime vituperanda eſt avaritia ſenilis. Quid enim abſurdius quam quo minus vitæ reſtat, eo plus viatici quærere? Cicero in Cat. Maj.

are eternal. Our eye of faith ſhould be ſo fixed on inviſible *eternal* things, that we ſhould ſcarce have leiſure or mind to *look at* or once regard the things that are viſible and *temporal.* A man that is going to execution ſcarce looks at all the buſtle or buſineſs that is done in Streets and Shops as he paſſeth by; becauſe theſe little concern him in his departing caſe: And how little do the Wealth and Honours of the world concern a ſoul that is going into another world, and knows not but it may be this night. Then keep thy wealth, or take it with thee, if thou canſt.

Dir. 4.

rov.11.4. *Riches pro-*
fit not in
the day of
Wrath.

§. 25. Direct. 4. *Labour to feel thy greateſt Wants, which worldly Wealth will not ſupply.* Thou haſt ſinned againſt God; and mony will not buy thy pardon: Thou haſt incurred his diſpleaſure,and mony will not reconcile him to thee: Thou art condemned to everlaſting miſery by the Law, and mony will not pay thy ranſom: Thou art dead in ſin, and polluted, and captivated by the fleſh, and mony will ſooner encreaſe thy bondage, than deliver thee. Thy Conſcience is ready to tear thy heart for thy wilful folly and contempt of grace; and mony will not bribe it to be quiet: *Judas* brought back his mony, and hanged himſelf, when Conſcience was but once awaked. Mony will not enlighten a blinded mind, nor ſoften a hard heart, nor humble a proud heart, nor juſtifie a guilty Soul. It will not keep off a Feavour or Conſumption; nor eaſe the Gowt, or Stone, or Tooth-ach! It will not keep off ghaſtly death; but dye thou muſt, if thou have all the World. Look up to God, and remember that thou art wholly in his hands: and think whether he will love or favour thee for thy wealth. Look unto the day of Judgment, and think whether Mony will there bring thee off: or the Rich ſpeed better than the poor?

Dir. 5.

Jer.17.11.

Jam. 5. 1, 2, 3.

§. 26. Direct. 5. *Be often with thoſe that are ſick and dying, and mark what all their Riches will do for them; and what eſteem they have then of the World; and mark how it uſeth all at laſt.* Then you ſhall ſee that it forſaketh all men in the hour of their greateſt neceſſity and diſtreſs; when they would cry to friends, and wealth, and honour, if they had any hopes. If ever you will help me, let it be now: If ever you will do any thing for me, O ſave me from death, and the wrath of God? But, alas, ſuch cries would be all in vain. *Then*, O then, one drop of mercy, one ſpark of grace, the ſmalleſt well grounded hope of Heaven, would be worth more than the Empire of *Cæſar* or *Alexander!* Is not this true ſinner? Doſt thou not know it to be true? And yet wilt thou cheat and betray thy ſoul? Is not that *beſt now*, which will be beſt then? And is not that of little value now, which will be then ſo little ſet by? Doſt thou not think that men are wiſer then than now; Wilt thou do ſo much and pay ſo dear for that which will do thee no more good,and which thou wilt ſet no more by when thou haſt it? Doth not all the world cry out at laſt of the deceitfulneſs of riches, and the vanity of pleaſure and proſperity on Earth,and the perniciouſneſs of all worldly cares? And doth not thy conſcience tell thee, that when thou comeſt to dye, thou art like to have the ſame thoughts thy ſelf? And yet wilt thou not be warned in time? Then all the content and pleaſure of thy Plenty and Proſperity will be paſt: And when it's paſt it's nothing: And wilt thou venture on everlaſting wo,and caſt away everlaſting joy, for that which is to day a dream and ſhadow, and to morrow, or very ſhortly will be nothing? The pooreſt then will be equal with thee: And will honeſt poverty or over-loved wealth, be ſweeter at the laſt? How glad then wouldſt thou be, to have been without thy wealth, ſo thou mighteſt have been without the ſin and guilt! How glad then wouldſt thou be, to dye the death of the pooreſt Saint? Do you think that Poverty or Riches are liker to make a man loth to dye? or are uſually more troubleſome to the Conſcience of a dying man? O look to the end, and live as you die, and ſet moſt by that, and ſeek that now which you know you ſhall ſet moſt by at laſt,when full experience hath made you wiſer.

hilon in
ert. p.
3. *Dam-*
m potius
am turpe
rum eli-
ndum;
m id ſe-
el tantum
lori eſſe,
ſemper.

Dir. 6.

Socrates dixit, Opes & nobilitates, non ſolum nihil in ſe habere honeſtatis, verum & omne malum ex eis obnriri. Laert. in. Socrat.

§. 27. Direct. 6. *Remember that Riches do make it much harder for a Man to be ſaved, and the Love of this World is the commoneſt cauſe of Mens damnation.* This is certainly true, for all that Poverty alſo hath its temptations; and for all that the poor are far more numerous than the rich: For even the poor may be undone by the love of that wealth and plenty which they never get: and thoſe may periſh for over-loving the world, that yet never proſpered in the world. And if thou believe Chriſt, the point is out of Controverſy: For he ſaith, Luke 18. 24. 25, 26, 27. *How hardly ſhall they that have riches enter into the Kingdom of God? For it is eaſier for a Camel to go through a Needles eye, than for a rich man to enter into the Kingdom of God. And they that heard it ſaid, Who then can be ſaved? And he ſaid, The things which are impoſſible with Men, are poſſible with God.* So Luke 6. 24, 25. *But wo unto you that are rich, for you have received your Conſolation: Wo unto you that are full, for ye ſhall hunger.* Make but ſenſe of theſe and many ſuch like Texts, and you can gather no leſs than this from them, that Riches make the way to Heaven much harder, and the Salvation of the Rich to be more difficult and rare, proportionably, than of other men: And *Paul* ſaith, 1 Cor. 1. 26. *Not many wiſe men after the fleſh, not many mighty, not many noble are called.* And the *Lovers of Riches*, tho' they are poor, muſt remember that it is ſaid, 1 Tim. 6. 10. *That the Love of Money is the Root of all evil:* And 1 John 2. 15. *Love not the world, nor the things that are in the world: For if any man love the world, the love of the Father is not in him:* Do you *believe* that *here* lyeth the Danger of your ſouls? and yet can you ſo love, and chooſe and ſeek it? Would you have your ſalvation more difficult, and doubtful, and *impoſſible with Men*? You had rather chooſe to live where *few* die young, than where *moſt* dye young? and where ſickneſſes are *rare*, than where they are *common*? If you were ſick, you had rather have the Phyſician, and Medicines, and Dyet which cure moſt, than thoſe which *few* are cured by? If the Country were beſet with Thieves, you had rather go the way that moſt ſcape in, than that *few* ſcape in. And yet ſo it may but pleaſe your fleſh, you will chooſe that way to Heaven, that feweſt ſcape in; and you will chooſe that ſtate of life which will make your ſalvation to be moſt hard and doubtful? Doth your Conſcience ſay that is wiſely done? I know that if God put Riches into your hand, by your Birth, or his Bleſſing on your honeſt labours, you muſt not caſt away your Maſters talents, becauſe he is auſtere; but by a holy improvement of them, you may further his ſervice and your Salvation. But this is no reaſon why you ſhould *over-love* them, or *deſire* and *ſeek* ſo great a danger.Believe Chriſt heartily,and it will quench your Love of Riches.

Dir. 7.

§. 28. Direct. 7. *Remember that the more you have, the more you have to give account for.* And if the day of Judgment be dreadful to you, you ſhould not make it more dreadful, by greatning your own accounts. If you deſired Riches but for the Service of your Lord, and have uſed them for him, and can truly give in this account, that you laid them not out for the needleſs pleaſure or pride of the fleſh, but to furniſh your ſelves, and families, and others for his ſervice, and as near as you could employ them according to his will, and for his uſe, then you may expect the reward of good and faithful Servants: But if you deſired and uſed them for the pride and pleaſure of your ſelves while you lived, and your Poſterity or Kindred when you are dead, dropping ſome inconſiderable crums for God, you will then find that *Mammon* was an unprofitable Maſter, and *Godlineſs* with content would have been *greater gain*.

Prov. 3. 14. 1 Tim. 6. 5, 6.

Dir. 8.

§. 29. Direct. 8. *Remember how dear it coſteth Men, thus to hinder their Salvation, and greaten their danger and accounts.* What a deal of precious *Time* is loſt upon the World by the Lovers of it, which might have been improved to the getting of Wiſdom and Grace, and making their calling and election ſure? If you had believed that the gain of holy *wiſdom*, had been ſo much better than the gaining of Gold, as *Solomon* ſaith, *Prov.* 3. 14. you would have laid out much of that time in labouring to underſtand the Scriptures, and preparing for your endleſs life. How many unneceſſary *Thoughts* have you caſt away upon the World, which might better have been laid out on your greater concernments? How many cares, and vexations, and paſſions doth it coſt men, to overload themſelves with worldly Proviſions? Like a fooliſh traveller, who having a days journey to go, doth ſpend all the day in gathering together a load of meat, and cloaths and mony, more than he can carry, for fear of wanting by the way: or like a fooliſh runner that hath a race to run for his life, and ſpends the time in which he ſhould be running, in gathering a Burden of pretended Neceſſaries. You have all the while Gods work to do, and your ſouls to mind, and judgment to prepare for, and you are tiring and vexing your ſelves for unneceſſary things; as if it were the top of your ambition, to be able to ſay in Hell, that you died rich, 1 Tim. 6. 5, 6, 7, 8, 9, 10. *Godlineſs with contentment is great gain: For we brought nothing into this world, and it is certain that we can carry nothing out. And having Food and rayment, let us be therewith content: But they that will be rich, fall into temptation and a ſnare, and into many fooliſh and hurtful luſts, which drown men in deſtruction and perdition: For the love of money is the root of all evil, which while ſome coveted after, they have erred* (or *been ſeduced*) *from the Faith, and pierced themſelves through with many ſorrows. Piercing ſorrows* here, and *damnation* hereafter, are a very dear price to give for Mony: For ſaith Chriſt himſelf, *What ſhall it profit a man to gain all the world, and loſe his own ſoul? Or what ſhall a man give in exchange for his ſoul?* that is, What mony or price will recover it, if for the love of gain he loſe it? Mark 8. 36, 37. Prov. 15. 27. *He that is greedy of gain, troubleth his own houſe, but he that hateth gifts, ſhall live.* Do you not know, that a *godly man contented* with his *daily bread*, hath a far ſweeter and quieter life and death, than a *ſelf-troubling worldling*? You may eaſily perceive it. *Prov.* 15. 16. *Better is little with the fear of the Lord, than great treaſure and trouble therewith.*

Lege Petrarchæ lepidam hiſtoriam de avaro filio & literali patre, Dial. 13. li. 2.

Saith *Plutarch. de tranquillit. anim. Alexander* wept becauſe he was not Lord of the world, when *Crates* having but a Wallet and a thred-bare Cloke, ſpent his whole life in mirth and joy, as if it had been a continual feſtival holy-day.

Pſal. 37. 16. Prov. 16. 8.

Dir. 9.

§. 30. Direct. 9. *Look much on the life of Chriſt on earth, and ſee how ſtrangely he condemneth worldlineſs, by his example*: Did he chooſe to be a Prince or Lord, or to have great poſſeſſions, lands, or mony, or ſumptuous buildings, or gallant attendance, and plentiful proviſions? His *houſing* you may read of, Matth. 8. 20. *Foxes have holes, and the Birds of the air have neſts; but the Son of Man hath not where to lay his head.* His cloathing you may read of at his crucifying when they parted it. As for *Mony*, he was fain to ſend *Peter* to a Fiſh for ſome to pay their tribute. If Chriſt did ſcrape and care for Riches, then ſo do thou: If he thought it the happieſt life, do thou think ſo too. But if he contemned it, do thou contemn it: If his whole life was directed to give thee the moſt perfect examples of the contempt of all the proſperity of this World, then learn of his example, if thou take him for thy Saviour, and if thou love thy ſelf. *Though he was rich, yet for our ſakes he became poor, that you through his poverty might be rich*, 2 Cor. 8. 9.

Luke 9. 58.

Dir. 10.

§. 31. Direct. 10. *Think on the example of the primitive Chriſtians, even the beſt of Chriſts Servants, and ſee how it condemneth worldlineſs.* They that by miracle in the name of Chriſt could give limbs to the lame, yet tell him, *Silver and Gold have we none*, Acts 3. 6. Thoſe that had poſſeſſions ſold them, and laid the mony at the Apoſtles feet, and they had all things common, to ſhew that faith overcometh the world, by contemning it, and ſubjecting it to charity, and devoting it entirely to God. Read whether the Apoſtles did live in ſumptuous houſes, with great attendance, and worldly plenty and proſperity? And ſo of the reſt.

Chryſoſtom ſaith, his enemies charged him with many crimes, but never with *Cov* *touſneſs* or *Wantonneſs*: And ſo it was with Chriſt and his Enemies.

Dir. 11.

§. 32. Direct. 11. *Remember to what ends all worldly things were made and given you, and what a happy advantage you may make of them by renouncing them as they would be Proviſion for your luſts, and by devoting your ſelves and them to God.* The uſe of their *ſweetneſs* is, to draw your ſouls to taſte by faith the heavenly ſweetneſs. They are the Looking-glaſs of Souls in fleſh that are not yet admitted to ſee theſe things ſpiritual face to face. They are the provender of our bodies; our travelling furniture and helps; our Inns, and ſolacing company in the way: they are ſome of Gods Love-tokens; ſome of the leſſer pieces of his Coin, and bear his Image and ſuperſcription: They are drops from the Rivers of the eternal pleaſures; to tell the mind by the way of Senſes how good the Donor is, and how amiable; and what higher Delights there are for ſouls; and to point us to the better things which theſe foretell: They are meſſengers from Heaven to teſtify our Fathers care and love, and to beſpeak our thankfulneſs, love and duty; and to bear witneſs againſt ſin, and bind us faſter to obedience: They are the firſt Volume of the Word of God: The firſt Book that Man was ſet to read, to acquaint him fully with his Maker: As the Word which we read and hear is the Chariot of the Spirit, by which it maketh its acceſſes to the Soul; ſo the delights of ſight, and taſte, and ſmell, and touch, and hearing were appointed as an ordinary way for the ſpeedy acceſs of heavenly love and ſweetneſs to the heart, that upon the firſt perception of the goodneſs and ſweetneſs of the creature, there might preſently be tranſmitted by a due Progreſſion, a deep impreſſion of the goodneſs of God upon the ſoul: That the creature being the Letters of Gods Book, which are ſeen by our eye, the *Senſe* (even the Love of our great Creator) might preſently be perceived by the mind: and no letter might once be lookt upon but for the ſenſe: no creature ever ſeen or taſted, or heard, or felt in any delectable quality, without a ſenſe of the Love of God: That as the touch of the hand upon the ſtrings of the Lute do cauſe the melody, ſo Gods touch by his mercies upon our hearts, might preſently tune them into Love, and Gratitude, and Praiſe. They are the Tools by which we muſt do much of our Maſters work: They are means by which we may refreſh our brethren, and expreſs our love to one another, and our love to our Lord and Maſter in his ſervants: They are our Maſters ſtock which we muſt trade with by the improvement of which, no leſs than the reward of endleſs Happineſs may be attained. Theſe are the Uſes to which God gives us outward mercies. Love them *thus*, and Delight in them, and Uſe them *thus*, and ſpare not: yea, ſeek them thus, and be thank-

Et ſicut i patria De us eſt ſpecu lum in qu relucent creaturæ; ſic è converſo in via, creaturæ ſunt ſpeculum quo creato videtur, Paul. Scaliger in Ep. Cath. l. 14 Theſ. 123. p. 689.

thankful for them. But when the creatures are given for ſo excellent a uſe, will you debaſe them all, by making them only the fuel of your luſts, and the proviſions for your fleſh: And will you love them and dote upon them in theſe baſe reſpects; while you utterly neglect their nobleſt uſe? You are juſt like children that cry for Books, and can never have enow; but it's only to play with them becauſe they are fine, but when they are ſet to learn and read them, they cry as much becauſe they love it not: Or like one that ſhould ſpend his life and labour in getting the fineſt clothes, to dreſs his Dogs and Horſes with, but himſelf goeth naked and will not wear them.

Even Dionyſus the Tyrant was bountiful to Philoſophers: To *Plato* he gave above fourſcore Talents, *Laert. In Platone*, and much to *Ariſtippus* and many more, and he offered much to many Philoſophers that refuſed it. And ſo did *Crœſus*.

Dir. 12.

§. 33. Direct. 12. *Remember that God hath promiſed to provide for you, and that you ſhall want nothing that is good for you, if you will live above theſe worldly things, and ſeek firſt his Kingdom, and the righteouſneſs thereof.* And cannot you *truſt* his promiſe? If you truly believe that he is God, and that he is true, and that his particular providence extendeth to the very numbring of your hairs, you will ſure truſt him rather than truſt to your own forecaſt and induſtry. Do you think his proviſion is not better for you than your own? All your own care cannot keep you alive an hour, nor cannot proſper any of your labours, if you provoke him to blaſt them. And if you are not content with his proviſions, nor ſubmit your ſelves to the diſpoſals of his love and wiſdom, you diſoblige God, and provoke him to leave you to the fruits of your own care and diligence: And then you will find that it had been your wiſer way to have truſted God.

Matth. 10. 30.
Luke 12. 7.

Dir. 13.

The miſchiefs of a worldly mind.

§ 34. Direct. 13. *Think often on the dreadful importance and effects of the Love of Riches, or a worldly mind.* 1. It is a moſt certain ſign of a ſtate of death and miſery where it hath the upper hand. It is the departing of the heart from God to creatures: See the *malignity* of it before. Good men have been overtaken with heinous ſins; but its hard to find where Scripture calleth any of them Covetous. A heart ſecretly cleaving moſt to this preſent world and its proſperity, is the very killing ſin of every hypocrite, yea, and of all ungodly men. 2. *Worldlineſs* makes the Word unprofitable; and keepeth men from believing and repenting, and coming home to God, and minding ſeriouſly the everlaſting world: What ſo much hindereth the Converſion of ſinners, as the love and cares of earthly things? They cannot ſerve God and Mammon: Their treaſure and hearts cannot chiefly eb both in Heaven and Earth? They will not yield to the terms of Chriſt that love this world: They will not forſake all for a treaſure in Heaven. In a word, as you heard, The love of money is, the root of all evil, and the Love of the Father is not in the lovers of the world. 3. It deſtroyeth holy meditation, and conference, and turneth the thoughts to worldly things: And it corrupteth Prayer, and maketh it but a means to ſerve the fleſh, and therefore maketh it odious to God. 4. It is the great hinderance of mens neceſſary preparation for death and judgment, and ſtealeth away their hearts and time till it is too late. 5. It is the great cauſe of contentions even among the neareſt relations; and the cauſe of the Wars and calamities of Nations; and of the woful diviſions and perſecutions of the Church; when a *worldly* generation think that their worldly intereſt doth engage them, againſt ſelf-denying and ſpiritual principles, practices and perſons. 6. It is the great cauſe of all the injuſtice, and oppreſſion, and cruelty that rageth in the world. They would do as they would be done by, were it not for the love of mony. It maketh men perfidious and falſe to all their friends and engagements: No vows to God, nor obligations to men, will hold a Lover of the world. The world is his God, and his worldly intereſt is his rule and law. 7. It is the great deſtroyer of Charity and Good works: No more is done for God and the poor, becauſe the Love of the world forbids it. 8. It diſordereth and profaneth families; and betrayeth the ſouls of Children and Servants to the Devil. It turneth out prayer, and reading the Scripture, and good books, and all ſerious ſpeeches of the life to come, becauſe their hearts are taken up with the world; and they have no reliſh of any thing but the proviſions of their fleſh: Even the Lords own Day cannot be reſerved for holy works, nor a duty performed, but the world is interpoſing, or diverting the mind. 9. It tempteth men to ſin againſt their knowledge, and to forſake the truth, and fit themſelves to the riſing ſide, and ſave their bodies and eſtates, whatever become of their ſouls: It is the very price that the Devil gives for ſouls! With this he bought the ſoul of *Judas*, who went to the Phariſees with a [*What will you give me, and I will deliver him to you:*] With this he attempted Chriſt himſelf, Matth. 4. 9. *All theſe will I give thee, if thou wilt fall down and worſhip me.* It is the cauſe of *Apoſtaſie* and unfaithfulneſs to God: And its the price that ſinners ſell their God, their Conſcience, and their Salvation for. 10. It depriveth the ſoul of holy communion with God, and comfort from him, and of all foretaſte of the life to come, and finally of Heaven it ſelf; For as the Love of the world keepeth out the Love of God and Heaven, it muſt needs keep out the hopes and comforts which ſhould ariſe from holy love. It would do much to cure the love of money, and of the world, if you knew how pernicious a ſin it is.

Mat. 6. 24.
Mat. 13. 22.
Luke 16. 13, 14.
Luke 14. 33.
Luke 18. 22, 23.
Matth. 6. 19, 20, 21.
1 Tim. 6. 6, 7, 8.
1 John 2. 15.
Prov. 28. 9.
Prov. 18. 8.
Jam. 4. 3.
Prov. 28. 20. *He that maketh haſte to be Rich, ſhall not be innocent.*
Jam. 5. 1, 2, 3, 4, 5.
1 John 3. 17.
2 Tim. 4. 10.
1 Tim. 6. 17, 18.

Look upon the face of the calamitous world, and enquire into the cauſes of all the oppreſſions, rapines, cruelties, and inhumanity which have made men ſo like to Devils: Look into the corrupted, lacerated Churches, and enquire into the cauſe of their contentions, diviſions, uſurpations, malignity, and cruelty againſt each other: And you will find that *Pride* and *Worldlineſs* are the Cauſes of all. When men of a *Proud* and *Worldly* mind have by fraud, and friendſhip, and Simony Uſurped the Paſtorſhip of the Churches, according to their *Minds* and *Ends*, they turn it into a Malignant Domination, and the *Carnal worldly* part of the Church, is the great enemy and perſecutor of the *ſpiritual* part; and the *fleſhly Hypocrite*, as *Cain* againſt *Abel*, is filled with envy againſt the *ſerious believer*, even out of the bitter diſpleaſure of his mind, that his deceitful Sacrifice is leſs reſpected: What Covetouſneſs hath done to the advancement of the pretended Holy Catholick Church of *Rome*, I will give you now, but in the words of an Abbot and Chronicler of their own, Abbas Urſpergenſ. Chron. p. 321. *Vix remanſit aliquis Epiſcopatus, ſive dignitas Eccleſiaſtica, vel etiam Parochialis Eccleſiæ, quæ non fieret litigioſa, & Romam deduceretur ipſa cauſa, ſed non manu vacua. Gaude mater noſtra Roma, quoniam aperiuntur cataractæ theſaurorum in terra, ut ad te confluant rivi & aggeres nummorum in magna copia. Lætare ſuper iniquitate filiorum hominum; quoniam in recompenſationem tantorum malorum, datur tibi precium. Jocundare ſuper adjutrice tua diſcordia; quid erupit de puteo infernalis abyſſi, ut accumelentur tibi multa pecuniarum præmia. Habes quod ſemper ſitiſti; decanta Canticum, quia per malitiam hominum non per tuam Religionem, orbem viciſti. Ad te trahit homines, non ipſorum devotio, aut pura Conſcientia, ſed ſcelerum multiplicium perpetratio, & litium deciſio, precio comparata.*

Fortun. *Galindas* ſpeaking of Pope *Paul* the fifth, his love to the Jeſuites for helping him to money, ſaith, *Adeo præſtat acquirendarum pecuniarum quam animarum ſtudioſum & peritum eſſe, apud illos, qui cum animarum Chriſti ſanguine redemptarum, in ſe curam receperint, vel quid anima ſit neſciunt, vel non luris animam hominis quam piſcis faciunt: quod credo ſuum officium Piſcatum uendam eſſe aliquando per ſtrepitum inaudierint: quibus propterea gratior fuerit, ui Animam auri cum Paracelſo, quam animam Saxoniæ Electoris inveniſſe nuntiet.* rcan. Soci. Jeſu pag. 46.

Lege ibid. Inſtruct. ſecret. de Jeſuitarum praxi.

Et Joh. Sariſbur. l. 7. c. 21. de Monach. *Potentiores & ditiores favore el mercede recepta facilius (abſolutione) exonerant, & peccatis alienis hueros ſupponentes, jubent abire in tunicas & veſtes pullas, quicquid illi ſe mmiſiſſe deplorant ——— Si eis obloqueris, Religionis inimicus, & veritatis iceris impugnator.*

Chriſts Sheep-mark is plaineſt on the Sheep that are ſhorn. When the Fleece groweth long the Mark wears out

§. 35. Direct. 14. *Remember how baſe a ſin it is, and how diſhonourable and debaſing to the mind of man*: If earth be baſer than Heaven, and money than God, then an earthly mind is baſer than a hea-

Dir. 14.

venly mind : As the Serpents feeding on the duſt is a baſer life than that of Angels,that are employed in admiring, and obeying, and praiſing the Moſt Holy God.

Dir. 15. §. 36. Direct. 15. *Call your ſelves to a daily reckoning, how you lay out all that God committeth to your truſt ; and try whether it be ſo as you would hear of it at judgment.* If you did but uſe to ſit in judgment daily upon your ſelves, as thoſe that believe the judgment of God, it would make you more careful to uſe well what you have, than to get more : And it would quench your thirſt after plenty and proſperity, when you perceived you muſt give ſo ſtrict an account of it : The fleſh it ſelf will leſs deſire it, when it finds it may not have the uſe of it.

Pecunia apud eum nunquam manſiſſe probatur, niſi forte tali hora offeratur, quando ſol diei explicans curſum, nocturnis tenebris daret locum. Victor. Ut. de Eugen. Epiſc. Cath.

Plato compareth our life to a Game at Tables : We may wiſh for a good throw, but whatever it be, we muſt play it as well as we can, *Plutarch. de tranquil. anim.*

Dir. 16. §. 37. Direct. 16. *When you find your Covetouſneſs moſt eager and dangerous, reſolve moſt to croſs it, and give more to pious or charitable uſes than at another time.* For a man hath reaſon to fly furtheſt from that ſin,which he is moſt in danger of. And the acts tend to the increaſe of the habit Obeying your Covetouſneſs doth increaſe it : And ſo the contrary acts, and the diſobeying and diſpleaſing it, do deſtroy it. This courſe will bring your Covetouſneſs into a deſpair of attaining its deſire, and ſo will make it ſit down and gives over the purſuit. It is an open proteſting againſt every covetous deſire : and an effectual kind of repenting : and a wiſe and honeſt diſarming ſin, and turning its motions againſt it ſelf to its own deſtruction : Uſe it thus oft, and Covetouſneſs will think it wiſdom to be quiet.

Dir. 17. §. 38. Direct. 17. *Above all take heed that you think not of reconciling God and Mammon, and mixing Heaven and Earth to be your felicity, and of dreaming that you may keep Heaven for a reſerve at laſt, when the world hath been loved as your beſt, ſo long as you could keep it.* Nothing ſo much defendeth worldlineſs, as a cheating hope, that you have it but in a ſubdued pardoned degree ; and that you are not worldlings, when you are : And nothing ſo much ſupports this hope, as becauſe you confeſs that Heaven only muſt be your laſt refuge, and full felicity,and therefore you do ſomething for it on the by. But is not the world more loved, more ſought, more delighted in, and faſter held? Hath it not more of your hearts, your delight, deſire and induſtry? If you cannot let go all for Heaven, and forſake all this world,for a treaſure above, you cannot by Chriſts true Diſciples. Luke 14. 26,27,30, 33.

Dir. 18. §. 39. Direct. 18. *If ever you would overcome the love of the world, your great care muſt be to mortifie the Fleſh; for the world is deſired but as its proviſion.* A mortified man hath no need of that, which is a ſenſualiſts felicity. Quench your hydropical feavoriſh thirſt,and then you will not make ſuch a ſtir for drink. Cure the diſeaſe which enrageth your appetite ; and that is the ſafeſt and cheapeſt way of ſatisfying it : Then you will be thankful to God, when you look on other mens wealth and gallantry,that you need not theſe things! And you will think what a trouble, and burden, and interruption of your better work and comfort, it would be to you, to have ſo much land, and ſo many ſervants and goods, and buſineſs, and perſons to mind, as rich men have : And how much better you can enjoy God and your ſelf in a more retired quiet ſtate of life. But of this more in the next Part.

Socrates ſæpe cum eorum quæ publice vendebantur multitudinem intueretur, ſecum iſta volvebat, Quam multis ipſe non egeo? Laert. in Socr.

Pecuniam perdidiſti? Bene, ſi te illa non perdedit : quod jam multis poſſeſſoribus ſuis fecit. Gaude tibi ablatum unde infici poſſes, teque illæſum inter pericula tranſiviſſe, Petrarch. l. 2. Dial. 13.

§. 40. Did men but know how much of an ungodly damnable ſtate, doth conſiſt in the Love of the world ; and how much it is the enemy of ſouls ; and how much of our Religion conſiſteth in the contempt and conqueſt of it : and what is the meaning of their renouncing the *World* in their baptiſmal Covenant ; and how many millions the Love of the world will damn for ever ; they would not make ſuch a ſtir for nothing, and ſpend all their days in providing for their periſhing fleſh ; nor think them happieſt that are richeſt ; nor *boaſt themſelves of their hearts deſire, and bleſs the Covetous whom the Lord abhorreth,* Pſal. 10. 3. They would not think that ſo ſmall a ſin which Chriſtians ſhould not ſo much as *name* (but in deteſtation) *Epheſ.* 5. 3. When God hath reſolved that the *covetous ſhall not inherit the Kingdom of God,* 1 Cor. 6. 10. Epheſ. 5. 5. And a Chriſtian muſt not ſo much as *eat with* them, 1 *Cor.* 5. 11. Did Chriſt ſay in vain, *Take heed and beware of Covetouſneſs?* Luke 12. 15. *Wo to him that coveteth an evil Covetouſneſs to his houſe, that he may ſet his neſt on high, that he may be delivered from the power of evil,* Hab. 2. 9. O what deſerving ſervants hath the world, that will ſerve it ſo diligently,ſo conſtantly,and at ſo dear a rate, when they before-hand know that beſides a little tranſitory deluding pleaſure,it will pay them with nothing but everlaſting ſhame! O wonderful deceiving power, of ſuch an empty ſhadow, or rather wonderful folly of mankind! That when ſo many ages have been deceived before us, and almoſt every one at death confeſſeth it did but deceive them, ſo many *ſtill* ſhould be deceived, and take no warning by ſuch a world of examples. I conclude with Heb. 13. 5. *Let your converſation be without Covetouſneſs, and be content with ſuch things as ye have : for he hath ſaid, I will never leave thee, nor forſake thee.*

PART VII.

Directions againſt the Maſter ſin ; SENSUALITY, FLESH-PLEASING *or Voluptuouſneſs.*

§. 1. I Shall be the ſhorter on this alſo, becauſe I have ſpoken ſo much already in my Treatiſe of *Self denyal.* Before we come to more particular Directions, it is needful that we diſcern the nature and evil of the ſin which we ſpeak againſt : I ſhall therefore 1. Tell you what is meant by [*Fleſh*] here : And 2. What *fleſh-pleaſing* it is that is unlawful, and what *ſenſuality* is. 3. Wherein the Malignity of this ſin conſiſteth. 4. I ſhall anſwer ſome Objections. 5. I ſhall ſhew you the Signs of it. 6. The Counterfeits of the contrary. 7. And the falſe Signs, which make ſome accuſed wrongfully by themſelves or others.

What is meant by Fleſh.

§. 2. I. Becauſe you may find in Writings between the Proteſtants and Papiſts, that its become a Controverſie, whether by [*fleſh*] in Scripture (where this ſin is mentioned) be meant the *Body* it ſelf, or the *ſoul* ſo far as it is *unregenerate*, I ſhall briefly firſt reſolve this queſtion. When we ſpeak of the *unregenerate part*, we mean not that the ſoul hath two parts, whereof one is *regenerate* and the other *unregenerate* : But as the purblind eye hath both *Light* and *Darkneſs* in the ſame ſubject, ſo is it with the ſoul which is *regenerate* but *in part*, that is, in an *imperfect degree* : And by the *unregenerate part*, is meant the whole ſoul *ſo far* as it is *unregenerate*. The word [*fleſh*] in its primary ſignification, is taken for that part of the *Body* as ſuch without reſpect to ſin, and next for the whole body, as diſtinct from the ſoul. But in reſpect to *ſin* and *duty*, it is taken 1. Sometime for the *ſenſitive ap-*

petite, not as *ſinful in it ſelf*, but as deſiring that which God hath obliged Reaſon to deny it. 2. More frequently for this *ſenſitive appetite* as *inordinate*, and ſo ſinful in its own deſires: 3. Moſt frequently for both the *inordinate ſenſitive appetite* it ſelf, and the *Rational powers*, ſo far as they are corrupted by it, and ſinfully diſpoſed to obey it, or to follow inordinately ſenſual things: But then the Name is *primarily* taken for the *ſenſual appetite* it ſelf, (as diſeaſed) and but by *participation* for the *Rational* powers. For the underſtanding of which, you muſt conſider, 1. That the appetite it ſelf might innocently (even in innocency) deſire a forbidden object: when it was not the *Appetite* that was *forbidden*, but the *Deſire* of the *Will*, or the *actual taking* it. That a man in a Feavour doth *Thirſt* for more than he may lawfully drink, is not of it ſelf a ſin: But to deſire it by *Practical Volition*, or to *Drink it* is a ſin: For it is *theſe* that God forbids; and not the *Thirſt* which is not in our power to extinguiſh. That *Adam* had an *Appetite* to the *forbidden fruit* was not his *ſin*: but that his *will* obeyed his *appetite*, and his *mouth* did *eat*. For the Appetite and ſenſitive nature is of God, and is in nature antecedent to the *Law*: God made us Men, before he gave us Laws: And the Law commandeth us not, to alter our ſelves from what he made us, or any thing elſe which is naturally out of our power. But it is the ſin of the *will* and *executive powers*, to do that evil which conſiſteth in obeying an innocent Appetite: The *Appetite* is *neceſſary*, and not *free*; and therefore God doth not direct his commands or prohibitions to it directly, but to the *Reaſon* and *free-will*. 2. But ſince mans fall, the *Appetite* it ſelf is corrupted and become *inordinate*, that is, more impetuous, violent and unruly than it was in the ſtate of Innocency; by the unhappy diſtempers that have befallen the Body it ſelf. For we find now by experience, that a man that uſeth himſelf to ſweet and wholſome temperance, hath no ſuch impetuous ſtrivings of his Appetite againſt his *reaſon* (if he be *healthful*) as thoſe have that are either diſeaſed, or *uſed* to obey their appetites: And if *Uſe* and *Health* make ſo great alteration, we have cauſe to think that the *Depravation* of Nature by the Fall did more. 3. This *inordinate appetite* is *ſin*, by *Participation*; ſo far as the appetite may be ſaid to be *Free* by participation, though not in it ſelf: Becauſe it is the *Appetite* of a *Rational free-agent*: For tho' *ſin* be firſt in the *will* in its true *form*, yet it is not the *will only* that is the ſubject of it (though *primarily* it be) but the *whole man*, ſo far as his acts are *Voluntary*: For the *will* hath the *Command* of the other faculties: and they are *Voluntary* acts which the will either commands, or doth *not forbid* when it can and *ought*. To *lye* is a voluntary ſin of the *man*, and the *tongue* partaketh of the guilt. The *will* might have kept out that ſin, which cauſed a diſorder in the *appetite*. If a Drunkard or a Glutton provoke a venerous inordinate appetite in himſelf, that luſt is his ſin, becauſe it is voluntarily provoked. 4. Yet ſuch additions of inordinacy, as men ſtir up in any Appetite, by their own actual ſins and cuſtoms, are more aggravated and dangerous to the ſoul, than that meaſure of diſtemper which is meerly the fruit of original ſin. 5. This *inordinateneſs* of the ſenſitive Appetite, with the meer *Privation* of Rectitude in the *Mind* and *Will*, is enough to cauſe mans *Actual ſin*. For if the Horſes be headſtrong, the meer weakneſs, ſleepineſs, negligence, or abſence of the Coachman is enough to concur to the overthrow of the Coach: So if the *Reaſon* and *Will* had no *Poſitive* inclinations to evil or ſenſual objects, yet if they have not ſo much Light and Love to higher things, as will reſtrain the *ſenſual appetite*, it hath *poſitive inclination* enough in it ſelf to forbidden things, to ruine the ſoul by actual ſin. 6. Yet though it be a great controverſie among Divines, I cocenive that in the Rational Powers themſelves, there are *Poſitive habitual inordinate* inclinations to *ſenſual* forbidden things. For as *actually* it's certain the *Reaſon* of the *Proud* and *Covetous* do contrive, and oft approve the ſin, and the *Will* embrace it; ſo theſe are done ſo *conſtantly* in a continued ſtream of action by the whole man, that it ſeems apparent that the ſame faculties which run out in ſuch ſtrong and conſtant *action*, are themſelves the *ſubjects* of much of the inclining Poſitive habits: And if it be ſo in *additional acquired* ſin, it's like it was ſo in *Original ſin*. 7. Though ſin be *formally* ſubjected firſt in the Will, yet *Materially* it is firſt in the *ſenſitive appetite* (at leaſt *this* ſin of *Fleſh-pleaſing* or *ſenſuality* is:) The *fleſh* or *ſenſitive* part is the firſt *Deſirer*, though it be *ſin* no further than it is voluntary. 8. All this ſet together telleth you further; that the word [*fleſh*] ſignifieth the *ſenſual inclinations of the whole man*; but firſt and principally the *corrupted ſenſual appetite*; and the *Mind* and *Wills* (whether *Privative* or *Poſitive*) concurrence, but *ſecondarily*, and as falling in with ſenſe. The Appetite 1. Preventeth Reaſon, 2. And *reſiſteth* reaſon: 3. And at laſt corrupteth and enticeth *Reaſon and Will* to be its ſervants and purveyors.

§. 3. And that the name [*fleſh*] doth primarily ſignifie the ſenſitive appetite it ſelf, is evident in the very notation of the name. Why elſe ſhould the Habits or Vices of the Rational powers be called [*Fleſh*] any more than [*Spirit*] or any thing elſe? If it were only in reſpect of their *object*, they ſhould be called [*the world*] alſo, becauſe that is their object: It is a certain Rule, that *That faculty is moſt predominant in man, whoſe Object is made his chiefeſt End. Senſitive delights* being made the felicity and end of the unſanctified, it followeth that the *ſenſitive faculties* art predominant; which being called fleſh, (by a nearer Trope) the *Mind* from it receives the denomination. The Scriptures alſo ſhew this plainly: I remember not any one place in the Old Teſtament where there is any probability that the word [*fleſh*] ſhould ſignifie only the Rational ſoul as unrenewed: Matth. 16. 17. *Fleſh and blood hath not revealed this unto thee*: that is, *mortal man* hath not revealed it. Mat. 26. 41. *The Spirit is willing, but the fleſh is weak*: that is, your *Bodies* are weak, and reſiſt the willingneſs of your ſouls: For *ſinful habits* are not here called weak. John 3. 6. *That which is born of the fleſh is fleſh*: that is, Man by natural Generation can beget but natural man, called *Fleſh* from the viſible part; and not the *ſpiritual life* which nature is now deſtitute of. Rom. 7. 25. *With my fleſh I ſerve the Law of ſin*; that is, with my *ſenſitive powers*, and my *mind* ſo far as captivated thereto: Rom. 8. 1, 5. *Fleſh* and *Spirit* are oft oppoſed: *They that are of the fleſh mind the things of the fleſh, &c.* that is, They in whom the *ſenſitive intereſt* and *appetite* are predominant: For it is called the *Body* here, as well as the *fleſh*, *v.* 10, 11, 13. The *mind* is here included; but it is as ſerving the *fleſh* and its intereſt, *Gal.* 5. 16, 17, 19. Fleſh and Spirit are in the ſame manner oppoſed. And 2 *Pet.* 2. 18. the *Luſts of the fleſh* are in this ſenſe mentioned: And *Epheſ.* 2. 3. *Rom.* 7. 18. *Rom.* 13. 14. 1 *Cor.* 5. 5. 1 *Pet.* 2. 11. in which there is mention of *fleſhly luſts, which fight againſt the Spirit*, and *fleſhly wiſdom, making proviſion for the fleſh &c.* And *Col.* 2. 18. there is indeed the name of a *fleſhly mind*, which is but a mind deceived and ſubſervient to the fleſh, ſo that the *fleſh* it ſelf, or *ſenſitive* intereſt and appetite are firſt ſignified in all or moſt places, and in ſome, the *Mind* as ſubſervient thereto.

§. 4. It is of the greater conſequence that this be rightly underſtood, leſt you be tempted to imitate the Libertines, who think the *Fleſh* or *ſenſitive part* is capable of no moral good or evil, and therefore all its Actions being indifferent, we may be indifferent about them, and look only to the Superiour powers: ☞ And others that think that the Scripture by [*Fleſh*] meaneth only the *rational ſoul as unrenewed*, do thereupon cheriſh the *Fleſh it ſelf* and pamper it, and feed its unruly luſts, and never do any thing to tame the Body; but pray daily that God would deſtroy the *fleſh within them*, that is, their ſinful habits of Reaſon and *Will*, while they cheriſh the cauſe, or neglect a chief part of the cure. And on the contrary, ſome Papiſts that look *only* at the *Body* as their enemy, are much in faſtings, and Bodily exerciſes, while they neglect the mortifying of their *carnal minds*.

What fleſh-pleaſing is a ſin.

§. 5. II. How far *fleſh-pleaſing* is a ſin, I ſhall diſtinctly open to you in theſe Propoſitions. 1. The *Pleaſing* or diſpleaſing of the ſenſitive appetite in it ſelf conſidered, is neither *ſin* nor *duty*, *good* or *evil*: but as *commanded* or forbidden by ſome Law of God; which is not *abſolutely* done.

2. To *pleaſe* the *Fleſh* by *things forbidden* is undoubtedly a ſin, and ſo it is to *diſpleaſe* it too: Therefore this is not all that is here meant, that the matter that pleaſeth it muſt not be *things forbidden*.

3. To *overvalue* the Pleaſing of the Fleſh is a ſin: And to *prefer* it before the *Pleaſing of God*, and the holy preparations for Heaven, is the ſtate of carnality, and ungodlineſs, and the common cauſe of the Damnation of Souls. The Delight of the Fleſh or Senſes is a *Natural Good*; and the natural deſire of it in it ſelf (as is ſaid) is neither vice nor vertue. But when this little natural Good is preferred before the Greater Spiritual, Moral or Eternal Good, this is the ſin of Carnal minds, which is threatned with death, *Rom.* 8. 1, 5, 6, 7, 8, 13.

4. To buy the pleaſing of the fleſh at too dear a rate, as the loſs of time, or with care and trouble above its worth, and to be too much ſet on making proviſions to pleaſe it, doth ſhew that it is overvalued, and is the ſin forbidden, *Rom.* 13. 14.

5. When any *deſire* of the Fleſh is inordinate, immoderate, or irregular for *matter*, or manner, quantity, quality or ſeaſon, it is a ſin to pleaſe that *inordinate* deſire.

6. When *pleaſing the Fleſh* doth too much pamper it, and cheriſh filthy luſts, or any other ſin, and is not *neceſſary* on ſome other account, as doing greater good, it is a ſin: But if *Life* require it, *luſt* muſt be ſubdued by other means.

Si organum in habitanti animo ſufficiens fuerit, ſatis eſt virium. Corpus namque propter animi ſervitium feciſſe naturam, nemo tam corporis ſervus eſt, qui neſciat. Id ſi proprio munere fungitur, quid accuſas, ſeu quid amplius requiras? Petrarch. li. 2. Dial. 2. *Veres corporis ſunt vires carceris, ut* Petrarch. li. 1. Dial. 5. What mean you to make your priſon ſo ſtrong? ſaid *Plato* to one that over-pampered his fleſh. *Marſ. Ficin. in Vita Plat.*

7. When *pleaſing the Fleſh* doth *hurt it*, by impairing health, and ſo making the Body leſs fit for duty, it is a ſin; And ſo almoſt all *intemperance* tendeth to breed diſeaſes: And God commandeth Temperance even for the Bodies good.

8. When unneceſſary *Fleſh-pleaſing hindereth* any duty of Piety, Juſtice, Charity or ſelf-preſervation, in thought, affection, word, or deed, it is ſinful.

9. If any pleaſing of the Fleſh can be imagined to have no tendency directly or indirectly to any moral Good or Evil, it is not the Object of a moral Chooſing or Refuſing; but like the winking of the eye, which falls not under deliberation, it is not within the compaſs of morality.

10. Every *Pleaſing of the Fleſh*, which is capable of being referred to a higher end, and is not ſo referred, and uſed, is a ſin: And there is ſcarce any thing, which is eligible, which a vacant waking man ſhould deliberate on, but ſhould be referred to a higher end; even to the glory of God, and our ſalvation; by cheering us up to Love and Thankfulneſs and ſtrengthning or fitting us ſome way for ſome duty: This is apparently a ſin, 1. Becauſe elſe *Fleſh-pleaſing* is made our ultimate end, and the Fleſh an Idol, if ever we deſire it only for it ſelf, (when it may be referred to a higher end.) For tho' the ſenſitive Appetite of it ſelf hath no *intended end*, yet whatſoever the *Will deſireth* is either as an End, or as a *Means*: That which is not deſired as a *Means* to ſome *Higher end*, is deſired as our *ultimate end* it ſelf, (in that act.) But God only is mans lawful ultimate end. 2. Becauſe it is againſt an expreſs command, 1 Cor. 10. 31. [*whether ye eat or drink, or whatever ye do, do all to the glory of God.*] 3. Becauſe elſe we ſhall take Gods creatures in vain, and caſt them away in waſte. 4. And we ſhall loſe our own Benefit to which the Creature or Pleaſure ſhould be improved. 5. And we ſhall ſilence Reaſon, when it ſhould direct; and we ſhall ſuſpend the Government of the Will, and give the government (ſo long) to the fleſh or brutiſh appetite: For *that Faculty ruleth*, whoſe *object* is our *end*. Theſe reaſons clearly prove it a ſin to terminate our deſires in any act of fleſh-pleaſing as our end, and look no higher, when it is a matter of moral choice and deliberation.

He is a good Chriſtian that remotely and ultimately referreth all the creatures unto God, and eateth and drinketh, &c. more to fill him for Gods ſervice, than to pleaſe the fleſh: But it is much more than this which the Creature was appointed for; even for a preſent communication of the ſenſe of the goodneſs of God unto the Heart. As the Muſician that toucheth but the Keys of his Harpſical or Organs, cauſeth that ſweet harmonious ſound, which we hear from the ſtrings that are touched within; ſo God ordained the order, beauty, ſweetneſs, &c. of the Creature, to touch the ſenſe with ſuch a pleaſure, as ſhould ſuddenly touch the inward ſenſe with an anſwerable delight in God, who is the giver of the life of every Creature. But alas where is the Chriſtian that doth thus eat and drink, and thus take pleaſure in all his Mercies? When contrarily our hearts are commonly ſo diverted from God by the Creature, that ſo much delight as we find in it, ſo much we loſe of our delight in God, yea of our regard and remembrance of him.

11. But the ſin here is not ſimply that the *Fleſh is pleaſed*, but that the *duty* of *referring it to a higher end* is *omitted*: ſo that it is a ſin of omiſſion (unleſs we proceed to refer *better things* as a *means to it*.)

12. The intending of Gods Glory or our ſpiritual good, cannot be diſtinctly and ſenſibly re-acted in every particular pleaſure we take, or bit we eat, or thing we uſe: But a ſincere *Habitual Intention* well laid at firſt in the Heart, will ſerve to the right uſe of many particular means. As a man purpoſeth at his firſt ſetting out to what place he meaneth to go, and afterward goeth on, tho' at every ſtep he think not ſenſibly of his end: ſo he that devoteth himſelf unto God, and in general deſigneth all to his Glory, and the furtherance of his duty and ſalvation, will carry on ſmall particulars to that end, by a ſecret unobſerved action of the ſoul, performed at the ſame time with other actions, which only are obſerved. He that intendeth but his *health* in eating and drinking, is not remembring his health at every bit and cup; and yet hath ſuch a Habit of care and caution, as will unobſervedly keep him in his way, and help him to fit the means unto the end. As the accuſtomed hand of a Muſician can play a Leſſon on his Lute, while he thinks of ſomething elſe; ſo can a reſolved Chriſtian faithfully do ſuch accuſtomed things as eating and drinking and cloathing him and labouring in his calling, to the good ends which he (firſt actually, and ſtill habitually) reſolved on, without a diſtinct remembrance and obſervable intention of that end.

13. The body muſt be kept in that condition (as far as we can) that is fitteſt for the ſervice of the ſoul: As you keep your Horſe, neither ſo pampered as to be unruly, nor yet ſo low as to diſable him for travel: But all that health and ſtrength which makes it not unruly, maketh it the more ſerviceable. It is not the *Life* of the Body, but the health and the *Cheerfulneſs* which makes it fit for duty: And ſo much pleaſing of the fleſh as tendeth but to its Health and Cheerfulneſs, is a duty, where it can be done

without greater hurt the other way. A heavy body is but a dull and heavy ſervant to the mind; yea, a great Impediment to the Soul in duty, and a great Temptation to many ſins; as ſickly and melancholy Perſons, and many dull and Phlegmatick People know by ſad experience. It is as great a duty to help the Body to its due alacrity and fitneſs for ſervice, as it is to tame it, and bring it under by Faſting and Sackcloth when it is Proud or Luſtful. And they that think *Faſting* on certain days, in a formal manner, is acceptable to God, when the ſtate of the Body is not helpt, but rather hurt and hindred by it, as if it were a thing required *for it ſelf*, do miſtakingly offer a Sacrifice to God, which he requireth not; and take him to be an enemy to man that deſireth his pain and grief, when it tendeth not to his good. A Mower that hath a good Sythe will do more in a Day, than another that hath a bad one can do in two: every Workman knoweth the benefit of having his Tools in order: And every Traveller knows the difference between a cheerful and a tired Horſe. And they that have tried health and ſickneſs know what a help it is in every work of God, to have a healthful body, and cheerful ſpirits, and an alacrity and promptitude to obey the mind. When the ſights of proſpects, and beauteous buildings, and fields, and countries, or the uſe of walks, or gardens, do tend to raiſe the ſoul to holy contemplation, to admire the Creatour, and to think of the glory of the life to come (as *Bernard* uſed his pleaſant Walks;) this Delight is lawful, if not a duty where it may be had. So when Muſick doth cheer the Mind, and fit it for thanks and praiſe to God: And when the reſt of the Body, and the uſe of your beſt Apparel, and moderate feaſting, on the Lords Day, and other days of Thankſgiving, do promote the ſpiritual ſervice of the day, they are good and profitable, but to thoſe that are more hindred by fulneſs, even abſtinence on ſuch days is beſt. So that the uſe of the Body muſt be judged of as it is a *Means* or an *Expreſſion* of the good or evil of the mind.

Yet it's true which *Petrarch* ſaith, *li.* 2. *Dial.* 3. *Valetudo infirma, Comes in-ucunda eſt, ed fidelis, ua te crebro vellicet, iter ignet, & onditionis dmoneat: Optimum in periculis monitor idus.* Et li. 1. Dial. 3. *Multis periculoſa & eſtilens ſanitas eſt, qui tius ægroaſſent. Nuſquam ejus quam ſano corore, æger nimus habitat.* Et Dial. 4. *Quamvis mala, uamvis peſſima gritudo videatur, optabile matumtamen, uod mali emedium it majoris.*

14. Sometime the *preſent time* muſt be moſt regarded herein, and ſometimes the *future*. For when ſome great *ſin* or *Judgment* or other reaſon calls us to a *Faſt*, when it becomes needful to the ends of that *preſent day*, we muſt do it, tho' the body were ſo weak that it would be ſomewhat the worſe afterward; ſo be it that the good which we may expect by it that day, be greater than the good which it is like to deprive us of *afterward*: otherwiſe the *after loſs* if greater is more to be avoided.

15. Many things do *Remotely* fit us for our main end, which *nearly* and *directly* ſeem to have no tendency to it. As thoſe that are only to furniſh us with natural ſtrength, and vigour, and alacrity, or to prevent impediments: As a Travellers hood and cloak, and other carriage ſeem rather to be *Hinderances* to his ſpeed; but yet are neceſſary for preventing the cold and wet which elſe might hinder him more. Yea, a *poſſible uncertain* danger or impediment if *great*, may be prevented with a *certain ſmall impediment*. So it is meet that our Bodies be kept in that health and alacrity which is ordinarily neceſſary to our duty; and in eating and drinking, and lawful Recreations, it is not only the *next* or *preſent* duty, which we prepare for, but for the duty, which may be very diſtant.

16. Ordinarily it is ſafeſt to be more fearful of *exceſs* of *fleſhly pleaſure*, than of *defect*. For ordinarily we are all very *prone* to an *exceſs*, and alſo the *exceſs* is uſually more *dangerous*. When *exceſs* is the Damnation of *all* or *moſt* that ever periſh, and *Defect* is but the *Trouble* and hindrance, but never or rarely the damnation of any, it's eaſie then to ſee on which ſide we ſhould be moſt fearful, cautelous and vigilant.

17. Yet *exceſſive ſcrupulouſneſs* may be a *greater ſin*, and a *greater hinderance* in the work of God, than *ſome ſmall exceſſes* of fleſh-pleaſing, which are committed thro' Ignorance or inadvertency. When an honeſt heart which preferreth God before the Fleſh, and is willing to pleaſe him though it diſpleaſe the fleſh, ſhall yet miſtake in ſome ſmall particulars, or commit ſome daily errours of Infirmity or heedleſneſs, it is a far leſs hinderance to the main work of Religion, than if that man ſhould daily perplex his mind with Scruples, about every bit he eats, whether it be not too pleaſing or too much; and about every word he ſpeaks, and every ſtep he goes, as many poor tempted melancholy perſons do; thereby diſabling themſelves, not only to Love, and Praiſe and Thankfulneſs, but even all conſiderable ſervice.

In ſum, All pleaſing of the ſenſes or fleſh, which is lawful, muſt have theſe Qualifications. 1. Gods Glory muſt be the ultimate end. 2. The matter muſt be lawful, and not forbidden. 3. Therefore it muſt not be to the hinderance of duty. 4. Nor to the drawing of us to ſin. 5. Nor to the hurt of our health. 6. Nor too highly valued, nor too dearly bought. 7. The meaſure muſt be moderate, where any of theſe are wanting it is ſin: And where *fleſh-pleaſing* is habitually in the bent of Heart and Life preferred before the pleaſing of God, it proves the Soul in captivity to the *fleſh* and in a *damnable* condition.

The Greatneſs of the ſin.

§. 6. III. I am next to ſhew you the evil or *malignity* of predominant *Fleſh pleaſing*: For if the greatneſs of the ſin were known, it would contribute much to the cure. And, 1. Underſtand that it is the *ſin* of *ſins*; the *end* of all ſin, and therefore the very ſum and Life of all. All the evil wicked Men commit, is *ultimately* to *pleaſe* the *fleſh*: The love of *fleſh-pleaſing* is the cauſe of all. Pride and Covetouſneſs, and Whoredom, and Wantonneſs, and Gluttony, and Drunkenneſs, and all the reſt are but either the immediate works of ſenſuality and Fleſh-pleaſing, or the diſtant ſervice of it, by laying in Proviſion for it: And all the malicious enmity and oppoſition to God and Godlineſs is from hence, becauſe they croſs the intereſt and deſires of the Fleſh: The final cauſe is it for which men invent and uſe all the means that tend to it. Therefore all other ſin being nothing but the means for the pleaſing of our fleſhly appetites and fancies, it's evident that fleſh-pleaſing is the common cauſe of them all; and is to all other ſin as the Spring is to the Watch, or the poiſe to the Clock; the weight which giveth them all their motion. Cure this ſin and you have taken off the Poiſe, and cured all the *poſitive* ſins of the ſoul: Though the *privative* ſins would be ſtill uncured, if there were no more done; Becauſe that which makes the clock ſtand ſtill, is not enough to make it go right: But indeed nothing but the *Love of Pleaſing God*, can truly cure the Love of *fleſh-pleaſing*: And ſuch a cure is the cure of every ſin, both poſitive and privative, active and defective.

§. 7. 2. *Fleſh-pleaſing* is the *Grand Idolatry* of the world: and the *Fleſh* the *greateſt Idol* that ever was ſet up againſt God. Therefore *Paul* ſaith of ſenſual worldlings, that *their Bellies is their God*, and thence it is that they *mind earthly things*, and *glory in their ſhame, and are enemies to the Croſs of Chriſt*, that is to *ſufferings* for *Chriſt*, and the doctrine and duties which would cauſe their ſufferings. That is a mans God which he taketh for his chief Good, and Loveth beſt, and truſteth in moſt, and is moſt deſirous to pleaſe: And this is the *fleſh* to every ſenſualiſt: He *loveth pleaſure more than God*, 2 Tim. 3. 2, 4. He *ſavoureth* or *mindeth* the *things of the Fleſh*, and *liveth* to it and *walketh after it*: Rom. 8. 1, 5, 6, 7, 8, 13. He *maketh proviſion for it* to *ſatisfy its appetite* or *luſts*, Rom. 13. 14. He *ſoweth to the fleſh*, *Gal.* 6. 8. and fulfilleth his luſt, when it luſteth againſt the ſpirit, *Gal.* 5. 16. 17. And thus while concupiſcence or ſenſuality hath dominion, ſin is ſaid to have dominion over them, and they are ſervants to it, *Rom.* 6. 14,20. For *to whom men yield themſelves ſervants to obey,his ſervants they are whom they ſerve or obey:* Rom. 6. 16. It is not bowing the knee and praying to another, that is the chief Idolatry: As *Loving*, and *Pleaſing*, and *Obeying*, and *Truſting*, and *Seeking*, and *Delighting* in him, are the chiefeſt parts of the ſervice of God, which he preferreth before a *thouſand ſacrifices* or *complements*: So *Loving* the fleſh, and *Pleaſing* it, and *Obeying* it, and *Truſting* in it, and *Seeking*, and *Delighting* in its pleaſures, are the chief ſervice of the *Fleſh*; and more than if you offered ſacrifice to it, and therefore is the *Grand Idolatry:* And ſo the fleſh is the great *enemy of God*, which hath the chiefeſt Love and Service which is due to him, and robs him of the *Hearts* of all mankind that are carnal and unſanctified. All the *Baals*, and *Jupiters*, and *Apolloes* and other Idols of the world, ſet together have not ſo much of the *Love* and *Service* due to God, as the *Fleſh alone* hath. If other things be Idolized by the Senſualiſt, it is but as they *ſubſerve his fleſh*, and therefore they are made but *inferiour Idols:* He may Idolize his *wealth*, and Idolize *men* in power and worldly greatneſs; but it is but as they can help or hurt his *Fleſh:* This hath his Heart: By the intereſt of the fleſh, he judgeth of his condition; by this he judgeth of his friends: By this he chooſeth his actions or refuſeth them; and by this he meaſureth the words and actions of all others. He takes all for Good which pleaſeth his *Fleſh*, and all for bad that is againſt his pleaſure.

§. 8. 3. The *fleſh* is not only the *common Idol*, but the moſt *devouring* Idol in all the world. It hath not, as ſubſervient flattered Idols have, only a knee and complement, or now and then a ſacrifice or ceremony; but it hath the *heart*, the *tongue*, the *body* to ſerve it; the *whole eſtate*, the ſervice of *friends*, the uſe of *wit* and utmoſt *diligence*; in a word, it hath All. It is loved and ſerved by the ſenſualiſt, as *God* ſhould be loved and ſerved by his own, even *with all the Heart, and Soul and Might:* They *honour it with their ſubſtance and the firſt fruits of their increaſe.* It is as faithfully ſerved as Chriſt requireth to be of his diſciples: Men will part with *Father and Mother* and *Brother and Siſter* and *neareſt friends*, and all that is againſt it, for the *pleaſing* of their *fleſh:* Nay Chriſt required men to part with no greater matter *for him* than tranſitory earthly things, which they muſt ſhortly part with whether they will or no: but they do for the fleſh ten thouſand thouſand fold more than ever they were required to do for Chriſt: They *forſake God* for it: They forſake *Chriſt and Heaven* and their *Salvation* for it: They forſake all the ſolid comforts of this life, and all the joyes of the life to come for it. They ſell all that they have, and lay down the price at its feet: Yea more than all they have, even all their *Hopes* of what they *might have* to all eternity: They ſuffer a martyrdom in the flames of Hell for ever, for their fleſh: All the pains they take is for it: All the wrong they do to others; and all the ſtirs and ruines they make in the world, is for it: And all the time they ſpend is for it; and had they a thouſand years more to live they would ſpend it accordingly: If any thing ſeem excepted for God, it is but the bones, or crumbs, or leavings of the fleſh: Or rather it's nothing: For God hath not indeed the hours which he ſeems to have: He hath but a few fair words and complements, when the fleſh hath their hearts in the midſt of their hypocritical worſhip, and on his holy day: And they ſerve him but as the Indians ſerve the Devil, that he may ſerve their turns, and do them no hurt.

§. 9. 4. How *baſe an Idol* is the *Fleſh*? If all the deriſion uſed by *Elijah* and the Prophets againſt the Heatheniſh Idolatry, be due, is not as much due againſt the Idolatry of all the ſenſual? Is it ſo great a madneſs to ſerve an Idol of ſilver, or gold, or ſtone, or wood? What better is it to ſerve an Idol of fleſh and blood? A paunch of gutts? That's full of filth and excrements within, and the skin it ſelf, the cleaneſt part, is aſhamed to be uncovered? We may ſay to the *Carnal* worldling, as *Elijah* to the *Baaliſts*, and more: Call upon your God in the hour of your diſtreſs: Cry aloud: Perhaps he is aſleep, or he is blowing his noſe, or vomiting or purging; Certainly he will be ſhortly rotting in the grave, more loathſom than the dirt or dung upon the earth. And is this a God to ſacrifice all that we can get to? And to give all our time and care and labour, and our ſouls and all to? O judge of this Idolatry as God will make you judge at laſt!

§. 10. 5. And here next conſider, how *impious* and *horrid* an *abaſement* it is of the *eternal God*, to prefer ſo *vile a thing* before *him*? And whether every ungodly ſenſual man, be not a conſtant practical Blaſphemer? What doſt thou but ſay continually by thy practice, [This dunghil, naſty *fleſh* is to be preferred before God: to be more loved and obeyed and ſerved! It deſerveth more of my time than he: It is more worthy of my delight and love.] God will be judge, (and judge in righteouſneſs ere long) whether this be not the daily language of thy life, though thy tongue be taught ſome better manners. And whether this be blaſphemy judge thy ſelf. Whether thou judge *God* or the *fleſh* more worthy to be *pleaſed*, and which thou thinkeſt it better to pleaſe, ask thy own heart, when Cards, and Dice, and Eating, and Drinking, and Gallantry, and Idleneſs, and Greatneſs, and Abundance, do all ſeem ſo ſweet unto thee, in compariſon of thy thoughts of God, and his holy word and ſervice! And when morning and night, and whenever thou art alone, thoſe thoughts can aun out with unweariedneſs or pleaſure, upon theſe proviſions for thy fleſh, which thou canſt hardly force to look up unto God, a quarter of an hour, though with unwillingneſs.

§. 11. 6. Think alſo what a *contempt of Heaven* it is, to prefer the *pleaſing* of the *fleſh* before it. There is but *two ends* which all men aim at; the *pleaſing* of the *fleſh on earth*, or the *enjoying of God in Heaven* (unleſs any be deluded to think that he ſhall have a ſenſual life hereafter too, as well as here:) And theſe two ſtand one againſt the other. And he that ſets up *one* doth renounce (or as good as renounce) the *other: If ye ſow to the fleſh, of the fleſh ye ſhall reap corruption: But if ye ſow to the ſpirit, of the ſpirit ye ſhall reap everlaſting life.* Gal. 6. 8. Your wealth, and honour, and ſports, and pleaſures, and appetites are put in the ſcales againſt Heaven, and all the Joyes and Hopes hereafter, (To ſay you hope to *have them both*, is the cheat of *infidelity*, that believes not God.) And is not Heaven moſt baſely eſteemed of by thoſe, that prefer ſo baſe a thing before it?

§. 12. 7. Remember that *fleſh-pleaſing* is a great *contempt* and *treachery* againſt the *ſoul*. It is a great *contempt* of an *immortal ſoul*, to prefer its *corruptible fleſh* before it, and to make its *ſervant* to become its maſter; and to ride on horſeback, while it goes, as it were, on foot: Is the *fleſh* worthy of ſo much time and coſt and care, and ſo much ado as is made for it in the world, and is not a never dying ſoul worth more? Nay it is a *betraying* of the *ſoul:* You ſet up its *enemy* before it; and put its ſafety into an *enemies* hands: And you caſt away all its Joyes and Hopes for the gratifying of the *fleſh*. Might it not complain of your cruelty and ſay, Muſt my endleſs happineſs

neſs be ſold to purchaſe ſo ſhort a pleaſure for your *fleſh*? Muſt I be undone for ever, and lie in Hell, that it may be ſatisfied for a little time? But why talk I of the ſouls complaint? Alas it is *it ſelf* that it muſt complain of! For it is its own doing! It hath its choice: The *fleſh* can but tempt it, and not *conſtrain* it: God hath put the chief power and government into its hands: If it will ſell its own eternal hopes, to pamper worms meat, it muſt ſpeed accordingly. You would not think very honourably of that mans wit or honeſty, who would ſell the patrimony of all his children, and all his friends that truſted him therewith, and after ſell their Perſons into ſlavery, and all this to purchaſe him a delicious feaſt, with ſports and gallantry for a day! And is he wiſer or better that ſelleth (in effect) the inheritance of his ſoul, and betrayeth it to Hell and Devils, for ever, and all this to purchaſe the *fleſhly pleaſure* of ſo ſhort a life?

§. 12. 8. Remember what a *Beaſtly* life it is, to be a *Senſualiſt*. It is an unmanning of your ſelves. *Senſual pleaſures* are *bruitiſh pleaſures*: *Beaſts* have them as well as men. We have the higher faculty of reaſon, to ſubdue and rule the beaſtly part: And *Reaſon* is the *Man*; and hath a higher kind of felicity to delight in: Do you think that Man is made for no higher matters than a beaſt? And that you have not a more noble object for your delight than your Swine or Dog hath, who have the pleaſure of meat, and luſt, and play, and eaſe, and fancy as well as you? Certainly where ſenſual *pleaſures* are preferred, before the higher pleaſures of the ſoul, that man becomes a Beaſt or worſe, ſubjecting his Reaſon to his bruitiſh part.

§. 13. 9. Think what an *inconſiderable pitiful felicity*, it is that *fleſhly* perſons chooſe: How *ſmall* and *ſhort* as well as *ſordid*. O how quickly will the game be ended? And the delights of boyling luſt be gone? How quickly will the drink be paſt their throats, and their delicate diſhes be turned into filth? How ſhort is the ſport and laughter of the Fool? And how quickly will that face be the index of a pained body, or a grieved ſelf-tormenting mind? It is but a few days till all their ſtately greatneſs will be levelled; and the moſt adorned pampered fleſh will have no more to ſhew of all the pleaſure which was ſo dearly bought, than a *Lazarus*, or the moſt mortified ſaint. A few days will turn their pleaſure into anguiſh, and their jollity into groans, and their oſtentation into lamentation, and all their glory into ſhame. As every moment puts an end to all the pleaſures of their lives that's paſt, and it is now to them as if it had never been; ſo the laſt moment is at hand, which will end the little that remains. And then the ſinner will with groans confeſs, that he hath made a miſerable choice, and that he might have had a more durable pleaſure if he had been wiſe. When the skull is caſt up with the ſpade, to make room for a ſucceſſour, you may ſee the whole where all the meat and drink went in, and the hideous ſeat of that face which ſometime was the diſcovery of wantonneſs, pride and ſcorn: but you'll ſee no ſigns of mirth or pleaſure.

§. 14. 10. Laſtly conſider, that there is ſcarce a ſin in the world more *unexcuſable* than this. The *fleſh-pleaſer* ſeeth the end of all his ſenſual delights, in the faces of the ſick, and in the corpſe that are daily carried to the earth; and in the Graves, and bones, and duſt of thoſe that ſometimes had as merry a life as he: His reaſon can ſay, all this is gone with them, and is as if it had never been; and ſo it will ſhortly be with me. He knoweth that all the pleaſure of his life is paſt, is now of no value to himſelf. His warnings are conſtant, cloſe and ſenſible: And therefore he hath the greater ſin.

Plea
leſh-
ers.

§. 15. IV. Object. 1. *What hurt is it to God, or any one elſe, that I pleaſe my fleſh? I will not believe that a thing ſo harmleſs will diſpleaſe him.* *Anſw.* Meerly as it is *Pleaſure*, it hath no hurt in it: But as it is *inordinate* or *immoderate* pleaſure; or as it is *overloved*, and preferred before God and your ſalvation; or as it is greater than your delight in God; or as it wants its proper end, and is loved meerly for its ſelf, and not uſed as a means to higher things; and as it is made a hinderance to the Soul, and to ſpiritual pleaſure, and the ſervice of God; and as it is the bruitiſh delight of an ungoverned rebellious appetite, that maſtereth reaſon, and is not under obedience to God. Tho' ſin can do God no hurt, it can do *you hurt*, and it can do him wrong: I think I have ſhewed you what hurt and poyſon is in it already: It is the very rebellion of corrupted nature: The turning of all things upſide down: The taking down God, and Heaven, and Reaſon, and deſtroying the uſe of all the creatures, and ſetting up *Fleſh pleaſing* inſtead of all, and making a Bruit your God and Governour. And do you ask what harm there is in this? So will your *child* do, when he deſireth any play, or pleaſure: and the *ſick* when they deſire to pleaſe their appetite. But your *Father*, and *Phyſician*, and *Reaſon*, and not Bruitiſh *Appetite* muſt be Judge.

§. 16. Object. 2. *But I feel it is natural to me, and therefore can be no ſin.* *Anſw.* 1. The inordinate, violent unruly appetite is no otherwiſe *natural* to you, than as a *leproſie* is to a leprous generation: And will you love your *diſeaſe*, becauſe it is *natural*? it is no otherwiſe natural, than it is to be malicious, and revengeful, and to diſobey your Governours, and abuſe your neighbours: And yet I think they will not judge you innocent, for rebellion or abuſe, becauſe it's *natural* to you. 2. Tho' the appetite be *natural*, is not *reaſon* to *rule it as natural* to you? And is not the *Subjection* of the *Appetite* to *Reaſon* natural? If it be not, you have loſt the nature of *man*, and are Metamorphoſed into the nature of a Beaſt. God gave you a higher nature to govern your appetite and *lower* nature: And tho' Reaſon cannot *take away* your *Appetite*, it can *rule* it and keep you from *fulfilling* it, in any thing or meaſure that's unmeet.

§. 17. Object. 3. *But it appeareth by the caſe of* Eve, *that the Appetite was the ſame in innocency: therefore it is no ſin.* *Anſw.* You muſt not forget the difference between 1. The *Appetite it ſelf*: 2. The *violence* and *unruly diſpoſition* of the appetite: 3. And the *actual obeying* and *pleaſing* of the appetite. The firſt (the *Appetite it ſelf*) was in *innocency*, and is yet no ſin: But the other two (the *violence* of it, and the *obeying* it) were not in innocency, and are both ſinful.

§. 18. Object. 4. *But why would God give innocent man an appetite that muſt be croſt by* Reaſon? *and that deſired that which* Reaſon *muſt forbid?* *Anſw.* The ſenſitive nature is in order of Generation *before* the *rational*: And *Reaſon* and Gods *Laws* do not make *ſenſe* to be *no ſenſe*. You may as well ask, why God would make *Beaſts* which muſt be reſtrained and ruled by men? and therefore have a deſire to that which man muſt reſtrain them from? You do but ask, Why God made us men and not Angels? Why he placed our ſouls in *fleſh*? He oweth you no account of his creation: But you may ſee it's meet that *Obedience* ſhould have ſome *tryal* by *difficulties* and *oppoſition*, before it have its commendation and *reward*: He gave you a Body that was ſubject to the Soul; as the Horſe unto the rider; and you ſhould admire his Wiſdom, and thank him for the governing Power of Reaſon; and not murmur at him, becauſe the Horſe will not go as well without the Guidance of the rider, or becauſe he maketh you not able to go as faſt and well on foot. So much for the Senſualiſts Objections.

§. 19.

Signs of Senſuality.

§. 19. V. The *ſigns* of a *Fleſh pleaſer* or *Senſualiſt* are theſe, (which may be gathered from what is ſaid already) 1. When a man in deſire to pleaſe his appetite, referreth it not (actually or habitually) to a higher end, *viz.* the fitting himſelf to the ſervice of God; but ſticketh only in the delight. 2. When he looks more *deſirouſly* and *induſtriouſly* after the *Proſperity* of his *Body*, than of his *Soul.* 3. When he will not part with, or forbear his pleaſures when God forbiddeth them, or when they hurt his ſoul, or when the neceſſities of his ſoul do call him more loudly another way: But he muſt have his delight whatever it coſt him, and is ſo ſet upon it, that he cannot deny it to himſelf. 4. When the pleaſures of his fleſh exceed his delights in God, and his holy Word and Ways, and the forethoughts of endleſs pleaſure; and this not only in the *paſſion*, but in the eſtimation, choice, and proſecution. When he had rather be at Play, or Feaſt, or Gaming, or getting good Bargains or Profits in the world, than to live in the life of Faith, and love, a holy and heavenly converſation. 5. When men ſet their minds to contrive and ſtudy to make Proviſion for the pleaſures of the fleſh; and this is *firſt* and *ſweeteſt* in their thoughts. 6. When they had rather *talk*, or *hear*, or *read* of fleſhly pleaſures, than of ſpiritual and heavenly delights. 7. When they love the company of merry ſenſualiſts, better than the Communion of Saints, in which they may be exerciſed in the praiſes of their Maker. 8. When they account that the beſt calling and condition, and place for them to live in, where they have the pleaſure of the fleſh, where they have eaſe, and fare well and want nothing for the body, rather than that where they have far better help and proviſion for the ſoul, though the fleſh be pinched for it. 9. When he will be at more coſt to pleaſe his fleſh, than to pleaſe God: 10. When he will believe or like no Doctrine but Libertaniſm, and hateth mortification as too ſtrict preciſeneſs. By theſe and ſuch other *ſigns*, *ſenſuality* may eaſily be known: Yea, by the main bent of the life.

Counterfeits of Mortification.

§. 20. VI. Many *fleſh pleaſers* flatter themſelves with better titles, being deceived by ſuch means as theſe. 1. Becauſe they are againſt the doctrine of Libertaniſm, and hold as ſtrict opinions as any. But *fleſh pleaſing* may ſtand with the doſtrine of mortification, and the ſtricteſt opinions, as long as they are not put in Practice.

2. Becauſe they live not in any groſs diſgraced vice: They go not to Stage-plays, or unſeaſonably to Ale-houſes or Taverns; they are not drunken, nor gameſters, nor ſpend their hours in unneceſſary Recreations or Paſtimes: They are no Fornicators, nor wallow in wealth. But the *fleſh* may be *pleaſed* and ſerved in a way that hath no diſgrace accompanying it in the world: May not a man make his eaſe, or his proſperity, or the pleaſing of his appetite, without any infamous exceſſes, to be as much his felicity and higheſt end, and that which practically he taketh for his beſt, as well as if he did it in a ſhameful way? Is not many a man a *gluttonous fleſh-pleaſer*, that maketh his delight the higheſt end of all his eating and drinking; and pleaſeth his appetite without any reſtraint, but what his health and reputation put upon him, tho' he eat not till he vomit or be ſick? Even the *fleſh* it ſelf may forbid a ſenſualiſt to be *drunk*, or to eat till he be ſick. For *ſickneſs* and *ſhame* are *diſpleaſing* to the fleſh. Many a man coveteth a life of *ſenſuality*, not only with a ſeeming temperance, unreproved of men, but alſo with a ſeeming ſtrictneſs and auſterity. But conſcience might tell them, *where* they have their *good things.* Luk. 16. 25.

3. Some think they are no *ſenſual fleſh-pleaſers*, becauſe they live in conſtant miſery, in Poverty and want, labouring hard for their daily bread; and therefore they hope that they are the *Lazarus*'s that have their ſufferings here: But is not all this againſt thy Will? Wouldſt thou not fare as well as the rich, and live as idly, and take thy pleaſure, if thou hadſt as much as they? What thou *wouldſt do*, that thou doſt in Gods account. It is thy *will* that thou ſhalt be judged by. A Thief doth not become a true man when the Priſon or Stocks do hinder him from ſtealing, but when a changed heart doth hinder him.

4. Others think that they are no *fleſh-pleaſers*, becauſe their *wealth*, and *places*, and degrees of honour allow them to live high in diet and delights. It's like the Rich man, *Luke* 16. who was *clothed with purple and fine linnen*, and *fared ſumptuouſly every day*, did live upon *his own*, and as he thought agreeably to his rank and place: And the fool, *Luke* 12. 19, 20. that ſaid, *Soul take thy eaſe*, *eat*, *drink and be merry*, did intend to pleaſe himſelf but with *his own*, which God had given him as a bleſſing on his land and labour. But no mans *Riches* allow him to be *voluptuous*: The commands of *taming* and *mortifying* the *fleſh*, and not living after it, nor *making proviſion for it*, to *ſatisfy its luſts*, belong as much to the *rich* as to the *poor*: Though you are not to live in the ſame garb with the poor, you are as much bound to *mortification* and *ſelf-denial* as the pooreſt. If you are Richer than others, you have more to ſerve God with, but not more than others to ſerve the fleſh with. If poverty deny them any thing which might better enable their Bodies or Minds to ſerve God, you may ſo far go beyond them, and uſe with thankfulneſs the mercies given you: But you muſt no more be *fleſh-pleaſers* than they.

5. And ſome deceive themſelves by interpoſing ſometimes a formal faſt, as the *fleſhly* Phariſee that *faſted twice a week*, Luke 18. 12. and then they think that they are no ſenſualiſts. I ſpeak not of the Popiſh faſting with Fiſh and Delicates, (this is not ſo much as a ſhew of mortification.) But what if you really faſt as oft as the Phariſees did, and quarrel with Chriſts Diſciples for not faſting, *Matth.* 9. 14, 15. Will not a ſenſualiſt do as much as this, if his Phyſician require it for his health? If the ſcope of your lives be *fleſhly*, it is not the interruption of a formal faſt, that will acquit you; which perhaps doth but quicken your appetite to the next meal.

Falſe ap- pearanc of ſen lity.

§. 21. VII. Yet many are wrongfully taken by others (if not by themſelves) to be *ſenſual* by ſuch miſtakes as theſe. 1. Becauſe they live not as meanly and ſcantly as the poor who want things neceſſary or helpful to their duty: But by that rule I muſt not be *well*, becauſe other men are ſick; or I muſt not go apace, becauſe the lame can go but ſlowly! If poor men have bad Horſes, I may ride on the beſt I can get, to diſpatch my buſineſs, and redeem my time, ſo I prefer not coſtly uſeleſs Oſtentation, before true ſerviceableneſs. 2. Others are accuſed as *ſenſual*, becauſe the weakneſs of their bodies requireth a more tender uſage, and dyet, than healthful mens: ſome Bodies are unfitter for Duty if they faſt: And ſome are uſeleſs thro' ſickneſs and infirmities, if they be not uſed with very great care. And it is as truly a duty to *cheriſh* a *weak body* to *enable* it for Gods ſervice, as to *tame* an *unruly* luſtful body, and keep it from offending him. 3. Some Melancholy conſcientious Perſons are ſtill accuſing themſelves through meer ſcrupuloſity; queſtioning almoſt all they eat, or drink, or wear, or do, whether it be not *too much*, or *too pleaſing*: But it is a *cheerful ſobriety* that God requireth, which neither *pampereth* the body, nor yet diſableth or hindereth it from its duty; and not an unprofitable wrangling ſcrupuloſity.

§. 22.

Dir. 1. §. 22. Direct. 1. The firſt and Grand Direction againſt *Fleſh-pleaſing*, is, *that you be ſure by a ſerious living faith to ſee the Better things with God; and to be heartily taken up in minding, loving, ſeeking and ſecuring them.* All the other directions are but ſubſervient to this: For certainly mans ſoul will not be idle, being a living active principle: And it's as certain, that it will not act but *upon* ſome *End*, or *for* ſome *End*. And there *are no other Ends* to take us up, but either the things *temporal* or *eternal*: And therefore there is no true cure for a ſenſual Love of *temporal* things, but to turn the heart to things *eternal*. Believingly think firſt of the *certainty*, *greatneſs* and *eternity* of the *Joyes* above: and then think that theſe may more certainly be yours, than any worldly Riches or delights, if you do not contemptuouſly reject them: And then think that this is the time in which you muſt make ſure of them and win them, if ever you will poſſeſs them; and that you are ſent into the world of purpoſe on this buſineſs: And then think with your ſelves, how *fleſhly pleaſures* are the only competitors with the everlaſting pleaſures; and that if ever you loſe them, it will be by over-loving theſe tranſitory things; and that one half of your work for your ſalvation lyeth in killing your affections to all below, that they may be alive to God alone: And laſtly, think how much higher and ſweeter pleaſures even in this life, the godly do enjoy than you; and you are loſing them while you prefer theſe ſordid pleaſures. Do you think that a true Believer hath not a more excellent delight in his fore-thoughts of his immortal bleſſedneſs with Chriſt, and in the aſſurance of the Love of God, and communion with him in his holy ſervice, than you or any *ſenſualiſt* hath in *fleſhly pleaſures*? Sober and ſerious Meditation on theſe things, will turn the mind to the true delights.

Dir. 2. §. 23. Direct. 2. *Be acquainted with the range of ſenſual deſires and follow them, and watch them in all their extravagancies.* Otherwiſe while you are ſtopping one gap, they will be running out at many more. I have given you many inſtances in my Treatiſe of *Self-denyal*. I will here briefly ſet ſome before your eyes:

1. Watch your *Appetites* as to meat and drink, both quantity and quality: Gluttony is a common unobſerved ſin: The fleſh no way enſlaves men more than by the appetite: As we ſee in Drunkards and Gluttons, that can no more forbear, than one that thirſteth in a burning Feavour.

2. Take heed of the luſt of uncleanneſs, and all degrees of it, and approaches to it: eſpecially immodeſt embraces and behaviour.

3. Take heed of ribald filthy talk, and Love Songs, and of ſuch incenſing ſnares.

4. Take heed of too much ſleep and Idleneſs.

5. Take heed of taking too much delight in your Riches, and lands, your buildings, and delectable conveniences.

6. Take heed leſt Honours or worldly Greatneſs, or mens applauſe become your too great pleaſure.

7. And leſt you grow to make it your delight, to think on ſuch things when you are alone, or talk idly of them in company with others.

8. And take heed leſt the ſucceſs and proſperity of your affairs do too much pleaſe you, as him, *Luke* 12. 20.

9. Take not up any inordinate pleaſure in your children, relations, or neareſt friends.

10. Take heed of a delight in vain, unprofitable, ſinful company.

11. Or in fineneſs of apparel, to ſet you out to the eyes of others.

12. Take heed of a delight in Romances, Play-books, feigned ſtories, uſeleſs news, which corrupt the mind and waſt your time.

13. Take heed of a delight in any recreations, which are exceſſive, needleſs, devouring time, diſcompoſing the mind, enticing to further ſin, hindring any duty, eſpecially our delight in God. They are miſerable ſouls that can delight themſelves in no more ſafe or profitable things than Cards, and Dice, and Stage-plays, and immodeſt dancings.

§. 24. Direct. 3. *Next to the univerſal* Remedy *mentioned in the firſt Direction, ſee that you have the particular remedies ſtill at hand, which your own particular way of Fleſh-pleaſing doth moſt require.* And let not the love of your vanity prejudice you againſt a juſt information, but impartially conſider of the diſeaſe and the remedy. Of the particulars anon. Dir. 3.

§. 25. Direct. 4. *Remember ſtill that God would give you more pleaſure, and not leſs, and that he will give you as much of the Delights of ſenſe, as is truly good for you, ſo you will take them in their place, in ſubordination to your heavenly delights.* And is not this to encreaſe and multiply your pleaſure? Is not health and friends, and food, and convenient habitation much ſweeter as the fruit of the Love of God, and the fore-taſtes of everlaſting mercies, and as our helps to Heaven, and as the means to ſpiritual comfort, than of themſelves alone? All your mercies are from God: He would take none from you, but ſanctifie them, and give you more. Dir. 4.

§. 26. Direct. 5. *See that Reaſon keep up its authority, as the Governour of ſenſe and appetite*: And ſo take an account, whatever the Appetite would have, of the *Ends* and Reaſons of the thing, and to what it doth conduce. Take nothing and do nothing meerly becauſe the ſenſe or appetite would have it; but becauſe you have Reaſon ſo to do, and to gratifie the appetite. Elſe you will deal as Bruites, if Reaſon be laid by (in humane acts.) Dir. 5.

§. 27. Direct. 6. *Go to the Grave, and ſee there the end of Fleſhly pleaſure, and what is all that it will do for you at the laſt.* One would think it ſhould cure the mad deſire of plenty and pleaſure, to ſee where all our wealth, and mirth, and ſport, and pleaſure muſt be buried at laſt. Dir. 6.

§. 28. Direct. 7. *Laſtly, be ſtill ſenſible that fleſh is the grand Enemy of your ſouls, and fleſh pleaſing the greateſt hinderance of your ſalvation.* The Devils enmity and the worlds are both but ſubordinate to this of the Fleſh: For its *Pleaſure* is the End, and the world and Satans temptations are both but the means to attain it. Beſides the malignity opened before, conſider. Dir. 7.

The enmity of the Fleſh.

1. How contrary a voluptuous life is to the bleſſed example of our Lord, and of his ſervant *Paul* and all the Apoſtles? *Paul* tamed his body and brought it into ſubjection, leſt having preached to others, himſelf ſhould be a caſt-away, 1 *Cor.* 9. 27. And all that are Chriſts have crucified the fleſh, with the affections and luſts thereof. *Gal.* 5. 24. This was ſignified in the antient manner of baptizing, (and ſo is ſtill by Baptiſm it ſelf); when they went over head in the water and then roſe out of it, to ſignifie that they were dead and buried with Chriſt, *Rom.* 6. 3. 4. and roſe with him to newneſs of life: This is called our being *Baptized into his death*: And ſeems the plain ſenſe of 1 *Cor.* 15. 29. of being *Baptized for the dead*, that is, *for dead*; to ſhew that we *are dead to the world, and muſt dye in the world*, but ſhall riſe again to the Kingdom of Chriſt, both of Grace and Glory.

2. Senſuality ſheweth that there is no true belief of the life to come, and proveth ſo far as it prevaileth the abſence of all grace.

3. It is a home-bred continual traytor to the ſoul: A continual tempter, and nurſe of all ſin:

The great Withdrawer of the Heart from God: and the common cauſe of Apoſtaſie it ſelf: It ſtill fighteth againſt the Spirit: *Gal.* 5. 17. And is ſeeking advantage from all our Liberties, *Gal.* 5. 13. 2 *Pet.* 2. 10.

4. It turneth all our outward mercies into ſin, and ſtrengthneth it ſelf againſt God by his own benefits.

5. It is the great cauſe of our afflictions: For God will not ſpare that Idol which is ſet up againſt him: Fleſh rebelleth, and Fleſh ſhall ſuffer.

6. And when it hath brought affliction, it is moſt impatient under it, and maketh it ſeem intolerable. A *fleſh-pleaſer* thinks he is undone, when affliction depriveth him of his pleaſure.

7. Laſtly, it exceedingly unfitteth men for Death: For then *Fleſh* muſt be caſt into the Duſt, and all its pleaſure be at an end: O doleful day to thoſe that had their good things here, and their portion in this life! When all is gone that ever they valued and ſought; and all the true felicity loſt, which they brutiſhly contemned? If you would joyfully then bear the diſſolution and ruin of your fleſh, O maſter it, and mortifie it now. Seek not the eaſe and pleaſure of a little walking breathing clay, when you ſhould be *ſeeking* and *fore taſting* the everlaſting pleaſure. Here lyeth your *danger* and your *work*. Strive more againſt your own fleſh, than againſt all your Enemies in Earth and Hell: If you be ſaved from this, you are ſaved from them all. Chriſt ſuffered in the fleſh, to tell you that it is not pampering, but ſuffering that your fleſh muſt expect, if you will reign with him.

CHAP. V.

See the Directions how to ſpend every day, *Tom.* 2. *Chap.* 17.

Further Subordinate Directions, for the next Great Duties of Religion; neceſſary to the Right Performance of the former.

Directions for Redeeming or well improving TIME.

§. 1. TIME being Mans opportunity for all thoſe Works for which he liveth, and which his creator doth expect from him, and on which his endleſs life dependeth, the REDEEMING or well improving of it, muſt needs be of moſt high importance to him: And therefore it is well made by holy *Paul*, the great mark to diſtinguiſh the *Wiſe* from Fools: Epheſ. 5. 15, 16. *See then that you walk circumſpectly, not as Fools, but as wiſe, Redeeming the time*: So *Col.* 4. 5. I ſhall therefore give you ſpecial Directions for it, when I have firſt opened the nature of the duty to you, and told you what is meant by *Time*, and what by *Redeeming* it.

Whats meant by *Time.*

§. 2. *Time* in its moſt common acception is taken generally for all that ſpace of this preſent life which is our opportunity for all the works of life, and the meaſure of them. *Time* is often taken more ſtrictly, for ſome *ſpecial Opportunity* which is fitted to a ſpecial work; which we call the *ſeaſon* or the *fitteſt time*: In both theſe ſenſes *Time* muſt be Redeemed.

What are the ſpecial *Seaſons* of duty.

§. 3. As every *work* hath its *ſeaſon* which muſt be taken, *Eccleſ.* 3. 1. So have the greateſt works aſſigned us for God and our ſouls ſome *ſpecial ſeaſons* beſides our common time. 1. Some Times God hath fitted by *Nature* for his ſervice. So the *Time* of *Youth*, and *health*, and ſtrength is ſpecially fitted for holy works. 2. Some *Time* is made ſpecially fit by *Gods Inſtitution*; as the *Lords Day* above all other days. 3. Some Time is made fit by *Governours appointment*: As the hour of Publick Meeting for Gods Worſhip, and Lecture-days; and the hour for family worſhip, which every Maſter of a family may appoint to his own houſhold. 4. Some Time is made fit by the *Temper of Mens Bodies*; The Morning hours are the beſt to moſt, and to ſome rather the Evening; and to all, the Time when the body is freeſt from pain and diſabling weakneſſes. 5. Some time is made fit by the *courſe of our neceſſary natural* or *civil buſineſs*; as the day is fitter than the ſleeping time of the night, and as that hour is the fitteſt wherein our other imployments will leaſt diſturb us. 6. Some Time is made fit by a *ſpecial ſhower of Mercy publick or private*; as when we dwell in godly families, among the moſt exemplary helpful company, under the moſt lively excellent means, the faithfulleſt Paſtors, the profitableſt Teachers, the beſt Maſters or Parents, and with faithful friends. 7. Some time is made fit by *particular acts* of *Providence*: as a Funeral Sermon at the death of any near us; as the preſence of ſome able Miniſter or private Chriſtian, whoſe company we cannot ordinarily have: or a ſpecial leiſure, as the Eunuch had to read the Scripture in his Chariot, *Acts* 8. 8. And ſome Time is made ſpecially fit by the *ſpecial workings of Gods Spirit* upon the heart; when he more than ordinarily illuminateth, teacheth, quickneth, ſoftneth, humbleth, comforteth, exciteth or confirmeth. As Time in general, ſo ſpecially theſe ſeaſons muſt be particularly improved for their ſeveral works: we muſt take the Wind and Tide while we may have it, and be ſure to ſtrike while the Iron is hot. 9. And ſome time is made fit by *others neceſſities* and the *call of God*: As it is the time to relieve the poor when they ask, or when they are moſt in want; or to help our neighbour when it will do him moſt good: to viſit the ſick, the impriſoned and afflicted in the needful ſeaſon, *Matth.* 25. Thus are the godly like Trees planted by the River ſide, which bring forth fruit in their ſeaſon, P*ſal.* 1. 3. So to *ſpeak in ſeaſon* to the ignorant and ungodly for their converſion, or to the ſorrowful for their conſolation, *Iſa.* 50. 4. 10. Our own *Neceſſity* alſo maketh our *ſeaſons*: So the *Time* of *age* and *ſickneſs* is made by *neceſſity* the ſeaſon of our ſpecial repentance and preparation for death and judgment: 11. The *preſent Time* is commonly made our ſeaſon, through the uncertainty of a fitter or of any more: Prov. 3. 27. *Withhold not Good from him to whom it is due, when it is in the power of thy hand to do it: Say not unto thy neighbours, Go and come again, to morrow I will give, when thou haſt it by thee*: Ecclef. 11. 2. *Give a portion to ſeven, and alſo to eight, for thou knoweſt not what evil ſhall be upon the earth.* Prov. 27. 1. *Boaſt not thy ſelf of to morrow; for thou knoweſt not what a day may bring forth.* Gal. 6. 10. *As we have therefore opportunity, let us do good to all men; eſpecially to them who are of the houſhold of faith.* Theſe are our ſpecial ſeaſons.

What Redeeming Time ſuppoſeth.

§. 4. To *Redeem Time ſuppoſeth*, 1. That we know what we have to do with time, and on what we ought to lay it out; and of how great worth the things are for which we muſt *redeem* it: 2. That we highly value Time in order to this neceſſary work. 3. That we are ſenſible of the greatneſs of our ſin and loſs, in our negligent or wilful loſing ſo much as we have done already. 4. That we know the particular *ſeaſon* of each duty. 5. And that we ſet leſs by all that which we muſt part with in our *Redeeming Time*, than we do by Time it ſelf, and its due ends: Or elſe we will not make the bargain.

What it containeth.

§. 5. And as theſe five things are *preſuppoſed*, ſo theſe following are *contained* in our *Redeeming Time*. 1. To *Redeem time* is to ſee that we caſt none of it away in vain; but uſe every Minute of it as a moſt precious thing, and ſpend it wholly in the way of duty. 2. That we be not only doing Good, but doing the *Beſt and Greateſt Good* which we are able and have a call to do. 3. That we do not only the *Beſt things*, but do them in the beſt *manner* and in the *greateſt meaſure*, and do as *much good* as poſſibly we can. 4. That we watch for ſpecial Opportunities. 5. That we preſently take them when they fall, and *improve* them when we *take them*. 6. That we part with all that is to be parted with, to ſave our *time*. 7. And that we forecaſt the preventing of Impediments, and the removal of our clogs, and the obtaining of all the Helps to expedition and ſucceſs in duty. This is the true *Redeeming* of our *Time*.

To what Uſes Time muſt be Redeemed.

§. 6. The *Ends* and *Uſes* which *Time* muſt be *Redeemed* for are theſe. 1. In general and ultimately, it muſt be all *for God*: Though not all employed directly *upon God*, in meditating of him, or praying to him; yet all muſt be laid out for him immediately or mediately; that is, either in ſerving him, or in preparing for his ſervice; in *mowing* or in *whetting*, in *travelling* or in *baiting* to fit us for travail: And ſo our time of *ſleep*, and *feeding*, and *needful recreation* is laid out for God. 2. *Time* muſt be *Redeemed*, eſpecially for Works of *Publick benefit*: For the Church and State: for the Souls of many: eſpecially by Magiſtrates and Miniſters, who have ſpecial charge and opportunity: who *muſt ſpend and be ſpent* for the peoples ſakes, though rewarded with ingratitude and contempt, 2 *Cor.* 12. 14, 15. 3. For your own Souls, and your everlaſting life: For ſpeedy Converſion without delay, if you be yet unconverted: For the killing of every ſoul-endangering ſin, without delay: For the exerciſe and increaſe of young and unconfirmed Grace, and the growth of knowledge; for the making ſure our calling and election: And for the ſtoring up Proviſions of *Faith*, and *Hope*, and *Love*, and *Comfort* againſt the Hour of Suffering and of death.

4. We muſt *Redeem time* for the *Souls* of every particular perſon, that we have opportunity to do good to: eſpecially for children, and ſervants, and others whom God hath committed to our Truſt. 5. For the welfare of our own Bodies, that they may be ſerviceable to our ſouls. 6. And laſtly for the *Bodily welfare* of others. And this is the order in which thoſe works lie, *for* which and *in* which our *Time* muſt be *Redeemed*.

From what and at what price it muſt be Redeemed.

The *Price* that *Time* muſt be *Redeemed* with is, 1. Above all, by our utmoſt *Diligence*: That we be ſtill doing, and put forth all our ſtrength, and run as for our lives; and *whatever* our hand ſhall find to do, that we do it with our might, remembring that there is no work, nor device, nor knowledge, nor wiſdom in the grave whither we go, *Eccleſ.* 9. 10. Our ſluggiſh eaſe is an eaſie price to be parted with for precious time. To *Redeem* it, is not to call back *Time paſt*; nor to ſtop *Time* in its haſty paſſage; nor to procure a long life on earth: but to ſave it, as it paſſeth, from being devoured and loſt, by *ſluggiſhneſs* and *ſin*. 2. *Time* muſt be *Redeemed* from the hands, and by the loſs, of *ſinful pleaſures*, ſports and revellings, and all that is of it ſelf, or by accident unlawful: from wantonneſs and licentiouſneſs and vanity, *Rom.* 13. 11, 12, 13, 14. Both theſe are ſet together. [*And that knowing the time, that now it is high time to awake out of ſleep: for now is our Salvation nearer than when we believed: The night is far ſpent; the day is at hand: let us therefore caſt off the works of darkneſs, and let us put on the armour of light: let us walk honeſtly as in the day, not in rioting and drunkenneſs: not in chambering and wantonneſs; not in ſtrife and envying; but put ye on the Lord Jeſus Chriſt, and make not Proviſion for the fleſh to fulfil the luſts thereof.*] 3. *Time* muſt be *Redeemed* from things *indifferent* and *lawful* at another time, when things *neceſſary* do require it. He that ſhould ſave mens lives, or quench a fire in his houſe, or provide for his family, or do his Maſters work, will not be excuſed if he neglect it, by ſaying that he was about an indifferent or a *lawful* buſineſs. Natural reſt and ſleep muſt be parted with for time, when neceſſary things require it. *Paul* Preached till midnight being to depart on the morrow, *Act.* 20. 7. The Lamenting Church calling out for Prayer ſaith, *Ariſe: cry out in the night, in the beginning of the watches, pour out thy heart like water before the face of the Lord*, Lam. 2. 19. *Cleanthes* Lamp muſt be uſed by ſuch, whoſe Sun-light muſt be otherwiſe employed. 4. *Time* muſt be *redeemed* from *worldly buſineſs* and *commodity*, when matters of greater weight and commodity do require it. Trades, and Plow, and profit muſt ſtand by, when God calls us (by neceſſity or otherwiſe) to greater things. *Martha* ſhould not ſo much as *trouble* her ſelf in providing meat for Chriſt and his followers to eat, when Chriſt is offering her food for her ſoul, and ſhe ſhould with *Mary* have been hearing at his feet, *Luk.* 10. 42. Worldlings are thus called by him, Iſa. 55. 1, 2, 3. *Ho every one that thirſteth, come ye to the water*——*Wherefore do you ſpend your money for that which is not bread? and your labour for that which ſatisfieth not? hearken diligently unto me, and eat ye that which is good, and let your Soul delight it ſelf in fatneſs*,——. 5. *Time* muſt be *Redeemed* from *ſmaller Duties*, which in their *Seaſon* muſt be done, as being no *duties*, when they hinder *Greater Duty* which ſhould then take place. It is a *duty* in its *time* and *place* to ſhew reſpect to neighbours and ſuperiours, and to thoſe about us, and to look to our Family Affairs; but not when we ſhould be at *Prayer* to God, or when a Miniſter ſhould be Preaching, or at his neceſſary ſtudies: Private Prayer and Meditation and viſiting the ſick are duties: But not when we ſhould be at Church, or about any greater Duty which they hinder.

The Directions Contemplative for Redeeming Time.

§. 8. Direct. 1. *Still keep upon thy Heart by Faith and Conſideration, the lively ſenſe of the Greatneſs and abſolute neceſſity of that work, which muſt command thy time; remembering who ſetteth thee on work, and on what a work he ſets thee, and on what terms, and what will be the end.* It is *God* that calleth thee to labour: And wilt thou ſtand ſtill or be doing other things, when God expecteth duty from thee? *Moſes* muſt go to *Pharaoh* when God bids him go: *Jonas* muſt go to *Ninive* when God bids him go: yea, *Abraham* muſt go to Sacrifice his Son when God bids him go. And you may go about your fleſhly pleaſures, when God commandeth you to his ſervice? He hath appointed you a work that is worth your time and all your labour; to know him, and ſerve him and obey him, and to ſeek everlaſting life! How diligently ſhould ſo excellent a work be done? and ſo bleſſed and glorious a maſter be ſerved? eſpecially conſidering the unutterable importance of our diligence! we are in the race appointed us by our Maker, and are to Run for an immortal Crown: It's Heaven that muſt be now won or loſt: And have we time to ſpare in ſuch a race? We are fighting againſt the Enemies of our ſalvation: The queſtion is now to be reſolved, whether the Fleſh, the World, and the Devil, or We, ſhall win the day, and have the Victory. And Heaven or Hell muſt be the iſſue of our warfare: And have we time to ſpare in the midſt of ſuch a fight? when our very *loſs of Time*, is no ſmall part of the enemies *conqueſt*? Our moſt wiſe Omnipotent Creator hath been pleaſed to make this preſent life to be the trying Preparation for another, reſolving that it ſhall go with us all for ever, according to our Preparations here: And can we play and loyter away our Time, that have ſuch a work as

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this to do. O miſerable ſenſleſs ſouls! do you believe indeed *the Life everlaſting*, and that all your lives are given you now, to reſolve the queſtion whether you muſt be in Heaven or Hell for ever? Do you believe this? Again I ask you, Do you believe this? I beſeech you ask your Conſciences over and over, whether you do indeed believe it? Can you believe it, and yet have Time to ſpare? what! find Time to play away, and game away, and idle and prate away, and yet believe that this very Time is given you to prepare for life eternal? and that ſalvation or damnation lyeth on the race which *now*, even *now*, you have to run? Is not ſuch a man a Monſter of ſtupidity? If you were aſleep, or mad, it were the more excuſable to be ſo ſenſleſs: But to do thus awake, and in your wits! ——— O where are the brains of thoſe men, and of what metal are their hardned hearts made, that can idle and play away that Time, that little Time, that only Time, which is given them for the everlaſting ſaving of their ſouls! Verily ſirs, if ſin had not turned the ungodly part of the world into a Bedlam, where it is no wonder to ſee a man out of his wits, people would run out with wonder into the Streets to ſee ſuch a monſter as this, as they do to ſee mad men in the Country where they are rare; and they would call to one another, Come and ſee a man, that can trifle and ſport away his Time, as he is going to Eternity, and is ready to enter into another world! Come and ſee a man that hath but a few days to win or loſe his ſoul for ever in, and is playing it away at Cards and Dice, or waſting it in doing nothing? Come and ſee a man that hath hours to ſpare, and caſt away upon trifles, with Heaven and Hell before his eyes. For thy ſouls ſake, conſider and tell thy ſelf, If thy eſtate in the world did lye upon the ſpending of this day or week, or if thy life lay on it, ſo that thou muſt live or dye, or be poor or rich, ſick or well, as thou ſpendeſt it, wouldſt thou then waſte it in dreſſings, or complement, or play? and wouldſt thou find any to ſpare, upon impertinent triflings? Or rather wouldſt thou not be up betime, and not about thy buſineſs, and turn by thy games, and thy diverting company, and diſappoint thy idle viſiters, and let them find that thou art not to be ſpoken with, nor at leiſure to do nothing, but wilt rather ſeem uncivil and moroſe, than be *undone!* And wouldſt thou do thus for a tranſitory proſperity or life, and doth not life eternal require much more? Will thy weighty buſineſs in the world reſolve thee, to put by thy friends, thy play fellows and ſports, and to ſhake off thy idleneſs? and ſhould not the buſineſs of thy ſalvation do it? I would deſire no more to confute the diſtracted Time-waſters, when they are diſputing for their idle ſports and vanities, and asking, what harm is in Cards and Dice, and ſtage-plays, or tedious feaſts or complementing, adorning idleneſs, than if I could help them to one ſight of Heaven and Hell, and make them well know what greater buſineſs they have to do, which is ſtaying for them while they ſleep or play. If I were juſt now in diſputing the caſe with an idle Lady, or a ſenſual belly-ſlave or gameſter, and he were asking me ſcornfully, *what hurt is in all this?* if one did but knock at his door and tell him, The King is at the door and calls for you, it would make him caſt away his game and his diſpute: Or if the houſe were on fire, or a Child faln into the fire or water, or Thieves breaking in upon them, it would make the Ladies caſt by the other Lace or Ribbon? Or if there were but a good bargain or a Lordſhip to be got, they could be up and going, though ſports and game and gawdery were caſt off: And yet the foreſight of Heaven and Hell, though one of them is even at the door, will not do as much with them: Becauſe *Heaven* is as *nothing* to an *unbeliever*, or an *inconſiderate* ſenſleſs wretch; And as it is *nothing* to them when it ſhould *move* them, it ſhall be nothing to them when they would enjoy it. Say not, Recreation muſt be uſed in its ſeaſon: I know that *neceſſary whetting is no letting*: But God and thy own Conſcience ſhall tell thee ſhortly, whether thy Recreation, feaſtings, long dreſſings, and idleneſs, were a *neceſſary whetting* or refreſhment of thy Body to fit it for that work which thou waſt born and liveſt for; or whether they were the Paſtimes of a voluptuous fleſhly bruit, that lived in theſe pleaſures for the love of pleaſure. Verily if I lookt but on this one unreaſonable ſin of *Time-waſting*, it would help me to underſtand the meaning of *Luke* 15. 17. Εἰς ἑαυτὸν ἐλθὼν, that the Prodigal is ſaid to *Come to himſelf*; and that *converſion* is the bringing a man to his wits.

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§. 9. Direct. 2. *Be not a ſtranger to the condition of thy own ſoul, but look home till thou art acquainted what ſtate it is in, and what it is in danger of, and what it wanteth, and how far thou art behind hand in thy proviſions for immortality: and then be an idle Time-waſter if thou canſt.* Could I but go down with thee into that dungeon Heart of thine, and ſhew thee by the light of truth what is there! could I but let in one convincing beam from Heaven, which might fully ſhew thee what a condition thou art in, and what thou haſt to do with thy remaining Time, I ſhould have no need to diſpute thee out of thy childiſh fooleries, nor to bid thee be up and doing for thy ſoul, no more than to bid thee ſtir if a Bear were at thy back, or the houſe in a flame about thy ears. Alas, our ordinary Time-waſters are ſuch, as were yet unconverted carnal wretches, and are the while in the power of the Devil, who is the chief maſter of the ſport, and the greateſt gainer. They are ſuch as are utter ſtrangers to the regenerating ſanctifying work of the Holy Ghoſt; and are yet unjuſtified, and under the guilt of all their ſins, and certain to be with Devils in Hell for ever, if they dye thus before they are converted! This is true, ſinner, and thou wilt ſhortly find it ſo, by grace or vengeance, though thy blind and hardned heart now riſe againſt the mention of it!) And is this a caſe for a man to ſit at cards and dice in, or to ſport and ſwagger in? The Lord have mercy on thee, and open thy eyes before it is too late, or elſe thy Conſcience will tell thee for ever in another manner than I am telling thee now, that thou hadſt need to have better improved thy Time, and hadſt greater things to have ſpent it in. What, for a man in *thy caſe!* in an unrenewed, unſanctified, unpardoned ſtate, to be thus caſting away that *little Time*, which all his *hopes* lye on: and in which, if ever, he muſt be recovered, and ſaved! O Lord, have mercy on ſuch ſenſleſs ſouls, and bring them to themſelves before it be too late! I tell thee man, an enlightned perſon that underſtandeth what it is, and hath eſcaped it, would not for all the Kingdoms of the world, be a week or a day in thy condition, for fear leſt death cut off his hopes and ſhut him up in Hell that very day: He durſt not ſleep quietly in thy condition a night, leſt death ſhould ſnatch him away to Hell, and canſt thou ſport and play in it, and live ſecurely in a ſenſual courſe? O what a thing is it to be hoodwinkt in miſery, and to be led aſleep to Hell? who could perſwade men to live thus awake, and go dancing to Hell with their eyes open! O if we ſhould but imagine a *Peter* or a *Paul* or any of the bleſſed, to be again brought into ſuch a caſe as one of theſe unſanctified ſinners, and yet to know what now they know! what would they do? would they feaſt, and game, and play and trifle away their time in it? or would they not rather ſuddenly bewail their former miſpent time, and all their ſins, and cry day and night to God for mercy, and fly to Chriſt, and ſpend all their time in Holineſs and obedience to God: Alas poor ſinner, do but look into thy heart, and ſee there what thou haſt yet to do) of greater weight than trimming and playing:) I almoſt tremble to think and write what a caſe thou art in, and what thou haſt to do, while thou liveſt as if thou hadſt Time to ſpare! If thou know not, I will tell thee, and the Lord make thee know it: Thou haſt a hardened heart to be yet ſoftened; and an unbelieving heart to be brought to a lively powerful Belief of the word of God and the unſeen world: Thou haſt an unholy Heart and life to be made Holy, if ever thou wilt ſee the face of God, *Heb.* 12. 14. *Matth.* 18. 3. *Joh.* 3. 3, 5, 6. Thou haſt a Heart-full of ſins to be mortified and ſubdued: and an unreformed life to be reformed: (And what abundance of particulars do theſe Generals contain!) Thou haſt a pardon to procure through Jeſus Chriſt, for all the ſins that ever thou didſt commit, and all the duties which ever thou didſt omit: Thou haſt an offended God to be reconciled to, and for thy eſtranged ſoul to know as thy Father in Jeſus Chriſt: what abundance of Scripture truths haſt thou to learn which thou art ignorant of? How many holy duties, as Prayer, meditation, holy conference, &c. to learn which thou art unſkilful in? and to perform when thou haſt learned them? How many works of Juſtice and Charity to mens ſouls and bodies haſt thou to do? How many needy ones to relieve as thou art able? and the ſick to viſit, and the naked to cloath, and the ſad to comfort, and the ignorant to inſtruct, and the ungodly to exhort? *Heb.* 3. 13. *Heb.* 10. 25. *Epheſ.* 4. 29. what abundance of duty haſt thou to perform in thy Relations? to Parents or Children, to Husband or Wife, as a Maſter or a Servant, and the reſt? Thou little knoweſt what ſufferings thou haſt to prepare for! Thou haſt Faith and Love, and Repentance, and Patience, and all Gods graces, to get and to exerciſe daily, and to increaſe? Thou haſt thy accounts to prepare, and aſſurance of ſalvation to obtain, and Death and Judgment to prepare for: what thinks thy heart of all this work: Put it off as lightly as thou wilt, it is God himſelf that hath laid it on thee, *and it muſt be done* in time or thou muſt be undone for ever: And yet it muſt not be thy *toyl*, but thy *delight*: This is appointed thee for thy chiefeſt recreation. Look into the Scripture and into thy Heart, and thou wilt find that all this is to be done. And doſt thou think in thy Conſcience that this is not greater buſineſs, than thy gawdy dreſſings, thy idle viſits, or thy needleſs ſports? which is more worthy of thy Time.

Dir. 3. §. 10. Direct. 3. *Remember how gainful the Redeeming of Time is, and how exceeding comfortable in the review?* In Merchandize, or any trading; in husbandry or any gaining courſe, we uſe to ſay of a man that hath grown rich by it, that he hath made uſe of his Time! But when Heaven, and communion with God in the way, and a life of holy ſtrength and comfort, and a death full of joy and hope, is to be the gain, how cheerfully ſhould Time be Redeemed for theſe? If it be pleaſant for a man to find himſelf thrive and proſper in any riſing or pleaſing employment, How pleaſant muſt it be continually to us, to find that in redeeming Time the work of God and our ſouls do proſper? Look back now on the Time that is paſt, and tell me which part is ſweeteſt to thy thoughts: However it be now, I can tell thee, at death, it will be an unſpeakable comfort, to look back on a well ſpent life; and to be able to ſay in humble ſincerity, My time was not caſt away on worldlineſs, ambition, idleneſs, or fleſhly vanities or pleaſures; but ſpent in the ſincere and laborious ſervice of my God, and making my calling and election ſure, and doing all the good to mens ſouls and bodies that I could do in the world: It was entirely devoted to God and his Church and the good of others and my ſoul: What a joy is it when going out of the world, we can in our place and meaſure ſay with our bleſſed Lord and pattern, John 17. 4, 5. [*I have Glorified thee on earth: I have finiſhed the work which thou gaveſt me to do: and now O Father, glorifie me with thy ſelf.*] Or as *Paul*, 1 Tim. 4. 6, 7, 8. [*I am now ready to be offered, and the time of my departure is at hand: I have fought a good fight: I have finiſhed my courſe: I have kept the faith: Henceforth there is laid up for me a Crown of* Righteouſneſs, *which the Lord, the Righteous Judge ſhall give*——] And 2 *Cor.* 1. 12. [*For our rejoycing is this, the teſtimony of our Conſcience, that in ſimplicity and godly ſincerity, not with fleſhly wiſdom, we have had our converſation in the world.*] It's a great comfort in ſickneſs to be able to ſay with *Hezekiah*, Iſa. 38. 3. *Remember now O Lord I beſeech thee, how I have walked before thee, in truth and with a perfect heart, and have done that which is good in thy ſight:* O Time well ſpent is a precious cordial to a ſoul that is going to its final ſentence, and is making up its laſt and general accounts: Yea, the reviews of it will be joyful in Heaven, which is given, though moſt *freely* by the *Covenant antecedently*, yet *as a Reward* by our moſt *righteous judge*, when he comes to ſentence men according to that Covenant.

§. 11. Direct. 4. *Conſider on the contrary how ſad the review of ill ſpent time is, and how you will wiſh you had ſpent it when it is gone.* Dir. 4. Haſt thou *now* any comfort in looking back on thy deſpiſed hours? I will not ſo far wrong thy underſtanding, as to queſtion whether thou know that thou muſt dye. But thy ſin alloweth me to ask thee, Whether at the dying hour it will be any comfort to thee to remember thy *paſtimes*? And whether it will then better pleaſe thee, to find upon thy account, ſo many hours ſpent in doing good to others, and ſo many in prayer, and ſtudying the Scriptures and thy Heart, and in preparing for death and the life to come; ſo many in thy calling obediently managed in order to eternity; or to hear, ſo many hours ſpent in idleneſs, and ſo many in needleſs ſports and plays, hawking and hunting, courting and wantonneſs, and ſo many in gathering and providing for the fleſh, and ſo many in ſatisfying its greedy luſts. Which reckoning doth thy Conſcience think would be moſt comfortable to thee at the laſt? I put it to thy own Conſcience, if thou wert to dye to morrow, how thou wouldſt ſpend this preſent day? Wouldſt thou ſpend it in idleneſs and vain paſtimes? Or if thou wert to dye this day, where wouldſt thou be found, and about what exerciſes? Hadſt thou rather death found thee in a Play-houſe, a Gaming-houſe, an Ale-houſe in thy fleſhly jollity and pleaſure? Or in a holy walking with thy God, and ſerious preparing for the life to come? Perhaps you'l ſay, that, *If you had but a day to live, you would lay by the labours of your calling, and yet that doth not prove them ſinful.* But I anſwer, There is great difference between an *evil*, and a ſmall unſeaſonable Good: If death found thee in thy honeſt calling, holily managed, Conſcience would not trouble thee for it as a ſin: And if thou rather chooſe to dye in *prayer*, it is but to chooſe a greater duty in its ſeaſon: But ſure thou wouldſt be loth on another account to be found in thy Time-waſting pleaſures! And Conſcience, if thou have a Conſcience, would make thee dread it as a ſin: Thou wilt not wiſh at death that thou hadſt *never laboured* in thy lawful calling, though thou wouldſt be found in a more ſeaſonable work: But thou wilt wiſh then, if thou underſtand thy ſelf, that thou hadſt never loſt one minutes Time, and never known thoſe ſinful vanities and temptations which did occaſion it. O ſpend thy Time as thou wouldſt review it!

Dir. 5. §. 12. Direct. 5. *Go hear and mark how other men at Death do ſet by Time, and how they wiſh then that they had ſpent it.* It is hardly poſſible for men in health, eſpecially in proſperity and ſecurity, to imagine how precious Time appeareth to an awakened dying man! Ask them then whether life be too long, and men have any Time to ſpare? Ask them then whether ſlugging or working, playing or praying be the better ſpending of our Time? Both Good and Bad, ſaints and ſenſualiſts, do uſe then to be high eſteemers of Time. O then what would an ungodly unprepared ſinner give, for ſome of the Time which he uſed before as nothing worth? Then the moſt Holy ſervants of Chriſt are ſenſible how they ſinned, in loſing any of their Time! O then how earneſtly do they wiſh, that they had made much of ever minute? And they that did moſt for God and their ſouls, that they had done much more: Now if they were to pray over their prayers again, how earneſtly would they beg: And how much more good would they do, if Time and Talents were reſtored: I knew familiarly a moſt holy, grave and Reverend Divine, who was ſo affected with the words of a Godly woman, who at her death, did often and vehemently cry out, *O Call Time again! O call Time again!* that the ſenſe of it ſeemed to remain on his heart, and appear in his praying, preaching, and converſation to his death. *Now* you have Time to caſt away upon every *nothing*: But *then* you will ſay with *David*, Pſalm 89. 47. *Remember how ſhort my Time is!* And as *Hagar* ſate down and *wept when her water was ſpent*, Gen. 21. 15, 16. So then you will lament when Time is gone or juſt at an end, that you ſet no more by it, while you had it! O ſleepy ſinner! Thy heart cannot now conceive how thou wilt ſet by *Time*, when thou heareſt the Phyſician ſay, *You are a dead man!* And the Divine ſay, You muſt prepare now for another world! When thy heart ſaith, All my days are gone! I muſt live on earth no more! all my preparing *time* is at an end! Now what is undone muſt be undone for ever! O that thou hadſt now but the eſteem of Time, which thou wilt have then, or immediately after! Then, [O pray for me, that God will recover me and try me once again! O then how I would ſpend my time!] And is it not a moſt incongruous thing to ſee the ſame perſons, now idle and toy away their time, and perhaps think that they do no harm, who know that ſhortly they muſt cry to God, [O for a little more Time, Lord, to do the great work that's yet undone! A little more Time to make ſure of my ſalvation!] May not God then tell you, had you Time till you knew not what to do with it! You had ſo much Time that you had many and many an hour to ſpare for idleneſs and vanity, and that which you were not aſhamed to call *Paſtime*.

Dir. 6. §. 13. Direct. 6. *Remember alſo that when Judgment comes God will call you, to account, both for every hour of your miſpent Time, and for all the Good which you ſhould have done in all that time, and did it not.* If you muſt *give account for every idle word*, then ſure for every *idle hour*, Matth. 12. 36. And if we muſt be judged according to all the talents we have received, and the improvement of them required of us, then certainly for ſo precious a talent as our Time, *Matth.* 25. And how ſhould that man ſpend his Time that believeth he muſt give ſuch account of all? Even to the moſt juſt and Holy God, who will judge all men according to their works; and cauſe them all to reap as they have ſowed. O ſpend your *Time* as you would *hear* of it in Judgment.

§. 14. Direct. 7. *Remember how much time you have loſt already: and therefore if you are not impenitent, and inſenſible of your loſs, it will provoke you to redeem with the greater diligence, the remnant which mercy ſhall vouchſafe you.* How much loſt you in childhood, youth and riper age! How much have you loſt in ignorance? How much in negligence? How much in fleſhly pleaſure and vanity? How much in worldlineſs, and many other ſins? O that you knew but what a loſs it was, if it had been but one year, or week, or day. Do you think you have ſpent your Time as you ſhould have done? And as beſeemed thoſe that had ſuch work to do? If not; do you repent of it, or do you not? If you do not, you have no hope to be forgiven! If you do Repent, you will not ſure go on to do the ſame. Who will believe that he Repents of gaming, revelling, or other idle loſs of time, who doth ſo ſtill while he profeſſeth to Repent? He that hath loſt the beginning of the day, muſt go the faſter in the end, if he will perform ſo great a journey. Can you remember the hours and years that you have miſpent, in the follies of childhood, and the vanities of inconſiderate youth, and yet ſtill trifle, and not be provoked by penitent ſhame and fear to diligence? Have you not yet caſt away enough of ſuch a precious treaſure, but you will alſo vilifie the little which remains? Dir. 7.

§. 15. Direct. 8. *Remember the ſwift and conſtant motion of your neglected Time.* What haſte it makes: And never ſtays: That which was here while you ſpake the laſt word, is gone before you can ſpeak the next. Whatever you are doing, or ſaying, or thinking off, it's paſſing on without delay. It ſtayeth not while you ſleep: Whether you remember and obſerve it and make uſe of it, or not, it glides away: It ſtayeth not your leiſure. It haſteth as faſt while you play as while you work; while you ſin, as when you repent. No Monarch ſo potent as to command it a moment to attend his will: We have no more *Joſhua's* to ſtop the Sun: It is above the juriſdiction of the Princes of the earth: It will not hear them if they command or requeſt it to delay its haſte, but the ſmalleſt moment: Crowns and Kingdoms would be no price, to hire it to loiter but while you draw another breath. Your lives are not like the cloaths of the *Iſraelites* in the wilderneſs, that wax not old: But like the proviſions of the *Gibeonites*, worn and waſted while you are paſſing but a little way. And is *Time* ſo *ſwift*, and *you* ſo *ſlow*? Will you ſtand ſtill and ſee it paſs away, as if you had no uſe for it; no work to do, nor no account to give? Dir. 8.

§. 16. Direct. 9. *Conſider alſo how unrecoverable Time is when it's paſt.* Take it now or it's loſt for ever. All the men on earth, with all *their power*, and all their *wit*, are not able to recal one minute that is gone: All the riches in this world cannot redeem it, by reverſing one of thoſe hours or moments, which you ſo prodigally caſt away for nothing. If you would cry and call after it till you tear your hearts, it will not return. Many a thouſand have tryed this by ſad experience, and have cryed out too late, O that we had now that Time again which we made ſo light of: But none of them did ever attain their wiſh; No more will you. Take it therefore while you have it: It is now as liberal to the pooreſt beggar as to the greateſt Prince; Time is as much *yours* as *his*. Though in your youth and folly you ſpend as out of the full heap, as if Time Dir. 9.

would never have an end, you ſhall find it is not like the widows oyl, or the loaves and fiſhes multiplyed by a Miracle: But the hour is at hand, when you will wiſh you had gathered the fragments and the ſmalleſt crumbs, that nothing of ſo precious a commodity had been loſt; even the little minutes, which you thought you might neglect and be no loſers. Try whether you can ſtop the *preſent moment*, or *recall* that which is gone by already, before you vilifie or loiter away any more; leaſt you repent too late.

Dir. 10. §. 17. Direct. 10. *Think alſo how exceeding little Time thou haſt, and how near thou alway ſtandeſt to eternity*, Job 7. 1. *Is there not an appointed time to man upon earth? Are not his days alſo like the days of an hireling?* Job 14. 1, 2. *Man that is born of a woman is of few days and full of trouble: He cometh forth like a flower, and is cut down: He fleeth alſo as a ſhadow and continueth not*, Job 9. 25, 26. *Now my days are ſwifter than a poſt: they flee away: they ſee no good: they are paſſed away as the ſwift ſhips; as the Eagle that haſteth to the prey.* O what is this inch of haſty Time? How quickly will it all be gone? Look back on all the Time that's paſt: If thou have lived threeſcore or fourſcore years? what is it now? Doth it not ſeem as yeſterday ſince thou waſt a child? Do not days and nights wheel on apace? O man, how ſhort is thy abode on earth? How ſmall a Time will leave thee in eternity? What a ſmall and haſty moment will bring thee to the ſtate in which thou muſt remain for ever? Every night is as the death or end, of one of the few that are here allotted thee. How little a while is it till thy mortal ſickneſs? Till thou muſt lye under languiſhing decays and pain? Till thy vital powers ſhall give up their office, and thy pulſe ſhall ceaſe, and thy ſoul ſhall take its ſilent undiſcerned flight, and leave thy body to be hid in darkneſs, and carryed by thy friends to the common earth? How ſhort a Time is it betwixt this and the digging of thy grave? Betwixt thy pleaſures in the fleſh, and thy ſad farewel, when thou muſt ſay of all thy pleaſures, They are gone? Betwixt thy cares and buſineſſes for this world, and thy entrance into another world, where all theſe vanities are of no eſteem? How ſhort is the Time between thy *ſin*, and thy account in judgment? Between the pleaſure and the pain? And between the patient holineſs of the Godly, and their full reward of endleſs joys? And can you ſpare any part of ſo ſhort a life? Hath God allotted you ſo little Time, and can you ſpare the Devil any of that little? Is it not *all* little enough for ſo great a work, as is neceſſary to your ſafe and comfortable death? O remember when ſloth or pleaſure would have any, how little have you in all? And out of how ſmall a ſtock you ſpend? How little you have for the *one thing neceſſary*? The providing for eternal life? And how unſeaſonable it is to be playing away time, ſo near the entrance into the endleſs world?

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. 11. §. 18. Direct. 11. *Remember alſo how uncertain that little Time is which you muſt have.* As you know it will be *ſhort*, ſo you know not *how ſhort*. You never yet ſaw the day or hour, in which you were ſure to ſee another. And is it a thing becoming the Reaſon of a man, to ſlug or caſt away that day or hour, which for ought he knows may be his laſt? You think that though you are not *certain*, yet you are *likely* to have more? But nothing that is *hazardous* ſhould be admitted in a buſineſs of ſuch moment. Yea when the *longeſt* life is *ſhort*; and when ſo frail a body liable to ſo many hundred maladies and caſualties, and ſo ſinful a ſoul, do make it *probable* as well as *poſſible*, that the thred of thy life ſhould be cut off ere long, even much before thy natural period; When ſo many ſcore at younger years, do come to the grave, for one that arriveth at the ripeneſs of old age; is not then the *uncertainty* of thy Time, a great aggravation of the ſinfulneſs of thy not redeeming it? If you were ſure you had but *one year* to live, it would perhaps make you ſo wiſe, as to ſee that you had no Time to ſpare. And yet do you waſte it, when you know not that you ſhall live another *day*. Many a one is this week trifling away their Time, who will be dead the *next week*; who yet would have ſpent it better if they had thought but to have dyed the next *year*. O man! what if death come before thou haſt made thy neceſſary preparation? Where art thou then? When Time is *uncertain* as well as *ſhort*, haſt thou not work enough of weight to ſpend it on? If Chriſt had ſet thee to attend and follow him in greateſt holineſs a thouſand years, ſhouldſt thou not have gladly done it? And yet canſt thou not hold out for ſo ſhort a life? Canſt thou not watch with him *one* hour? He himſelf was provoked by the nearneſs of his death, to a ſpeedy diſpatch of the works of his life? And ſhould not we? *Mat.* 26. 18. He ſendeth to prepare his laſt communion feaſt with his Diſciples, thus: *My time is at hand: I will keep the paſſoever at thy houſe with my diſciples.* And Luke 22. 15. *With deſire have I deſired to eat this paſſoever with you before I ſuffer*: So ſhould you rather ſay, My *time is ſhort*, my death is at hand; and therefore it concerneth me to live in the knowledge and communion of God, before I go hence into his preſence, eſpecially when as Eccleſ. 9. 12. *Man knoweth not his time.* Many thouſands would have done better in their preparations, if they had known the period of their time, Matth. 24. 43. *But know this, that if the good man of the houſe had known in what watch the thief would come, he would have watched, and would not have ſuffered his houſe to be broken up: Therefore be ye alſo ready: For in ſuch an hour as ye think not, the ſon of man cometh?* Mar. 13. 33. *Take ye heed, watch and pray, for ye know not when the time is.*

§. 19. Direct. 12. *Never forget what attendance thou haſt while thou art idling or ſinning away thy Time: How the patience and mercy of God are ſtaying for thee: And how Sun and Moon and all the creatures are all the while attending on thee?* Dir. 12. And muſt God ſtand by, while thou art yet a little longer abuſing and offending him? Muſt God ſtay till thy Cards, and Dice, and Pride, and worldly unneceſſary cares will diſmiſs thee and ſpare thee for his ſervice? Muſt he wait on the Devil the world and the fleſh, to take their leavings, and ſtay till they have done with thee? Canſt thou marvel if he make thee pay for this? If he turn away and leave thee to ſpend thy time, in as much vanity and idleneſs as thou deſireſt? Muſt God and all his creatures wait on a careleſs ſinner, while he is at his fleſhly pleaſures? Muſt *life* and *time* be continued to him, while he is doing nothing that is worthy of his *Life* and *time*? *The long-ſuffering of God did wait on the diſobedient, in the days of* Noah, 1 Pet. 3. 20. But how dear did they pay for the contempt of this forbearance?

§. 20. Direct. 13. *Conſider ſoberly of the ends for which thy life and Time are given thee by God:* Dir. 13. God made not ſuch a creature as man for nothing? He never gave thee an hours Time for nothing: The *life and time of bruits and plants* is given them to be ſerviceable to *thee*: But what is *thine* for? Doſt thou think in thy Conſcience that any of thy Time is given thee in vain? When thou art ſlugging, or idling, or playing it away, doſt thou think in thy Conſcience that thou art wiſely and honeſtly anſwering the ends of thy Creation and Redemption and hourly preſervation? Doſt thou think that God is ſo unwiſe, or diſregardful of thy *Time* and *thee*, as to give thee *more* than thou haſt need of? Thou wilt blame thy

Taylor if he cut out more cloath, than will make thy garments meet for thee, and agreeable to thy uſe: And thou wilt blame thy Shoomaker if he make thy Shooes too big for thee. And doſt thou think that God is ſo laviſh of Time, or ſo unſkilful in his works of providence, as to cut thee out more *Time*, than the *work* which he hath cut thee out requireth? He that will call thee to a reckoning for all, hath certainly given thee none in vain. If thou canſt find an hour that thou haſt nothing to do with, and muſt give no account for, let that be the hour of thy *paſtime*. But if thou kneweſt thy need, thy danger, thy hopes and thy work, thou wouldſt never dream of having Time to ſpare. For my own part, I muſt tell thee, if thou have Time to ſpare, thy caſe is very much different from mine! It is the daily trouble and burden of my mind, to ſee how *ſlowly* my *work* goes on, and how *haſtily* my *Time*! and how much I am like to leave undone, which I would fain diſpatch! How great and important buſineſſes are to be done, and how ſhort that life is like to be, in which they muſt be done, if ever! Methinks if every day were as long as ten, it were not too long for the work which is every day before me, tho' not incumbent on me as my preſent duty (for God requireth not impoſſibilities,) yet exceeding deſirable to be done. It is the *Work* that makes the *Time* a mercy: The *Time* is for the *Work*: If my *work* were done, which the good of the Church and my ſoul requireth, what cauſe had I to be glad of the ending of my Time, and to ſay with *Simeon*, *Lord, now letteſt thou thy ſervant depart in peace*. Remember then that God never gave thee one minute to ſpend in vain; but thy very eaſe, and reſt, and recreations muſt be but ſuch and ſo much as fit thee for thy work; and as help it on, and do not hinder it: He redeemed and preſerveth us, that we *might ſerve him in holineſs and righteouſneſs before him all the days of our lives*, Luke 1.74, 75.

Dir. 14. §. 21. Direct. 14. *Remember ſtill that the Time of this ſhort uncertain life is all that ever you ſhall have for your preparation for your endleſs life.* When this is ſpent, whether well or ill, you ſhall have no more. God will not try thoſe with another life on earth, that have caſt away and miſpent this. There is no returning hither from the dead, to mend that which here you did amiſs. What good you will do muſt Now be done; And what Grace you would get, muſt *Now* be got. And what preparation for Eternity you will ever make, muſt *Now* be made! 2 Cor. 6. 2. *Behold now is the accepted time! Behold now is the day of ſalvation!* Heb. 3. 7, 13. *Wherefore, as the Holy Ghoſt ſaith, To day if ye will hear his voice, harden not your hearts*——*But exhort one another daily while it is called to day, leſt any of you be hardened by the deceitfulneſs of ſin.* Have you but *one* life here to live, and will you loſe that *one*, or any part of it? Your time is already meaſured out: The glaſs is turned upon you: Rev. 10. 5, 6. *And the Angel*——*lifted up his hand to Heaven, and ſware by him that liveth for ever and ever,*——*that Time ſhould be no longer.* Therefore *whatever thy hand findeth to do, do it with thy might: for there is no work, nor device, nor know'edge, nor wiſdom in the grave whither thou goeſt.* Eccleſ. 9. 10. What then *remaineth*, but that *the Time being ſhort, and the faſhion of theſe things paſſing away*, you uſe the world as if you uſed it not, and redeem this *Time* for your eternal happineſs, 1 *Cor.* 7. 29.

See my Book called *Now or Never.*

Dir. 15. §. 22. Direct. 15. *Remember ſtill that ſin and Satan will loſe no time: and therefore it concerneth you to loſe none: The Devil your adverſary goeth about like a roaring Lyon, ſeeking whom he may devour:* 1 Pet. 5. 8. *Be ſober* therefore and *viligant to reſiſt him*, V. 7, 9. If he be *buſie* and you *be idle*, if he be at work in ſpreading his Nets, and laying his ſnares for you, and you be at play and do not mind him, it is eaſie to fore-tell you what will be the iſſue. If your enemies be fighting while you ſit ſtill or ſleep, it is eaſie to prognoſticate who will have the *Victory*. The weeds of corruption are continually growing: ſin like a conſtant ſpring is ſtill running: The world is ſtill enticing; and the fleſh is ſtill inclining to its prohibited delights: None of theſe Enemies will make a Truce, or a Ceſſation with you, to ſit as long as you ſit ſtill! So far are they from forbearing you, while you are idle, or gratifying the fleſh, that even this is the fruit and evidence of their induſtry and ſucceſs. Loſe no Time then, and admit of no interruptions of your work, till you can perſwade your enemies to do the like.

§. 23. Direct. 16. *Conſider what a ſenſeleſs contradiction it is of you, to overlove your Lives, and yet to caſt away your Time.* What is your *Time* but the duration of your lives? You are loth to dye, and loth your *Time* ſhould be at an end: and yet you can as prodigally caſt it away, as if you were weary of it, or longed to be rid of it. Is it only the laſt hours, that you are loth to loſe? Are not the middle parts as precious, and to be ſpared and improved? Or is it only to *have Time*, and not to *uſe* it, that you deſire? No means is good for any thing, but to further the attainment of the end: It is not *good to you*, if it *do you no good*. To *have food* or *rayment* without any *uſe* of them, is as bad as not to have them. If you ſaw a man tremble with fear leſt his purſe be taken from him, and yet take out his mony himſelf, and caſt it away, or give it all for a ſtraw or feather, what would you think of that mans wit? And do not you do the like and worſe, when you are afraid leſt *Death* ſhould end your *Time*, and yet you your ſelves will idle it away, and play it away, and give it for a little worldly pelf? But I know how it is with you. It is for the preſent pleaſure of the fleſh, and for the ſweetneſs of life it ſelf, that you value life, and are ſo loth to die, and not for any higher ends: but this is to be *bruitiſh*, and to unman your ſelves, and ſimply to vilifie your lives, while you idolize them: Such mad contradictions ſin infers. You make your *Life* your ultimate end, and deſire to Live but for *Life it ſelf*, or the *pleaſures* of life, and ſo you make it inſtead of God and Heaven, which ſhould be intended as your proper end: And yet while you refer it not to theſe higher ends, and uſe it but for the preſent pleaſure; you vilifie your ſelves and it, as if Man did differ from a Dog or other Brute, but in ſome poor degree of preſent pleaſure.

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§. 24. Direct. 17. *Conſider that in your loſs of Time, you loſe all the mercies of that time.* For *Time* is pregnant with great unvaluable mercies: It is the *Cabinet* that containeth the *Jewels*: If you throw away the purſe, you throw away the mony that is in it: O what might you get in thoſe precious hours which you caſt away? How much better a treaſure than *mony* might you win? How much ſweeter a pleaſure than all your Games and Sports might you enjoy? You might be ſolliciting God for life eternal! You might be *uſing* and increaſing grace! You might be viewing by faith, the bleſſed place and company in which you may abide for ever. All this and more, you are loſing while you are loſing *time*. You chooſe as a pleaſure that heavy curſe, Lev. 26. 20. *Your ſtrength ſhall be ſpent in vain.* Why do you not alſo take it for a pleaſure, to caſt away your gold, or health? I tell you, a very *little time*, is worth a great deal of Gold and Silver. You caſt away a more precious commodity.

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§. 25. Direct. 18. *Think ſeriouſly how Chriſt and his Apoſtles, and holieſt ſervants in all ages ſpent their Time.* They ſpent it in praying, and preaching, and holy conference, and in doing good, and in the works of their outward callings in ſubſerviency to theſe: But not in Cards, or Dice, or Dancing, or Stageplays,

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plays, or pampering the fleſh, nor in the purſuit of the profits and honours of the world. I read where Chriſt was *all night in praying*, Luke 6. 12. but not where he ſpent an *hour in playing*. I know you will ſay, that you expect not to reach their degree of holineſs. But let me remember you, that he is not *ſincere* that *deſireth not* to be *perfect*. And that he is graceleſs, who wilfully keepeth any beloved ſin, which he had not rather be delivered from; and that wilfully refuſeth any duty, and had not rather perform it as he ought. And that *you* are the *more needy*, tho' Chriſt, and his Apoſtles, and Servants, were the more Holy! And that the *poor* have more *need* to *beg*, and *work*, and be *ſparing* of what they have, than the *rich*: And therefore if Chriſt and his holieſt ſervants, were ſparing of their time, and ſpent it in works of holineſs and obedience, have not you *greater need* to do ſo than they? Have not you more need to *pray* and learn Gods Word, and prepare for death, than Chriſt and his Apoſtles? Are you not more behind hand, as having loſt much time? Let your wants inſtruct you.

Dir. 19. §. 26. Direct. 19. *Forget not that a ſpending time may come, when you will think all too little, that now you can provide, by the moſt diligent redeeming of your time.* If a Garriſon expect a Siege, ſo ſharp and long as will ſpend up their proviſions, they will prepare accordingly that they periſh not by famine. Temptations may be ſtronger, and then you will find that you ſhould now have gathered ſtrength to overcome them; and have beſtirred you in the *getting day*, that you might be *able to ſtand in the evil day*, Eph. 6. 13. It is thoſe that now loyter and loſe their time, and gather not knowledge and ſtrength of grace, who fall in tryal: when ſufferings for righteouſneſs ſake, ſhall be as a ſiege to you, and when poverty, wrongs, provocations, ſickneſs and the face of death ſhall be as a ſiege to you, then you will find all your faith, and hope, and love and comfort to be too little; and then you will wiſh that you had now beſtir'd you, and laid in better proviſion, and *laid up a good foundation or treaſure in ſtore for the time to come.* 1 Tim. 6. 19.

Dir. 20. §. 27. Direct. 20. Laſtly, *forget not how Time is eſteemed by the damned, whoſe time and hope is gone for ever; and how thou wilt value it thy ſelf if thou ſin thy ſoul into that woful ſtate.* What thinkeſt thou would thoſe miſerable creatures now give (if they had it) but for one days time, upon thoſe terms of mercy which thou doſt now enjoy it? Would they ſleep it away, or be at their games and merriments, while God is offering them Chriſt and Grace? Doſt thou think they ſet not a higher price on Time and mercy, than ſinners upon earth? Doth it not tear their very hearts for ever, to think how madly they conſumed their lives? and waſted the only Time that was given them to prepare for their ſalvation? Do thoſe in Hell now think them wiſe, that are idling or playing away their time on earth? O no! their feeling and experience ſufficiently confuteth all that Time-waſters now plead for their ſottiſh prodigallity. I do not believe that thou canſt at once believe the Word of God, concerning the ſtate of damned ſouls, and yet believe that thy idle, and vain expence of Time, would not vex thy conſcience, and make thee even rage againſt thy ſelf, if ever ſin ſhould bring thee thither! O then thou wouldſt ſee, that thou hadſt greater matters to have ſpent thy *time* in, and that it deſerved a higher eſtimation and improvment. O man! beſeech the Lord to prevent ſuch a conviction, and to give thee a heart to prize thy *time* before it is gone; and to know the *worth* of it, before thou know the *want* of it.

Mors iis terribilis eſt, quorum cum vita omnia extinguntur, Cicero. Parad. 1.

Tit. 2. *Directions Contemplative for Redeeming Opportunity.*

§. 28. OPportunity or *Seaſon* is the flower of Time! *All Time* is precious; but the *ſeaſon* is *moſt* precious: The *preſent Time* is the *ſeaſon* to works of *preſent neceſſity*: And for others, they have all their *particular ſeaſons*, which muſt not be let ſlipt.

See the many aggravations of ſinful Delay in my Directions for ſound Converſion.

Dir. 1. Direct. 1. *Remember that it is the great difference between the happy Saint and the unhappy world, that one is wiſe in time, and the other is wiſe too late*: The *godly* know while knowledge will do good: The *wicked* know when knowledge will but torment them. All thoſe that you ſee now ſo exceedingly contrary in their judgement to the godly, will be of the very ſame opinion ſhortly, when it will do them no good. Bear with their difference and contradiction; for it will be but a very little while. There is not one man that now is the furious enemy of holineſs, but will confeſs ere long, that Holineſs was beſt: Do they now deſpiſe it as tedious fantaſtical hypocriſie? They will ſhortly know that it was but the cure of a diſtracted mind, and the neceſſary duty to God, which Religion and right reaſon do command: Do they now ſay of ſin, What harm is in it? They will ſhortly know that it is the poyſon of the ſoul, and worſe than any miſery or death. They will think *more highly* of the worth of Chriſt, of the neceſſity of all poſſible diligence for our ſouls, of the preciouſneſs of Time, of the wiſdom of the Godly, of the excellencies of Heaven, and of the Word of God and all holy Means, than any of thoſe do that are now reproached by them, for being of this mind. But what the better will they be for this? No more than *Adam* for knowing good and evil. No more than it will profit a man when he is dead, to know of what diſeaſe he dyed. No more than it will profit a man to know what is poyſon, when he hath taken it and is paſt remedy. The Thief will be wiſe at the Gallows; and the Spend-thrift prodigal when all is gone. But they that will be ſafe and happy, muſt be wiſe in Time. The godly know the worth of Heaven before it is loſt: and the miſery of damnation, before they feel it; and the neceſſity of a Saviour while he is willing to be a Saviour unto them; and the evil of ſin before it hath undone them; and the preciouſneſs of Time before it is gone; and the worth of mercy while mercy may be had; and the need of praying, while praying may prevail: They ſleep not till the door is ſhut, and then knock and cry, *Lord open to us*, as the fooliſh ones, *Mat.* 25. They are not like the miſerable world, that will not believe, till they come where Devils believe and tremble; nor Repent till torment force them to repent. As ever you would eſcape the dear-bought experience of fools, *be wiſe in time*; and leave not Conſcience to anſwer all your cries, and moans, and fruitleſs wiſhes, with this doleful peal, *Too late! Too late!* Do but know now by an effectual faith, what wicked men will know by feeling and experience when it is too late, and you ſhall not periſh. Do but live now as thoſe enemies of Holineſs will wiſh that they had liv'd when it is too late, and you will be happy. Now God may be found: *Seek the Lord while he may be found, and call upon him while he is near: Let the wicked forſake his way, and the unrighteous man his thoughts and let him return unto the Lord, and he will have mercy upon him, and to our* God, *for he will abundantly pardon*, Iſa. 55. 6, 7. Read but the doleful lamentation of Chriſt over *Jeruſalem*, Luke 19. 41, 42. and then bethink you, what it is to neglect the *ſeaſon* of mercy and ſalvation: *He beheld the City and wept over it, ſaying, If thou hadſt known, even thou, at leaſt in this thy day, the things which belong unto thy peace! But now they are hidden from thine eyes!*

§. 29. Direct. 2. *Remember that the neglecting of the ſeaſon is the fruſtrating and deſtroying of the work.* When the *ſeaſon* is paſt, the work cannot be done. If you ſow not in the time of ſowing, it will be in vain at another time: If you reap not, and gather not in harveſt, it will be too late in Winter to hope for fruit. If you ſtay till the Tide is gone, or take not the Wind that fits your turn, it may be in vain to attempt your Voyage. All works cannot be done at all times: Chriſt himſelf ſaith, *I muſt work while it is day: the night cometh when none can work*, John 9. 4. Say not then, The next day may ſerve the turn: The next day is for another work: and you muſt do both.

Dir. 3. §. 30. Direct. 3. *Conſider that if the work ſhould not be impoſſible, yet it will be difficult, out of ſeaſon; when in its ſeaſon it might be done with eaſe.* How *eaſily* may you ſwim with the Tide? and ſail with the Wind? and form the Iron if you hammer it while it is hot? How eaſily may many a diſeaſe be cured, if it be taken in time, which afterwards is uncurable? How eaſily may you bend a tender Twig, and pluck up a Plant, which will neither be pluckt up nor bended when it is grown up to be a Tree? When you complain of difficulties in Religion, bethink you whether your loſs of the fitteſt ſeaſon, and acquainting your ſelves no ſooner with God, be not the cauſe?

Dir. 4. Numb. 9. 2, 3, 7, 13. Exod. 13. 10. §. 31. Direct. 4. *Conſider that your work out of ſeaſon is not ſo good or acceptable, if you could do it. Every thing is beautiful in its ſeaſon*, Eccleſ. 3. 11. To ſpeak a *word in ſeaſon to the weary* is the skill of the faithful meſſengers of peace: *Iſa.* 50. 4. When out of ſeaſon *good* may be turned into evil. Who will thank you for giving Phyſick, or food, or clothing to the dead? Or pitying the poor when it is too late? In *Time* all this may be accepted.

Dir. 5. §. 32. Direct. 5. *Remember that if thou omit the ſeaſon, thou art left to uncertainties both for time, and means, and grace.* Loſe *this* Time, and for ought thou knoweſt, thou loſeſt all. Or if thou have *Time*, it may be curſt with barrenneſs, and never fruit may more grow on it: Preachers may be taken from thee: And gracious company may be taken from thee. Helps and means may be turned into hinderances and oppoſition and ſtrong temptations: And then you will find what it was to neglect the ſeaſon! Or if you have the continuance of all helps and means, how know you that God will ſet in by his grace, and bleſs them to you, and move your hearts? He may reſolve that if you reſiſt him now, his Spirit ſhall ſtrive with you no more? If while it is called to day, you will harden your hearts, he may reſolve to leave you to the hardneſs of *Pharaoh*, and to get himſelf a name upon you, and uſe you as veſſels of wrath prepared by your neglect and obſtinacy for deſtruction.

Dir. 6. Deut. 28. 12. Jer. 5. 24. Jer. 33. 20. §. 33. Direct. 6. *Bethink you how all the Creatures keep their proper ſeaſons, in the ſervice which God hath appointed them for you.* The Sun riſeth and ſetteth in its ſeaſon, and keepeth its diary and annual courſe; and miſſeth not a minute. So do the Cœleſtial motions. You have day and night, and ſeed-time and harveſt, Summer and Winter, Spring and Fall, and all exactly in their ſeaſons: Jer. 8. 7. *Yea the Stork in the Heavens knoweth her appointed time, and the Turtle and the Crane, and the Swallow obſerve the time of their coming: But my people know not the judgement of the Lord.* Shall only man neglect his ſeaſon?

Dir. 7. §. 34. Direct. 7. *Conſider, how you know and obſerve the ſeaſon for your worldly labours, and ſhould you not much more do ſo in greater things?* You will not Plow when you ſhould Reap; nor do the work of the Summer in the Winter: You will not lye in bed all day, and go about your buſineſs in the night. You will be inquiſitive that you may be skilful in the ſeaſons for your benefit or ſafety in the world: and ſhould you not much more be ſo for a better world? Matth. 16. 3. *O ye hypocrites! ye can diſcern the face of the skie! but can ye not diſcern the ſigns of the times?* As at Harveſt you look for the fruit of your Land, ſo doth God *in ſeaſon* expect fruit from you, *Mark* 12. 2. The *godly* are *like a Tree that's planted by the Rivers ſide, which bringeth forth its fruit in ſeaſon*, Pſal. 1. 3. Shall worldlings know their ſeaſon, and ſhall not we? Luke 20. 10.

Dir. 8. §. 35. Direct. 8. *Conſider how vigilant the wicked are to know and take their ſeaſon to do evil!* And how much more ſhould we be ſo in doing good? Seducers will take the opportunity to deceive. The Thief and the Adulterer will take the ſeaſon of ſecreſie and darkneſs: The Ambitious and Covetous will take the ſeaſon for profit and preferment: The Malicious watch their ſeaſons of revenge: And have we not more need and more encouragement than they? Is it Time for them to be building their own houſes, and growing great by covetouſneſs and oppreſſion, and is it not *Time* for you to be honouring God, and providing for your endleſs life? They *cannot ſleep unleſs they do Evil*, Prov. 4. 16. and can you ſleep ſecurely while your Time paſſeth away and your work is undone? Hag. 1. 2, 3.

Dir. 9. §. 36. Direct. 9. *Remember that the Devil watcheth the ſeaſon of Temptation to deſtroy you:* He prevaileth much by taking the *time*: when he ſeeth you diſarmed, forgetting God, in ſecure proſperity, fitteſt to hearken to his temptations: The ſame temptations out of ſeaſon might not prevail. And will you let your enemy out-do you?

Dir. 10. 1 Sam. 13. 8, 9. §. 37. Direct. 10. *Conſider how earneſt you are with God in your neceſſities and diſtreſs, not only to relieve and help you, but to do it ſpeedily and in ſeaſon.* You would rather have him *prevent* the ſeaſon, than to let it paſs. You are impatient till deliverance come, and can hardly ſtay the time till it be ripe. When you are in pain and ſickneſs, you would be delivered ſpeedily: you are ready to cry, *How long Lord, how long!* And as *David*, Pſal. 102. 13. *The time, yea the ſet time is come*: Pſal. 40. 17. *Make no longer tarrying O my God!* It would not ſatisfie you if God ſhould ſay, I will eaſe you of your pain the next year. Why then ſhould you neglect the *Time* of duty, and uſe ſo many delays with God? He giveth you all your mercies in their ſeaſon? why then do you not in ſeaſon, give up your ſelves to his love and ſervice? when you have his promiſe, that you ſhall *reap in due ſeaſon if you do not faint*, Gal. 6. 9. Pſal. 70. 5. Lev. 26. 4. Jer. 5. 24.

Tit. 3. *Directions Practical for Redeeming Time.*

Dir. 1. §. 38. Direct. 1. THE *firſt point in the art of Redeeming Time, is, to diſpatch firſt with greateſt care and diligence, the greateſt works of abſolute neceſſity, which muſt be done, or elſe we are undone for ever.* Firſt ſee that the great work of a ſound converſion or ſanctification be certainly wrought within yon: Make ſure of your ſaving intereſt in Chriſt: get proof of your adoption and peace with God, and right to everlaſting life: Be able to prove to your Conſciences from the word of God, and from your Regenerate Heavenly hearts and lives, that your ſouls are juſtified and ſafe; and may comfortably receive the news of death, when ever it ſhall be ſent to call you hence: And then, when you have done but ſo much of your work, you will incur no ſuch loſs of Time, as will prove the loſs of your ſouls or happineſs. Though ſtill there is much more work to do, for your ſelves and others, yet when *this much* is *ſoundly* done, you have ſecured the main. If you loſe the Time in which you ſhould be *renewed* by the ſpirit of Chriſt, and in which you ſhould lay up your treaſure in Heaven, you are loſt for ever. Be ſure therefore that you look firſt to this: And then if you loſe but the Time in which you might have grown rich or got preferment; your loſs is tolerable; you know the worſt of it: You may ſee to the end of it. Yea, if you loſe the Time in which you ſhould *increaſe* in Holineſs, and *edifie others*, the loſs is grievous; but yet it will not loſe you Heaven: Therefore as *Solomon* directeth the Husbandman, Prov. 24. 27. *Prepare thy work without and make it fit for thy ſelf in the field; and afterwards build thy houſe*: So I adviſe you, to ſee firſt that the *neceſſary* work be done: when that's done, and well done, you may go quietly and cheerfully about the reſt: *ſeek firſt the Kingdom of God and his righteouſneſs*; O what a deal is done when this is done?

Dir. 2. §. 39. Direct. 2. *Learn to underſtand well the degrees of duties, which is the greater and which the leſs, that when two ſeem to require your Time at once, you may know which of them to prefer.* Not only to know which is *ſimply and in it ſelf* the greateſt, but which is the greateſt *for you*, and at *that ſeaſon*, and as conſidered in all the *circumſtances*. A great part of the art of Redeeming Time, conſiſteth in the wiſe diſcerning and performing of this; to give precedency to the greateſt duty. He *loſeth his time*, who is getting a penny when he might get a pound, who is viſiting his *Neighbour*, when he ſhould be attending his Prince. Who is weeding his Garden, when he ſhould be quenching a fire in his houſe, tho' he be doing that which in *it ſelf* is good. So is he loſing his time that is preferring his *body* before his *ſoul*; or *man* before *God*; or *indifferent* things before *neceſſary*; or *private* duties before *publick*; or *leſs edifying* before the *more edifying*; or *Sacrifice* before neceſſary mercy. The order of good works I have ſhewed you before, *Chap.* 3. *Dir.* 10. which you may peruſe.

Dir. 3. §. 40. Direct. 3. *Be acquainted with the ſeaſon of every duty, and the duty of each ſeaſon; and take them in their Time.* And thus one duty will help on another: whereas miſplacing them and diſordering them, ſets them one againſt another, and takes up your time with diſtracting difficulties, and loſeth you in confuſion. As he that takes the morning hour for prayer, or the fitteſt vacant hour, ſhall do it quietly, without the diſturbance of his other affairs; when if *the ſeaſon* be omitted, you ſhall ſcarce at all perform it, or almoſt as ill as if you did it not at all: ſo is it in point of Conſcience, reproof, reading, hearing, meditating and every duty: A wiſe and well skilled Chriſtian ſhould bring his matters into ſuch order, that every ordinary duty ſhould know his place, and all ſhould be as the links of one chain which draw on one another; or as the parts of a Clock or other Engine, which muſt be all conjunct, and each right placed: A workman that hath all his Tools on a heap or out of place, ſpends much of the day in which he ſhould be working in looking his Tools: When he that knoweth the place of every one, can preſently take it, and loſe no time. If my Books be thrown together on a heap, I may ſpend half the day in looking for them when I ſhould uſe them: but if they be ſet in order I know their places, it ſpares me that time. So is it in the right Timing of our duties.

ir. 4. §. 41. Direct. 4. *Live continually as under the Government of God; and keep Conſcience tender, and in the performance of its office; and always be ready to render an account to God and Conſcience of what you do.* If you live as under the Government of God, you will be ſtill doing *his* work; you will be remembring *his judgement*; you will be trying your work whether it be ſuch as *he approveth*: This will keep you from all time-waſting vanities. If you keep Conſcience tender, it will preſently check and reprehend you for your ſin: and when you loſe but a minute of Time, it will tell you of the loſs: whereas a *ſeared Conſcience* is *paſt feeling*, and will give you over to *laſciviouſneſs*, *Epheſ.* 4. 19. 1 *Tim.* 4. 2. and will make but a jeſt at the loſs of time; or at leaſt will not effectually tell you either of the ſin or loſs: If you keep Conſcience to *its office*, it will *ask* you frequently, what you are doing? and try your works: It will take *account* of *Time* when it is ſpent, and ask you, *what have you been doing?* and how you have ſpent every day and hour: And (as *Seneca* could ſay) *He will be the more careful what he doth, and how he ſpends the day, who looks to be called to a reckoning for it every night.* This will make the foreſeen day of Judgement have ſuch a continual awe upon you, as if you were preſently going to it; while conſcience, with reſpect to it, is continually *fore-judging* you. Whereas they that have ſilenced or diſcarded *Conſcience*, are like School-boys that bolt their Maſter out of doors, who do it with a deſign to ſpend the time in play, which they ſhould have ſpent in learning: But the after-reckoning pays for all.

§. 42. Here for the further Direction of your Conſciences, I ſhall lay you down a few Rules, for the right ſpending of your Time. Rules to know what Time muſt be ſpent in. 1. Spend it in nothing (as a deliberate moral act) which is not truly directly or remotely an act of obedience to ſome Law of God: (of meer *natural* acts, which are no objects of moral choice, I ſpeak not.) 2. Spend it in nothing which you know muſt be Repented of. 3. Spend it in nothing which you dare not, or may not warrantably pray for a bleſſing on from God. 4. Spend it in nothing which you would not review at the hour of death, by an awakened well-informed mind. 5. Spend it in nothing which you would not hear of in the day of judgment. 6. Spend it in nothing which you cannot ſafely and comfortably be *found doing*, if death ſhould ſurprize you in the act. 7. Spend it in nothing which *fleſh-pleaſing perſwadeth you* to, againſt *your Conſciences*, or with a ſecret *grudge* or *doubting* of your Conſciences. 8. Spend it in nothing which hath not ſome tendency, directly or remotely to your *ultimate end*, the pleaſing of God, and enjoying him in Love for ever. 9. Spend it in nothing which tendeth to do *more hurt than good*: that would do a great hurt to your ſelf or others, under pretence of doing *ſome little good*, which perhaps may better be done another way. 10. Lastly, ſpend it in nothing which is but a *ſmaller good*, when a *greater* ſhould be done.

§. 43. Direct. 5. *Do your beſt to ſettle your ſelves where there are the greateſt helps and ſmalleſt hinderances to the Redeeming of your Time: And labour more to accommodate your habitation, condition, and Employments to the great ends of your life and time, than to your worldly honour, eaſe or wealth.* Dir. 5. Live where is beſt trading for the ſoul: You may get more by Gods ordinary bleſſing in one year, in a godly family, or in fruitful company, and under an able godly Miniſter, than in many years in a barren ſoil, among the ignorant, dead-hearted, or prophane, where we muſt ſay as *David*, *I held my peace even from good, while the wicked is before me* — Pſal. 39. 1, 2. And when we muſt do all the good we do thro' much oppoſition; and meet with great diſadvantages and difficulties, which may quickly ſtop ſuch dull and backward hearts as ours: If you will prefer your profit before your ſouls in the choice of your condition, and will plunge your ſelves into diſtracting buſineſs and company, your Time will run in a wrong unprofitable chanel.

Dir. 6. §. 44. Direct. 6. *Contrive before hand with the beſt of your skill for the preventing of Impediments, and for the moſt ſucceſsful performance of your work.* If you leave all to the very time of doing, you will have many hindrances riſe before you, and make you loſe your Time, which prudent forecaſt might have prevented. As for the improving of the *Lords Day*, if you do not *beforehand* ſo order your buſineſs, that all things may give place to holy duties, you will meet with ſo many diſturbances and temptations, as will loſe you much of your Time and benefit: ſo for family duties, and ſecret duties; and meditation and ſtudies, and the works of your callings; If you do not *forecaſt* what hinderance is like to meet you, that you may prevent it before the time, you muſt loſe much Time, and ſuffer much diſappointment.

Dir. 7. § 45. Direct. 7. *Endure patiently ſome ſmaller inconvenience and loſs, for the avoiding of greater, and for the Redeeming of Time for greater duties; and let little things be reſolutely caſt out of your way, when they would draw out your Time by inſenſible degrees.* The Devil would cunningly ſteal that from you by drops, which he cannot get you to caſt away profuſely at once: He that will not ſpend prodigally by the pounds, may run out by not regarding pence. You ſhall have the pretences of decency and ſeemlineſs, and civility, and good manners, and avoiding offence, and cenſure, and of ſome neceſſity too, to draw out your precious Time from you by little and little; and if you are ſo eaſie as to yield, it will almoſt all be waſted by this Temptation. As if you be Miniſters of Chriſt, whoſe time muſt be ſpent in your ſtudies and pulpits, and in conference with your People, and viſiting them and watching over them, and it is your daily groans, that *Time* is *ſhort* and *work* is *long*, and that you are forced to omit ſo many needful ſtudies, and paſs by ſo many needy ſouls, for want of time; yet if you look not well about you, and will not bear ſome cenſure and offence, you ſhall loſe even the reſt of the Time, which now you do improve. Your friends about you will be tempting and telling you, O this Friend muſt needs be viſited, and the other friend muſt be civilly treated; you muſt not ſhake them off ſo quickly: They look for more of your time and company: you are much obliged to them: they will ſay you are uncivil and moroſe; ſuch a ſcholar comes to be acquainted with you; and he will take it ill; and miſrepreſent you to others, if you allow him not time for ſome familiar Diſcourſe. It's one that never was with you before; and never took up any of your time: (And ſo ſaith the next and the next as well as he.) Such a one viſited you, and you muſt needs viſit him again. There is this *journey* or that which muſt needs be gone: and this *buſineſs* and *that which* muſt needs be done: Yea ones very family-occaſions will ſteal away all his time if he watch not narrowly: we ſhall have this ſervant to talk to, and the other to hear, and our relations to reſpect, and abundance of little things to mind, ſo little as not to be named by themſelves, about meat and drink, and cloaths and dreſſing, and houſe, and goods, and ſervants, and work, and tradeſmen and meſſengers, and marketing, and payments, and cattle, and a hundred things not to be reckoned up, that will every one take up a *little* of your time, and thoſe *littles* ſet together will be *all*. As the covetous Uſurer that to purchaſe a place of Honour, agreed for a month, to give a penny to every one that asked him: which being quickly noiſed abroad in the City, there came ſo many for their pence, as took all that he had, and made him quit his place of Honour, becauſe he had nothing left to maintain it. So perhaps you are an eminent much valued Miniſter; and this draweth upon you ſuch a multitude of acquaintance, every one expecting a little of your time, that among them all, they leave you almoſt none for your ſtudies, whereby not only your Conſcience is wounded, but your parts are quenched, and your work is ſtarved and poorly done, and ſo your admirers themſelves begin to ſet as light by you as by others, for that which is the Effect of their own importunity. And as in our yearly expences of our money, there goeth near as much in little matters, not to be named by themſelves, and incidental unexpected charges, of which no account can be given beforehand, as doth in food and rayment, and the ordinary charges which we foreknow and reckon upon; juſt ſo it will be with your precious Time, if you be not very thrifty and reſolute, and look not well to it: you will have ſuch abundance of little matters, ſcarce fit to be named, which will every one require a little, and one begin where the other endeth, that you will find in the Review, when time is gone, that Satan was too cunning for you, and cheated you by drawing you into ſeeming neceſſities. This is the grand Reaſon why *Marriage* and *Houſe-keeping* are ſo greatly inconvenient to a Paſtor of the Church, that can avoid them, becauſe they bring upon him ſuch abundance of theſe *little diverſions* which cannot be foreſeen. In this caſe a conſcionable man (in what calling ſoever) muſt be reſolute: And when he hath endeavoured with Reaſon to ſatisfie expectants, and put by diverſions, if that will not ſerve, he *muſt* neglect them, and caſt them off, and break away, tho' he loſe by it in his Eſtate, or his repute, or his peace it ſelf, and tho' he be cenſured for it to be imprudent, uncivil, moroſe, or neglective of his friends: God muſt be pleaſed who ever be diſpleaſed: we muſt ſatisfy *our* minds with his alone Approbation, inſtead of all: Time muſt be ſpared whatever be loſt or waſted: and the *Great things* muſt be done whatever become of the leſs: Though where both may be done, and the leſſer hinder not the greater, and rob us not of Time from neceſſary things, there we muſt have a care of *both*.

§. 46. Direct. 8. *Labour to go always furniſhed and well provided for the Performance of every duty which may occur.* Dir. 8. As he that will not loſe his Time in *Preaching*, muſt be well provided; ſo he that will not loſe his time in *Solitarineſs* muſt be always furniſhed with matter for profitable *meditation*: And he that would redeem his Time in *company*, muſt be always furniſhed with matter for profitable *diſcourſe*: He that is *full*, will be ready to *pour out* to others; and not be ſilent and loſe his Time for want of *matter*, or *skill*, or *zeal*: for in all theſe *three* your Proviſion doth conſiſt. An *ignorant* empty perſon wants *matter* for his thoughts and words: An *Imprudent* perſon wants skill, to uſe it. A careleſs cold indifferent perſon, wants *life* to ſet his faculties on motion; and oil and poiſe to ſet the wheels of his Soul and Body a going. Bethink you in the morning what company you are like to meet, and what occaſions of duty you are like to have; and provide your ſelves accordingly before you go, with matter and reſolution. Beſides the general preparative of *habitual knowledge*, *charity* and *zeal*, which is the *chief*; you ſhould alſo have your *particular preparations* for the duties of each day: A workman that is ſtrong and healthful, and hath all his tools in readineſs and order, will do more in a day, than a ſick man, or one that wanteth tools, or keeps them dull and unfit for uſe, will do in many. Pſalm 37. 30, 31. *The Mouth of the Righteous ſpeaketh wiſdom, and his tongue talketh of Judgment*: (And no wonder, when) *The Law of his God is in his Heart: none of his ſteps ſhall ſlide. Out of the abundance of the Heart the mouth ſpeaketh: A good man out of the good Treaſure of his heart, bring-*

Act. 6.
Mat. 7.
Luk. 6.
Mat. 12.

bringeth forth good things: Matth. 12. 35. *Every Scribe which is inſtructed to the Kingdom of Heaven, is like a man that is an houſholder that bringeth forth out of his Treaſure things new and old.* Matth. 13. 52.

Dir. 8. §. 47. Direct. 8. *Promiſe not long life to your ſelves, but live as thoſe that are always uncertain of another day, and certain to be ſhortly gone from hence.* The groundleſs expectation of long life, is a very great hindrance to the redeeming of our time. Men will ſpend prodigally out of a full purſe, who would be ſparing if they knew they had but a little, or were like to come to want themſelves. Young people and healthful People are under the greateſt temptation to the loſs of time. They are apt to think that they have time enough before them, and that though it's poſſible that they may die quickly, yet it is more likely that they ſhall live long; and ſo putting the day of death far from them, they want all thoſe awakenings, which the face of death doth bring to them that ſtill expect it: and therefore want the wiſdom, zeal and diligence which is neceſſary to the Redemption of their time. Pray therefore as Pſalm 90. 12. *So teach us to number our days, that we may apply our hearts to wiſdom.* Dream not of *reſt* and *plenty for many years*, when you have no promiſe to live till the next morning. *Luke* 12. 19, 20. When they perceive death is at hand, and time is near an end, almoſt all men ſeem highly to eſteem of time, and promiſe to ſpend it better if God would but try them once again. Do you therefore continually perceive that death is even at hand, and time near an end, and then it will make you continually more wiſe, than death maketh the moſt; and to redeem your time as others *purpoſe* to Redeem it when it is too late.

Dir. 9. 1 Cor. 10. 31. Zech. 14. 20, 21. Rom. 6. 19, 22. Luk. 1. 75. 1 Tim. 5. 5. 1 Tim. 4. 5. 2 Tim. 2. 21. §. 48. Direct. 9. *Sanctifie all to God that you have and do, and let Holineſs to the Lord, be written upon all*: whether you *eat or drink* let it be intended and ordered ultimately *to his glory*: Make all your civil relations, poſſeſſions, and employments, thus *Holy*; deſigning them to the ſervice and pleaſing of God, and to the everlaſting good of your ſelves or others, and mixing holy meditation and prayer with them all in ſeaſon: And thus we are bid, to *pray continually*, and *in all things give thanks.* 1 Theſ. 5. 17, 18. And *in all things to make known our requeſts to God, in prayer, ſupplication* and *giving of thanks.* Phil. 4. 6. And *all things are ſanctified by* the *word* and *prayer*: This ſacred Alchymie, that turneth all our converſation, and Poſſeſſions and *Actions* into *Holy*, is an excellent part of the art of *Redeeming Time.*

Dir. 10. §. 49. Direct. 10. *Laſtly, be acquainted with the great Thieves that rob men of their Time, and with the Devils methods in enticing them to loſe it, and live in continual watchfulneſs againſt them.* It is a more neceſſary thriftineſs to be *ſparing* and *ſaving* of your time, than of your Money. It more concerneth you to keep a continual watch, againſt the things which would rob you of your time, than againſt thoſe Thieves that would break your houſe, and rob you by the high way. Thoſe Perſons that would tempt you to the loſs of time, are to be taken as your Enemies, and avoided. I ſhall here recite the names of theſe Thieves, and Time-waſters, that you may deteſt them, and ſave your *Time* and *ſouls* from their deceits.

Tit. 4. *The Thieves or Time-Waſters to be watchfully avoided.*

Thef 1. §. 50. Th. 1. ONe *of the greateſt Time waſting ſins is idleneſs, or ſloth.* The ſlothful ſee their time paſs away, and their Work undone, and can hear of the neceſſity of Redeeming it, and yet they have not hearts to ſtir: When they are convinced that duty muſt be done, they are ſtill delaying, and putting it off from day to day, and ſaying ſtill, I will do it to morrow or hereafter. *To morrow* is ſtill the ſluggards working day; and *to day* is his idle day. He ſpendeth his Time in fruitleſs wiſhes, He layeth in bed, or ſitteth idly, and *wiſheth*, Would this were labouring: he feaſteth his fleſh, and *wiſheth* that this were faſting: He followeth his Sports and Pleaſures, and *wiſheth* that this were prayer, and a mortified life. He lets his heart run after luſt, or pride, or covetouſneſs, and wiſheth that this were heavenly mindedneſs, and a laying up a treaſure above. Thus the *ſoul of the ſluggard deſireth and hath nothing: but the ſoul of the diligent ſhall be made fat*, Prov. 13. 4. Prov. 21. 25. *The deſire of the ſlothful killeth him; for his hands refuſe to labour.* Every little oppoſition or difficulty will put him by a duty: Prov. 20. 4. *The ſluggard will not plow by reaſon of the cold: therefore ſhall he beg in harveſt, and have nothing*: Prov. 22. 13. *The ſlothful man ſaith, There is a Lion without: I ſhall be ſlain in the ſtreets.* Prov. 26. 14, 15, 16. *As the door turneth upon his hinges, ſo doth the ſlothful upon his bed: The ſlothful hideth his hand in his boſom: it grieveth him to bring it again to his mouth.* And at laſt his ſloth depraves his reaſon, and bribeth it to plead the cauſe of his negligence: *The ſluggard is wiſer in his own conceit, than ſeven men that can render a reaſon*: Time will ſlide on, and duty will be undone, and your ſouls undone, if impious ſlothfulneſs be predominant. Prov. 15. 19. *The way of the ſlothful man is as a hedge of thorns; but the way of the righteous is made plain.* You ſeem ſtill to go thro' ſo many difficulties, that you will never make a ſucceſsful journey of it. Yea, when *he is in duty*, the *ſlothful* is ſtill loſing Time. He prayeth as if he prayed not, and laboureth as if he laboured not; as if the fruit of holineſs paſt away, as haſtily as worldly pleaſures. He is as ſlow as a Snail; and rids ſo little ground, and doth ſo little work, and ſo poorly reſiſteth oppoſition, that he makes little of it, and all is but next to ſitting ſtill and doing nothing. It is a ſad thing that men ſhould not only loſe their time in ſinful pleaſures; but they muſt loſe it alſo in *reading*, and *hearing*, and *praying*, by doing all in a heartleſs drowſineſs! Thus *he alſo that is ſlothful in his Work, is brother to him that is a great waſter*, Prov. 18. 9. If he *begin in the Spirit*, and for a ſpurt ſeem to be earneſt, he flags, and tireth, and *endeth in the fleſh*: Prov. 12. 27. *The ſlothful roſteth not that which he took in hunting: but the Subſtance of a diligent man is precious.* If he ſee and confeſs a vice, he hath not *a heart* to riſe againſt it, and reſolutely reſiſt it, and uſe the means by which it muſt be overcome. Prov. 24. 30, 31, 32, 33, 34. *I went by the field of the ſlothful, and by the Vineyard of the man void of underſtanding; and lo it was all grown over with thorns, and Nettles had covered the face thereof, and the ſtone-wall thereof was broken down. Then I ſaw and conſidered it well, I looked upon it and received inſtruction. Yet a little ſleep, a little ſlumber, a little folding of the hands to ſleep. So ſhall thy Poverty come as one that travelleth, and thy want as an armed man.* Shake off then this unmanly ſluggiſhneſs: Remember that you run for the immortal Crown: and therefore ſee that you loſe no time, and look not at the things that are behind; that is, do not caſt an eye, or lend an ear to any perſon or thing that would call you back or ſtop you: Heaven is before you, Judg. 18. 9. *We have ſeen the Land, and behold it is very good: and are ye ſtill? be not ſlothful to go and to enter, and poſſeſs the Land*, (as the five *Dantie* Spies ſaid to their brethren.) Abhor a ſluggiſh habit of mind;

Phil. 3. 11, 12, 13, 14, 15.

mind: Go cheerfully about what you have to do: and do it diligently, and *with your might*: Even about your lawful worldly buſineſs, it is a Time-waſting ſin to be ſlothful: If you are ſervants or labourers you rob your Maſters and thoſe that hire you; who hired you to work and not to be idle. Whatever you are, you rob God of your ſervice, and your ſelves of your precious Time, and all that you might get therein. It's they that are lazy in their *Callings*, that can find no time for *holy duties*: Ply your Buſineſs the reſt of the day, and you may the better redeem ſome time for prayer and reading Scripture. Work hard on the Week days, and you may the better ſpend the Lords Day entirely for your ſouls. Idle Perſons (ſervants or others) do caſt themſelves behind hand in their work, and then ſay they have no time to pray or read the Scripture: Sloth robbeth Multitudes of a great part of their Lives: Prov. 19. 15. *Slothfulneſs caſteth into a deep ſleep: and an idle Soul ſhall ſuffer hunger.* You cannot ſay, *No Man hath hired you*, when you are ask'd, *Why ſtand you idle*, Matth. 20. 3, 6. See how ſharply *Paul* reproveth *idleneſs*, 2 Theſſ. 3. determining, that *they that will not work ſhould not eat*; and that they be avoided as unfit for Chriſtian ſociety: And 1 *Tim.* 5. 13 he ſharply rebuketh ſome Women that *learnt to be idle, wandring about from Houſe to Houſe.* And Rom. 12. 11. *Not ſlothful in buſineſs, but fervent in Spirit, ſerving the Lord.* A painful diligent perſon is ſtill *redeeming time*, while he doth that which is good: and a ſlothful Perſon is always loſing it.

Thief 2. §. 51. *Th.* 2. The ſecond *Thief* or *Time-waſter* is, *Exceſs of ſleep. Neceſſity* cureth moſt of the *poor* of this: but many of the rich are guilty of it. If you ask me, What is exceſs? I anſwer, All that is more than is needful to our *health and buſineſs*. So much as is neceſſary to theſe, I reprehend not; And therefore the infirm may take more than the healthful; and the old more than the young: And thoſe that find that an hours ſleep more will not hinder them, but further them in their work, ſo that they ſhall do the more, and not the leſs, as being unfit without it, may uſe it as a means to the after improvement of their Time. But when ſluggiſh Perſons ſpend hours in bed, which neither their health nor labours need, meerly out of a ſwiniſh love of ſleep; yea, when they will have no work to do, or Calling to employ them, but what ſhall give place to their ſleepy diſeaſe, and think they may ſleep longer than is neceſſary, becauſe they are rich and can afford it, and have no neceſſary buſineſs to call them up; theſe think they may conſume their precious time, and ſin more, and wrong their ſouls more, becauſe God hath given them more than others: As if their ſervants ſhould plead that he may ſleep more than others, becauſe he hath more wages than others. O did theſe drowſie wretches know, what work they have to do for God, and their poor ſouls, and thoſe about them, it would quickly awake them, and make them ſtir: Did they but know how earneſtly they will ſhortly wiſh, that they had all thoſe hours to ſpend again, they would ſpend them better now than in drowzineſs! Did they but know what a woful account it will be, when they muſt be anſwerable for all their time, to ſay, we ſpent ſo many hours every week or morning in exceſs of ſleep; they would be rouſed from their Sty, and find ſome better uſe for their time, which will be ſweeter in the review, when time is ended, and muſt be no more.

Thief 3. §. 52. *Th.* 3. The next *Thief* or *Time-waſter* is *inordinate adorning of the Body.* The poor may thank God that they are free alſo from the temptations to this; and can quickly dreſs them and go about their buſineſs: But many Ladies and Gallants are ſo guilty of this Vice, that I wonder conſcience is ſo patient with them. O poor neglected, undreſt ſouls! O filthy conſciences, never cleanſed from your Pollutions, by the Spirit or blood of Chriſt! Have you not better uſe for precious hours, than to be waſhing, and pinning, and dreſſing, and curling, and ſpotting, and powdering, till ten or eleven a clock in the morning, when honeſt labourers have done one half of their days work! While you are in health, were not ſix a clock in the morning a fitter hour for you, to be dreſt, that you might draw near to the moſt Holy God in holy prayer, and read his word, and ſet your ſouls, and then your families, in order for the Duties of the following day? I do not ſay that you may go no neater than poor labouring people, or that you may beſtow no more time than they in dreſſing you? But I ſay, that for your ſouls, and in your *callings*, you are bound by God to be as diligent as they: and have no more Time given you to loſe than they, and that you ſhould ſpend as little of it in neatifying you as you can: and be ſenſible that elſe the loſs is your own: And that abundance of precious hours which your Pride conſumeth, will lie heavy one day upon your conſciences: And then you ſhall confeſs, I ſay you ſhall confeſs it with aking hearts, that the Duties you owed to God and Man, and the care of your ſouls, and of your Families, ſhould have been preferred before your appearing neat and ſpruce to men: If you have but a journey to go, you can riſe earlier and be ſooner dreſt: But for the good of your ſouls, and the redeeming of your precious time, you cannot: O that God would but ſhew you what greater work you have to do with thoſe precious hours! and how it will cut your hearts to think of them at laſt! If you lay but hopeleſly ſick of a Conſumption, you would be cured it is like of this proud diſeaſe, and beſtow leſs of your time in adorning the fleſh, which is haſting to the grave and rottenneſs! And cannot you now ſee how time and life conſumes? And what cauſe you have with all your care and diligence, to uſe it better before it is gone? I know they that are ſo much worſe than childiſh, as prodigally to caſt away ſo many hours in making themſelves fine for the ſight of Men, and be not aſhamed to come forth and ſhew their ſin to others, will ſcarce want words to excuſe their crime, and prove it lawful, (be they ſenſe or nonſenſe.) But conſcience it ſelf ſhall anſwer all, when Time is gone, and make you wiſh you had been wiſer. You know not, Ladies and Gallants, how precious a thing Time is! You little feel what a price your ſelves will ſet upon it at the laſt: You little conſider what you have to do with it: You ſee not how it haſteth, and how near you ſtand to vaſt eternity! You little know how deſpiſed Time will look a wakened Conſcience in the face! Or what it is to be found unready to die: I know you lay not to heart theſe things: For if you did, you could not, I ſay, you could not, ſo lightly caſt away your Time. If all were true that you ſay, that indeed your *place* and *honour* requireth, that your precious morning Hours be thus ſpent, I profeſs to you, I ſhould pity you more than Gally-ſlaves, and I would bleſs me from ſuch a *Place* and *Honour*, and make haſte into the courſe and company of the poor, and think them happy that may better ſpend their time. But indeed your excuſes are frivolous and untrue, and do but ſhew that Pride hath prevailed to captivate your Reaſon to its ſervice. For we *know* Lords and Ladies, as great as the reſt of you, (though alas, too few) that can quickly be up and dreſt, and ſpend their early hours in prayer and adorn-

Noſti mores mulierum: Dum moliuntur, dum comuntur, annus eſt. Terent.

adorning their ſouls, and can be content to come forth in a plain, and incurious attire; and yet are ſo far from being derided, or thought the worſe by any whoſe judgment is much to be regarded, that they are taken juſtly for the honour of their order: And if it were not that ſome few ſuch keep up the honour of your rank, I will not tell you how little in point of Morality it would be honoured!

Thief 4.

Nihil mihi magisquam pompa diſplicet; non ſolum quia mala, & humilitati contraria, ſed quia difficilis, & quieti adverſa eſt. Petrarch. in vita ſua

§. 53. *Th.* 4. Another *Time-waſting Thief is Unneceſſary pomp and curioſity in retinue, attendance, houſe, furniture, proviſion and entertainments, together with exceſs of complement and ceremony, and ſervitude to the humours and expectations of Time waſters.* I crowd them all together, becauſe they are all but wheels of the ſame Engine, to avoid prolixity. Here alſo I muſt prevent the cavils of the guilty, by telling you that I reprove not all that in the rich, which I would reprove if it were in the poor: I intend not to level them, and judge them by the ſame meaſure. The rich are not ſo happy as to be ſo free as the poor, either from the temptation, or the ſeeming neceſſity and obligation. Let others pity the poor: I'll pity the Rich, who ſeem to be pinched with harder *Neceſſities* than the poor: even this ſeeming Neceſſity of waſting their *precious Time* in complement, curioſity and pomp; which the happy Poor may ſpend in the honeſt labours of their Callings; wherein they may at once be profitable to the Common-wealth, and maintain themſelves, and meditate or confer of holy things: But yet I muſt ſay, that the Rich ſhall give an account of Time, and ſhall pay dear for that which unneceſſary exceſſes do devour: And that inſtead of envying the ſtate and *curioſity* of others, and ſeeking to excel or equal them to avoid their obloquy, they ſhould contract and bring down all cuſtoms of exceſs, and ſhew their high eſteem of time, and deteſtation of time-waſting *curioſity*; and imitate the moſt ſober, grave and holy; and be a pattern to others of employing Time in needful, great and manly things; I ſay *Manly*; for ſo childiſh is this Vice, that men of gravity and buſineſs do abhor it: and uſually men of *Vanity* that are guilty of it, lay it all on the *Women*, as if they were aſhamed of it, or it were below them. What abundance of precious Time is ſpent, in unneceſſary ſtate of *attendance*, and *proviſions*? What abundance under pretence of cleanlineſs and neatneſs is ſpent in needleſs *curioſity* about *rooms, and furniture, and accommodations, and matters of meer pride, vain-glory and oſtentation*, covered with the honeſt name of *decency*? What abundance is waſted in *entertainments, and unneceſſary viſits, complements, ceremony, and ſervitude* to the humours of men of Vanity? I ſpeak not for naſtineſs, and uncleanneſs, and uncomelineſs: I ſpeak not for a Cynical moroſity or unſociableneſs: When Conſcience is awakened, and you come to your ſelves, and approaching death ſhall better acquaint you with the worth of Time, you will ſee a *mean* between theſe two; and you will wiſh you had moſt feared the time-waſting prodigal extream. Methinks you ſhould freely give me leave to ſay, that though *Martha* had a better excuſe than you, and was cumbered about many things for the entertainment of ſuch a gueſt as Chriſt himſelf with all his followers! who lookt for no curioſity, yet *Mary* is more approved of by Chriſt, who neglected all this, to Redeem the time for the good of her ſoul, by ſetting at his feet to hear his Word: ſhe choſe the better part, which ſhall not be taken from her. Remember I pray you, that *One thing is neceſſary*: I hope I may have leave to tell you, that if by you or your ſervants, God, and your ſouls, and prayer, and reading the Scriptures, and the profitable labours of an honeſt Calling, be all or any of them neglected, while you or they are neatifying this room, or waſhing out that little ſpot, or ſetting ſtraight the other wrinkle, or are taken up with feminine trifling, proud curioſities, this is preferring of duſt before Gold, of the leaſt before the greateſt things: And to ſay, that *decency is commendable*, is no excuſe for neglecting God, your Souls, or Family, or leaving undone any one *greater work*, which you or your ſervants might have been doing that while: I ſay, any work that is *greater all things conſidered*. O that you and your families would but live, as thoſe that ſee how faſt Death cometh! how faſt Time goeth? and what you have to do? and what your unready ſouls yet want? This is all that I deſire of you: And then I warrant you, it would ſave you many a precious hour, and cut ſhort your works of curioſity, and deliver you from your ſlavery to Pride, and the eſteem of vain time-waſters.

Nimia omnia nimium exhibent negotium.

Abundance of little things that have all their conveniences have all their inconveniences alſo, and take up our time, and ſo would ſhut our greater things, if they be not caſt aſide themſelves, and would become great ſins by ſuch a conſumption of our Time, *Luke* 10. 42.

Thief 5.

§. 54. *Th.* 5. Another *Time-waſting* ſin, is *needleſs and tedious feaſtings, gluttony and tipling:* which being of the ſame litter, I ſet together. I ſpeak not againſt moderate, ſeaſonable, and charitable Feaſts: But alas, in this luxurious ſenſual age, how commonly do men ſit two hours at a Feaſt, and ſpend two more in attending it before and after, and not improving the Time in any pious or profitable diſcourſe: yea, the Rich ſpend an hour ordinarily in a common Meal, while every Meal is a Feaſt indeed, and they fare as their predeceſſour, *Luke* 16. *deliciouſly* or *ſumptuouſly every day*. Happy are the poor, that are free alſo from this temptation: You ſpend not ſo much time in the daily addreſſes of your ſouls to God, and reading his Word, and taking an account of the affairs of conſcience, and preparing for death, as you do in ſtuffing your guts, perhaps at one Meal. And in Taverns and Ale-houſes among the pots, how much *Time* is waſted by Rich and poor? O remember while you are eating and drinking, what a corruptible piece of fleſh you are feeding and ſerving, and how quickly thoſe mouths will be filled with duſt? and that a ſoul that is poſting ſo faſt unto eternity, ſhould find no time to ſpare for vanity: And that you have important work enough to do, which if performed, will afford you a ſweeter and a longer Feaſt!

Convivia, quæ dicuntur (cum ſint commiſſationes modeſtiæ & bonis moribus inimicæ) ſemper mihi diſplicuerunt; Laborioſum, & inutile ratus vocare & vocari, &c. Idem.

Thief 6.

§. 55. *Th.* 6. Another *Time-waſting ſin* is *idle Talk:* What abundance of precious Time doth this conſume: Hearken to moſt mens diſcourſe when they are ſitting together, or working together, or travelling together, and you ſhall hear how little of it is any better than ſilence: (and if not better, it is worſe:) So *full* are thoſe perſons of *Vanity* who are *empty*, even to ſilence, of any thing that is good, that they can find and *feed* a diſcourſe *of nothing*, many hours and days together, and as they think, with ſuch fecundity and floridneſs of ſtyle, as deſerveth acceptance if not applauſe. I have marvelled oft at ſome wordy Preachers, with how little matter they can handſomly fill up an hour! But one would wonder more to hear people fill up, not an hour, but a great part of their day, and of their lives, and that without any ſtudy at all, and without any holy and ſubſtantial Subject, with words, which if you ſhould write them all down and peruſe them, *you would* find that the ſum and concluſion of them is *nothing!* How ſelf-applaudingly and pleaſingly they can *ex tempore* talk idly and of nothing a great part of their lives! I have heard many of them marvel at a *poor unlearned Chriſtian*, that can pray *ex tempore* many hours together in very good order and well compoſed words: But are they not more to be marvelled at, that can very handſomly talk of *nothing* ten times as long, with greater copiouſneſs,and without repetitions,and that *ex tempore*, when *they* have not that variety *of* great commanding Subjects to be the matter of their Speech? I tell you, when Time muſt be reviewed, the conſumption of ſo much in *idle talk*, will appear to have been no ſuch venial ſin, as empty careleſs ſinners now imagine.

Thief 7. §. 56. *Th*. 7. Another *Thief* which by the aforeſaid means would ſteal your Time,is *Vain and ſinful company*. Among whom a ſpiritual Phyſician that goeth to cure them,or a holy perſon that is full and reſolute to bear down vain diſcourſe, I confeſs may well employ his Time, when he is caſt upon it, or called to it. But to dwell with ſuch, or chooſe them as our familiars, or cauſeleſly, or for complacency keep among them,will unavoidably loſe abundance of your time! If you would do good, they will hinder you: If you will ſpeak of good, they will divert you, or reproach you, or wrangle and cavil with you, or ſome way or other ſtop your mouths. They will by a ſtream of vain diſcourſe, either bear down, and carry you on with them, or fill your ears, and interrupt and hinder the very thoughts of your minds, by which you deſire to profit your ſelves, when they will not let you be profitable to others.

Thief 8. §. 57. *Th*. 8. Another notorious *Time waſting Thief*, is *needleſs,inordinate ſports and games*, which are commonly ſtigmatized by the offenders themſelves, with the infamous name of PASTIMES; and masked with the deceitful title of *Recreations*: ſuch as are Cards and Dice, and Stage-plays, and Dancings, and Revellings, and exceſſes in the moſt lawful ſports, eſpecially in Hunting,and Hawking, and Bowling, *&c*. Whether all theſe are lawful or unlawful in themſelves, is nothing to the preſent queſtion: but I am ſure that the precious hours which they take up,might have been improved to the ſaving of many a thouſand ſouls,that by the loſs of Time are now undone and paſt recovery. *Except* malicious enemies of Godlineſs, I ſcarce know a wretcheder ſort of people on the earth, and more to be lamented, than thoſe fleſhly perſons, who through the love of ſenſual pleaſure,do waſte many hours day after day, in Plays and Gaming and Voluptuous courſes; while their miſerable ſouls are dead in ſin, enſlaved to their fleſhly luſts, unreconciled to God, and find no delight in him, or in his ſervice, and cannot make recreation of any Heavenly work. How will it torment theſe unhappy ſouls, to think how they plaid away thoſe hours,in which they might have been pleaſing God, and preventing miſery, and laying up a treaſure in Heaven? And to think that they ſold that precious time, for a little fleſhly ſport,in which they ſhould have been working out their ſalvation, and making their calling and election ſure? But I have more to ſay to theſe anon.

Laertius ſaith of *Solon*, that *Theſpian tragœdias agere & docere prohibuit, inutilem eas falſiloquentiam vocans.*

Thief 9. §. 58. *Th*. 9. Another *Time waſting Thief* is, *exceſs of worldly cares and buſineſs*. Theſe do not only as ſome more diſgraced ſins, pollute the ſoul with deep ſtains in a little time, and then recede, but they dwell upon the mind, and keep poſſeſſion and keep out good: They take up the greateſt part of the lives of thoſe that are guilty of them. The world is firſt in the morning in their thoughts, and laſt at night, and almoſt all the day: The *world* will not give them leave, to entertain any ſober fixed thoughts, of the world to come, nor to do the work which all works ſhould give place to. The World devoureth all the time almoſt that God and their ſouls ſhould have: It will not give them leave to Pray, or Read, or Meditate, or Diſcourſe of holy things: even when they ſeem to be praying or hearing the Word of God, the World is in their thoughts: And as it's ſaid, Ezek. 33. 31. *They come unto thee as the people cometh, and they ſit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they ſhew much love; but their heart goeth after their Covetouſneſs*: In moſt families there is almoſt no *talk* nor *doings* but all for the world: Theſe alſo will know, that they had greater works for their precious time, which ſhould have always had the precedency of the World.

Thief 10. §. 59. *Th*. 10. Another *Time-waſter* is, *vain ungoverned and ſinful thoughts*. When men are wearied with *vain works* and *ſports*, they continue unwearied in *vain thoughts*; when they want company for vain Diſcourſe and Games, they can waſte the *time* in *idle*, or *luſtful*, or *ambitious*, or Covetous thoughts alone without any company. In the very night time while they wake, and as they travail by the way, yea, while they ſeem to be ſerving God; they will be waſting the time in uſeleſs thoughts: ſo that this devoureth a greater proportion of precious time, than any of the former: when time muſt be reckoned for,what abundance will be found upon moſt mens accounts, as ſpent in idle ſinful thoughts! O watch this thief; and remember, though you may think that a *vain thought* is but a little ſin, yet *time* is not a little or contemptible commodity, nor to be caſt away on ſo little a thing as idle thoughts: and to viliſie thus ſo choice a treaſure is not a little ſin: And that it is not a little work that you have to do in the time which you thus waſte. And a daily courſe of *idle thoughts* doth waſte ſo great a meaſure of time, that this aggravation maketh it more heinous, than many ſins of greater infamy. But of this more in the next part.

Thief 11. §. 60. *Th*. 11. Another dangerous *Time-waſting ſin*, is the *Reading of vain Books, Play books, Romances and feigned Hiſtories; and alſo unprofitable ſtudies, undertaken but for vain glory, or the pleaſing of a carnal or curious mind*. Of this I have ſpoken in my Book of *Self-denyal*. I ſpeak not here how pernicious this vice is by corrupting the fancy and affections, and breeding a diſeaſed appetite,and putting you out of reliſh to neceſſary things. But bethink you before you ſpend another hour in any ſuch Books, whether you can comfortably give an account of it unto God! and how precious the *Time* is, which you are waſting on ſuch Childiſh toys. You think the Reading of ſuch things is lawful: but is it lawful to loſe your precious time? You ſay that your petty *ſtudies* are deſirable and laudable; but the neglect of far greater neceſſary things, is not laudable: I diſcourage no man from labouring to know all that God hath any way revealed to be known. But I ſay as *Seneca*, *We are ignorant of things neceſſary, becauſe we learn things ſuperfluous and unneceſſary*: Art is long and life is ſhort: And he that hath not time for all, ſhould make ſure of the greateſt matters; and if he be ignorant of any thing, let it be of that which the Love of God and our own and other mens ſalvation, and the publick good,do leaſt require, and can beſt ſpare. It's a pitiful thing to ſee a man waſte his time in criticizing, or growing wiſe in the leſs neceſſary Sciences and Arts while he is yet a ſlave of pride or worldlineſs,and hath an unrenewed ſoul, and hath not learned the myſteries neceſſary to his own ſalvation. But yet theſe ſtudies are laudable in their ſeaſon: But the Fanatick ſtudies of thoſe that would pry into *unrevealed* things, and the laſcivious employment of thoſe that read Love-books,and Play-books, and vain ſtories, will one day appear, to have been but an unwiſe expence of time, for thoſe that had ſo much better and more needful work to do with it. I think there is few of thoſe that plead for it, that would be found with ſuch Books in their hands at death, or will then find any pleaſure in the remembrance of them.

Thief 12. §. 61. *Th.* 12. But the *Maſter-Thief* that robs men of their *Time*, is an *unſanctified, ungodly heart*; For this loſeth Time *whatever* men are doing: Becauſe they never truly intend the Glory of God: and have not a *right principle* or a *right end*, their whole courſe is Hell-wards; and whatever they do, they are not working out their ſalvation: And therefore they are ſtill loſing their Time, as to themſelves, however God may uſe the Time and Gifts of ſome of them, as a mercy to others. Therefore a *New and Holy Heart*, with a *Heavenly intention* and *deſign of Life*, is the great thing neceſſary to all that will ſavingly *Redeem* their *Time*.

Tit. 3. *On whom this Duty of Redeeming Time, is principally incumbent.*

§. 62. Though the Redeeming of Time be a Duty of grand importance and neceſſity to all, yet all theſe ſorts following have *ſpecial* obligations to it.

Sort 1. Sort 1. *Thoſe that are in the Youth and Vigour of their Time*, nature is not yet ſo much corrupted in you, as in old accuſtomed ſinners: your hearts are not ſo much hardened: ſin is not ſo deeply rooted and confirmed: Satan hath not triumphed in ſo many victories: you are not yet plunged ſo deep as others, into worldly incumbrances and cares: your underſtanding, memory, and ſtrength are in their vigour and do not yet fail you: And who ſhould go faſteſt, or work hardeſt but he that hath the greateſt ſtrength? You may now get more by diligence in a day, than hereafter you can get in many: How few prove good Scholars, or wiſe men that begin not to learn till they are old? *Fly youthful Luſts* therefore, 2 *Tim.*2.22. *Remember your Creator in the days of your Youth*, Ecclef. 12.1. If you be now trained up in the way you ſhould go, you will not depart from it when you are old, *Prov.* 22. 6. O that you could but know what an unſpeakable advantage, and benefit, and comfort it is, to come to a ripe age with the proviſions and furniture of that wiſdom, and holineſs, and acquaintance with God, which ſhould be attained in your youth? and what a miſery it is to be then to learn that which ſhould have been many years before in practiſing, and to be then to begin to live when you muſt make an end? much more to be caſt to Hell, if death ſhould find you unready in your youth? or to be forſaken of God to a hardned Age! Happy they that with *Timothy* and *Obadiah*, do learn the Scripture and fear God in their Childhood, and from their youth, 1 *Kings* 18. 12. 2 *Tim*. 3. 15.

Sort 2. §. 63. Sort 2. *Neceſſity* maketh it incumbent on the *weak and ſick and aged* in a ſpecial manner to *Redeem* their *Time*. If *they* will not make much of it that are ſure to have but a little; and if they will trifle and loiter it away, that know they are near their journeys end, and ready to give up their accounts, they are unexcuſable above all others. A Thief or Murderer will pray and ſpeak good words when he is going out of the World. Well may it be ſaid to you, as *Paul* doth, Rom. 13. 11, 12. *Now is it high time to awake you out of ſleep*; when your ſalvation or damnation is ſo near! It is *high time* for that man to look about him, and prepare his ſoul, and loſe no time, that is ſo ſpeedily to appear before the moſt Holy God, and be uſed for ever as he hath lived here.

Sort 3. §. 64. Sort 3. It is ſpecially incumbent on them to *Redeem the Time*, who have loytered and miſpent much time already. If Conſcience tell you that you have loſt your youth in ignorance and vanity, and much of your age in negligence and worldlineſs, it is a double crime in you, if you redeem not diligently the time that is left. The juſt care of your ſalvation requireth it, unleſs you are willing to be damned: Ingenuity and duty to God requireth it; unleſs you will defie him, and reſolve to abuſe and deſpiſe him to the utmoſt, and ſpend all the time againſt him which he ſhall give you. The nature of true *Repentance* requireth it; unleſs you will know none but the Repentance of the damned; and begin to Repent the miſpending of your time, when it's gone, and all is too late. 1 Pet. 4. 3.

§. 65. Sort 4. It is ſpecially their duty to redeem the Time, who are *ſcanted of time through poverty, ſervice* or *reſtraint*. If poor people that muſt labour all the Day, will not Redeem the Lords day; and thoſe few hours which they have, they will then have *no time* at all for things ſpiritual, ſervants that be not Maſters of their time, and are held cloſe to their work, had need to be very diligent in Redeeming thoſe few hours which are allowed them for higher things. *Sort* 4.

§. 66. Sort 5. *Thoſe that enjoy any ſpecial helps, either publick or private*, muſt be ſpecially careful to improve them and Redeem the Time. Do you live under a convincing powerful Miniſtry: O improve it, and Redeem the Time; for you know not how ſoon they may be taken from you, or you from them. Do you live with Godly Relations, Parents, Husband, Wife, Maſters in a Godly Family, or with godly fellow-ſervants, friends or Neighbours? Redeem the time: get ſomewhat by them every day: you know not how ſhort this ſeaſon will be. Do you live where you have Books and Leiſure? Redeem the time: This alſo may not be long. Had not *Joſhua* been horribly unexcuſable if he would have loitered when God made the Sun ſtand ſtill, while he purſued his enemies? O loiter not you, while the Sun of mercy, patience, means and helps do all attend you. *Sort* 5.

§. 67. Sort 6. Thoſe muſt eſpecially *Redeem the Time*, who are *ignorant*, or *graceleſs*, or *weak* in grace, and have ſtrong corruptions, and little or no aſſurance of ſalvation, and are unready to die, and have yet all or moſt of their own work to do: If theſe loiter, they are doubly to blame: ſure the time paſt of your lives may ſuffice to have loitered and done evil, 1 *Pet*. 4. 3. Hath not the Devil had too much already? Will ye ſtand *all the day idle*? Mat. 20. 6. Look home and ſee what you have yet to do? How much you want to a ſafe and comfortable death? Hoſ. 10. 12. *Sow to your ſelves in righteouſneſs: reap in mercy: break up your fallow ground; for it is time to ſeek the Lord, till he come and rain righteouſneſs upon you.* *Sort* 6. Epheſ. 2. 2.

§. 68. Sort 7. It much concerneth them to *Redeem the Time*, *who are in any office, or have any opportunity of doing any ſpecial or publick good*, eſpecially *Magiſtrates* and *Miniſters* of Chriſt. Your life will not be long: your office will not be long: O beſtir you againſt ſin and Satan, and for Chriſt and holineſs while you may: God will try you but *a time*. Let *Obadiah hide* and *feed* the Prophets when he is called to it, and while he may, that God may *hide him*, and not think to ſhift off duty, and ſave himſelf to a better time: ſaith *Mordechai* to *Eſther*, Eſth. 9. 13, 14. *Think not with thy ſelf that thou ſhalt eſcape in the Kings houſe more than all the Jews: For if thou altogether holdeſt thy peace at this time*, then ſhall there *enlargement* and *deliverances ariſe from another place, but thou and thy Fathers houſe ſhall be deſtroyed: and who knoweth whether thou art come to the Kingdom for ſuch a time as this?* Are you Miniſters? O preach the Goſpel while you may: Redeem the time: All times are your ſeaſon: ſo great a work and the worth of ſouls, commandeth you to do it *in ſeaſon and out of ſeaſon*, 2 Tim. 4. 2. A man that is to ſave many others from drowning, or to quench a fire in the City, is unex- *Sort* 7.

cuſable above all men, if he *Redeem not Time*, by his greateſt diligence and ſpeed.

Sort 8. §. 69. Sort 8. Laſtly, it is ſpecially incumbent on them to Redeem the *Time*, who being *recovered* from *ſickneſs*, or ſaved from any danger, are under the obligation both of ſpecial mercy and ſpecial promiſes of their own: who have promiſed God in the time of ſickneſs or diſtreſs, that if he would but ſpare them and try them once again, they would amend their lives, and live more holily, and ſpend their time more carefully and diligently for their ſouls, and ſhew all about them the truth of their Repentance, by the greatneſs of their change, and an exemplary life. O it is a moſt dangerous terrible thing to return to ſecurity, ſloth and ſin, and break ſuch promiſes to God! ſuch are often given over to woful hard-heartedneſs or deſpair: for God will not be mocked with deluſory words.

§. 70. Thus I have opened this great duty of *Redeeming Time* the more largely, becauſe it is of unſpeakable importance, and my ſoul is frequently amazed with admiration, that the ſluggiſh world can ſo inſenſibly and impenitently go on in waſting precious *time*, ſo near Eternity, and in ſo needy and dangerous a caſe. Tho' I bleſs my God, that I have not wholly loſt my Time, but have long lived in a ſenſe of the odiouſneſs of that ſin, yet I wonder at my ſelf that ſuch over-powring motives compel me not to make continual haſte, and to be ſtill at work with all my might, in a caſe of everlaſting conſequence.

CHAP. VI.

Directions for the Government of the Thoughts.

I Have ſhewed you in my Treatiſe of *walking with God*, how much mans Thoughts are regarded by God, and ſhould be regarded by himſelf, and what agents and inſtruments they are of very much *Good or Evil*: This therefore I ſhall *ſuppoſe* and not *repeat*; but only *Direct* you in the *Governing* of them. The work having *three parts* they muſt have ſeveral *Directions*. 1. For the avoiding of evil thoughts: 2. For the exerciſe of good thoughts: 3. *For the improvement* of good thoughts, that they may be effectual.

Tit. 1. *Directions againſt evil and idle Thoughts.*

Dir. 1. §. 2. Direct. 1. KNow which are evil Thoughts, *and retain ſuch an odious Character of them continually on your minds, as may provoke you ſtill to meet them with abhorrence. Evil thoughts* are ſuch as theſe: 1. All thoughts againſt the Being, or Attributes, or Relations, or honour, or works of God: Atheiſtical and Blaſphemous, Idolatrous and unbelieving thoughts: All thoughts that tend to diſobedience or oppoſition to the will or word of God: And all that ſavour of unthankfulneſs or want of Love to God: or of diſcontent and diſtruſt, or want of the fear of God, or that tend to any of theſe: Alſo ſinful, ſelfiſh, covetous, proud ſtudies: to make a meer trade of the Miniſtry for gain: to be able to overtalk others: Searching into unrevealed forbidden things: Inordinate curioſity, and haſty conceitedneſs of your own opinions about Gods Decrees, or obſcure Prophecies, Prodigies, Providence, mentioned before about Pride of our underſtandings.

All thoughts againſt any particular word, or truth, or precept of God, or againſt any particular duty; againſt any part of the *worſhip* and *ordinances* of God: that tend to unreverent neglects of the *name*, or *Holy Day* of God: All impious thoughts againſt publick duty, or family duty, or ſecret duty; and all that would *hinder* or *marr* any one duty: All thoughts of diſhonour, contempt, neglect, or diſobedience to the authority or higher powers ſet over us by God, either Magiſtrates, Paſtors, Parents, Maſters or any other Superiours. All thoughts of Pride, ſelf-exalting ambition, ſelf ſeeking Covetouſneſs: Voluptuous ſenſual Thoughts, proceeding from or tending to the corrupt inordinate pleaſures of the fleſh: Thoughts which are unjuſt and tend to the hurt and wrong of others: Envious, malicious, reproachful, injurious, contemptuous, wrathful, revengeful thoughts: Luſtful, wanton filthy thoughts: Drunken, gluttonous, fleſhly thoughts: Inordinate, careful, fearful, anxious, vexatious diſcompoſing thoughts: Preſumptuous and ſecure, deſpairing and dejecting thoughts: Slothful, delaying, negligent and diſcouraging thoughts: Uncharitable, cruel, falſe, cenſorious unmerciful thoughts: And idle unprofitable thoughts. Hate all theſe as the Devils ſpawn.

§. 3. Direct. 2. *Be not inſenſible what a great deal of Duty or ſin is in the Thoughts, and of how dangerous a ſignification and conſequence a courſe of evil thoughts is to your ſouls.* They ſhew what a *Man* is as much as his words or actions do. *For as he thinketh in his heart, ſo is he*, Prov. 23. 7. A good man or evil is denominated by the *good* or *evil treaſure of the heart*, though known to men but by the *fruits*. O the vile and numerous ſins that are *committed in mens thoughts*, and *proceed from mens thoughts*! O the precious Time that is loſt in idle and other ſinful thoughts? O the good that is hindered hereby both in heart and life! But of this having ſpoken in the treatiſe aforementioned, I proceed. Dir. 2.

§. 4. Direct. 3. *Above all be ſure that you cleanſe the Fountain, and deſtroy thoſe ſinful inclinations of the heart, from which your evil thoughts proceed.* Dir. 3. In vain elſe will you ſtrive to ſtop the ſtreams. Or if you ſhould ſtop them, that very Heart it ſelf will be loathſom in the eyes of God. Are your Thoughts all upon the *world*, either *coveting*, or *caring*, or *grieving* for what you want, or *pleaſing* your ſelves with what you *have* or *hope* for? Get down your deceived eſtimation of the world: caſt it under your feet, and out of your heart; and count all with *Paul*, but as loſs and dung, for the excellent knowledge of God in Chriſt: For till the *world* be *dead* in you, your worldly thoughts will not be dead: But all will ſtand ſtill, when once this poiſe is taken off: Crucifie it, and this breath and pulſe will ceaſe. So if your thoughts do run upon matter of preferment or honour, diſgrace or contempt, or if you are pleaſed with your own preheminence or applauſe; Mortifie your *Pride*, and beg of God a humble ſelf-denying contrite heart. For till Pride be dead, you will never be quiet for it; but it will ſtir up ſwarms of *ſelf-exalting* and yet *ſelf-vexing thoughts*, which make you hateful in the eyes of God. So if your thoughts be running out upon your back and belly, what you ſhall eat or drink, or how to pleaſe your appetite or ſenſe; Mortifie the fleſh, and ſubdue its deſires, and maſter your appetite, and bring them into full obedience unto *reaſon*, and get a habit of temperance; or elſe your thoughts will be ſtill upon your guts and throats: For they will obey the ruling power: And a *violent paſſion* and *deſire* doth ſo powerfully move them, that it is hard for the reaſon and will to rule them. So if your thoughts are *wanton* and *filthy*, you muſt cleanſe that unclean and luſtful heart, and get Chriſt to caſt out the unclean ſpirit, and become chaſte within, before you will keep out your unchaſte cogitations. So if you have *confuſion* and *vanity* in your *thoughts*, you muſt get a well-furniſhed and well compoſed mind and heart, before you will well cure the malady of your thoughts.

Dir. 4. §. 5. Direct. 4. *Keep at a ſufficient diſtance from thoſe tempting objects, which are the fuel and incentives of your evil thoughts.* Can you expect that the *Drunkard* ſhould rule his *thoughts*, whilſt he is in the ALE-houſe or Tavern, and ſeeth the drink? Or that the *Glutton* ſhould rule his *thoughts*, while the *pleaſing* diſh is in his ſight? Or that the *Luſtful* perſon ſhould keep chaſte his thoughts, in the preſence of his enamouring toy? Or that the *wrathful* perſon rule his thoughts, among contentious paſſionate words? Or that the *Proud* perſon rule his thoughts, in the midſt of honour and applauſe? Away with this fuel: Fly from this infectious air if you would be ſafe.

Dir. 5. §. 6. Direct. 5. *At leaſt make a Covenant with your ſenſes, and keep them in obedience, if you will have obedient thoughts.* For all know by experience how potently the *ſenſes* move the *thoughts*: *Job* ſaith, *I made a Covenant with my eyes, why then ſhould I think upon a Maid*: Mark how the *Covenant* with his *eyes*, is made the means to rule *his thoughts*. Pray with *David*, *turn away mine eyes from beholding vanity*: Pſal 119. 37. Keep a guard upon your eyes, and ears, and taſte, and touch, if you will keep a guard upon your thoughts: Let not that come into theſe outer parts, which you deſire ſhould go no further. Open not the door to them, if you would not let them in.

Dir. 6. §. 7. Direct. 6. *Remember how near kin the Thought is to the deed; and what a tendency it hath to it.* Let Chriſt himſelf tell you, Matth. 7. 22. *But I ſay unto you that whoſoever is angry with his brother without a cauſe, ſhall be in danger of the Judgement*; verſ. 28. *I ſay unto you that whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart.* A malicious *thought* and a malicious *deed* are from the ſame ſpring, and have the ſame nature: Only the *deed* is the *riper* ſerpent, that can ſting another, when the *Thought* is as the *younger* ſerpent that hath only the venemous nature in it ſelf. A *luſtful thought* is from the ſame defiled puddle, as actual filthineſs: And the *thought* is but the paſſage to the *action*: It is but the ſame ſin in its minority, tending to maturity.

Dir. 7. §. 8. Direct. 7. *Keep out*, or *quickly caſt out all inordinate paſſions*: For *Paſſions* do violently preſs the thoughts, and forcibly carry them away. If *anger*, or *grief*, or *fear*, or any *carnal Love*, or *joy* or *pleaſure* be admitted, they will command your thoughts to run out upon their ſeveral objects. And when you rebuke your thoughts, and call them in, they will not *hear* you, till you get them out of the crowd and noiſe of paſſion. As in the heat of civil wars no Government is well exerciſed in a Kingdom: And as violent ſtorms diſable the marriners to govern the ſhip, and ſave it and themſelves; ſo *paſſions* are too ſtormy a Region for the *Thoughts* to be well Governed in: Till your ſouls be reduced to a calm condition, your *thoughts* will be tumultuating, and hurried that way that the tempeſts drive them. Till theſe *warrs* be ended, your *Thoughts* will be *licentious*, and partakers in the rebellion.

Dir. 8. §. 9 Direct. 8. *Keep your ſouls in a conſtant and careful obedience unto God*: Obſerve his Law: Be continually ſenſible that you are under his Government; and awed by his authority: Man judgeth not your *Thoughts*: If you are ſubject to man only, your Thoughts muſt be ungoverned: But the *Heart* is the *firſt Object* of *Gods Government*, and that which he principally regardeth. His Laws extend to all your thoughts: And therefore if you know what *Obedience to God* is, you muſt know what the *obedience* of *your Thoughts* to him is: For he that *obeyeth* God as *God*, will *obey him* in one thing as well as another; and will obey him as the *Governour* and *Judge* of Thoughts: The powerful ſearching word of Chriſt is a *diſcerner of the thoughts and intentions of the heart, and as a two edged ſword is ſharp and quick*, and will *pierce* and *cut* as deep as the very *ſoul and ſpirit*, Heb. 4. 12, 13. *It caſteth down every imagination, and bringeth into captivity every thought to the obedience of Chriſt.* 2 Cor. 10. 5. Therefore *David* ſaith to God, *ſearch me O God, and know my heart, try me and know my thoughts; and ſee if there be any wicked way in me, and lead me in the way everlaſting.* Pſal. 139. 23, 24. And you find Gods *laws* and *reproofs* extending to the *thoughts*: Iſa. 59. 7. *Their thoughts are thoughts of iniquity.* The *fools heart-atheiſm* is rebuked, *Pſal.* 14. 1. He reproveth a *rebellious people*, for *walking in a way that is not good after their own thoughts*, Iſa. 65. 2. See how Chriſt openeth the heart, *Mat.* 15. 9. He chargeth them, Deut. 15. 9. to *beware that there be not a thought in their wicked hearts* againſt the mercy which they muſt ſhew to the poor. *Pſalm* 49. 11. He detecteth the *inward thought* of the worldling, that *their houſes ſhall continue for ever.* Pſal. 24. 9. He ſaith, *The thoughts of fooliſhneſs is ſin*: The old world was condemned becauſe the *imaginations of their hearts were only evil continually*, Gen. 6. 5. And when God calleth a ſinner to converſion, he ſaith, *Let the wicked forſake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him.* Iſa. 55. 6, 7. You ſee then if you are ſubject to God, your *Thoughts* muſt be obedient.

§. 10. Direct. 9. *Remember Gods continual preſence; that all your thoughts are in his ſight.* He ſeeth every filthy thought, and every covetous, and proud, and ambitious thought, and every uncharitable malicious thought. If you be not Atheiſts, the remembrance of this will ſomewhat check and controul your thoughts; that God beholdeth them. *He underſtandeth your thoughts afar off*, Pſal. 139. 2? *Doth not he that pondereth the heart conſider it*, Prov. 24. 12. *Wherefore think ye evil in your hearts.* ſaith Chriſt, *Matth.* 9. 4. Dir. 9.

§. 11. Direct. 10. *Bethink you ſeriouſly what a Government you would keep upon your thoughts if they were but written on your foreheads, or ſeen to all that ſee you, yea or but open to ſome perſon whom you reverence.* O how aſhamed would you then be, that men ſhould ſee your filthy thoughts, your malicious thoughts, your covetous and deceiving thoughts? And is not the eye of God ten thouſand times more to be reverenced and regarded? And is not *man* your *God*, if you are awed more by *man* than by God? And if the *eye of man* can do more to reſtrain you? Dir. 10.

§. 12. Direct. 11. *Keep tender your Conſciences that they may not be regardleſs or inſenſible of the ſmalleſt ſin.* A tender conſcience feareth evil and idle thoughts: and will ſmart in the penitent review of thoughts: But a ſeared Conſcience feeleth nothing except ſome grievous crying ſins. A tender Conſcience obeyeth that precept, Prov. 30. 32. *If thou haſt done fooliſhly in lifting up thy ſelf, or if thou haſt thought evil, lay thy hand upon thy mouth.* Dir. 11.

§. 13. Direct. 12. *Caſt out vain and ſinful thoughts in the beginning, before they ſettle themſelves and make a dwelling of thy heart.* They are eaſilieſt and ſafelieſt reſiſted in the *entrance*: Thy heart will give them rooting and grow familiar with them, if they make any ſtay: Beſides, it ſhews the greater ſin, becauſe there is the leſs reſiſtance and the more conſent: If the *will* were againſt them, would not let them alone ſo long. Yea and their *continuance* tendeth to your ruin: It is like the continuance of poyſon in your bowels, or fire in your thatch, or a ſpie in an army: As long as they ſtay they are working toward your greater miſchief: If theſe flies ſtay long, they will blow and multiply: They will make their neſts, and breed their young, and you will quickly have a ſwarm of ſins. Dir. 12.

Dir. 13. §. 14. Direct. 13. *Take heed leſt any practical error corrupt your underſtandings: or leſt you be engaged in any ill deſign: For theſe will command your thoughts into a courſe of ſinful attendance and ſervice to their ends.* He that *erreth* and thinks his ſin is his *virtue* or his *duty*, will indulge the *thoughts* of it without controul: Yea, he will drive on his mind to ſuch cogitations; and ſteal from the authority and word of God, the motives and incentives of his ſin: As falſe prophets ſpeak againſt God in the name of God, and againſt his word as by the pretended authority of his word; ſo an erring mind will fetch its arguments from God, and from the Scripture, for thoſe ſinful thoughts which are againſt God and Scripture. And if evil thoughts will ſo hardly be kept out when we plead the authority of God and his word againſt them, and do the beſt we can to hinder them; how will they prevail when they plead the authority of God and the ſacred Scriptures for them, and take it to be your duty to kindle and promote them? For inſtance; all the ſinful thoughts by which the Romiſh Clergy are contriving the ſupport of their Kingdom of darkneſs in the world, and the continuance of their tyranny in their Church, are but the products of their error, which tells them that all this ſhould be done, as pleaſing to God, and profitable to the Church. All the bloody *thoughts* of perſecutors, againſt the Church and holy ways of Chriſt, have been cheriſhed by this *erroneous thought*, John 16. 23. *The time cometh that whoever killeth you, will Think that he doth God ſervice: and theſe things they will do unto you, becauſe they have not known the Father nor me.* All *Pauls* bloody contrivances and practices againſt the Church, did come from this, Acts 26. 9. *I verily thought with my ſelf that I ought to do many things contrary to the name of Jeſus of Nazareth, which thing I alſo did*-- ——— All the *ſcornful* and *reproachful thoughts* and ſpeeches of many of the ungodly, againſt a holy life are hence, 1 Pet. 4. 4. *They think it ſtrange that you run not with them to exceſs of ryot, ſpeaking evil of you:* The *vain babling* of hypocrites, who cheat their ſouls with idle lip-labour, inſtead of the ſpiritual ſervice from the heart, and the *ſacrifice of fools*, who offer God ſome outward thing, while they deny him their hearts, and holy obedience, do proceed from this, that *They think to be heard for their much babling*, Matth. 6. 7. *and they conſider not that they do evil*, Eccl. 5. 1. All the ſelf-flattery and preſumption of the ungodly, and conſequently, all their ungodly lives, are much from their *erroneous thoughts*: *He that thinketh he is ſomething when he is nothing, deceiveth himſelf*, Gal. 6. 3. O come into the light, and forſake your darkneſs: For ſinful thoughts are like hobgoblins and hags, that fly from the light, and like worms and ſerpents, that creep into holes, and crawl and gender in the dark.

Dir. 14. §. 15. Direct. 14. *Remembring what an opening of thoughts there will be when you come into the light, either here by conviction, or at the furtheſt at the day of judgement.* Then you will be aſhamed to ſee what filth and vanity you entertained; and with what droſs and rubbiſh you ſtuft your minds. When the light comes in, what abundance of things will you ſee to your aſtoniſhment, in the dungeon of your hearts, which now you take no notice of? Remember, that all your hidden thoughts muſt one day be brought into the open light: Say not that this is a thing impoſſible, becauſe they are ſo numerous: For God who ſeeth them all at once, and cauſeth his ſun to illuminate ſo many millions at once, can make you ſee them all at once, and yet diſtinctly; and ſee the ſhame and filthineſs of every one of them.

Dir. 15. §. 16. Direct. 15. *When you find that ſome thoughts of ſin and vanity are following you ſtill, for all that you can do, you muſt not therefore plunge your ſouls into ſo much ſollicitouſneſs, fear and trouble, as may diſcourage and diſtract your mind; but wait on God in the complacential and obediential way of cure.* It is the Tempters method to keep ſinners utterly careleſs of their thoughts, and ſenſeleſs of any ſin that is in them, as long as he can; and when that hope faileth him, he will labour to make a humble obedient ſoul ſo ſenſible of the ſin of his *thoughts*, and ſo careful about them, as to confound him, and caſt him into melancholy, diſcouragement, and deſpair; and then he will have no command of his *thoughts* at all; but they will be as much ungoverned another way, and feed continually upon terror. The end of this Temptation is to diſtract you and confound you: The pretence of the Tempter will be contrary to his end: For while he driveth you with terrors to *think* of nothing elſe, but what you *have been* or *are thinking on*, and to make your own *thoughts* the *only* or *principal* matter of your *thoughts*, he will *confound* you, and make you *undiſpoſed* to *all good*, and unable to govern your thoughts at all: But if you *principally* ſtudy the *excellencies* of *God* and *Godlineſs*, and take the courſe which tends to make Religion *pleaſant* to you, and withal keep up an aweful *obedience* to God, this *Complacential obedience* will beſt prevail.

Dir. 16. §. 17. Direct. 16. *Therefore deliver up your hearts to Chriſt in Love and duty, and conſecrate your thoughts entirely to his ſervice, and keep them ſtill exerciſed on him, or in his work: and this will moſt effectually cure them of vanity and ſin.* If you have a friend that you love entirely, you will not feed ſwine in the room that muſt entertain him: You will not leave it naſty and unclean: You will not leave it common to every dirty unſuitable companion, to intrude at pleaſure and diſturb your friend: So *Love* and *Pleaſure* will be *readily* and *compoſedly* careful, to keep clean the heart, and ſhut out vain and filthy thoughts; and ſay, This room is for a better gueſt; Nothing ſhall come here, which my Lord abhorreth: Is he willing ſo *wonderfully* to condeſcend, as to take up ſo mean a habitation, and ſhall I ſtreighten him, or offend him, by letting in his noyſome enemies? Will *he dwell* in my heart, and ſhall I ſuffer thoughts of pride, or luſt, or malice, to dwell with him, or to enter in? Are theſe fit companions for the ſpirit of grace? Do I delight to grieve him? I know as ſoon as ever they come in, he will either reſiſt them till he drive them out again, or he will go out himſelf: And ſhall I drive away ſo dear a friend, for the love of a filthy pernicious enemy? Or do I delight in war? Would I have a continual combat in my heart? Shall I put the Spirit of Chriſt to *fight* for his habitation, againſt ſuch an ignominious foe?— Indeed there is no true cure for ſinful, vain, unprofitable thoughts, but by the contrary: by calling up the thoughts unto their proper work, and finding them more profitable employment: And this is by conſecrating the *Heart* and *them* entirely to the *Love* and *ſervice* of him, that hath by the wonders of his *Love*, and by the ſtrange deſign of his purchaſe and merits, ſo well deſerved them. Let Chriſt come in, and deliver him the Key, and pray him to keep thy heart as his own, and he will caſt out buyers and ſellers from his temple, and will not ſuffer his houſe of prayer to be a den of thieves. But if you receive Chriſt with reſerves, and keep up *deſigns* for the world and fleſh, marvel not if Chriſt will be no partners with them, but leave all to thoſe gueſts, which you would not leave for him.

Sicut ignis in aquâ durare non potuſt, ita neque turpis cogitatio in Dei amante: Quoniam omnis qui Dei amator eſt, etiam laboris amans eſt: Cæterum labor voluntarius, naturaliter voluptati inimicus exiſtit. Marcus Erem.

Tit. 2. Directions to furniſh the Mind with good Thoughts.

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TO have the mind well furniſhed with *Matter* for holy and profitable *thoughts*, is neceſſary to all to have the uſe of *Reaſon*, though not to all alike: But I ſhall here preſent you only with *ſuch materials* as are neceſſary to a holy life, and to be uſed in our daily walk with God; and not meddle with ſuch as are proper to Paſtors, Magiſtrates, or other ſpecial callings, though I may give ſome general Directions alſo for *Students* in the End of this.

Dir. 1.
1. Our own
Intereſt,
nd End.

§. 1. Direct. 1. *Underſtand well your own Intereſt and great Concernments, and be well reſolved what you live for, and what is your true felicity and End: and then this will command your Thoughts to ſerve it.* The *End* is it that the *Means* are all *choſen for*, and *uſed* for. A mans *eſtimation* directeth his *Intention* and *deſigns*: And his *Intention* and *deſigns* command his *thoughts*. *Theſe* will certainly have the *firſt* and *chiefeſt*, the moſt *ſerious*, and *practical*, and *effectual* thoughts; though ſome *by thoughts* may run out another way: As the Miller will be ſure to keep ſo much water as is neceſſary to grind his griſt, though he may let that *run by* which he thinks he hath no need of: As you gather in all your Corn and Fruit for your ſelves at harveſt, though perhaps you will leave ſome *ſcatterings* which you do not value much for any that will to gather: ſo whatever a man taketh for his *ultimate end* and *true felicity*, will have the *ſtore and ſtream* of his cogitations, though he may ſcatter ſome few upon other things, when he thinks he may do it, without any detriment to his main deſign. As a *travellers* face is ordinarily towards his journeys end, though ſo far as he thinks it doth not ſtop him, he may look behind him or on each ſide: ſo *our main end* will in the *main* carry on our thoughts. And therefore unholy ſouls that know not practically any *higher end*, than the proſperity and pleaſure of the fleſh, and the plenty and honour of the world, cannot poſſibly exerciſe any holy Government over their thoughts; but their *minds* and *conſciences are defiled*, and their *thoughts* made *carnal* as is their end: Nor is there any poſſibility of curing their vicious wicked thoughts, and of ordering them acceptably to God, but by curing their *worldly carnal minds*, and cauſing them to change their *deſigns and ends*. And this muſt be by underſtanding *what is their intereſt*. *Know well* but what it is that is *moſt Neceſſary for you*, and *Beſt for you*, and it *will* change your *hearts*, and ſave your ſouls. Know this, and your *Thoughts* will never want matter to be employed on: nor will they be ſuffered to wander much abroad. Therefore it is that the expectation of death, and the thought of coming preſently to judgment, do uſe more effectually to ſupply the mind, with the wiſeſt and moſt uſeful thoughts, than the learnedſt Book or ordinary means can. That which tells a man beſt, what he hath *to do*, doth beſt tell him what he hath to *think on*: But the approach of death, and the appearance of eternity, doth beſt tell a dull and fleſhly ſinner, what he hath *to do*: This tells, and tells him roundly, that he muſt preſently ſearch his heart and life, and judge himſelf as one that is going to the *final judgment*; and that it is high time for him to look out for the remedy for his ſin and miſery, &c. And therefore it will command his thoughts this way. Ask any Lawyer, Phyſician, or Tradeſman what commands his Thoughts; and you will find that his *Intereſt*, and his *Ends*, and *work* command them. Know what it is to have an immortal ſoul, that muſt live in Joy or Wo for ever, and what it is to be always ſo near to the irreverſible determining ſentence, and what it is to have this ſhort uncertain time and no more, to make our preparation in, and then it's eaſie to foretel which way your *thoughts* will go. A man that knoweth his houſe is on fire, will be *thinking* how to quench it: A man that *knoweth* he is entring into a mortal ſickneſs, will be *thinking* how to cure it. There is no better way to have your *Thoughts* both *furniſhed* and *acted* aright, than to know your *Intereſt*, and *right End*.

Dir. 2.
2. God.

§. 2. Direct. 2. *Know God aright, and behold him by the eye of an effectual faith, and you ſhall never want matter for holy thoughts*: His *Greatneſs and continual preſence* with you, may command your thoughts, and awe them, and keep them from maſterleſs vagaries: His *wiſdom* will find them continual employment, upon the various, excellent and delectable ſubjects, of his natural and ſupernatural revelation; but no where ſo much as upon himſelf: In *God* thou maiſt find matter for thy cogitations and affections, moſt high and excellent, delighting the mind with a continual ſuavity, affording ſtill freſh delights, though thou meditate on him a thouſand years, or to all eternity: Thou maiſt better ſay, that the Ocean hath not water enough for thee to ſwim in, or that the Earth hath not room enough for thee to tread upon, then that there is not matter enough in God, for thy *longeſt Meditations*, and moſt delighting ſatisfying thoughts. The bleſſed Angels and Saints in Heaven, will find enough in God alone, to employ their minds to all eternity; O horrid darkneſs and Atheiſm that yet remaineth on our hearts! that we ſhould want matter for our thoughts, to keep them from feeding upon air or filth! or want matter for our *delight*, to keep our minds from begging it at the creatures door, or hungring for the husks that feed the Swine! when we have the *Infinite God*, *Omnipotent*, *Omniſcient*, *moſt good* and *bountiful*, our *life*, and *hope*, and *happineſs to think on with delight*.

Dir. 3.
3. The world to come.

§. 3. Direct. 3. *If you have but an eye of faith, to ſee the things of the unſeen world, as revealed in the ſacred word, you cannot want matter to employ your thoughts.* *Scripture* is the glaſs in which you may ſee the *other world*: There you may ſee the Antient of Days, the Eternal Majeſty ſhining in his Glory, for the felicitating of holy glorified Spirits: There you may ſee the humane nature advanced above Angels, and enjoying the higheſt Glory next to the uncreated Majeſty; and Chriſt reigning as the King of all the world, and all the Angels of God obeying, honouring and worſhipping him: you may ſee him ſending his Angels on his gracious meſſages, to the loweſt members of his body, the little ones of his flock on earth: you may ſee him *interceding* for all his Saints, and procuring their peace and entertainment with the Father, and preparing for their reception when they paſs into thoſe manſions, and welcoming them one by one as they paſs hence: There you may ſee the glorious celeſtial ſociety attending, admiring, extolling, worſhipping the Great Creator, the Gracious Redeemer, and the Eternal Spirit, with unceſſant, glorious, and harmonious Praiſe: you may ſee them burning in the delicious flames of holy Love, drawn out by the *Viſion* of the face of God, and by the ſtreams of Love which he continually poureth out upon them: you may ſee the magnetick attraction of the *uncreated* Love, and the felicitating cloſure of the *attracted* Love of holy Spirits, thus united unto God by Chriſt, and feaſting everlaſtingly upon him: you may ſee the raviſhments of joy, and the unſpeakable pleaſures which all theſe bleſſed Spirits have in this tranſporting *Sight*, and *Love*, and *Praiſe*. You may ſee the ecſtaſies of *Joy* which poſſeſs the ſouls of thoſe that are newly paſſed from the Body, and eſcaped the ſins and miſeries of this world; and find there ſuch ſudden raviſhing entertainment, unſpeakably beyond their former expectations, conceivings or belief. You may ſee there with what wonder, what pity, what loathing and deteſtation, thoſe holy glorified ſouls look down upon earth, on the negligence, contempt, ſenſuality, and profaneneſs of the dreaming and diſtracted world! You may ſee there, what you ſhall be for ever, if you be the holy ones of Chriſt, and where you muſt dwell, and what you muſt do, and what you ſhall enjoy. All this you may ſo *know* by *ſound believing*, as to be carried to it as *ſincerely* as if your eyes had ſeen it, *Heb.* 11. 1. 2 *Cor.* 5. 7. And yet can your *thoughts* be idle, or carnal, or worldly and ſinful for want of work? Are your *meditations* dry and barren for want of *matter* to employ them. Doth the fire of Love or other holy affections go out for want of fuel to feed it? Is not *Heaven* and *Eternity* ſpacious enough for your minds to expatiate in? Is not ſuch a world as that, ſufficient for you to ſtudy, with freſh and delectable variety of diſcoveries from day to day? or that which is more delightful than variety? Would you have *more matter*, or *higher and more excellent matter*, or *ſweeter* and *more pleaſant* matter, or *matter* which doth nearlier concern your ſelves! Get that *faith* which all that ſhall be ſaved *Live by*, which makes *things abſent* as operative (in ſome meaſure) as if they were *preſent*, and that which *will be*, as if it *now were*, and that which is *unſeen*, as if it were now *open* to *your eyes*; and then your *Thoughts* will want neither *matter* to work upon, nor altogether an actuating excitation.

See in my Tract. on *Heb.* 11. 1. called, *The Life of Faith.*

If this were not enough, I might tell you what *Faith* can *ſee* alſo in *Hell*, which is not unworthy of your ſerious Thoughts! What work is there; what direful complaints and lamentations; what ſelf-tormentings, and what ſenſe of Gods diſpleaſure, and for what: But I will wholly paſs this by, that you may ſee, there is delightful work enough for your *thoughts*, and that I ſet you no unpleaſant task.

Dir. 4. 4. The work of Love.

§. 4. Direct. 4. *Get but the Love of God well kindled in your Heart, and it will find employment, even the moſt high and ſweet employment, for your Thoughts.* Your ſelves ſhall be the Judges, whether your *Love* doth not for the moſt part, rule your thoughts; aſſigning them their *work*, and directing them *when*, and *how long* to think on it? See but how a luſtful lover is carried after a beloved ſilly piece of fleſh? Their thoughts will ſo eaſily and ſo conſtantly run after it, that they need no ſpur! Mark in what a *ſtream* it carrieth them! how it feedeth and quickneth their invention, and elevateth an ordinary fancy into a Poetical and paſſionate ſtrain? What abundance of *matter* can a Lover find, in the narrow compaſs of a dirty Corpſe for his *thoughts* to work on night and day? And will not the *Love of God* then, much more fill and feaſt your *thoughts*? How eaſily can the *Love of mony*, find matter for the *thoughts* of the *worldling* from one year to another? It's *eaſie* to think of any thing which you love. O what a happy ſpring of meditation, is a rooted predominant *Love of God*? *Love him ſtrongly*, and you cannot forget him: You will then ſee him in every thing that meets you, and hear him in every one that *ſpeaketh* to you: If you *miſs* him, or have offended him; you will *think* on him with *grief*: If you taſte of his Love, you will think of him with *Delight*: If you have but *hope*, you will think of him with *Deſire*, and your *Minds* will be taken up in ſeeking him, and in underſtanding and uſing the Means by which you may come to enjoy him *Love* is *ingenious*, and *full*, and *quick*, and *active*, and *reſolute*: It is *valiant*, and *patient*, and exceeding *induſtrious*, and delighteth to encounter difficulties, and to appear in labours, and to ſhew it ſelf in advantageous ſufferings: and therefore it maketh the mind in which it reigneth, exceeding *buſie*; and findeth the thoughts a world of work. *If God be not in all the thoughts* of the ungodly, *Pſal.* 10. 4. it is becauſe he is not in his *heart*. He may be *nigh their mouths*, but is *far from their reins*, Jer. 12. 2. Do thoſe men believe themſelves, or would they be believed by any one that is wiſe, who ſay, they *Love God above all*, and yet neither *think* of him, nor *love to think of him*? but are unwearied in thinking of their wealth, and honours, and the pleaſures of their fleſh? *Conſider this ye that forget God, leſt he tear you in pieces, and there be none to deliver you*, Pſal. 50. 22.

Dir. 5. 5. Jeſus Chriſt and all the work of Redemption.

§. 5. Direct. 5. *Soundly underſtand the wonderful myſteries of mans Redemption, and know Jeſus Chriſt, and you need not want employment for your thoughts.* For in *him are hid all the Treaſures of wiſdom and knowledge*, Col. 2. 3. *He is the Power of God, and the Wiſdom of God*, 1 Cor. 1. 24. If the ſtudy of *Ariſtotle*, *Plato*, *Plotinus*, and their numerous followers and Commentators, can find work; for the *thoughts* of men that would know the *works of God*, or would be accounted good Philoſophers, even for many years together, or a great part of their lives, what work then may a Chriſtian find for his *Thoughts* in Jeſus Chriſt, *who of God is made to us wiſdom, and righteouſneſs, and ſanctification, and redemption*, 1 Cor. 1. 30. *For it pleaſed the Father that in him ſhould all fulneſs dwell*, Col. 1. 19. And therefore in him there is *fulneſs of matter* for our meditations; As *Paul determined to know nothing* (or make oſtentation of no other knowledge) *but Chriſt crucified*, 1 Cor. 2. 2. So if your *thoughts* had nothing to work upon many years together, but *Chriſt crucified*, they need not ſtand ſtill a moment for want of moſt ſuitable and delightful matter. The myſtery of the *Incarnation alone*, may find you work to ſearch and admire many ages! But if thence you proceed to that world of wonderful matter which you may find in his Doctrine, Miracles, example, ſufferings, temptations, victories, reſurrection, aſcenſion, and in his *Kingly, Prophetical and Prieſtly* Offices, and in all the benefits which he hath purchaſed for his flock, O what full and pleaſant work is here for the daily *thoughts* of a believer! The ſoul may dwell here with continual delight, till it ſay with *Paul*, Gal. 2. 20. *I am crucified with Chriſt; nevertheleſs I live: yet not I, but Chriſt liveth in me: and the life which I now live in the fleſh, I live by the faith of the Son of God, who loved me and gave himſelf for me.* Therefore daily *bow your knees to the Father of our Lord Jeſus Chriſt, of whom the whole family in Heaven and earth is named, that he will grant you according to the Riches of his Glory, to be ſtrengthned with might by his Spirit in the inner man, that Chriſt may dwell in your hearts by faith, that being rooted and grounded in Love, you may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height, and to know the Love of Chriſt which paſſeth knowledge, that ye may be filled with all the fulneſs of God*, Epheſ. 3. 14. to 20.

Dir. 6. 6. The holy Scriptures.

§. 6. Direct. 6. *Search the holy Scriptures, and acquaint your ſelves well with the Oracles of God, which are able to make you wiſe unto ſalvation, and you will find abundant matter for your thoughts.* If you cannot find work enough for your minds, among all thoſe *heights* and *depths*, thoſe *excellencies* and *difficulties*, it is becauſe you never underſtood them, or never ſet your hearts to ſearch them. What myſterious Doctrines! how ſublime and heavenly are there for you to *meditate* on as long as you live? What a perfect Law! a ſyſtem of precepts moſt ſpiritual and pure! What terrible threatnings againſt offenders are there to be matter of your meditations? What wonderful hiſtories of Love and Mercy! What holy examples! What a treaſury of *precious* *promiſes*, on which lyeth our hope of life eternal! What full and free expreſſions of grace! What a joyful act of pardon and oblivion to penitent believing ſinners! In a word, the *character* of our inheritance, and the Law which we muſt be governed and judged by, is there before us for our daily Meditation! *David* that had much leſs of it than we, ſaith, *O how I love thy Law! it is my meditation all the day!* Pſal. 119. 97. And God ſaid to *Joſhua*, (1. 8.) *This Book of the Law ſhall not depart out of thy mouth, but thou ſhalt meditate therein day and night, that thou maiſt obſerve to do according to all that is written therein.* And *Moſes* commanded the Iſraelites, that *theſe words ſhould be in their hearts, and that they teach them diligently to their children, and talk of them when they ſate in their houſes, and when they walked by the way, and when they lay down, and when they roſe up, and to write them on the poſts of their houſes, and on their gates,* &c. that they might be ſure to remember them, *Deut.* 6. 7.

Dir. 7. 7. Our ſelves as we are Gods work.

See my Book of the *Miſchiefs of Self-ignorance.*

§. 7. Direct. 7. *Know thy ſelf well as thou art the work of God, and in thy ſelf thou wilt find abundant matter for thy meditations.* There thou haſt the *natural Image of God* to meditate on and admire; even the noble faculties of thy *underſtanding* and *free will*, and *executive power*: And thou haſt his *Moral* or *Spiritual Image* to meditate on, if thou be not unregenerate: even thy holy *Wiſdom*, *Will* and *Power*, or thy holy *Light*, and *Love*, and *Power* with promptitude for holy practice; and all in the *Unity* of *holy Life*. And there thou haſt his *Relative Image* to meditate on; even thy being. 1. The Lord or *Owner*. 2. The *Ruler*. 3. The *Benefactor* to the inferiour creatures, and *their End*. O the world of myſteries which thou carrieſt continually about thee in that little room. What abundance of wonders are in thy *body*! which is *fearfully and wonderfully made*! And the greater wonders in thy *ſoul*! Thou art thy ſelf the cleareſt glaſs that God is to be ſeen in under Heaven! as thou art a *man* and a *Saint*! And therefore the worthieſt matter for thy own Meditations (except that holy Word, which is *thy* Rule, and the *Holy Church*, which is but a coalition of many ſuch.) What a ſhame is it, that almoſt all men do Live and dye ſuch ſtrangers to themſelves, as to be utterly unacquainted with the innumerable excellencies and myſteries, which God hath laid up in them; and yet to let their thoughts run out upon vanities and toys, and complain of their barrenneſs, and want of matter, to feed their better Meditations?

Dir. 8. 8. Our ſins and wants.

§. 8. Direct. 8. *Be not a ſtranger to the many ſins, and wants, and weakneſſes of thy ſoul, and thou never needeſt to be empty of matter for thy meditations.* And though theſe *thoughts* be not the *ſweeteſt*, yet thy own folly hath made them *neceſſary*. If thou be *dangerouſly ſick*, or but *painfully ſore*, thou canſt ſcarce forget it: If *poverty* afflict thee with pinching wants, thy Thoughts are taken up with *cares* and *trouble* day and night. If another *wrong thee*, thou canſt eaſily *think* on it. And haſt thou ſo often wronged thy God and Saviour, and ſo unkindly vilified his mercy, and ſo unthankfully ſet light by ſaving Grace, and ſo preſumptuouſly and ſecurely ventured on his wrath, and yet doſt thou find a ſcarcity of matter for thy meditations? Haſt thou all the ſins of thy youth, and ignorance to think on, and all the ſins of thy raſhneſs and ſenſuality, and of thy negligence and ſloth, and of thy worldlineſs and ſelfiſhneſs, ambition and pride, thy paſſions and thy omiſſions; and all thy ſinful *thoughts* and *words*, and yet art thou ſcanted of matter for thy *thoughts*? Doſt thou carry about thee ſuch a body of death? ſo much ſelfiſhneſs, pride, worldlineſs, and carnality; ſo much ignorance, unbelief, averſneſs to God, and backwardneſs to all that is ſpiritual and holy; ſo much paſſion, and readineſs to ſin, and yet doſt thou not find enough to think on? Look over the ſins of all thy life: ſee them in all their aggravations: as they have been committed againſt knowledge, or means and helps, againſt mercies, and judgments and thy own vows or promiſes; in proſperity and under affliction it ſelf; in ſecret and with others; in thy general and particular calling, and in all thy relations; in every place, and time, and condition that thou haſt lived in! thy ſins againſt God directly, and thy injuries or neglects of man! ſins againſt holy duties, and ſins in holy duties: in prayer, hearing, reading, Sacraments, meditation, conference, reproofs, and receiving of reproofs from others: thy negligent preparations for death and judgment, the ſtrangeneſs of thy ſoul to God and Heaven——— Is not here work enough for thy Meditations? certainly if thou *think* ſo, it is becauſe thy heart never felt the bitterneſs of ſin, nor was ever yet acquainted with true Repentance, but the time is yet to come, that Light muſt ſhew thee what ſin is, and what thou art, and what thou haſt done, and how full thy heart is of the Serpents brood, and that thy ſin muſt find thee out! Doſt thou not know that thy ſins are as the Sands of the Shore, or as the hairs upon thy head for number, and that every ſin hath deadly poyſon in it, and malignant enmity to God and holineſs; and yet are they not enough to keep thy *Thoughts* from being idle? Judge by their language whether it be ſo with penitents? Pſal. 51. 2, 3. *Waſh me throughly from my wickedneſs, and cleanſe me from my ſin: for I acknowledge my tranſgreſſions, and my ſin is ever before me*, Pſal. 40. 12. *For innumerable evils have compaſſed me about: mine iniquities have taken hold upon me, ſo that I am not able to look up: they are more than the hairs of my head: therefore my heart faileth me.* Pſal. 119. 57. *I thought on my ways, and turned my feet unto thy teſtimonies.* True Repentance is thus deſcribed, Ezek. 36. 31. *Then ſhall ye remember your own evil ways, and your doings that were not good, and ſhall loath your ſelves in your own ſight, for your own iniquities, and for your abominations.* Yea Gods *forgiving and forgetting* your ſins, muſt not make *you forget* them, Ezek. 16. 60, 61, 62, 63. *I will eſtabliſh to thee an everlaſting Covenant; Then thou ſhalt remember thy ways and be aſhamed ——— And I will eſtabliſh my Covenant with thee——That thou maiſt remember and be confounded, and never open thy mouth any more, becauſe of thy ſhame, when I am pacified towards thee for all that thou haſt done, ſaith the Lord God of Hoſts.*

Thus *Evil* may be made the object and occaſion of good: It is good to meditate on evil to hate it, and avoid it. Keep acquaintance with Conſcience, & read over its Books, and it will furniſh your thoughts with humbling matter.

Dir. 9. 9. Satans Temptations.

§. 9. Direct. 9. *Be not a ſtranger to the methods and ſubtelties and diligence of Satan in his Temptations to undo thy ſoul, and thou wilt find matter enough to keep thy thoughts from idleneſs*, He is *thinking* how to *deceive* thee and deſtroy thee; and doth it not concern thee to *think* how to defeat him and eſcape and ſave thy ſelf? If the Hare run not as faſt as the Dog, he is like to dye for it. O that thy eyes were but opened to ſee the ſnares that are laid for thee in thy *nature*, in thy *temperature* and *paſſions*, in thy *intereſts*, thy *relations*, thy *friends* and *acquaintance*, and ordinary *company*; in thy *buſineſſes*, and *poſſeſſions*, thy *houſe*, and *goods*, and *lands*, and *cattle*, and *tenants*, and *ſervants*, and all that thou tradeſt with, or haſt to do with in thine *apparel* and *recreations*; in thy *meat* and *drink*, and *ſleep*, and eaſe, in *proſperity* and *adverſity*; in mens *good* thoughts, or *bad* thoughts of thee, in their *praiſe* and in their *diſpraiſe*; in their *benefits* and their *wrongs*; their *favour* and in their *falling out*; in their *pleaſing* or *diſpleaſing* thee: in thy *thinking* and in thy *ſpeaking*, and in every thing that thou haſt to do with! Didſt thou but ſee all theſe temptations and alſo ſee to what they tend, and whether they would bring thee, thou wouldſt find matter to cure the idleneſs or impertinencies of thy thoughts.

Dir. 10. 10. The whole World.

§. 10. Direct. 10. *The world and every creature in it, which thou daily ſeeſt, and which revealeth to thee the great Creator, might be enough to keep thy Thoughts from idleneſs.* If Sun and Moon and Stars, if Heaven and Earth and all therein be not enough to employ thy thoughts, let thy idleneſs have ſome excuſe. I know thou wilt ſay, that it is upon ſome of theſe things that thou doſt employ them: Yea: but doſt thou not firſt deſtroy, and mortifie, and make nonſenſe of that on which thou meditateſt? Doſt thou not firſt ſeparate it from God, who is the life, and glory, and end, and meaning of every creature? Thou killeſt it, and turneſt out the ſoul, and thinkeſt only on the Corps! or on the Creature made another thing, as food for thy ſenſual deſires! As the Kite thinketh on the Birds and Chickens, to devour them to ſatisfy her greedy appetite: Thus you can think of all Gods works, ſo far as they accommodate your fleſh. But the World is Gods Book, which he ſet man at firſt to read; and every Creature is a Letter, or Syllable, or Word, or Sentence, more or leſs, declaring the name and will of God. There you may behold his wonderful Almightineſs, his unſearchable Wiſdom, his unmeaſurable Goodneſs, mercy and compaſſions; and his ſingular regard of the ſons of men! Though the ungodly, proud and carnal Wits do but play with, and ſtudy the ſhape, and comelineſs, and order of the Letters, Syllables and Words, without underſtanding the *Senſe* and *End*; yet thoſe that with holy and illuminated Minds come thither to behold the footſteps of the Great and Wiſe and bountiful Creator, may find not only matter to *employ*, but to *profit* and *delight* their *Thoughts*; They may be wrapt up by the *things* that are *ſeen*, into the Sacred Admirations, Reverence, Love and Praiſe, of the glorious Maker of all who is *unſeen*; And thus to the *ſanctified* all things will be *ſanctified*; and the ſtudy of *common things* will be to them *Divine and Holy*.

Dir. 11. 11. Providence about the World.

§. 11. Direct. 11. *Be not a ſtranger to, or neglectful Diſregarder of the Wonders of Providence in Gods Adminiſtrations in the World, and thou wilt find ſtore of matter for thy Thoughts.* The dreadfulneſs of *Judgments*, the delightfulneſs of *mercies*, the miſteriouſneſs of *all*, will be matter of daily ſearch and admiration to thee. Think of the ſtrange Preſervations of the Church! of a people hated by all the world! how ſuch a flock of Lambs is kept in ſafety, among ſo many ravenous Wolves. Think of Gods ſharp afflictions of his offending people! of his ſevere conſuming judgments exerciſed ſometimes upon the wicked, when he means to ſet up here and there a monument of his juſtice, for the Warning of preſumptuous ſinners. Go ſee how the wicked are deceived by befooling Pleaſures, and how the Proſperity of fools deſtroyeth them; how they flouriſh to day as a green Bay-tree, or as the flower of the field; and then go into the Sanctuary and ſee their end, how to morrow they are cut down and withered, and the place of their abode doth know them no more. Go ſee how God delighteth to abaſe the proud, and to *ſcatter them in the imagination of their Hearts; to put down the mighty from their Seats, and to exalt them of low degree: to fill the hungry with good things; and to ſend the Rich empty away*, Luke 1. 51, 52, 53. *How great are his ſigns, and how mighty are his wonders? His Kingdom is an everlaſting Kingdom*, Dan. 4. 3. *He ruleth in the Kingdom of men, and giveth it to whomſoever he will*, verſ. 26. 32. *For wiſdom and might are his; and he changeth the times and the ſeaſons: he removeth Kings and ſetteth up Kings: he giveth wiſdom to the wiſe, and knowledge to them that know underſtanding*, Dan. 2. 20, 21, 22. *He revealeth the deep and ſecret things: he knoweth what is in darkneſs, and the light dwelleth with him. The Lord is known by the judgments which he executeth; the wicked is ſnared in the work of his own hand*, Pſal. 9. 16. Mark how the upright are afflicted daily, and how the feet of violence trample on them; and yet how they rejoice, and adhere to that God who doth afflict them, and pity and pray for their miſerable Perſecutors and Oppreſſors; and how *all things do work together for their good*, Rom. 8. 28. *Wonderful* are all the *Works of God*, *ſought out of them that have Pleaſure therein*, Pſal. 111. 2. The Hiſtories of former ages, and the obſervation of the preſent, may ſhew thee a World of matter for thy thought.

Prov. 1. 32.

Pſal. 37.

Pſal. 105. 22. See Pſal. 104. & 105. & 106. & 107. & 122. & 124. & 135. & 136. & 145. & 147. & 148. & 149.

Dir. 12. 12. Gods Image.

§. 12. Direct. 12. *Underſtand all the Lineaments and Beauty of Gods Image upon a holy Soul, the excellency and uſe of every Grace, and the harmony of all; and thou wilt have ſtore of profitable Matter for thy thoughts.* Know the *Nature* of every Grace, and the *place* and *order* of it, and the *office*, *uſe*, and *exerciſe* of it; and the *means* and *motives*, the *oppoſites*, *dangers* and *preſervatives* of it: Know it *as Gods Image*, and ſee and Love thy *Maker* and *Redeemer* and *Regenerator* in it: Know how *God loveth* it, and how uſeful it is to *our* ſerving and honouring him in the world; and how deformed and vile a thing the ſoul is, that is without it: Know well what *Faith* is; what *wiſdom* and *prudence* are! what *Repentance* and *humility*, and *mortification* are! what *Hope* and *fear*, and *deſire*, and *obedience* and *meekneſs*, and *temperance*, and *ſobriety*, and *chaſtity* and *contentation*, and *juſtice*, and *ſelf-denyal* are; eſpecially know the nature and force of *Love to God*, and to his *ſervants*, and to *neigbours*, and to *enemies*; Know what a holy reſignation and devotedneſs to God is: and what is *watchfulneſs*, *diligence*, *zeal*, *fortitude*, and *perſeverance*, *patience*, *ſubmiſſion* and *peace*: Know what the *worth*, and *uſe*, the *helps* and *hinderances* of all theſe are, and then your Thoughts will not be idle.

Dir. 13. 13. The daily motions of the ſpirit.

§. 13 Direct. 13. *If thou be not a ſtranger to the ſpirit of grace, or a neglecter of his daily motions and perſwaſions and operations on thy heart, the attendance and improvement of them will keep thy thoughts from ruſty idleneſs and a vagrant courſe.* It is not a ſmall matter to be daily entertaining ſo noble a gueſt, and daily obſerving the offers and motions of ſo great a benefactor; and daily receiving the gifts of ſo bountiful a Lord, and daily accepting his neceſſary helps; and daily obeying the ſaving precepts of ſo great and beneficent a God! If you know how inſufficient you are without him, to *will* or to *do*, to *perform* or to *think*, or purpoſe any good, and that all your ſufficiency is of him! If you knew that it is the great skill and diligence requiſite in all that will Sail ſucceſsfully to the deſired Land of *Reſt*, to know the Winds of the Spirits helps, and to ſet all your Sails to the right improvement of them, and to beſtir you while ſuch gales continue, you would find *greater work* than *wandering* for your *thoughts*.

Phil. 2. 1
2 Cor. 3.
2 Cor. 1
9

Dir. 14. 14. All our Duty to God and Man.

§. 14. Direct. 14. *Be not ignorant or neglective of that frame and courſe of holy duty to God and man, in which all your lives ſhould be employed, and you cannot want matter to employ your thoughts upon.* Your *pulſe* and *breath*, and natural motions, will hold on whether you *think* of them or not: But ſo will not *moral holy* motion, for that muſt be *rational* and *voluntary*. You have all the *powers* of ſoul and body, to exerciſe either *upon God* or *for God*. You muſt know him, fear him, love him, obey him, truſt him, worſhip him, pray to him, praiſe him, give thanks to him, bewail your ſins, and hear his Word, and reverently uſe his Name and Day! And is not the underſtanding and learning how to do all this, and the ſeaſonable ſerious practice of it all, ſufficient to keep the *Thoughts* from *idleneſs*. O what a deal of work doth a ſerious Chriſtian find for his thoughts, about ſome one of theſe? about *praying* aright, or *hearing*, or *receiving* the *Sacrament* of Chriſts *Body* and *Blood* aright! But beſides all theſe, what a deal of duty have you to perform, to Magiſtrates, Paſtors, Parents, Maſters, and other ſuperiors? to ſubjects, people, children, ſervants and other inferiors? to every neighbour, for his ſoul, his body, his eſtate and name; and to do all as you would be done by? And beſides all this, how much have you to do directly for your ſelves; for your ſouls, and bodies, and families, and eſtates! Againſt your *ignorance*, *infidelity*, *pride*, *ſelfiſhneſs*, *ſenſuality*, *worldlineſs*, *paſſion*, *ſloth*, *intemperance*, *cowardice*, *luſt*, *uncharitableneſs*, &c. Is not here matter for your thoughts?

Dir. 15. 15. All our particular Mercies.

§. 15. Direct. 15. *Overlook not that life full of particular mercies, which God hath beſtowed on your ſelves, and you will find pleaſant and profitable matter for your thoughts.* To ſpare me the labour of repeating them look back to *Chap.* 3. *Dir.* 14. Think of that mercy which brought you into the world, and choſe your Parents, your place, and your condition: which brought you up, and bore with you patiently in all your ſins, and cloſely warned you of every danger: which ſeaſonably afflicted you, and ſeaſonably delivered you; and heard your Prayers in many a diſtreſs: which hath yet kept the worſt of you from death and Hell: and hath Regenerated, *juſtified*, *adopted* and *ſanctified* thoſe that he hath fitted for eternal life! How many ſins he hath forgiven! How many he hath in part ſubdued! How many and ſuitable helps he hath vouchſafed you? From how many Enemies he hath ſaved you? how oft he hath delighted you by his word and grace? what comforts you have had in his Servants and ordinances, in your relations and callings? His mercies are *innumerable*, and yet do your *meditations* want matter to ſupply them! If I ſhould but recite the words of *David* in many thankful Pſalms, you would think Mercy found *his Thoughts* employment.

Dir. 16. 16. The account at Judgement.

§. 16. Direct. 16. *Foreſee that exact and righteous judgement, which ſhortly you have to undergo, and it will do much to find you employment for your thoughts.* A man that muſt give an account to God of all that he hath done both good and evil, and knoweth not how ſoon, for ought he knows before to morrow, methinks ſhould find himſelf ſomething better than vanity to think on! Is it nothing to be ready for ſo great a day? To have your juſtification ready! your accounts made up! Your Conſciences cleanſed and quieted on good grounds! To know what anſwer to make for your ſelves againſt the accuſer! To be clear and ſure that you are indeed Regenerate, and have a part in Chriſt, and are waſhed in his blood, and reconciled to God, and ſhall not prove hypocrites and ſelf-deceivers in that trying day! when it is a ſentence that muſt finally decide the queſtion, whether we ſhall be *ſaved* or *damned*; and muſt determine us to *Heaven* or *Hell* for ever, and you have ſo ſhort and uncertain a time for your preparation, will not this adminiſter matter to your *Thoughts*? If you were going to a Judgement for your *lives* or all your *eſtates*, you would think it ſufficient to provide you matter for your *thoughts* by the way! How much more this *final dreadful* judgement.

Dir. 17. 17. Our Afflictions.

§. 17. Direct. 17. *If all this will not ſerve the turn, it's ſtrange if God call not home your thoughts, by ſharp afflictions: and methinks the improvement of them, and the removal of them ſhould find ſome employment for your thoughts.* It's time then to *ſearch and try your ways, and turn again unto the Lord*, Lam. 3. 4. To find out the *Achan* that troubleth your peace, and know the voice of the rod, and what God is angry at, and what it is that he calleth you to mind! To know what root it is that beareth theſe bitter fruits: and how they may be ſanctified to make you conformable to Chriſt and *partakers of his holineſs*, Heb. 12. 10. Beſides the exerciſe of holy patience and ſubmiſſion, there is a great deal of *work* to be *done* in *ſufferings*; to exerciſe faith, to honour God and the *good cauſe* of our ſuffering; and to humble our ſelves for the *evil cauſe*; and to get the benefit. And if you will not meditate of the *Duty*, you ſhall meditate of the *pain* whether you will or not; and ſay as Lam. 3. 17, 18, 19, 20. *I forgat proſperity, and I ſaid, My ſtrength and my hope is periſhed from the Lord; Remembring my affliction and my miſery, the wormwood and the gall: My ſoul hath them ſtill in remembrance, and is humbled in me.* Put not God to *remember* you by his *ſpur*, and help your meditations by ſo ſharp a means! Pſal. 78. 33, 34, 35. *Therefore did he conſume their days in vanity, and their years in trouble: when he ſlew them then they ſought him, and they returned and enquired early after God; and they remembred that God was their Rock, and the high God their Redeemer.*

Dir. 18. 18. The buſineſs of your Callings.

§. 18. Direct. 18. *Be diligent in your callings and ſpend no time in idleneſs, and perform your labours with holy minds, to the glory of God, and in obedience to his commands, and then your thoughts will have the leſs leiſure and liberty for vanity or idleneſs.* Employments of the *body* will employ the *thoughts*: They that have *much to do* have much *to think on*: For they muſt do it prudently and skilfully and carefully, that they may do it *ſucceſsfully*: And therefore muſt *think* how to do it: And the urgency and neceſſity of buſineſs will almoſt *neceſſitate* the thoughts, and ſo carry them on and find them work (Tho' ſome employments more than others) And let none think that *theſe Thoughts* are bad or vain becauſe they are about worldly things: For if our *Labours* themſelves be not *bad* or *vain*, then neither are thoſe *thoughts* which are needful to the well-doing of our work. Nor let any worldling pleaſe himſelf with this, and ſay, *My thoughts are taken up about my calling*: For his *calling* it ſelf is perverted by him, and made a *carnal work* to *carnal ends*, when it ſhould be *ſanctified*. That the thoughts about your *labours* may be good, 1. Your Labours themſelves muſt be good, performed in obedience to God, and for the good of others, and to his glory. 2. Your Labours and thoughts muſt keep their bounds, and the higher things muſt be ſtill *preferred*, and ſought and thought on in the *firſt place*: And your Labours muſt ſo far employ your thoughts as is needful to the well-doing of them: but better things muſt be *thought* on, in ſuch labours as leave a vacancy to the Thoughts. But diligence in your calling is a very great help to keep out *ſinful thoughts*, and to furniſh us with *thoughts* which in *their place* are good.

Dir. 19. 19. All Ordinances and Means of Grace.

§. 19. Direct. 19. *You have all Gods ſpiritual helps and holy ordinances to feed your meditations, and to quicken them, which ſhould be uſed when your minds grow dull or barren.* When your minds are empty and you cannot pump up plentiful matter for holy thoughts, the reading of a ſeaſonable book, or conference with a full experienced Chriſtian, will furniſh you with matter: ſo will the hearing of a profitable Sermon, and ſometime *prayer* will do more than *meditation*. And weak-headed perſons, of ſmall knowledge and ſhallow memories, muſt fetch the matter of their meditations thus more frequently from *reading* and *conference* than others need to do: As they can hold but a little at a time, ſo they muſt go the ofter: As he that goeth to the Water with a ſpoon or Diſh, muſt go ofter than they that go with a more capacious veſſel. Others can carry a ſtore-houſe of meditation ſtill about them; but perſons of very ſmall knowledge and memory, muſt have their meditations fed by others, as infants by the ſpoon. Therefore a *little* and *often*, is the beſt way both for their *Reading* or *hearing*, and for their *holy thoughts*. How great a mercy is it, that weak Chriſtians have ſuch ſtore of helps? that when their heads are empty, they have *books* and *friends* that are not empty, from whence they may fetch help as they want it: and that their *hearts* are not empty of the *Love of God*, which enclineth them to do more, than their *parts enable* them to do.

Dir. 20. 20. The miſerable ſinful world. §. 20. Direct. 20. *If all theſe do not ſufficiently furniſh your meditations, look through the world, and ſee what a multitude of miſerable ſouls do call for your compaſſion and daily prayers for their relief.* Think on the many nations that lie in the darkneſs of Idolatry and Infidelity! It is not paſt the ſixth part of the world that are Chriſtians, of any ſort. The other five parts are Heathens and Mahometans and ſome few Jews. And of this ſixth part, it's but a ſmall part that are Reformed from Popery, and ſuch corruptions as the Eaſtern and Southern Chriſtians alſo are too much defiled with. And in the Reformed Churches, how common is profaneneſs and worldlineſs, and how few are acquainted with the power of Godlineſs! What abundance of ignorant, and ungodly perſons be there, who *hate* the *power* and *practice* of that Religion which they *profeſs themſelves* they hope to be ſav'd by, (as if they hoped to be ſaved for hating, perſecuting and diſobeying it.) And among thoſe that ſeem more ſerious and obedient, how many are hypocrites? And how may are poſſeſt with pride and ſelf-conceitedneſs, which breaketh forth into unrulineſs, contentions, and uncharitableneſs, factions, and diviſions in the Church? How many Chriſtians are ignorant, paſſionate, weak, unprofitable, and too many ſcandalous? And how few are judicious, prudent, heavenly, charitable, peaceable, humble, meek, laborious and fruitful, who ſet themſelves wholly to *be good* and to *do good*? And of theſe few, how few are there that are not exerciſed under heavy afflictions from God, or cruel perſecutions from ungodly men! What tiranny is exerciſed by the Turk *without*, and the *Pope within*, upon the ſincereſt followers of Chriſt? Set all this together and tell me, whether thy *compaſſionate Thoughts* or thy *Prayers*, do need to go out for want of fewel, or matter to feed upon from day to day?

Tit. 3. *Directions how to make good Thoughts effectual*: or, *General Directions for Meditation.*

HEre ſome *Directions* are *preparatory*, and ſome *about the Work it ſelf.*

Dir. 1. §. 1. Direct. 1. *Be ſure that reaſon maintain its Authority in the Command and Government of your Thoughts; and that they be not left Maſterleſs to fancy and paſſion, and Objects to carry them which way they pleaſe.* Diſeaſed melancholy and crazed Perſons have almoſt no Power over their own *Thoughts*: they cannot command them to what they would have them exerciſed about, nor call them off from any thing that they run out upon; but they are like an unruly horſe, that hath a weak rider, or hath caſt the rider; or like a maſterleſs Dog, that will not go or come at your command. Whereas our *Thoughts* ſhould be at the *Direction* of our *Reaſon*, and the Command of the *Will*, to go and come off as ſoon as they are bid. As you ſee a *ſtudent* can rule his *Thoughts* all day: he can appoint them what they ſhall meditate on, and in what order, and how long: So can a Lawyer, a Phyſician, and all ſorts of men about the matters of their arts and callings. And ſo it ſhould be with a Chriſtian about the matters of his ſoul: All Rules of *Direction* are to little purpoſe, with them whoſe *Reaſon* hath loſt its power, in governing their Thoughts. If I tell a man that is deeply melancholy, *Thus and thus you muſt order your Thoughts*! He will tell me that he *cannot*: His thoughts are not in his power. If you would give never ſo much he is not able to forbear thinking of that which is his diſturbance, nor to command his thoughts to that which you direct him, nor to *think* but as he doth, even as his diſeaſe and trouble moveth him. And what good will precepts do to ſuch? Grace and Doctrine and exhortation work by *Reaſon* and the *commanding will*. If a holy Perſon could manage his practical heart-raiſing meditations, but as orderly, and conſtantly, and eaſily as a carnal covetous Preacher can manage his *thoughts* in ſtudying the *ſame things*, for carnal ends (to make a gain of them or to win applauſe) how happily would our work go on? And is it not ſad to think that carnal ends ſhould do ſo much more than ſpiritual, about the ſame things?

Dir. 2. §. 2. Direct. 2. *Carefully avoid the diſeaſe of melancholy: for that dethroneth Reaſon, and diſableth it to rule the thoughts. Diſtraction wholly* diſableth: but *melancholly* diſableth only in *part*, according to the meaſure of its prevalency: and therefore leaveth ſome room for advice.

Dir. 3. §. 3. Direct. 3. *Take heed of ſloth and negligence of the Will, whereby the Directions of Reaſon will be unexecuted, for want of Reſolution and Command; and ſo every temptation will carry away the thoughts.* A lazy Coachman will let the Horſes go which way they liſt, becauſe he will not ſtrive with them; and will break his neck to ſave his labour. If when you feel unclean or worldly thoughts invade your minds, you will not give your *wills* the alarm, and riſe up againſt them, and reſolutely command them out; you will be like a lazy perſon that lieth in bed while he ſeeth Thieves robbing his houſe, and will let all go rather than he will riſe and make reſiſtance (A ſign that he hath no great riches to loſe, or elſe he would *ſtir* for it): And if you ſee your *duty*, on what your *Thoughts* ſhould be employed, and will not reſolutely call them up, and command them to their work, you will be like a ſluggard that will let all his ſervants lie in bed, as well as he, becauſe he will not ſpeak to call them. You ſee by daily experience, that a mans *Thoughts* are much in the Power of his *Will*, and made to obey it: If *money* and *honour*, or the *delight* of *knowing* can cauſe a wicked Preacher to command his own *thoughts*, on good things, as aforeſaid; you may command yours to the ſame things, if you will but as *reſolutely* exerciſe your authority over them.

Dir. 4. §. 4. Direct. 4. *Uſe not your Thoughts to take their liberty*, and *be ungoverned*: *For uſe will make them head-ſtrong and not regard the Voice of Reaſon; and it will make Reaſon careleſs and remiſs.* *Uſe* and *Cuſtom* hath great Power on our Minds: where we *uſe to go*, our path is *plain*; but where there is *no uſe*, there is *no way*. Where the water *uſeth* to run there is a chanel: It's hard ruling thoſe that are *uſed* to be *unruly*. If *uſe* will do ſo much with the *Tongue*, (as we find in ſome that uſe to curſe and ſwear, and ſpeak vainly, and in others that uſe to ſpeak ſoberly and religiouſly; in ſome that by *uſe* can ſpeak well in conference, preaching or praying many hours together, when others that uſe it not can do almoſt nothing that way); why may it not much prevail with the *Thoughts*?

Dir. 5. §. 5. Direct. 5. *Take heed leſt the ſenſes and appetite grow too ſtrong, and maſter* Reaſon; *for if they do they will at once diſpoſſeſs it of the government of the thoughts, and will bruitiſhly uſurp the power themſelves.* As when a rebellious army depoſeth a King, they do not only caſt off the yoak of ſubjection themſelves, but diſſolve the Government as to all other ſubjects, and uſually uſurp it themſelves and make themſelves Governors. If once you be ſervants to your fleſhly appetites, and ſenſe, your *Thoughts* will have no other work to do, and another way to go, when you call them to holy and neceſſary things: Eſpecially when the enticing objects are at hand. You may as well expect a clod to aſcend like fire, or a ſwine to delight in temperance, as a glutton, or drunkard, or fornicator, to delight in holy contemplation. *Reaſon* and *Fleſh* cannot both be the Governors.

Dir. 6. §. 6. Direct. 6. *Keep under paſſions, that they depoſe not Reaſon from the Government of your thoughts.* I told you before how they *cauſe evil thoughts*: and as much will they *hinder good.* Four paſſions are eſpecial enemies to meditation: 1. Anger 2. Perplexing *Grief*: 3. Diſturbing *Fear*: 4. But above all, exceſs of *Pleaſure* in any worldly fleſhly thing. Who can think that the mind is fit for holy contemplation, when it flames with *wrath*, or is diſtracted with *grief* and *care*, or trembleth with *fear*, or is drunk with *pleaſure*? *Grief* and *fear* are the moſt *harmleſs* of the four; yet all hinder *Reaſon* from governing the thoughts.

Dir. 7. §. 7. Direct. 7. *Evil habits are another great hinderance of Reaſons command over our thoughts: Labour therefore diligently for the cure of this diſeaſe.* Though *Habits* do not *neceſſitate*, they ſtrongly *encline*: And when every good *thought* muſt go againſt a *ſtrong* and *conſtant inclination*, it will weary Reaſon to drive on the ſoul, and you can expect but ſmall ſucceſs.

Dir. 8. §. 8. Direct. 8. *Urgent and oppreſſing buſineſs doth almoſt neceſſitate the thoughts: Therefore avoid as much as you can ſuch urgencies when you would be free for meditation.* Let your thoughts have as little diverting matter as may be, at thoſe times when you would have them entire and free for God.

Dir. 9. §. 9. Direct. 9. *Crowds and ill company are no friends to meditation: Chooſe therefore the quietneſs of ſolitude when you would do much in this.* As it is ill *ſtudying* in a croud, and unſeaſonable before a multitude to be at *ſecret prayer* (except ſome ſhort ejaculations); ſo is it as unmeet a ſeaſon for holy meditation. The mind that is fixedly employed with God, or about things ſpiritual, had need of all poſſible freedom and peace, to retire into it ſelf, and abſtract it ſelf from alien things, and ſeriouſly intend its greater work.

ir. 10 §. 10. Direct. 10. *Above all take heed of ſinful Intereſts and deſigns; for theſe are the garriſon of Satan, and muſt be battered down before any holy cogitations can take place.* He that is ſet upon a deſign of riſing, or of growing rich, hath ſomething elſe to do, than to entertain thoſe ſober thoughts of things eternal, which are deſtructive of his carnal deſign.

ir. 11. §. 11. Direct. 11. *The impediments of Reaſons authority being thus removed, diſtinguiſh between your occaſional, and your ſtated ordinary courſe of thoughts! And as your hands have their ordinary ſtated courſe of labour, and every day hath its employment which you fore-expect, ſo let your Thoughts know where is their proper chanel, and their every days work: and let holy prudence appoint out proportionable time and ſervice for them.* What a life will that man live that hath no known courſe of labour, but only ſuch as he is accidentally called to? His work muſt needs be uncertain, various, unprofitable, and uncomfortable, and next to none. And he that hath not a ſtated courſe of employment for his *thoughts*, will have them to do him little ſervice. Conſider firſt how much of the day is uſually to be ſpent in common buſineſs: And then conſider, whether it be ſuch, as taketh up your *thoughts* as well as your *hands*, or ſuch as leaveth your *thoughts* at liberty: as a Lawyer, a Phyſician, a Merchant, and moſt Tradeſmen, muſt employ their *Thoughts* to the *well-doing* of their work: And theſe muſt be the more deſirous of a ſeaſonable vacant hour for meditation, becauſe their thoughts muſt be otherwiſe employed all the reſt of the day: But a Weaver, a Taylor, and ſome other Tradeſmen, and day-labourers, may do their work well, and yet have their thoughts free for better things, a great part of the day: Theſe muſt contrive an ordinary way of employment for their thoughts, when their work doth not require them: and they need no other time for meditation. The reſt muſt entertain ſome ſhort *occaſional* meditations intermixt with their buſineſs; but they cannot then have time for more ſolemn meditation (which differeth from the other as a ſet prayer from a ſhort ejaculation; or a Sermon from an occaſional ſhort diſcourſe): They that have more time for their *thoughts* muſt beforehand prudently conſider, how *much time* it is beſt to ſpend in meditation, for the *increaſe of knowledge*, and how much for the exerciſe of *holy affections*; and on *what ſubject*, and in *what order*; and ſo to know their ordinary work.

Dir. 12. §. 12. Direct. 12. *Lay your ſelves under the urgency of neceſſity, and the power of thoſe motives which ſhould moſt effectually engage your thoughts.* In the aforeſaid inſtance, what is it that makes a wicked preacher that he can ſtudy Divine things orderly from year to year, but that he is ſtill under the power of his *carnal motives*, *profit* and *honour* and ſome delight? And if you will put your ſelves habitually and ſtatedly alſo, under the ſenſe and power of your far *greater motives*, as always perceiving how much it doth concern you, for your ſelves and others, and the honour of God, this would be a conſtant poiſe and ſpring, which being duly wound up, would keep the wheels in equal motion.

Dir. 13. §. 13. Direct. 13. *Thus you muſt make the ſervice of your Maſter, and the ſaving of your ſelves and others, your buſineſs in the world, which you follow daily as your ordinary calling, and then it will carry on your thoughts.* Whereas he that ſerveth God but on the by, with ſome occaſional *ſervice*, will *think* on him or his work but on the by, with ſome occaſional Thoughts. A cloſe and diligent courſe of *holy living*, is the beſt help to keep a conſtant profitable courſe of *holy thinking*.

Dir. 14. §. 14. Direct. 14. *The chief point of skill and holy wiſdom, for this and other religious duties, is, to take that courſe which tends to make Religion pleaſant, and to draw your ſouls to delight in God; and to take heed of that which would make all grievous to you.* It will be eaſie and ſweet to think of that which you take pleaſure in. But if Satan can make all irkſome and unpleaſant to you, your thoughts will avoid it, as you do a Carrion, when you ſtop your noſe and haſt away. Pſal. 104. 34. ſaith the Pſalmiſt, *My meditation of him ſhall be ſweet; I will be glad in the Lord!*

Directions about the work it ſelf.

Dir. 15. §. 15. Direct. 1. *As you muſt never be unfurniſhed of holy ſtore, ſo you muſt prudently make choice of your particular ſubject.* As the choice of a fit

Text is half a good Sermon; ſo the choiſe of the fitteſt matter for you, is much of a good meditation. Which requireth ſome good acquaintance both with the *Truth*, and with your *ſelves*.

Dir. 2. ☞ The order of Subjects to be meditated on, as to their excellency.

§. 16. Direct. 2. *To this end you muſt know in their ſeveral degrees, what ſubjects are in themſelves moſt excellent to be meditated on.* As the firſt and higheſt is the *moſt bleſſed God himſelf*, and the *glorious Perſon of our Redeemer*, and the *New Jeruſalem*, or Heaven of *Glory* where he is revealed to his Saints: And then, the *bleſſed ſociety* which there enjoyeth him, and the holy *Viſion*, *Love*, and *Joy*, by which he is enjoyed: And next is the wonderful work of mans *Redemption*, and the *Covenant of Grace*, and the *ſanctifying* Operations of the Holy Ghoſt, and all the Graces that make up Gods image on the ſoul! And then is, the ſtate and priviledges of the *Church*, which is the Body of Chriſt, for whom all this is done and prepared. And next, is, the work of the *Goſpel* by which this Church is gathered, edified and ſaved: And then, the matter of our own *Salvation*, and our *State of Grace*, and *way* to life. And then, the *ſalvation* of *others*: And then the *common publick good*, in *temporal* reſpects: And then, our *perſonal bodily welfare*: And next, the *Bodily welfare* of our *neighbours*: And laſtly, thoſe things that do but remotely tend to theſe. This is the order of *deſireableneſs* and *worth*, which will tell you what ſhould have *eſtimative* precedency in your thoughts and Prayers.

Dir. 3. §. 17. Direct. 3. *You muſt alſo know what Subject is then moſt ſeaſonable for your* Thoughts, *and refuſe even an unſeaſonable good.* For *good* may be uſed by *unſeaſonableneſs* to do hurt. It may be thruſt in by the Tempter, on purpoſe to divert you from ſome *greater* good, or to mar ſome other duty in hand: So he will oft put in ſome good meditation to turn you from a better, or in the midſt of Sermon, or Prayer: or if he ſee you out of temper to perform a duty of meditation, or that you have no leiſure, without neglecting your more proper work, he will then drive you on, that by the iſſue he may diſcourage and hurt you, and make the duty unprofitable and grievous to you, and make you more averſe to it afterwards. Untimely duty may be no duty, but a ſin, which is covered with the material good. As the Phariſees Sabbath-reſt was, when Mercy called them to violate it.

Dir. 4. §. 18. Direct. 4. *Examine well, and determine of the End and Uſe of your Meditations before you ſet upon them, and then labour to fit them to that ſpecial End.* The *End* is firſt in the intention, and from the *Love* of it the means are *choſen* and *uſed*. If it be *knowledge* that you are to encreaſe, it is *evidence* of *Truth*, with the *Matter* to be known, in a convincing ſcientifical way, that you muſt meditate on: If it be *Divine belief* that is to be encreaſed or exerciſed, it is *Divine Revelations*, both *matter* and *evidence* of *credibility* which you have to meditate on: if you would excite the *Fear of God*, you have his Greatneſs, and terribleneſs, his Juſtice and threatnings to meditate on: If you would excite the *Love of God*, you have his Goodneſs, Mercy, Chriſt and Promiſes to meditate on: If you would prepare for *death* and judgment, you have your hearts to try, your Lives to repent of, your graces to diſcover, and revive, and exerciſe, and your ſouls diſeaſes to feel, and the remedies to apply: ſo when ever you mean to make any thing of a ſet meditation, determine firſt of the *End*, and by it of the means.

Dir. 5. §. 19. Direct. 5. *Clear up the Truth of things to your Minds as you can, before you take much Pains to work them on your Affections leſt you find after that you did but miſ-inform your ſelves, and beſtow all your labour in vain, to make deluding Images on your minds, and bring your affections to bow before them.* As many have done by eſpouſing errors, who have laid out their zeal upon them many years together, and made them the reaſon of hatred; and contention and bitter cenſurings of oppoſing brethren; and have made parties, and diviſions, and diſturbances in the Church for them, and after ſo many years zealous ſinning, have found them to be but like *Michol*'s Image, a man of ſtraw inſtead of *David*, and that they made all this filthy pudder but in a dream.

Dir. 6. § 20. Direct. 6. *Next labour to perceive the weight of every thing you think on, be it Good or Evil: And to that end be ſure, that God and Eternity be taken in, in every Meditation, and all things judged of as they ſtand related to God, and to your Eternal ſtate; which only can give you the true eſtimate and ſenſe of Good and Evil: There will ſtill the Life and Soul, and Power be wanting in your moſt excellent Meditations, further than God is in them, and they are Divine.* When you meditate on any Scripture-truth, think of it as a beam from the eternal Light; indited by the Holy Ghoſt, to lead men by obedience to felicity: Behold it with reverence as a Letter or Meſſage ſent from Heaven: and as a thing of grand importance to your ſouls. When you meditate of any Grace, think on it as a part of the Image of God, implanted and actuated by the Holy Ghoſt, to advance the Soul into communion with God, and prepare it for him. When you meditate on any Duty, remember who commandeth it, and whom you are chiefly to reſpect in your obedience; and what will be the end of obeying or diſobeying. When you meditate on any ſin, remember that it is the defacing or privation of Gods image, and the rebel that riſeth up againſt him in all his Attributes, to depoſe him from the Government of the ſoul and the world; and foreſee the end to which it tendeth. Take in God, if you would feel *Life* and *Power* in all that you meditate on.

Dir. 7. §. 21. Direct. 7. *Let your ordinary Meditations be on the Great and Neceſſary things; and think leſs frequently on the leſs Neceſſary matters.* Meditation is but a means to a further end: It is to work ſome good upon the ſoul: Uſe therefore thoſe ſubjects which are moſt powerful and fit to work it. Great truths will do great Works upon the heart. They are uſually the *ſureſt* and moſt paſt controverſie and doubt: There is more weight, and ſubſtance, and power in one Article of the Creed, or one Petition in the Lords Prayer, or one Commandment in the Decalogue, to benefit the ſoul, than in abundance of the controverted opinions which men have troubled themſelves and others with in all ages. As one purſe of Gold, will buy more than a great quantity of Farthings. Meditating on *Great and weighty truths*, makes *Great* and *weighty Chriſtians*. And meditating inordinately on *light* and *controverted Opinions*, makes *light*, *opinionative*, *contentious* profeſſors. *Little* things may have their *time* and *place*, but it muſt be but *little time* and the *laſt* place: except when God maketh any *little thing* to be the matter of our lawful calling and employment, (as all the common matters of the world are little): And then they may have a larger proportion of our *time*, though ſtill they muſt have the *loweſt* place in our *eſtimation* and in our *hearts*.

Dir. 8. §. 22. Direct. 8. *When ever you are called to meditate on any ſmaller truth or thing, ſee that you take it not as ſeparated from the greater, but ſtill behold it as connexed to them, and planted and growing in them, and receiving their life and Beauty from them; ſo that you may ſtill preſerve the life and intereſt of the greateſt Matters in your hearts, and may not* mortifie *the leaſt, and turn it into a Deceit or Idol.* We are to climb upwards, and not to deſcend downwards: and therefore we begin at the Body of the Tree, and ſo paſs up to the *few* and *greateſt* boughs: and thence to the *ſmaller numerous* branches, which as they are hard to be *diſcerned*, *numbred* and *remembred*, ſo are they not all *ſtrong enough* to *bear us*; but are fitted rather to be *looked on*, than *trodden* and *reſted* on: But if you take them not as growing from the greater Boughs, but cut them off, they loſe their *life*, and *beauty*, and fruitfulneſs. If all the *Controverſies* in the Church had been managed, with due Honour and Preſervation of *Holineſs*, *Charity*, *Unity*, *Peace*, and *greater Truths*; and if all the *Circumſtantials* in Religion had been ordered with a *ſalvo*, and due regard, and juſt ſubſerviency to the *Power* and *Spirituality* of holy Worſhip, the Chriſtian World would have had more *Life*, and *ſtrength*, and *fruitfulneſs*, and leſs *imagery*, unholy ludicrous *complement*, and *hypocriſie*.

Dir. 9. §. 23. Direct. 9. *Let the end and order of your meditations be firſt for the ſetling of your judgments, and next for the reſolving and ſetling of your Wills, and thirdly for the reforming and bettering of your lives; and but in the fourth place after all theſe for the raiſing of your holy paſſions or lively feeling; which muſt have but its proper Room and Place.* But indeed where ſome of theſe are done already, they may be *ſuppoſed*, and we may proceed to that which is yet to do. As if you know what is ſin and duty but do it not, your meditation muſt be, not to make you know what you knew not, but firſt to *conſider* well of what you know, and ſet the powerful truth before you; and then labour hereby to bring your *wills* to a fixed Reſolution of obedience: But if it be a truth whoſe principal *uſe* is on the *Will* and *Affections* (as to draw up the *heart* to the Love of God, by the meditating on his attractive excellencies) then the moſt pains muſt there be taken. Of which ſee *Chap.* 3. *Direct.* 11.

Dir. 10. §. 24. Direct. 10. *Turn your Cogitations often into Soliloquies; methodically and earneſtly preaching to your own hearts, as you would do on that Subject to others if it were to ſave their Souls.* As this will keep you in order, from rambling and running out, and will alſo find you continual *matter* (For *method* is a wonderful help both to *invention*, *memory*, and *delight*) ſo it will bring things ſooneſt to your affections: An earneſt pleading of convincing reaſons with our own Hearts, is a powerful way to make the fire burn, and to kindle *deſire*, *fear*, *love*, *Hatred*, *Repentings*, *ſhame*, *ſorrow*, *joy*, *reſolution*, or any good effect. *Convictions*, *upbraidings*, *expoſtulations*, *reprehenſions*, and *ſelf perſwaſions* may be very powerful: when a dull way of *bare thinking* is but like a dull way of *Preaching*, without any lively application, which little ſtirs the hearers. Learn purpoſely of the livelieſt Books you read, and of the beſt and livelieſt Preachers you hear, to preach to your hearts, and uſe it orderly; and you will find it a moſt powerful way of meditating.

Of this ſee the fourth part of my *Saints Reſt* more fully.

Dir. 11. §. 25. Direct. 11. *Turn your meditations often into ejaculatory Prayers and Addreſſes unto God: For that will keep you reverent, ſerious and awake, and make all the more powerful, becauſe the more Divine.* When you meditate on ſin, turn ſometimes *to* God by penitent lamentation, and ſay, *Lord what a wretch and rebel was I to entertain ſuch an Enemy of thine into my heart? and for nothing to offend thee, and violate thy Laws! O pardon, O cleanſe me, O ſtrengthen me! Conquer and caſt out this odious enemy of thee and me.* So when you are ſeeking to excite or exerciſe any grace, ſend up a fervent requeſt to God to ſhew his Love and power upon thy dead and ſluggiſh heart, and to be the principal agent in a work which is ſo much his own. Prayer is a moſt holy duty, in which the ſoul hath ſo nearly to do with God, that if there be any holy ſeriouſneſs in the heart, it will be thus excited: A dull and wandring mind will bear ſome reverence to God; and therefore intereſt him in all.

§. 26. Direct. 12. *Let every meditation be undertaken in a humble ſenſe of thy own inſufficiency, with a believing dependance on thy Head and Saviour, to guide and quicken thee by his holy Spirit, and to cover the Infirmities of thy holieſt Thoughts.* Whatever good is written upon our hearts, muſt be *written by the Spirit of the living God*: and this *truſt* we muſt have *thro' Chriſt to Godward*: *not that we are ſufficient of our ſelves to think any thing as of our ſelves: but our ſufficiency is of God.* 2 Cor. 3. 3,4,5. How heavily will all go on, or rather how certainly ſhall we labour in vain, and caſt off all, if Chriſt caſt us off, and leave us to our ſelves? Think not that your life and ſtrength is radically in your ſelves: Go to *him* by renewed acts of *Faith*, by whom you muſt be quickned. Dir. 12.

§. 27. Direct. 13. *Let not your holy Thoughts be ſo ſeldom as to keep you ſtrange to the matter of your meditations, nor ſo ſhort as to be gone before you have made any thing of it.* Now and then a curſory thought, will not acquaint the ſoul with God, nor bring it to a habit and temperament of holineſs. Whereas that which you think on frequently and ſeriouſly, as your buſineſs and delight, will become the *nutriment* and *nature* of your ſouls: As the air which we daily breath in, and the food which we daily live upon, doth to our bodies. And you will find that as uſe will breed skill and ſtrength, ſo it will cauſe ſuch *acquaintance* and *familiarity*, as will very much tend to the *fruit* and *comfort* of the work. Whereas they that only caſt now and then a look at God and holineſs, or are *ſeldom* and *ſhort* in holy thoughts, do loſe ſo quickly the little which they get, that it makes no great alteration on them. Dir. 13.

§. 28. Direct. 14. *Yet do not over-do in point of violence or length; but carry on the Work ſincerely according to the Abilities of your Minds and Bodies; leſt going beyond your ſtrength, you craze your brains, and diſcompoſe your Minds, and diſable your ſelves to do any thing at all.* Though we cannot *eſtimatively love God* too much, yet is it poſſible to think of him with too much *paſſion*, or *too long* at once: Becauſe it may be more than the Spirits and brain can bear: And if once they be overſtrained, if they break not, like a lute-ſtring ſcrewed too high, they will be like a leg that is out of joint, that can pain you, but not bear you. While the ſoul rideth on ſo lame or dull a Horſe, as the body is, it muſt not go the pace which it deſireth, but which the body can bear; or elſe it may quickly be diſmounted, or like one that rideth on a tired Horſe: It is not the Horſe that goeth at firſt with chafing heat, and violence, which will travel beſt: But you muſt put on in the pace that you are able to hold out. You little know how lamentable and diſtreſſed a caſe you will be in, or how great an advantage the Tempter hath, if once he do but tire you by over-doing! Dir. 14.

§. 29. Direct. 15. *Chooſe not unneceſſarily or ordinarily the bittereſt or moſt unpleaſant Subjects for your meditation, leſt you make it grow a Burden to you; but dwell moſt on the ſweet delightful thoughts of the infinite Love of God revealed by Chriſt, and the eternal glory purchaſed by him, and the wonderful helps and mercies in the way.* As it is the Goſpel which Chriſts Miniſters muſt preach to others, ſo it is the Goſpel which in your Meditations, you muſt preach moſt to your ſelves. It's *Love* and *Pleaſure* which you muſt principally endeavour to excite: And you muſt do it by contemplating Dir. 15.

amiableneſs and *felicity*, the Objects of *Love* and *Pleaſure*. For the *Thoughts* of terror, and wrath, and miſery, are unfit to ſtir up theſe. Though to the *unconverted*, *dull*, *ſecure*, *preſumptuous*, or *ſenſual* ſinner, ſuch thoughts are very neceſſary to awake him, and *prepare* him for the *thoughts* of *love* and *peace*. It is the principal part of this art, to keep off *loathing* and *averſneſs*, and to keep up *readineſs* and *delight*.

Dir. 16. §. 30. Direct. 16. *When you are in company, let out the Fruit of your Secret Meditations, in Holy edifying Diſcourſe.* Gather not for your ſelves only, but that you may communicate to others. The *good Scribe inſtructed to the Kingdom of God, muſt bring forth out of his Treaſure things new and old*, Matth. 13. 52. That is *Good* which *doth good*: God is communicative; and the beſt men are likeſt to him: Nay, a fluent Diſcourſe ſometimes is a great Inſtructer to our ſelves, and bringeth thoſe things into our minds with clearneſs, which long meditation would not have done: For one thing leadeth in another; and in a warm diſcourſe the Spirits are excited, and the Underſtanding and Memory are engaged to a cloſe attention: ſo that juſt in the ſpeaking, we have oftentimes ſuch a ſudden appearance of ſome truth, which before we took no notice of, that we find it is no ſmall addition to our knowledge, which comes in this way. As ſome find that *vocal* prayer doth more excite them, and keep the mind from *wandring*, than meer *mental* prayer doth: ſo free diſcourſe is but a vocal meditation: And what mans *thoughts* are not more guilty of diſorder, vagaries and interruptions, than *his diſcourſe* is?

Dir. 17. §. 31. Direct. 17. *Obey all that God revealeth to you in your Meditations, and turn them all into faithful practice; and make not thinking the end of thinking.* Elſe you will but do as the ungodly, and diſobedient in their *Prayers*, *Eccleſ.* 5. 1, 2. who offer to God the *Sacrifice of Fools, and conſider not that they do evil.* Away with the *ſin*, and do the *duty*, on which you think.

Dir. 18. §. 32. Direct. 18. *Think not that the ſame meaſure of contemplation and ſtriving with their own affections, is neceſſary to all; but that an obediential active life may be as acceptable to God, when he calleth men to it, as a more contemplative life.* This leadeth me neceſſarily to give you ſome *Directions* about the difference of theſe ways.

Tit. 4. *The Difference between a Contemplative life, and an obedient active life, with Directions concerning them.*

THis taſk will be beſt performed by anſwering thoſe Queſtions which here need a Solution.

Queſt. 1. What is a contemplative life. §. 1. Queſt. 1. *What is a contemplative Life? and what is an active obediential life?*

Anſw. Every *active* Chriſtian is bound to ſomewhat of *contemplation*: and all *contemplative* perſons are bound to *Obedience* to God, and to ſo much of *Action* as may anſwer their *abilities* and *opportunities*. But yet ſome are much more called to the *one*, and ſome to the other: And we *denominate* from that which is moſt *eminent* and the chief. We call that a *Contemplative life*, when a mans *ſtate* and *calling* alloweth and requireth him, to make the exerciſes of his mind on things ſublime and holy, and the affecting of his *heart* with them, to be his principal buſineſs, which taketh up the moſt of his time. And we call that an *Active obediential* life, when a Mans ſtate and calling requireth him to ſpend the *chief part* of his *time*, in ſome external labour or vocation, tending to the good of our ſelves and others! As Artificers, Tradeſmen, Husbandmen, Labourers, Phiſicians, Lawyers, Paſtors and Preachers of the Goſpel, Soldiers and Magiſtrates, all live an active life, which ſhould be a life of obedience to God. Though among theſe, *ſome* have much more *time* for *contemplation* than others. And ſome few there are that are exempt from *both* theſe, and are called to live a *Paſſive obediential* life: that is, ſuch a life in which their *obedient bearing of the Croſs*, and *patient ſuffering*, and *ſubmiſſion* to the *chaſtiſing* or *trying will* of God, is the moſt eminent and principal ſervice they can do him, above *Contemplation* or *Action*.

§. 2. Queſt. 2. *Muſt every Man do his beſt to caſt off all worldly and external Labours, and to retire himſelf to a contemplative life as the moſt excellent?* Queſt. 2.

Anſw. No: No Man ſhould do ſo without a *ſpecial neceſſity* or *call*: For there are general precepts on all that are able, that we live to the Benefit of others, and prefer the common good, and *as we have opportunity to do good to all Men*, and love our neighbours as our ſelves, and do as we would be done by (which will put us upon much action) and that we labour before we eat. And for a Man unneceſſarily to caſt off all the ſervice of his life, in which he may be profitable to others, is a burying or hiding his Maſters talents, and a neglect of charity, and a ſinning greatly againſt the Law of Love. As we have *Bodies*, ſo they muſt have their *work*, as well as our *Souls*. Gal. 6. 10. 2 Theſſ. 3.

§. 3. Queſt. 3. *Is a life of Contemplation then lawful to any Man? and to whom?* Queſt. 3. Who are called to a contemplative Life.

Anſw. It is *lawful*, and a *duty*, and a great mercy to ſome, to live almoſt wholly, yea, altogether in *contemplation*, and *prayer*, and ſuch holy exerciſes. And that in theſe caſes following: 1. In caſe that *Age* hath diſabled a Man to be ſerviceable to others by an *active life*: and when a man hath already ſpent his days and ſtrength in doing all the good he can; and being now diſabled, hath ſpecial reaſon to improve the reſt of his (decrepite) age, in more than ordinary Preparations for his death, and in holy communion with God. 2. So alſo when we are diſabled by *ſickneſs*: 3. And when *impriſonment* reſtraineth us from an *active Life*, or profiting others: 4. And when *perſecution* forceth Chriſtians to retire into Solitudes and Deſerts, to reſerve themſelves for better times and places; or when prudence telleth them, that their Prayers in ſolitude may do more good, than at that time their Martyrdom were like to do. 5. When a *Student* is *preparing* himſelf for the Miniſtry, or other *active life*, to which a contemplative life is the way. 6. When Poverty, or Wars, or the rage of Enemies, diſableth a Man from all publick converſe, and driveth him into Solitude by unavoidable neceſſity. 7. When the number of thoſe that are fit for *action*, is ſo ſufficient, and the *parts* of the perſon are ſo inſufficient, and ſo the need and uſe of them in an *active life* ſo ſmall, that all things conſidered, holy impartial prudence telleth him, that the good which he could do to others by an active life, is not like to countervail the *Loſſes* which he ſhould himſelf receive, and the *good* which his very example of a holy and heavenly life might do, and his occaſional counſels, and precepts, and reſolutions, to thoſe who come to him for advice, being drawn by the eſtimation of his holy life; in this caſe, it is lawful to give up ones ſelf to a *contemplative life*: For that which maketh moſt to his *own good* and to *others*, is paſt doubt lawful and a duty. *Anna departed not from the Temple, but ſerved God with Faſting and Prayer Night and Day*, Luke 2. 36, 37. Whether the meaning be, that ſhe ſtrictly kept the hours of prayer in the Temple, and the faſting twice a Week, or frequently, or whe-

See Dr. Hammond on the place, and on 1 Tim. 5. and on Tit. 2.

ther ſhe took up her Habitation in the Houſes of ſome of the Officers of the Temple, devoting her ſelf to the ſervice of the Temple; it is plain that either way ſhe did ſomething beſides praying and faſting: Even as the Widows under the Goſpel who were alſo to *continue in Prayer and Supplication night and day*, 1 Tim. 5. 5. and yet were employed in the Service of the Church, in over-ſeeing the Younger, and teaching them to be ſober, &c. Tit. 2. 4. which is an *active life*. But however *Anna*'s practice be expounded, if this much that I have granted would pleaſe the Monaſticks, we would not differ with them.

ueſt. 4. §. 4. Queſt. 4. *How far are thoſe in an active life, to uſe Contemplation?*

ow far ontem- plation is eceſſary. *Anſw.* With very great difference: 1. According to the difference of their *Callings* in the world, and the Offices in which they are ordinarily to ſerve God: 2. And according to the difference of their Abilities and fitneſs, for *Contemplation* or for *Action*: 3. According to the difference of their particular opportunities: 4. According to the difference of the *neceſſities* of others which may require their help. 5. And of their *own neceſſities* of *Action* or *Contemplation*. Which I ſhall more particularly determine in certain Rules.

ule 1. §. 5. 1. Every Chriſtian muſt uſe ſo much *contemplation* as is neceſſary to the Loving of God above all, and to the worſhipping of him in Spirit and in truth, and to a heavenly mind and converſation, and to his due Preparation for Death and Judgment, and to the referring all his common works to the glory and pleaſing of God, that *Holineſs to the Lord* may be written upon all, and all that he hath may be ſanctified, or devoted with himſelf to God.

ule 2. §. 6. 2. The calling of a Miniſter of the Goſpel, is ſo perfectly mixt of *Contemplation* and *Action*, (though *Action* denominate it, as being the End and Chief) yet he muſt be excellent in both. If they be not excellent in *contemplation*, they will not be meet to ſtand ſo much nearer to God than the People do? and to ſanctify him when they draw near him, and glorify him before all the people: nor will they be fit for the opening of the heavenly myſteries, and working that on the Peoples Hearts which never was on their own. And if they be not *Excellent* in an *Active Life*, they will betray the peoples Souls, and never go thro' that painful diligence, and preaching in ſeaſon and out of ſeaſon, publickly, and from houſe to houſe, day and night with tears, which *Paul* commandeth them, *Acts* 20. & *Epiſt. Tim.*

ule 3. §. 7. 3. The work of a Magiſtrate, a Lawyer, a Phyſician, and ſuch like, is principally in *doing good* in their ſeveral Callings, which muſt not be neglected for *Contemplation*. Yet ſo, that all theſe, and all others, muſt allow Gods ſervice and holy thoughts, their due place in the beginning, and middle, and end of all their actions: As Magiſtrates muſt read and meditate day and night in the Word of God, *Joh.* 1. 8, 10. So the Eunuch, *Cornelius*, &c. *Acts* 8. & 10.

le 4. §. 8. 4. Some perſons in the ſame Calling, whoſe Callings are not ſo urgent on them, by any neceſſities of themſelves or others, and who may have more vacant time, muſt gladly take it for the good of their ſouls, in the uſe of Contemplation and other holy duties. And others that are under greater neceſſities, urgencies, Obligations, or cannot be ſpared from the ſervice of others (as Phyſicians, Lawyers, &c.) muſt be leſs in contemplation, and prefer the greateſt good.

e Dr. ammond the ace, and 1 *Tim* and on *it.* 2.

le 5. §. 9. 5. *Publick neceſſities* or *ſervice* may with ſome be ſo great as to diſpenſe with all ſecret duty both of *prayer* and *contemplation* (except ſhort mental ejaculations) for ſome days together. So in Wars it oft falls out that neceſſity forbiddeth all ſet or ſolemn holy ſervice for many days together, (even on the Lords Day): So a Phyſician may ſometime be tied to ſo cloſe attendance on his Patients, as will not allow him time for a ſet prayer: ſo ſometime a Preacher may be ſo taken up in preaching, and exhorting, and reſolving Peoples weighty doubts, that they ſhall ſcarce have time for ſecret duties, for ſome days together: (Though ſuch happy impediments are rare:) In theſe caſes to do the *leſſer* is a ſin, when the *greater* is neglected.

§. 10. 6. *Servants*, who are not Maſters of their time, muſt be faithful in employing it to their Maſters ſervice, and take none for holy duty from *that part*, which they ſhould work in; but rather from their *reſt* ſo far as they are able; intermixing Meditations with their labours when they can: But redeeming ſuch time as is allowed them, the more diligently, becauſe their opportunities are ſo rare and ſhort. *Rule* 6.

§. 11. 7. The *Lords day* (excepting works of neceſſity) and ſuch Vacancies as hinder not other work (as when they travel on the way, or work, or wake in the night, &c.) are every mans *own time*, which he is not to alienate to anothers ſervice, but to reſerve and uſe for the ſervice of God, and for his ſoul, in holy duties. *Rule* 7.

§. 12. 8. Some Perſons cannot bear much contemplation, eſpecially Melancholy and weak-headed people; and ſuch muſt ſerve God ſo much the more in other duties which they are able for; and muſt not tire out and diſtract themſelves, with ſtriving to do that which they are not able to undergo. But others feel no inconvenience by it at all, as I can ſpeak by my own experience: my weakneſs and decay of Spirits inclining me moſt to a *dulneſs of mind*, I find that the moſt exciting ſerious ſtudies and contemplations, in the greateſt ſolitude, are ſo far from hurting me by any abatement of health or hilarity or ſerenity of mind, that they ſeem rather a help to all. Thoſe that can thus bear long ſolitude and contemplation, ought to be the more exerciſed in it, except when greater duties muſt take place: But to melancholy perſons it is to be avoided as a hurt. *Rule* 8.

§. 13. 9. To the ſame Perſons, ſometimes their own neceſſities require *contemplation* moſt, and ſometime *action*; and ſo that which is at one time a *duty*, may at another time be none. *Rule* 9.

§. 14. 10. A meer *ſinful backwardneſs* is not to be indulged: A *diſeaſed diſability* (ſuch as comes from melancholy, weak-headedneſs, or decay of memory) muſt be endured, and not too much accuſed; when Chriſt excuſed worſe in his Diſciples, ſaying, *The Spirit is willing, but the fleſh is weak*. But a *ſinful backwardneſs* in caſes of abſolute neceſſity, is not at all to be endured, but ſtriven againſt with all your power whatever it coſt you: As to bring your ſelves to ſo much *ſerious Conſideration*, as is neceſſary to your *Repentance* and *unfeigned faith*, and *godly converſation*, this *muſt be done* whatever follow; Tho' the Devil perſwade you that it will make you melancholy or mad: For *without it*, you are far *worſe* than mad. *Rule* 10.

§. 15. 11. The moſt deſirable life, to thoſe that have their choice, is that which joineth together *Contemplation* and *Action*: ſo as there ſhall be convenient leiſure for the moſt high and ſerious *Contemplation*, and this improved to fit us for the moſt great and profitable *Action*. And ſuch is the life of a faithful Miniſter of Chriſt: And therefore no ſort of men on earth are more obliged to thankfulneſs than they. *Rule* 11.

§. 16. 12. *Servants* and *poor men*, and diſeaſed men and others, that are called off from *much contemplation*, and employed in a life of *obedient Action*, yea, or *ſuffering*, by the providence of God, and not by their own ſinful choice, muſt underſtand, that *Rule* 12.

their *Labour* and *Patience* is the way of *their acceptable attendance* upon God, in the expence of moſt part of their Time: And though it is madneſs in thoſe that hope God will accept of their *Labours*, inſtead of true *Faith* and *Repentance* and a *godly life* (for theſe muſt go together, and hinder not each other) yet inſtead of ſuch *further contemplations* as are not neceſſary to the being of a *godly life*, a true Chriſtian may believe that his *obedient labours* and *ſufferings* ſhall be accepted. If *you* ſet one ſervant to caſt *up an account*, and another to *ſweep* your *Chimney or Channels*, you will not accept the former, and reject the latter, for the difference of their works: But you will rather think that he hath moſt merited your acceptance, who yielded without grudging to the *baſeſt ſervice*. And doubtleſs it is an aggravation of acceptable obedience, when we readily and willingly ſerve God in the loweſt meaneſt work. He is too fine to ſerve him, who ſaith, I will ſerve thee in the Magiſtracy or Miniſtry, but not at Plow or Cart, or any ſuch drudgery. And if thou be but in *Gods way*, he can make thy very *obedience* a ſtate of *greater holineſs and ſafety*, than if thou hadſt ſpent all that time in the *ſtudy* of holy things, as you ſee many ungodly Miniſters do all their life time, and are never the better for it. It is not the *quality* of the *work*, but Gods *bleſſing*, that makes it do you good. Nor is he moſt beloved of God, who hath rolled over the greateſt number of good thoughts in his mind, or of good words in his mouth, no nor he that hath ſtirred up the ſtrongeſt paſſions hereabouts; but he that Loveth God and Heaven beſt, and hateth ſin moſt, and whoſe will is moſt confirmed for Holineſs of life. He that goeth about his labour in obedience to God, may have as much comfort as another that is meditating or praying. But neither *labour* nor *prayer* is matter of comfort to an ungodly carnal heart.

Petrarch ſpeaking of his intimacy and eſteem with Kings and Princes, addeth, *Multos tamen eorum quos valde amabam effugi: tantus mihi fuit inſitus amor libertatis; ut cujus vel nomenipſum libertati, vel illi eſſe contrarium videretur, omni ſtudio declinarem.* In vita ſua.

Yea, if decay of memory or natural ability take you off both *Action* and *Contemplation*, you may have as much acceptance, and ſolid comfort, in a *patient bearing* of the *Croſs*, and an obedient cheerful ſubmiſſion to the holy Will of God.

Tit. 5. *Directions to the Melancholy about their Thoughts.*

Read more after, *Part* 3. againſt Deſpair.

IT is ſo eaſie and ordinary a thing for ſome weak-headed perſons, to caſt themſelves into Melancholy by over-ſtraining either their *Thoughts* or their *Affections*, and the caſe of ſuch is ſo exceeding lamentable, that I think it requiſite to give ſuch ſome particular *Directions* by themſelves. And the rather becauſe I ſee ſome Perſons that are unacquainted with the nature of this and other diſeaſes, exceedingly abuſe the name of God, and bring the profeſſion of Religion into ſcorn, by imputing all the effects and ſpeeches of ſuch Melancholy perſons to ſome great and notable operations of the ſpirit of God, and thence draw obſervations of the methods and workings of God upon the ſoul, and of the nature of the legal workings of the ſpirit of bondage. (As ſome other ſuch have divulged the prophecies, the poſſeſſions and diſpoſſeſſing of Hyſterical Women, as I have read eſpecially in the Writings of the Fryars.) I do not call thoſe *Melancholy*, who are *rationally ſorrowful for ſin*, and ſenſible of their miſery, and ſollicitous about their recovery and ſalvation, though it be with as *great ſeriouſneſs* as the faculties can bear; as long as they have *ſound Reaſon*, and the *imagination*, *fantaſie* or thinking faculty is not crazed or diſeaſed: But by *Melancholy* I mean this diſeaſed crazineſs, hurt, or errour of the *imagination*, and conſequently of the underſtanding, which is known by theſe following ſigns, (which yet are not all in every Melancholy perſon.)

Stoici dicunt ſapientem nunquam ſanitate mentis excidere: Incidere tamen aliquando in imaginationes abſurdas propter atræ bilis redundantiam, ſive ob delirationem non quidem deviatione rationis, verum ex imbecillitate naturæ. Laert. in Zenone.

§. 2. 1. They are commonly *exceeding fearful*, *cauſeſlly* or *beyond* what there is cauſe for: every thing which they hear or ſee is ready to increaſe their fears, eſpecially if *fear* was the *firſt cauſe*, as ordinarily it is. 2. Their fantaſie moſt erreth in aggravating their *ſin*, or *dangers*, or *unhappineſs*: every ordinary infirmity they are ready to ſpeak of with amazement as a heinous ſin. And every poſſible danger, they take for *probable*, and every *probable* one for *certain*: and every *little* danger for a *great* one: and every *calamity* for an utter *undoing*. 3. They are ſtill addicted to exceſs of *ſadneſs*, ſome weeping they know not why, and ſome thinking it *ought* to be ſo: and if they ſhould ſmile or ſpeak merrily, their hearts ſmite them for it, as if they had done amiſs. 4. They place *moſt* of their *Religion* in *ſorrowing* and auſterities to the fleſh. 5. They are continual *ſelf-accuſers*: turning all manner of accuſation againſt themſelves, which they hear, or read, or ſee, or think of: quarrelling with themſelves for every thing they do, as a contentious perſon doth with others. 6. They are ſtill apprehending themſelves *forſaken of God*, and are prone to deſpair: They are juſt like a man in a Wilderneſs, forſaken of all his friends and comforts; forlorn and deſolate: their continual thought is, I am undone, undone, undone! 7. They are ſtill thinking that the *day of Grace is paſt*, and that it is now too late to repent or to find mercy: If you tell them of the tenour of the Goſpel and offers of free pardon to every penitent believer, they cry out ſtill, too late, too late, my day is paſt; not conſidering that every ſoul that *truly repenteth in this life* is certainly forgiven. 8. They are oft tempted to gather deſpairing thoughts from the doctrine of *Predeſtination*, and to think that if God have reprobated them, or have not elected them, all that they can do, or that all the world can do, cannot ſave them, and *next* they ſtrongly conceit that they are *not elected*, and ſo that they are paſt help or hope, not knowing that God electeth not any man ſeparately or ſimply to be ſaved, but conjunctly to *believe*, *repent*, *and to be ſaved*; and ſo to the end and means together; and that all that will *repent and chooſe Chriſt* and a *holy life* are elected to ſalvation, becauſe they are *elected* to the *means and condition* of ſalvation, which if they perſevere they ſhall enjoy. To *Repent* is the beſt way to prove that I am *elected to Repent*. 9. They never read or hear of any miſerable inſtance, but they are thinking that this is their caſe! If they hear of *Cain*, of *Pharoah* given up to hardneſs of heart, or do but read that ſome are *veſſels of wrath fitted to deſtruction*, or that they have eyes and ſee not, ears and hear not, hearts and underſtand not, they think, This is all ſpoken of me; or this is juſt my caſe: If they hear of any terrible example of Gods judgments on any, they think, it will be ſo with them: If any dye ſuddenly, or a houſe be burnt, or any be diſtracted, or dye in deſpair, they think it will be ſo with them. The reading of *Spira's* caſe cauſeth or increaſeth Melancholy in many; the ignorant Author having deſcribed a plain Melancholy, contradicted by the trouble of ſinning againſt Conſcience, as if it were a damnable deſpair of a ſound underſtanding; 10. And yet they think that never any one was as they are; I have had abundance in a few weeks with me, almoſt juſt in the ſame caſe, and yet every one ſay that never any one was as they. 11. They are utterly *unable to Rejoyce* in any thing: They cannot apprehend, believe or think of any thing that is comfortable to them. They read all the threatnings of the word with quick ſenſe and application, but the *Promiſes* they read over and over without taking notice of them, as if they had not read them; or elſe ſay, They do not belong to me: The greater the mercy of God is, and the riches of grace, the more miſerable am I that have no part in them. They are like a man in continual pain or ſickneſs, that cannot *rejoyce*, becauſe the *feeling* of his *pain* forbiddeth him. They look on Husband, wife, friends, children, houſe, goods and all without any comfort; as one would do that is going to be executed for ſome crime. 12. Their conſciences are quick in telling them of ſin, and putting them upon any dejection as a duty: but they are dead to all duties that tend to conſolation; as to Thankſgiving for mercies, Praiſes of God, meditating on his Love and grace and Chriſt and promiſes: Put them never ſo hard on theſe, and they *feel not* their *duty*, nor make no conſcience of it, but think it is a duty for others but unſuitable to them. 13. They alway ſay that they *cannot believe*, and therefore think they cannot be ſaved: Becauſe that commonly they miſtake the nature of faith, and take it to be a *Believing that they themſelves are forgiven* and in *favour* with God, and ſhall *be ſaved:* And becauſe they cannot believe *this* (which their diſeaſe will not ſuffer them to believe,) therefore they think that they are no believers: whereas ſaving faith is nothing but ſuch *a Belief that the Goſpel is true and Chriſt is the Saviour to be truſted with our ſouls, as cauſeth our Wills to Conſent that he be ours and that we be his*, and ſo to ſubſcribe the Covenant of Grace. Yet while they *thus conſent*, and would give a world to be *ſure that Chriſt were theirs*, and to *be perfectly holy*, yet they think they *believe not*, becauſe they believe not that he will forgive or ſave them. 14. They are ſtill diſpleaſed and diſcontented with themſelves: juſt as a peviſh froward perſon is apt to be with others: ſee one that is hard to be pleaſed, and is finding fault with every thing that they ſee or hear, and offended at every one that comes in their way, and ſuſpicious of every body that they ſee whiſpering; and juſt ſo is a Melancholy perſon againſt himſelf; ſuſpecting, and diſpleaſed and finding fault with all. 15. They are much addicted to *ſolitarineſs*, and weary of company for the moſt part. 16. They are given up to *fixed muſings*, and long poring thoughts to little purpoſe: ſo that deep muſings and thinkings are their chief employments, and much of their diſeaſe. 17. They are much averſe to the labours of their callings, and given to idleneſs; either to lye in bed, or ſit thinking unprofitably by themſelves. 18. Their thoughts are *moſt upon themſelves*, like the millſtones that grind on themſelves, when they have no griſt: ſo one thought begets another: Their thoughts are taken up about their thoughts: when they have been *thinking* irregularly, they *think* again what they have been *thinking* on: They meditate not much on God, (unleſs on his wrath) nor Heaven, nor Chriſt, nor the ſtate of the Church, nor any thing without them (ordinarily); but all their thoughts are contracted and turned inwards on themſelves: *ſelf-troubling* is the ſum of their *thoughts* and *lives.* 19. Their thoughts are all *perplexed* like ravelled Yarn or Silk; or like a man in a maze, or wilderneſs, or that hath loſt himſelf and his way in the night: He is poring and groping about, and can make little of any thing, but is bewildred, and moithered and entangled the more: full of doubts, and difficulties, out of which he cannot find the way. 20. He is *endleſs* in his *ſcruples:* afraid leſt he ſin in every word he ſpeaketh, and in every thought, and every look, and every meal he eateth, and all the Cloaths he weareth: And if he think to amend them, he is ſtill ſcrupling his ſuppoſed amendments: He dare neither travel, nor ſtay at home; neither ſpeak nor be ſilent; but he is ſcrupling all: as if he were wholly compoſed of ſelf-perplexing ſcruples.

Col. 2. 18, 19, 20, 21, 22, 23.

21. Hence it comes to paſs that he is greatly addicted to *ſuperſtition*; to make many *Laws to himſelf* that God never made him; and to enſnare himſelf with needleſs Vows, and reſolutions, and hurtful auſterities, Touch not, taſte not, handle not; and to place his Religion much in ſuch Outward ſelf-impoſed tasks; to ſpend ſo *many hours* in this or that act of devotion, to wear ſuch *cloaths*, and forbear other that are finer; to forbear all dyet that pleaſeth the appetite, with much of the like: A great deal of the Perfection of Popiſh *devotion* proceeded from Melancholy, though their *Government* come from Pride and Covetouſneſs. 22. They have loſt the power of Governing their thoughts by Reaſon: ſo that if you convince them that they *ſhould* caſt out their ſelf-perplexing unprofitable thoughts, and turn their thoughts to other ſubjects, or be vacant; they are *not able* to obey you: they ſeem to be under a *neceſſity* or conſtraint: They *cannot* caſt out their troubleſome thoughts: They *cannot* turn away their minds: They cannot think of Love and mercy: They *can* think of nothing but what they *do* think of, no more than a man in the Toothache can forbear to think of his pain. 23. They uſually grow hence to a diſability to any private *prayer* or *meditation*: Their thoughts are preſently caſt all into a confuſion, when they ſhould pray or meditate: They ſcatter abroad a hundred wayes; and they cannot keep them upon any thing: For this is the very point of their diſeaſe; a diſtempered confuſed fantaſie, with a weak reaſon which cannot govern it. Sometime terrour driveth them from Prayer: They dare not *hope*, and therefore dare not *pray*: And uſually they dare not receive the Lords Supper; here they are fearfulleſt of all: And if they do receive it, they are caſt down with terrours, fearing that they have taken their own damnation, by receiving unworthily. 24. Hence they grow to a great *averſeneſs to all holy duty: Fear and diſpair* make them go to *prayer*, hearing, reading, as a Bear to the ſtake: And then they think they are *haters of God and Godlineſs,* imputing the effects of their *diſeaſe* to their *ſouls*: when yet at the ſame time, thoſe of them that are *Godly*, would rather *be freed from all their ſins, and be perfectly holy,* than have all the riches or honour in the world. 25. They are uſually ſo taken up with *buſie* and *earneſt thoughts* (which being all perplexed do but ſtrive with themſelves, and contradict one another,) that they feel it juſt as if ſomething were *ſpeaking within them*, and all their own violent thoughts were the pleadings and impulſe of ſome other: And therefore they are wont to impute all their fantaſies, either to ſome extraordinary actings of the Devil, or to ſome extraordinary motions of the ſpirit of God: And they are uſed to expreſs themſelves in ſuch words as theſe [*It was ſet upon my heart, or it was ſaid to me that I muſt do thus and thus: and then it was ſaid I muſt not do this or that; and I was told I muſt do ſo or ſo*]. And they think that their own imagination is ſomething *talking* in them, and *ſaying* to them all that they are thinking. 26. When Melancholy groweth ſtrong, they are almoſt alwayes troubled with hideous Blaſphemous temptations, againſt God or Chriſt, or the Scripture, and againſt the immortality of the ſoul: which cometh partly from their own fears, which make them think moſt (againſt their will) of that which they are moſt afraid of thinking: As the Spirits and blood will have recourſe to the part that is hurt. The very pain of their *fears* doth draw their thoughts to what they fear. As he that is over-deſirous to ſleep, and afraid leſt he ſhall

ſleep, is ſure to wake: becauſe his *fears* and *deſires* keep him waking: ſo do the *fears* and *deſires* of the Melancholy croſs themſelves. And withall, the malice of the Devil plainly here interpoſeth, and taketh advantage by this diſeaſe, to tempt and trouble them, and to ſhew his hatred to God, and Chriſt, and Scripture and to them. For as he can much eaſier tempt a cholerick perſon to anger, than another; and a flegmatick fleſhly perſon to ſloth, and a ſanguine or hot tempered perſon to luſt and wantonneſs; ſo alſo a melancholy perſon to thoughts of blaſphemy, infidelity and deſpair And oft-times they feel a *vehement urgency*, as if ſomething within them *urged them to ſpeak* ſuch or ſuch a blaſphemous or fooliſh word; and they can have no reſt unleſs they yield in this and other ſuch caſes to what they are *urged* to! And ſome are ready to yield in a temptation to be quiet: and when they have done, they are tempted utterly to deſpair becauſe they have committed ſo great a ſin: and when the Devil hath got this advantage of them, he is ſtill ſetting it before them. 27. Hereupon they are further tempted to think they have committed the ſin againſt the Holy Ghoſt; not underſtanding what that ſin is, but fearing it is *theirs*, becauſe it is a fearful ſin: At leaſt they think they ſhall not be forgiven: not conſidering that a *temptation* is one thing, and a *ſin* another; and that no man hath leſs cauſe to fear being *condemned* for his ſin, than he that is *leaſt willing of it*, ☞ and *moſt hateth it*. And no man can be *leſs willing* of any ſin, than theſe poor ſouls are of the hideous blaſphemous thoughts which they complain of. 28. Hereupon ſome of them grow to think that they are poſſeſſed of Devils; and if it do but enter into their fantaſie how poſſeſſed perſons uſe to act, the very ſtrength of imagination will make them do ſo too: ſo that I have known thoſe that will ſwear, and curſe, and blaſpheme, and imitate an inward aliene voice, thinking themſelves that it is the Devil in them that doth all this. But theſe that go ſo far are but few. 29. Some of them that are near diſtraction, verily think that they *hear voices*, and *ſee lights* and *apparitions*, that the Curtains are opened on them, that ſomething meets them, and ſaith this or that to them, when all is but the error of a crazed brain, and ſick imagination. 30. Many of them are a weary of their lives, through the conſtant tiring perplexities of their minds: and yet afraid of dying: ſome of them reſolutely famiſh themſelves: ſome are ſtrongly tempted to murder themſelves, and they are haunted with the temptation ſo reſtleſly, that they can go no whither but they feel as if ſomewhat within them, put them on, and ſaid, *Do it, do it*: ſo that many poor creatures yield, and make away with themſelves 31. Many of them are reſtleſly vexed with *fears* of *want* and *poverty*, and miſery to their families; and of impriſonment or baniſhment; and leſt ſome body will kill them: and every one that they ſee whiſper, they think is plotting to take away their lives. 32. Some of them lay a law upon themſelves that they will not ſpeak, and ſo live long in reſolute ſilence. 33. All of them are intractable, and ſtiff in their own conceits, and harldly perſwaded out of them, be they never ſo irrational. 34. Few of them are the better for any Reaſon, conviction or Counſel that is given them: If it ſeem to ſatisfie and quiet and rejoyce them at the preſent, to morrow they are as bad again: it being the *nature* of their diſeaſe, to *think* as they *do think*; and their thoughts are not cured while the diſeaſe is uncured. 35. Yet in all this diſtemper, few of them will believe that they are melancholy; but abhor to hear men tell them ſo, and ſay it is but the rational ſenſe of their unhappineſs, and the forſakings and heavy wrath of God. And therefore they are hardly perſwaded to take any Phyſick or uſe any means for the cure of their bodies, ſaying that they are well, and being confident that it is only their ſouls that are diſtreſſed.

This is the miſerable caſe of theſe poor people, greatly to be pitied; and not to be deſpiſed by any. I have ſpoken nothing but what I have often ſeen and known. And let none deſpiſe ſuch, for men of all ſorts do fall into this miſery: learned and unlearned, high and low, good and bad, yea, ſome that havelived in greateſt jollity and ſenſuality, when God hath made them feel their folly.

§. 3. The cauſes of it are, 1. Moſt commonly ſome worldly loſs, or croſs, or grief, or care, which made too deep an impreſſion on them. 2. Sometime *exceſs of fear* upon any common occaſion of danger. 3. Sometime over-hard and unintermitted ſtudies, or thoughts which ſcrew up and rack the fantaſie too much. 4. Sometime too *deep fears*, or too conſtant and ſerious and paſſionate thoughts and cares about the danger of the ſoul. 5. The great preparatives to it, (which are indeed the principal cauſe) are a *weak Head*, and *Reaſon* joyned with ſtrong *Paſſion*: which are ofteſt found in Women, and thoſe to whom it is natural. 6. And in ſome it is brought in by ſome heinous ſin, the ſight of which they cannot bear, when Conſcience is but once awakened.

§. 4. When this diſeaſe is gone very far, *Directions* to the perſons themſelves are vain, becauſe they have not *Reaſon and free-will* to practice them, but it is their friends about them that muſt have the *Directions*. But becauſe with the moſt of them, and at firſt, there is ſome *Power* of *Reaſon* left, I give *Directions* for the uſe of ſuch.

§. 5. Direct. 1. *See that no error in Religion be the cauſe of your diſtreſs: eſpecially underſtand well the Covenant of Grace, and the Riches of mercy manifeſted in Chriſt.* Among others it will be uſeful to you to underſtand theſe following truths. Dir. 1.

Special Truths to be known for preventing cauſeleſs troubles.

1. That our thoughts of the Infinite Goodneſs of God, ſhould bear proportion with our thoughts concerning his Infinite *Power* and *Wiſdom*.

2. That the Mercy of God hath provided for all mankind ſo ſufficient a Saviour, that no ſinner ſhall periſh for want of a ſufficient ſatisfaction made for his ſins by Chriſt, nor is it made the condition of any mans ſalvation, or pardon, that he ſatisfie for his own ſins.

3. That Chriſt hath in his Goſpel-Covenant (which is an Act of oblivion) made over himſelf with pardon and ſalvation, to all that will penitently and believingly accept the offer. And that none periſh that hear the Goſpel, but the final obſtinate refuſers of Chriſt and life.

4. That he that ſo far believeth the truth of the Goſpel, as to Conſent to the Covenant of Grace, even that God the Father be his Lord and Reconciled Father, and Chriſt his Saviour, and the Holy Ghoſt his ſanctifier, hath true ſaving faith, and right to the bleſſing of the Covenant.

5. That the day of Grace is ſo far commenſurate or equal to our Life time, that whoſoever truly *Repenteth* and *Conſenteth* to the Covenant of Grace, before his death, is certainly pardoned, and in a ſtate of life: and that it is every mans duty ſo to do, that pardon may be theirs.

6. That Satans temptations are none of our ſins, but only our yielding to them.

7. That the effects of natural ſickneſs or diſeaſedneſs, is not (in it ſelf) a ſin.

8. That thoſe are the ſmalleſt ſins (formally) and leaſt like to condemn us, which we are moſt unwilling of, and are leaſt in Love or liking of.

9. That no ſin ſhall condemn us which we hate more than love, and which we had rather leave and

be delivered from, than keep: For this is true Repentance.

10. That he is truly ſanctified who had rather be perfect in Holineſs of heart and life, in loving God, and Living by Faith, than to have the greateſt pleaſures, riches or honours of the world; taking in the *Means* alſo by which both are attained.

11. That he who hath this Grace and deſire may know that he is elect, and the making of our *Calling* ſure by our *Conſenting* to the holy *Covenant*, is the making of our *Election* ſure.

12. That the ſame thing which is a great duty to others, may be no duty to one who by bodily diſtemper (as Feavors, Phrenſies, Melancholy) is unable to perform it.

Dir. 2. §. 6. Direct. 2. *Take heed of worldly cares, and ſorrows, and diſcontents: Set not ſo much by earthly things, as to enable them to diſquiet you: But learn to caſt your cares on God.* You can have leſs peace in any affliction which cometh by ſuch a carnal ſinful means. It's much more ſafe to be diſtracted with cares for Heaven than for Earth.

Dir. 3. §. 7. Direct. 3. *Meditation is no duty at all for a melancholy perſon, except ſome few that are able to bear a diverting meditation, which muſt be of ſomething fartheſt from the matter which troubleth them: Or except it be ſhort meditations like ejaculatory prayers.* A ſet and ſerious meditation will but confound you, and diſturb you, and diſable you to other duties. If a man have a broken leg, he muſt not go on it, till it's knit, leſt all the body fare the worſe. It is your *Thinking faculty*, or your *Imagination* which is the broken pained part: and therefore you muſt not uſe it, about the things that trouble you. Perhaps you'll ſay, That this is to be prophane and forget God and your ſoul, and let the Tempter have his will. But I anſwer; No: It is but to forbear that which you cannot do at preſent, that by doing *other things* which you *can do*, you may come again to do this which you *now cannot do*: It is but to forbear attempting that which will but make you leſs able to do all other duties. And at the preſent, you may conduct the affairs of your ſoul by holy Reaſon; I perſwade you not from *Repenting or Believing*, but from *ſet*, and *long*, and *deep Meditations*, which will but hurt you.

Dir. 4. §. 8. Direct. 4. *Be not too long in any ſecret duty which you find you are not able to bear: Prayer* it ſelf, when you are *unable*, muſt be performed but as you can: Short confeſſions and requeſts to God, muſt ſerve inſtead of longer ſecret prayers, when you are unable to do more. If *ſickneſs* may excuſe a man for being ſhort, where nature will not hold out, the caſe is the ſame here, in the ſickneſs of the brain and ſpirits. God hath appointed no means to do you hurt.

Dir. 5. §. 9. Direct. 5. *Where you find your ſelves unable for a ſecret duty, ſtruggle not too hard with your ſelves, but go that pace that you are able to go quietly.* For as every *ſtriving doth not enable* you, but *vex* you, and make duty weariſome to you, and diſable you more, by increaſing your diſeaſe: Like an Ox that draweth unquietly, and a Horſe that chafeth himſelf, that quickly tireth. Preſerve your willingneſs to duty, and avoid that which makes it grievous to you. As to a ſick ſtomach, it is not *eating much*, but *digeſting well* that tends to health, and little muſt be eaten, when much cannot be digeſted: So it is here in caſe of your meditations and ſecret prayers.

ir. 6. §. 10. Direct. 6. *Be moſt in thoſe duties which you are beſt able to bear, which with moſt is, Prayer with others, hearing and good diſcourſe.* As a ſick man whoſe ſtomach is againſt other meats, muſt eat of that which he *can* eat of. And God hath provided variety of means, that one may do the work, when the other are wanting. Do not miſunderſtand me: In caſes of *abſolute neceſſity*, I ſay again, you muſt ſtrive to do it whatever come of it. If you are backward to *believe*, to *Repent*, to *Love God* and your *neighbour*, to *live ſoberly, righteouſly and godly*, to *pray at all*; here you muſt ſtrive, and not excuſe it by any backwardneſs; for it is that which *muſt* needs be done, or you are loſt. But *a man that cannot read*, may be ſaved without his *reading*, and a man in priſon or ſickneſs may be ſaved without *hearing* the word, and without the Church-communion of Saints: And ſo a man *diſabled by melancholy* may be ſaved by ſhorter thoughts and ejaculations, without ſet and long meditations and ſecret prayers: And other duties which he is able for, will ſupply the want of theſe. Even as nature hath provided two eyes, and two ears, and two noſtrils, and two reins, and lungs, that when one is ſtopt or faulty, the other may ſupply its wants for a time: So it is here.

Dir. 7. §. 11. Direct. 7. *Avoid all unneceſſary ſolitarineſs, and be as much as poſſible in honeſt chearful company.* You have need of others; and are not ſufficient for your ſelves: And God will uſe and honour others, as his hands, to deliver us his bleſſings. Solitarineſs is to thoſe that are fit for it, an excellent ſeaſon for meditation and converſe with God and with our hearts: But to *you* it is the ſeaſon of temptation and danger. If Satan tempted Chriſt himſelf, when he had him *faſting* and *ſolitary* in a wilderneſs, much more will he take this as his opportunity againſt *you*. Solitude is the ſeaſon of *muſings* and *thoughtfulneſs*, which are the things which you muſt fly from, if you will not be deprived of all.

Dir. 8. §. 12. Direct. 8. *When blaſphemous or diſturbing thoughts look in, or fruitleſs muſings, preſently meet them, and uſe that authority of Reaſon which is left you, to caſt them and command them out.* If you have not loſt it, *Reaſon* and the *will* have a command over the *thoughts* as well as over the tongue, or hands or feet. And as you would be aſhamed to run up and down, or fight with your hands, and ſay, *I cannot help it*; or to let your tongue run all day, and ſay, *I cannot ſtop it*: ſo ſhould you be aſhamed to let your *Thoughts* run at random or on hurtful things, and ſay, *I cannot help it*. Do you do the beſt you can to help it? Cannot you bid them be gone? Cannot you turn your thoughts to ſomething elſe? Or cannot you rowze up your ſelf, and ſhake them off? Some by caſting a little cold water in their own faces, or bidding another do it, can rowze themſelves from melancholy muſings as from ſleep. Or cannot you get *out of the room* and ſet your ſelf about ſome *buſineſs* which will devert you? You might do more than you do, if you were but willing, and know how much it is your duty.

Dir. 9. §. 13. Direct. 9. *When you do think of any holy things, let it be of the beſt things; of God and Grace and Chriſt and Heaven: Or of your brethren, or the Church, and carry all your meditations outward; but be ſure you pore not on your ſelves, and ſpend not your thoughts upon your thoughts.* As we have need to call the Thoughts of careleſs ſinners *inwards*, and turn them from the Creature and ſin, upon themſelves; ſo we have need to call the *Thoughts* of ſelf perplexing melancholy perſons *outwards*; For it is their diſeaſe to be ſtill grinding upon themſelves. Remember that it is a far higher, nobler and ſweeter work to think of God, and Chriſt, and Heaven, than of ſuch worms as we our ſelves are. When we go up to God, we go to Love, and Light and Liberty: But when we look down into our ſelves we look into a dungeon, a priſon, a wilderneſs, a place of darkneſs, horror, filthineſs, miſery and confuſion. Therefore (though ſuch thoughts be needful ſo far as without them our Repentance and due watchfulneſs cannot be maintained) yet they are grievous, ignoble, yea, and barren, in compariſon of our thoughts of God. When you are poring on your hearts, to ſearch whether the Love of God be there or no, it were wiſer to be thinking of the infinite *Amiableneſs of God*; and that will cauſe it, whether it were there before or not. So inſtead of poring on your hearts, to know whether they are ſet on Heaven, lift up your *thoughts* to Heaven, and think of its Glory, and that will raiſe them thither, and give you, and ſhew you that which you were ſearching for. Beſtow that time in planting holy deſires in the garden of your hearts, which you beſtow in routing and puzling your ſelves in ſearching whether it be there already. We are ſuch dark confuſed things, that the ſight of our ſelves is enough to raiſe a loathing and a horror in our minds, and make them melancholy: But in God and Glory, there is nothing to diſcourage our thoughts, but all to delight them, if *S*atan do not miſ-repreſent him to us.

Dir. 10. §. 14. Direct. 10. *Overlook not the Miracle of Love which God hath ſhewed us in the wonderful incarnation, office, life, death, reſurrection, aſcenſion and reign of our Redeemer: But ſteep your thoughts moſt in theſe wonders of mercy, propoſed by God to be the chief matter of your thoughts.* You ſhould in reaſon lay out *many* thoughts of *Chriſt* and *Grace* for *one* that you lay out on your *ſin and miſery*. God requireth you to ſee your *ſin* and *miſery*, but ſo much as tendeth to magnifie the *remedy*, and cauſe you to accept it: Never think of *ſin* and *Hell alone*: but as the way to the thoughts of *Chriſt* and *Grace*. This is the duty even of the worſt. Are your *ſins* ever before you? Why is not pardoning grace in Chriſt before you? Is *Hell* open before you? Why is not the Redeemer alſo before you? Do you ſay, Becauſe that *ſin* and *Hell* are yours, but *Chriſt*, and *Holineſs*, and *Heaven* are none of yours? I anſwer you, It is then becauſe *you will have it ſo*: If you would not have it ſo, it is not ſo. God hath ſet *Life* firſt before you, and not only *Death*. He hath put *Chriſt*, and *Holineſs* and *Heaven* in his end of the ballance; and the *Devil* puts the *pleaſure* of ſin for a ſeaſon in the other end: That which you *chooſe* unfeignedly is yours: For God hath given you your choice. Nothing is truer, than that God hath ſo far made over *Chriſt* and *Life* to all that hear the Goſpel, that nothing but their final obſtinate refuſal can condemn them: *Chriſt* and *Life* are brought to the *will* and *choice* of all, though all have not *wills* to *accept* and *chooſe* him. And if you *would not have Chriſt* and *Life and Holineſs*, what would you rather have? And why complain you?

Joh. 3. 16.
1 John 5. 10, 11, 12.
Rev. 22. 17.
John 5. 40.

Dir. 11. §. 15. Direct. 11. *Think and ſpeak as much of the Mercy which you have received, as of the ſin you have committed; and of the mercy which is offered you, as of what you want.* You dare not ſay that the mercy you have you received, is no more worthy to be remembred and mentioned than all your ſins? Shall God do ſo much for you, and ſhall it be overlooked, extenuated and made nothing of? As if his mercies had been a bare bone, or a barren wilderneſs, which would yield no ſuſtenance to your thoughts? Be not guilty of ſo great unthankfulneſs. Thoughts of Love and mercy, would breed *Love* and *ſweetneſs* in the ſoul: while thoughts of *ſin* and *wrath* only breed *averſneſs*, *terror*, *bitterneſs*, *perplexity*, and drive away the heart from God.

Dir. 12. §. 16. Direct. 12. *Tye your ſelves daily to ſpend as great a part of your Time in your prayers, in the confeſſing of mercy received, as in confeſſing ſin committed: and in the Praiſes of God, as in the lamenting of your own miſeries.* You dare not deny but this is your duty, if you underſtand your duty: *Thanksgiving* and *praiſe are a* greater duty, than *confeſſing ſin* and *miſery*: Reſolve then that they ſhall have the *largeſt ſhare of Time*. If you will but do this much, (which you *can do* if you *will*) it will in time take off the bitterneſs of your ſpirits, and the very *frequent mention* of ſweeter things, will ſweeten your minds and change their temperature and habit, as change of dyet changeth the temperature of the body. I beſeech you reſolve and try this courſe. If you cannot mention mercy ſo *Thankfully* as you would, nor mention *Gods excellencies* ſo holily and *praiſefully* as you would, yet do what *you can*, and *mention* them as you are able. You may command your *Time* (what ſhall have the *greateſt ſhare* in prayer) though not your *affections*: You will find the benefit very great, if you will but do this.

§. 17. Direct. 13. *Overvalue not the paſſionate part of duty, but know that Judgment, Will and Practice; a high eſteem of God and holineſs, a reſolved choice, and a ſincere endeavour are the life of Grace and duty, when feeling Paſſions are but lower uncertain things:* You know not what you do, when you lay *ſo much* on the paſſionate part: Nor when you *ſtrive ſo much* for *deep* and *tranſporting* apprehenſions: Theſe are not the *great things*, nor *eſſentials* of Holineſs: Too much of this *feeling* may diſtract you. God knoweth how much you are able to bear. Paſſionate feelings depend much upon nature. Some perſons are more ſenſible than others: A little thing goeth deep with ſome: The wiſeſt and weighteſt perſons are uſually leaſt paſſionate; and the weakeſt hardly moderate their paſſions. God is not an object of ſenſe, and therefore more fit for the *underſtanding* and *will*, than the *paſſions* to work upon. That is the holieſt ſoul which is moſt *inclined* to God, and *reſolved* for him, and *conformed* to his will, and not that which is affected with the deepeſt *griefs*, and *fears* and *joys*, and other ſuch tranſporting paſſions: Though it were beſt, if even holy paſſions could be raiſed at the wills command in that meaſure which fitteth us beſt for duty. But I have known many complain for want of *deeper feeling*, who if their *feeling* (as they called their paſſion) had been more, it might have diſtracted them. I had rather be that Chriſtian that loaths himſelf for ſin, reſolveth againſt it, and forſaketh it, though he cannot weep for it, than one of thoſe that can weep to day, and ſin again to morrow; and whoſe *ſinful* paſſions are quickly ſtirred, as well as their *better* paſſions. Dir. 13.

§. 18. Direct. 14. *Make not too great a matter of your own thoughts; and take not too much notice of them: but if Satan caſt in moleſting thoughts, if you cannot caſt them out, ſet light by them, and take leſs notice of them.* Making a great matter of every Thought that is caſt into your mind, will keep thoſe thoughts in your mind the longer: For that which we are moſt ſenſible of, we moſt *think* on: And that which we leaſt regard, we leaſt *remember*: If you would never be rid of them, the way is to be ſtill noting them, and making too great a matter of them. Theſe troubleſome thoughts are like troubleſome *ſcolds*, that if you *regard* them and *anſwer* them, will never have done with you: But if you let them talk, and take no notice of them, nor make no anſwer to them, they will be weary and give over. The Devils deſign is to vex and diſquiet you: And if he ſee you will not be *vexed* and *diſquieted*, he will give over attempting it. I know you'll ſay, *ſhould I be ſo ungodly as to make light of ſuch ſinful thoughts?* I anſwer, make not *ſo light* of them as to be *indifferent* what thoughts are in your mind, nor ſo as to take the ſmall ſin to be none: But make *ſo light* of them as not to take them for greater nor more dangerous ſins than they are: And ſo light of them as not take diſtinct particular notice of them; nor to diſquiet your ſelves about them: For if you do, you will have no room in your thoughts for Chriſt and Heaven, and that which ſhould take up your thoughts; but the Devil will rejoice to ſee how he employeth you in *thinking* over your *own thoughts*, or rather *his temptations*; and that he can employ you all the day in hearkning to all that he will ſay to you, and in thinking of his motions inſtead of thinking on the works of God. There are none of Gods ſervants without irregularities and ſin of thoughts: Which they muſt daily ask forgiveneſs of, and rejoyce to think that they have a ſufficient Saviour and remedy, and that ſin ſhall but occaſion the magnifying of grace: But if they ſhould exceſſively obſerve and be troubled at every unwarrantable thought, it would be a ſnare to take them off almoſt all their greater duties. Would you like it in your ſervant, if he ſhould ſtop in obſerving and troubling himſelf about every ordinary imperfection in his work, inſtead of going on to do it?

Dir. 15. §. 19. Direct. 15. *Remember that it is no ſin to be tempted, but only to yield to the temptation: and that Chriſt himſelf was carried about and tempted blaſphemouſly by the Devil, even to fall down and worſhip him: and yet he made theſe temptations but an advantage to the glory of his victory.* Take not the *Devils ſin* to be *yours*. Are *your* temptations more horrid and odious than *Chriſts were*? What if the Devil had carried you to the pinacle of the Temple as he did Chriſt? Would you not have thought that God had forſaken you, and given you up to the power of Satan? But you'll ſay, that you *yield* to the temptation, and ſo did not Chriſt: I anſwer, It cannot be expected that ſinful man ſhould bear a temptation as innocently as Chriſt did? Satan *found nothing* in Chriſt to comply with him; but in us he findeth a ſinful nature! Wax will receive an impreſſion when Marble will not. But it is not every ſinful taint that is a *conſent* to the ſin to which we are tempted.

Dir. 16. §. 20. Direct. 16. *Conſider how far you are from Loving, delighting in or being loath to leave theſe ſinful thoughts: and that no ſin condemneth, but that which is ſo loved and delighted in, as that you had rather keep than leave it.* Would you not fain be delivered from all theſe horrid thoughts and ſins? Could you not be willing to live in diſgrace, or want or baniſhment, ſo you might but be free from ſin? If ſo, why doubt you of the pardon of it? Can you have any ſurer ſign of Repentance, or that your ſin is not a *Reigning* unpardoned ſin, than that it is not *Loved* and *deſired* by you? The *leſs will*, the leſs *ſin*, and the more *will*, the more ſin. The Covetous man *Loveth* his mony: and the Fornicator *loveth* his luſt, and the proud man *loveth* his honour, and the drunkard *loveth* his cups, and the glutton *loveth* to ſatisfie his appetite; and ſo love theſe that they *will* not leave them. But do *you love* your diſturbing, confuſed or blaſphemous thoughts? Are you not ſo weary of them, as to be even a weary of your lives becauſe of them? would you not be glad and thankful never to be troubled with them more? And yet do you doubt of pardon?

Dir. 17. §. 21. Direct. 17. *Charge not your ſouls any deeper than there is cauſe with the effects of your diſeaſe.* Indeed *remotely* a man that in diſtraction thinks or ſpeaks amiſs, may be ſaid to be faulty, ſo far as his *ſin* did *cauſe* his diſeaſe: but *directly* and of it ſelf, the *involuntary effects* of *ſickneſs* are *no ſin*: Melancholy is a meer diſeaſe in the *ſpirits* and *imagination*, though you feel no ſickneſs: And it is as natural for a melancholy perſon to be hurryed and moleſted with doubts and fears and deſpairing thoughts, and blaſphemous temptations, as it is for a man to *talk idly* in a *feaver* when his underſtanding faileth; or to *think of* and *deſire drink*, when his Feaver kindleth vehement thirſt. And how much would you have a man in the feaver accuſe himſelf for ſuch a thirſt, or ſuch thoughts, *deſire* or *talk*? If you had thoſe hideous *thoughts* in your *dreams*, which you have when you are awake, would you think them *unpardoned ſins*, or rather unavoidable *infirmities*? why your diſtemper makes them to be to you, but almoſt as *dreams*.

§. 22. Direct. 18. *Be ſure that you keep your ſelf* Dir. 18. *conſtantly imployed (as far as your ſtrength will bear) in the diligent labours of a lawful calling; and ſpend none of your precious time in idleneſs.* Idleneſs is the tide time of the Tempter: when you are idle, you invite the Devil to come and vex you. Then you can have while to hearken to him, and think on all that he will put into your minds, and then to think over all thoſe thoughts again! when you have nothing elſe to do, the Devil will find you ſuch work: Then you muſt ſit ſtill and muſe; and your *thoughts* muſt be ſtirring in the mud of your own diſtempers, as children lye padling in the dirt. And idleneſs is a ſin, which God will not favour: He hath commanded you to *Labour ſix days, and in the ſweat of your brows to eat your bread; and he that will not labour is unworthy to eat*, 2 Theſ. 3. Remember that *Time* is precious, and doth haſte away, and God hath given you none in vain. Therefore as you are troubled for other ſins, make Conſcience of this ſin, and waſte not one quarter of an hours time, in your idle profitable muſings: It is juſt with God to make your ſin it ſelf to be your puniſhment, and your own idle Thoughts to chaſtize you daily, when you will not get up and go about your lawful buſineſs: Nor will pretences of Prayer or any devotion excuſe your idleneſs, for it is againſt the Law of God. Above all that I have ſaid to you, let me intreat you therefore to obey *this one Direction*: I have known deſpairing Melancholy perſons cured by ſetting themſelves reſolutely and diligently about their callings (and changing air and company, and riding abroad.) If you will ſit muſing in a corner, and ſin againſt God by idleneſs and loſs of time, and increaſe your own miſeries withall, rather than you will rouze up your ſelf, and ply your buſineſs, your calamity is juſt. Say not, that you have little or nothing to do: For God hath made it the duty of all, be they never ſo rich, to labour in ſuch employment as is ſuitable to their place and ſtrength.

§. 23. Direct. 19. *Do but mark well how much* Dir. 20 *the Devil gets by keeping you in ſad deſpondent thoughts: and then you may eaſily ſee that it cannot be your duty nor beſt for you, which is ſo gainful and pleaſing to the Devil.* By keeping you in theſe ſelf perplexing doubts and fears, he robs God of the Thanks and Praiſe which you owe him for all his mercies: Theſe *higheſt duties* you caſt aſide, as if they did not belong to you: You give not God the honour of his moſt miraculous mercy, in our Redemption; nor do you *ſtudy, or reliſh*, or *admire*, or *magnifie*, the riches of Grace in Jeſus Chriſt! you have poor low thoughts of the infinite Love of God, and are unfit to judge of it or perceive it, being like a cholerick ſtomach which puts a continual bitterneſs in the mouth, which hinders it from taſting any ſweetneſs in their meat. It hereby unfitteth you for the Love of God, and more enclineth you to hate him, or fly from him as an enemy, while the Devil repreſenteth him to you as one that hateth you: It loſeth your Time: It depriveth you of all your willingneſs to duty and delight in duty, and maketh all Gods ſervice a burden and vexation to you. It is very contrary to the ſpirit of adoption, and to the whole frame of Evangelical worſhip and obedience. And will you, under pretence of being more *humbled*, and *ſorrowful*, and *ſenſible*, thus gratifie Satan, and wrong God and your ſelves?

Dir. 20. §. 24. Direct. 20. *Truſt not to your own judgment, in your melancholy ſtate, either as to the condition of your ſouls, or the choice and conduct of your Thoughts or ways; but commit your ſelves to the judgment and direction of ſome experienced faithful guide.* You are no fit judges of your own condition, nor of the way of your duty, in this dark diſtempered condition that you are in: Either your mind and imagination is *well* or *ill*: If it be *well*, why complain you of all thoſe diſturbances, and confuſions, and diſability to meditate and pray? If it be *ill*, why will you be ſo ſelf-conceited as to think your ſelves able to judge of your ſelves, with ſuch a diſtempered phantaſie or mind. It is one of the worſt things in Melancholy perſons, that commonly they are moſt wiſe in their own eyes, and ſtiff in their own conceits, when their brains are ſickeſt, and their underſtanding weakeſt: And that they are confident, and unruly, and unperſwadable, as if they were proud of thoſe pitible underſtandings; and thought no body knows ſo well as they. O ſay they, you know not my caſe? Am not I liker to know your caſe, who have ſeen ſo many ſcore in that caſe, than you are that never knew it in any but your ſelf? A man that ſtands by may better know the caſe of a man that is in a dream, than he can know his own. You ſay that others *feel not* what *you feel*! no more doth the Phyſician feel what a man in a *Feaver*, or *Falling ſickneſs*, or *diſtraction* feeleth; and yet by the report of what you ſay you feel, and by what he feeleth, he far better knoweth your *diſeaſe*, the *nature* and the *cure* of it, than you that feel it. Therefore as a wiſe man when he is ſick will truſt himſelf, under God, to the direction of his Phyſician and the help of his friends about him, and not lye wrangling againſt their help and counſel, and wilfully refuſe it, becauſe they adviſe him contrary to his *feeling*; ſo will you do, if you are wiſe; Truſt your ſelf with ſome fit *director*; and deſpiſe not his judgment either about *your ſtate*, or about *your duty*. You think you are *loſt* and there is no *hope*: Hear what he ſaith that is now fitter to judge. Set not your weak wit too wilfully againſt him. Do you think he is ſo fooliſh as to miſtake? ſhould not humility make you rather think ſo of your ſelf? Be adviſed by him about the *matter* of your *thoughts*, the manner and length of your ſecret duties, and all your ſcruples that you need advice in. Will you anſwer me this one queſtion? *Do you know any body that is wiſer than your ſelf?* and *fitter to judge of your condition and adviſe you?* If you ſay, *No*, how proud are you of ſuch a crazed wit? If you ſay, *Yea*, Then *believe* and *truſt* that perſon, and reſolve to follow his Direction. And I would ask you: were you not once of another judgment concerning your ſelf? If ſo, then were you not as ſound and able to judge, and liker to be in the right than you are now?

Dir. 21. §. 25. Direct. 21. My laſt advice is, to look out for the cure of your diſeaſe, and commit your ſelf to the care of your Phyſician, and obey him: And do not as moſt melancholy perſons do, that will not believe that Phyſick will do them good, but that it is only their ſoul that is afflicted: For it is the *ſpirits, imagination and paſſions* that are diſeaſed, and ſo the ſoul is like an eye that looketh through a coloured glaſs, and thinks all things are of the ſame colour as the glaſs is. I have ſeen abundance cured by Phyſick, and till the *body* be cured, the mind will hardly ever be cured, but the cleareſt Reaſons will be all in vain.

Tit. 6. *Directions for young Students, for the moſt profitable ordering of their ſtudying Thoughts.*

§. 1. Direct. 1. *LET it be your firſt and moſt ſerious ſtudy to make ſure, that you are regenerate, and ſanctified by the Holy Ghoſt, and juſtified by faith in Chriſt, and Love God above all, as your reconciled Father, and ſo have right to the Heavenly inheritance.* Dir. 1.

§. 2. For 1. You are *neareſt* to *your ſelves*, and your *everlaſting happineſs* is your *neareſt* and your higheſt intereſt: what will it profit you to *know* all the *world*, and to loſe your *own ſouls*? To *know* as much as *Devils*, and be for ever *miſerable with Devils?*

§. 3. 2. It is a moſt doleful employment to be all day at *work in Satans Chains*! To ſit ſtudying *God* and the *Holy Scriptures*, while you are in the *power* of the *Devil*, and have hearts that are at *enmity* to the Holineſs of that *God* and that *Scripture* which you are ſtudying. It is a moſt prepoſterous and incongruous courſe of ſtudy, if you firſt ſtudy not your own deliverance. And if you knew your caſe, and ſaw your chains, your trembling would diſturb your ſtudies.

§. 4. 3. Till you are *renewed* you ſtudy in the *dark*, and without that internal *ſight* and *ſenſe*, by which the *life* and *ſpirit* and *kernel* of all that you ſtudy, muſt be known. All that the Scripture ſaith of the *darkneſs* of a ſtate of ſin, and of the *illumination* of the ſpirit, and of the *marvellous light* of regenerate ſouls, and of the *natural mans* not *receiving* the things of *the ſpirit*, and of the *carnal mind* that is *enmity againſt* God, *and is not ſubject to his Law, nor can be*; all theſe and ſuch other paſſages are not inſignificant, but moſt conſiderable truths from the ſpirit of truth. You have only that Light that will ſhew you the *ſhell*, and the *dead letter*, but not the *ſoul*, and quickning *ſenſe*, of any practical holy truth. As the *eye* knoweth *meat* which we *never taſted*, or as a meer *Grammarian*, or *Logician* readeth a *Law book* or *Phyſick book* who gather nothing out of them that will ſave a mans *eſtate* or *life*, ſo will *you* proſecute all your ſtudies. Act. 26. 18. Eph. 1.18, 19. Col. 1. 13. 1 Pet. 2.9. Rom. 8. 7. 1 Cor. 2. 14, 15.

§. 5. 4. You are like to have but ill ſucceſs in your ſtudies, when the *Devil is your Maſter*, who hateth both you, and the holy things which you are ſtudying. He will blind you, and pervert you, and poſſeſs your minds with falſe conceits, and put diverting ſenſual thoughts into you, and will keep your own ſouls from being ever the better for it all.

§. 6. 5. You will want the *true end* of all *right ſtudies*; and ſet up *wrong ends*; and therefore whatever be the *matter* of your ſtudies, you are ſtill out of your way, and know nothing rightly, becauſe you know it not as a *Means* to the *true end*. (But of this anon.)

§. 7. Direct. 2. *When you have firſt laid this foundation, and have the true Principle and End of all right Studies, be ſure that you intend this End in all (even the Everlaſting Sight and Love of God, and the promoting his Glory, and pleaſing his holy will.) And that you never meddle with any ſtudies ſeparated from this end, but as a means thereto, and as animated thereby.*

§. 8. If every ſtep in your journey is but loſs of time and labour, which is not directed to your journeys end; and if all that you have to mind or do in the world, be only about your *End* or the *Means*; and all *creatures* and *actions* can have no other moral *Goodneſs*, than to be the *means of* God your ultimate end; then you may eaſily ſee, that when ever you leave out *God as the end* of any of your ſtudies, you are but ſinning; or doting, for in thoſe Studies there can be no *Moral Good*, though they may tend to your knowledge of *Natural Good* and *Evil*. And when you think you grow *wiſe* and *learned* men, and can diſpute and talk of many things, which make to your renown, while your *wills conſent not to the wholſome words of our Lord Jeſus Chriſt, and the doctrine which is according to Godlineſs*; you are *proud, knowing nothing, but doting about queſtions and ſtrifes of words, whereof cometh envy, ſtrife, railing, evil ſurmiſings, perverſe diſputings of men of corrupt minds ſuppoſing that gain is Godlineſs: from ſuch turn away.* As there is no *knowledge* but *from God*, ſo it is not *knowledge* but *dotage* if it lead not unto God.

1 Tim. 6. 3, 4, 5, 6.

Dir. 3. §. 9. Direct. 3. *See therefore that you chooſe all your ſtudies according to their tendency to God your end, and uſe them ſtill under the notion of means, and that you eſtimate your knowledge by this End, and judge your ſelves to know no more indeed, than you know of God and for God: And ſo let practical Divinity be the ſoul of all your Studies.*

Therefore, when Life is too ſhort for the Studies of all things which we deſire to know, make ſure of the *chief things*, and prefer thoſe ſtudies which make moſt to your *End*; ſpend not your time on things unprofitable to this end: And ſpend not your firſt and chiefeſt time on things *unneceſſary* to it: For the near connexion to *God the end*, it is that ennobleth the matter of your ſtudies. All true knowledge leads to God; but not all alike: The *neareſt to him* is the beſt.

Nos autem nec ſubito cæpimus philoſophari, nec mediocrem à primo tempore ætatis in eo ſtudio operam curamque conſumpſimus, & cum minime videbamur tum maxime philoſophabamur. Cicero de nat. deor. page 5.

Dir. 10. §. 10. Direct. 4. *Remember that the chief part of your growth in knowledge, is not in knowing many ſmaller things, of no neceſſity; but in a growing downwards in a clearer inſight into the foundation of the Chriſtian faith, and in taking better Rooting than you had at your firſt believing; and in growing upward into a greater knowledge of God, and into a greater Love of him, and heavenly mindedneſs, and then in growing up to greater skill and ability and readineſs to do him ſervice in the world.*

Know as much as you can know, of the works of God, and of the languages and cuſtoms of the world: but ſtill remember that to know *God in Chriſt better*, is the growth which you muſt daily ſtudy: And when you know them moſt, you have ſtill much more need to know better theſe *great things* which you *know already*; than to know *more things*, which you never knew: The *Roots* of *faith* may ſtill increaſe, and the *branches* and *fruits* of *Love* may be ſtill greater and ſweeter! As long as you live, you may ſtill *know better* the *Reaſons* of your Religion (though not *better Reaſons*) and you may know better how to *uſe* your knowledge. And whatever you know, let it be that you may be led up to *Know God more*, or *Love him more*, or *ſerve him better*.

Dir. 11. §. 11. Direct. 5. *With fear and deteſtation watch and reſolve againſt all carnal worldly ends; and ſee that your hearts be not captivated by your fleſhly intereſt; nor grow not to a high eſteem of the pleaſures, or profits or honours of this world, nor to reliſh any fleſhly accommodations, as very pleaſant and deſirable: but that you take up with God and the hopes of Glory as your ſatisfying portion, and follow Chriſt as Croſs-bearers, denying your ſelves, and dead to the world, and reſolved and prepared to forſake all for his ſake.*

Dir. 12. §. 12. Theſe are *words* that you can eaſily *ſay* your ſelves: But theſe are *things* that are ſo *hardly learnt*, that many of the moſt *Learned and Reverend* periſh for want of being better acquainted with them: (And I ſhall never take that man to be wiſely learned, that hath not learnt to ſcape damnation,) *Chriſts Croſs* is to be learned before your Alphabet. To *impoſe the Croſs* is quickly learnt, but to learn to *bear* it is the difficulty. To lay *the Croſs on others* is to be the followers of *Pilate*: But to *bear it when it is laid on us*, is to be the followers of *Chriſt*. If you grow corrupted with a love of honour and riches and preferment, and come to the ſtudy of Divinity with a fleſhly worldly mind and End, you will but ſerve Satan while you ſeem to be ſeeking after God, and damn your ſouls among the doctrines and means of ſalvation, and go to God for materials to chain you faſter to the Devil, and ſteal a nail from Divinity to faſten your ears unto *his* door. And you little know how *Judas*'s gain will gripe and torment the awakened Conſcience! and how the ruſt will witneſs againſt you, and how it will eat your fleſh as fire, *Jam.* 5. 3.

Dir. 6. §. 13. Direct. 6. *Digeſt all that you know, and turn it into holy Habits, and expect that ſucceſs firſt on your ſelves, which if you were to Preach you would expect in others. Remembring that knowing is not the end of knowing; but it is as eating to the body where health, and ſtrength and ſervice is the end.*

Primum contemplativæ ſapientiæ rudimentum eſt meditari, condiſcere, & loquitari dedicere: Paul. Scalig. Theſ. P. 730.

§. 14. Every Truth of God is his *candle* which he ſets up for you to *work by*: It is as *food* that is for *Life* and *action*. You loſe all the knowledge which *ends* in *knowing*. To fill your *head* and common-place-book is not all that you have to do. But to fortifie and quicken and enflame your hearts. Good habits are the beſt proviſion for a Preacher. The habits of *Mind* are better than the beſt library. But if the habits of *Heavenly Love* and *life* in the *heart* do not concur, the *Heart* and *life* of a Preacher and a Scholar is wanting ſtill, for all your knowledge. Study *Pauls* words, 1 Cor. 8. 1. *Knowledge puffeth up, but Charity edifieth:* If he had ſaid that *knowledge edifieth others* and *charity* ſaveth our *ſelves*, he would have ſaid nothing that is ſtrange: But even as to *edification* charity hath the precedency.

Dir. 7. §. 15. Direct. 7. *Yea, ſee that you excell the unlearned as much in Holineſs as you do in knowledge: unleſs you will perſwade them that your knowledge is a uſeleſs worthleſs thing; and unleſs you would be judged as unprofitable ſervants.*

§. 16. Every *degree* of *Knowledge* is for a *further degree of Holineſs*: Ten Talents muſt be improved to ten more. They that *know* and *do not*, are beaten with *many ſtripes*. The Devils *Scholars* look on the *godly* that are *unlearned*, with hatred and diſdain, and *preach* to their *diſcouragement* and *diſgrace*, and ſtrive to ſet and keep true Godlineſs in the ſtocks: But Chriſts Miniſters love Holineſs where ever they ſee it, and are aſhamed to think that the unlearned ſhould be more holy and heavenly than they; and ſtrive to go beyond them as much in the *uſe* and *ends* of knowledge, as in knowledge it ſelf: And with *Auſtin* lament that while the *unlearned take Heaven by violence, the learned are thruſt out into Hell*, as thinking it is their part to *know* and *teach*, and other mens to practice.

Dir. 8. §. 17. Direct. 8. *Caſt not away a moment of your precious time, in idleneſs, or impertinencies; but follow your work diligently, and with all your might.*

§. 18. I mean not that you ſhould *over do* and over-throw your brains and bodies, nor forbear ſuch ſober exerciſe as is moſt neceſſary to your health: For a ſick body is an ill companion for a Student; and much more a crazed brain. But *time-waſters* are Lovers of *pleaſure* or *idleneſs*, more than of knowledge and holineſs: and wiſdom falleth not into idle ſluggiſh dreaming ſouls. If you think it not worth your painfulleſt and cloſeſt ſtudies, you muſt take up with idle ignorance, and go abroad with ſwelling Titles and empty brains, as the deceivers and the ſcourgers of the Church.

Dir. 9. §. 19. Direct. 9. *Keep up a Delight in all your Studies, and carry them not on in an unwilling wearineſs: And, if it be not by notable Error in Matter or Method, gratify your Delight with ſuch things as you are beſt pleaſed with, tho' they bring ſome ſmaller Inconvenience: becauſe elſe your Wearineſs may bring much more.*

§. 20. I know that a delight in ſin and vanity is not to be gratified: and force muſt be uſed with a backward mind in caſe of neceſſity and weight. But if it be but in the Variety of Subjects, and the choice of pleaſing ſtudies which are profitable, though ſimply ſome other might be fitter, ſomething is to be yielded to delight. But eſpecially the *heart* muſt *be got* to a *delight* in *holy things:* And then, time will be improved: the memory will be helped; much will be done; and you will perſevere: And it will preſerve the mind from temptations to needleſs recreations, and from the deadly plague of youthful luſts, when your daily labour is a greater pleaſure to you.

Dir. 10. §. 21. Direct. 10. *Get ſome judicious Man to draw you up the Titles of a Threefold Common-place Book: One part for Definitions, Axioms, and neceſſary Doctrines: Another part for what is uſeful for Ornament and Oratory: And another for References as a common Index to all the Books of that Science which you read: For memory will not ſerve for all.*

§. 22. Ordinarily Students have not Judgment enough to form their own Common-place Books till they are old in Studies, and have read moſt of the Authors which they would remember: And therefore the young muſt here have a judicious helper. And when they *have done*, injudiciouſneſs will be apt to *fill* it with leſs neceſſary things, and to make an unmeet choice of matter, if they have not care and an Instructer.

Dir. 11. §. 23. Direct. 11. *Highly eſteem of a juſt Method in Divinity, and in all your ſtudies: and labour to get an accurate Scheme or Skeleton, where at once, you may ſee every part in its proper place. But remember that if it be not ſound, it will be a ſnare; and one errour in your Scheme or Method will be apt to introduce abundance more.*

Since the writing of this, I have begun a *Methodus Theologiæ.*

§ 24. It's a poor and pitiful kind of Knowledge, to know many looſe parcels, and broken Members of truth, without knowing the whole, or the place, and relation which they have to the reſt. To know *letters* and not *ſyllables*, or *ſyllables* and not *words*, or *words* and not *ſentences*, or *ſentences* and not the *ſcope of the diſcourſe*, are all but an unprofitable knowledge. He knoweth no *Science* rightly that hath not anotamized it, and carrieth not a true Scheme or Method of it in his Mind. But among the many that are extant, to commend any one to you which I moſt eſteem, or take to be without Error, is more than I dare do.

Dir. 12. §. 25. Direct. 12. *Still keep the primitive Fundamental Verities in your Mind, and ſee every other Truth which you learning as ſpiring out of them, and receiving their Life and Nouriſhment from them: And ſtill keep in your Minds a clear diſtinction between the Truths of ſeveral degrees, both of Neceſſity, and Certainty, always reducing the leſs Neceſſary to the more Neceſſary, and the leſs certain to the more certain, and not contrarily.*

Read well *Vincentius Lirinenſis.*

§. 26. If God had made all Points of Faith, or Scripture revelation of equal neceſſity, our Baptiſm would not only have mention'd our *Belief in the Father, the Son and the holy Ghoſt:* nor ſhould we ever have ſeen the *antient Creed*; nor the *Ten Commandments*. And if all Points were of equal *Evidence*, and *plainneſs*, and *certainty* to us, we ſhould not have ſome ſo much controverted above others: *Some things* in Scripture are *hard to be underſtood*, but not *all things*, 2 Pet. 3. 16. To pretend that any Truth is *more neceſſary* than it is, doth tend to *uncharitableneſs* and contention; And to ſay that any is leſs *neceſſary* than it is, doth tend to the *neglect* of it, and to the danger of ſouls: To pretend any point to be *more plain* and *certain* than it is, doth but ſhew our pride and ignorance. But to ſet up *uncertain* and *unneceſſary* points, and make a Religion of them, and reduce things *certain* or *neceſſary* to them, this is the method of turbulent Hereticks.

Dir. 13. §. 27. Direct. 13. *Take nothing as univerſally neceſſary in Religion, which was not ſo taken in the Days of the Apoſtles, and Primitive Church; and take that for the ſafeſt way to Heaven which the Apoſtles went who certainly are there: value the Apoſtolical purity, ſimplicity, charity and unity: and follow not them that by being wiſe and pious overmuch, corrupt our ſacred pattern by their additions, and fill the Church with uncharitableneſs and ſtriſe.*

§. 28. If it were not a thing too evident, that Dominion and Riches go for Religion with them, and gain for Godlineſs, and Honour and Money inſtead of Argument, it would be a moſt ſtupendious Wonder that ſo many learned Men ſhould be found among Chriſtians in the World, to hinder the Peace and Unity of the Church, as do it vehemently and implacably in the Church of *Rome*; when ſo eaſie a thing and ſo reaſonable, would unite almoſt all the Chriſtian world, as is, *the requiring no more as neceſſary to our Union, than what was made neceſſary in the Days of the Apoſtles, and the obtruding nothing as neceſſary to Salvation, which the Apoſtles and primitive Church were ſaved without.* This eaſie reaſonable thing, which no Man hath any thing of ſeeming ſenſe and weight to ſpeak againſt, would end all the ruinating differences among Chriſtians.

Dir. 14. §. 29. Direct. 14. *Be deſirous to know all that God would have you know, and be willing to be ignorant of all that God would have you ignorant of: and pry not into unrevealed things; and much leſs make them the matter of any uncharitable Strife.*

§. 30. Abundance of contentious Volumes between the Dominicans, and Jeſuits, and many others, are ſtuft with bold Inquiries, Wranglings, or determinations of unſearchable Myſteries, utterly unknown to thoſe that voluminouſly debate them, and never revealed in the Word or Works of God. Keep off with reverence from concealed miſteries: Talk not as boldly of the *Divine Influx*, and the *priority*, *poſteriority*, *dependance* or *reaſon* of *Gods Decrees*, as if you were talking of your common Affairs. Come with great reverence when you are *called* of God to ſearch into thoſe high and holy Truths, which he *hath revealed*. But pretend not to know that which is *not to be known*. For you will but diſcover your ignorance and arrogance, and know never the more, when you have doted about Queſtions never ſo long.

Dir. 15. §. 31. Direct. 15. *Avoid both extreams, of them that ſtudy no more, but to know what others have written and held before them; and of them that little regarded the Diſcoveries of others: Learn all of your Teachers and Authors that they can teach you; but make all your own, and ſee things in their proper evidence; and improve their Diſcoveries by the utmoſt of your Diligence; abhorring a proud deſire of ſingularity, or to ſeem wiſer than you are.*

§. 32. *Moſt* Students through *ſlothfulneſs* look no further for Knowledge, than into their Books; and their learning lieth but in knowing what others have written, or ſaid, or held before them; eſpecially where the leaſt differing from the Judgment of the Party which is uppermoſt or in reputation, doth tend to hazzard a mans honour, or preferments, there men think it dangerous to ſeem to *know more* than is commonly known; and therefore think it needleſs to *ſtudy* to know it: Men are backward to take much pains to know that which tendeth to their ruine to be known, but doth them no harm while they can but keep themſelves ignorant of it: Which makes the *oppoſed Truth* have ſo few entertainers or Students among the Papiſts, or any that perſecute or reproach it. And others diſcerning this extream, do run into the contrary; and under pretence of the *lovelineſs* of *Truth*, and the need of *liberty* of judging, do think the edifying way is firſt to pull down all that others have built before them, and little regard the judgement of their predeceſſors, but think they muſt take nothing on truſt from others, but begin all from the very ground themſelves. And uſually their Pride makes them ſo little regard the moſt approved Authors, that they have not patience to read them till they throughly underſtand them; but reject that which is *received*, before they underſtand it, meerly becauſe it was the received way: And while they ſay, that nothing muſt be taken upon truſt, they preſently take upon truſt themſelves that very opinion, and with it the other opinions of thoſe Noveliſts that teach them this. And believing what ſuch *ſay* in *diſgrace of others*, withal they believe what *they hold* in oppoſition to thoſe that they have diſgraced. But it is eaſie to ſee how ſad a caſe mankind were in, if every man muſt be a fabricator of all his knowledge himſelf, and poſterity ſhould be never the better for the diſcoveries of their anceſtors; and the greateſt labours of the wiſeſt men, and their higheſt attainments muſt be no profit to any but themſelves. Why do they uſe a *Teacher*, if they muſt do all themſelves? If they *believe* not their Tutors, and take nothing on truſt, it ſeems they muſt *know* every *Truth* before they will *learn* it: And what difference is there between *believing a Tutor* and an *Author*? And is not *that more credible* which upon long experience is approved by many Nations and Ages, than that which is recommended to you but by *one* or few? Theſe Students ſhould have made themſelvs an Alphabet or Grammer, and not have taken the common ones on truſt. It is eaſier to add to other mens inventions, than to begin and carry on all our ſelves. By *their* courſe of ſtudy, the world would never grow wiſer; but every age and perſon be ſtill beginning, and none proceed beyond their rudiments.

Dir. 16. § 33. Direct. 16. *Be ſure you make choice of meet Teachers and companions for your ſtudies and your lives: That they be ſuch as will aſſiſt you in the holy practice of what you know, as well as in your knowledge: And ſhun as a plague the familiarity* 1. *Of ſenſual, idle, brutiſh perſons*; 2. *And of carnal ambitious ones, who know no higher end than preferment and applauſe*; 3. *And of proud heretical contentious wits, whoſe wiſdom and Religion is nothing but cenſuring, reproaching and vilifying them that are wiſer and better than themſelves.*

§. 34. Bad company is the common ruine of youth: Their own ſenſuality is eaſily ſtirred up by the temptations of the ſenſual; and their conſciences over born by the examples of other mens voluptuous lives. It emboldneth them to ſin, to ſee others ſin before them: as Cowards themſelves are drawn on in an Army to run upon the face of death, by ſeeing others do it, and to avoid the reproach of cowardize: And the noiſe of mirth and ranting language, are the Drums and Trumpets of the Devils, by which their ears are kept from hearing the cryes of wounded dying men, the lamentations of thoſe that have found the error of that way. And there is in corrupted nature, ſo ſtrong an inclination to the proſperity and vain glory of the world, that makes them quickly take the bait, eſpecially when the Devil doth offer it them by a fit inſtrument, which ſhall not deter them, as it would do, if he had offered it them himſelf. It is a pleaſant thing to fleſh and blood to be rich and great, and generally applauded: and a grievous thing to be poor, and deſpiſed, and afflicted. The rawneſs alſo and unſetledneſs of youth, who want well furniſhed underſtandings and experience, is a great advantage to Hereticks and deceivers, who ſtill ſweep many ſuch away, where-ever they come and have but opportunity. Children are *eaſily toſt up and down, and carried to and fro with every wind of doctrine, by the cunning ſlight and ſubtilty of them that lye in wait to deceive*, Epheſ. 4. 14. *Deceivers* have their *Methods*; and *Methods* are the common inſtruments of deceit; which are not eaſily detected by the unexperienced. On the contrary, the benefit of wiſe, and ſtaid, and ſober, and peaceable, meek, humble, *holy* heavenly companions, is exceeding great, eſpecially to youth! Such will lead them in ſafe paths, and be ſtill preſerving them, and promoting the moſt neceſſary parts of knowledge, and quickning them to *holy practice*, which is the *End of all*.

Sana conſultatio eſt ex eruditia multarumque; rerum peritia & experientia Plato in Laert.

§. 35. Direct. 17. *In all your ſtudies be jealous of both extreams, and diſtinctly diſcern which are the extreams, that you run not into one, while you avoid the other: And be ſpecially careful, that you imagine not co-ordinates or ſubordinates to be oppoſites, and throw not away every truth, which you cannot preſently place rightly in the frame, and ſee it fall in agreeable with the reſt: For a further inſight into true Method (attained but by very few) may reconcile you to that which now offendeth you: What God hath joyned together be ſure that you never put aſunder: Though yet you cannot find their proper places.* Dir. 17

Cum opiniones tam variæ ſint & inter ſe diſſidentes, alterum fieri poteſt, ut earum nulla, alterum certè non poteſt, ut plus una vera ſit. Cicero de Nat. Deor. page 5.

§. 36. There is ſcarce any error more common among Students, than ſuppoſing thoſe Truths to be inconſiſtent, which indeed have a neceſſary dependance on each other; and a caſting *truth* away as *error*, becauſe they cannot reconcile it to ſome other truth: And there is nothing ſo much cauſeth this, as want of a true Method: He that hath *no Method* conſiderable, or after much curious labour hath fallen upon a *falſe Method*, or a *Method* that in any one conſiderable point is out of joynt, will deal thus by many certain truths: As an ignorant perſon that is to ſet all the ſcattered parts of a Clock or Watch together, if he *miſplace one*, will be unable rightly to place all the reſt; and then when he finds that they fit not the *place* which he thinks they muſt be in, he caſteth them away, and thinks they are not the right, and is ſearching for, or making ſomething elſe to fit that Place. Falſe Method rejecteth many a truth.

§. 37. And unleſs it be in *Loving God*, or other acts of the ſuperior faculties, about their *ultimate end* and *higheſt object*, there is ſcarce any thing in mortality but hath its *extreams*. And where they are *not diſcerned*, they are ſeldom well *avoided*. And uſually narrow ſighted perſons are fearful only of one extream, and ſee no danger but on one ſide; and therefore are eaſily carried, by avoiding that, into the contrary.

§. 38. I think it not unprofitable to *inſtance* in ſeveral particular Cautions, that you imitate not them that put aſunder what God hath conjoyned, and caſt not away Truth as oft as you are puzzled in the right placing or methodizing it.

§. 39. *Inſt.* 1. *The firſt and ſecond Cauſes are conjoyned* in their operations, and therefore muſt not Inſt. 1

be put aſunder. If the way of influx, concourſe, or co-operation be dark and unſearchable to you, do not deny *that it is*, becauſe you ſee not *how it is*. The *Honour* of the *firſt* and *ſecond* Cauſe alſo are conjunct, according to their ſeveral Intereſts in the effects: Do not therefore imagine, that all the *honour* aſcribed to the *Second Cauſe* is denied or taken away from the firſt: For then you underſtand not their Order: Otherwiſe you would ſee, that as the *ſecond cauſeth independence* on the *firſt*, and in *ſubordination* to it, and hath no power but what is communicated by it, ſo it hath no *honour* but what is received from it: and that it is no leſs honour for the firſt cauſe to operate mediately by the ſecond, than *immediately* by it ſelf: And that there is no leſs of the Power, Wiſdom or Goodneſs of God in an effect produced by means and ſecond Cauſes, than in that which he produceth of himſelf only without them: And that it is his Goodneſs to communicate a power of doing good to his creatures, and the honour of *working* and *cauſing under him*: but he never loſeth any thing by communicating, nor hath the *leſs himſelf* by *giving* to his Creatures: For if all that honour that is given to the Creature were taken injuriouſly from God, then God would never have made the world, nor made a Saint; and then the *worſt creatures* would leaſt diſhonour God: Then he would not *ſhine* by the *Sun*, but by *himſelf* immediately: And then he would never Glorify either Saint or Angel. But on the contrary, it is *Gods honour* to work by adapted means: And all *their honour* is truly *his*. As all the commendation of a Clock or Watch is given to the Workman. And though God do not all ſo immediately as to uſe no *means* or ſecond Cauſes; yet is he never the further from the effect, but *immediatione virtutis & ſuppoſiti* is himſelf as near, as if he uſed none.

Inſt. 2. §. 40. *Inſt.* 2. The *Special Providence* of God, and his being the *firſt Univerſal cauſe*, are conjunct with the *culpability of ſinners*; and no Man muſt put theſe aſunder. Thoſe that cannot ſee juſt *how* they are conjoined, may be ſure that they are *conjoyned*. It is no diſhonour to an Engineer that he can make a Watch which ſhall go longer than he is moving it with his finger: Nor is it a diſhonour to our Creator, that he can make a Creature which can Morally determine it ſelf to an action as commanded or forbidden, without the predetermination of his Maker, though not without his univerſal concourſe neceſſary to action as action. If *Adam* could not do this through the natural impoſſibility of it, then the Law was, that he ſhould dye the death if he did not overcome God, or do that which was naturally impoſſible; and this was the nature of his ſin. Few dare ſay, that God *cannot* make a free *ſelf-determining* agent: And if he *can*, we ſhall eaſily prove that he *hath*; and the force of their oppoſition then is vaniſhed.

Inſt. 3. §. 41. *Inſt.* 3. The *Omniſcience of God* and *his Dominion, Government and Decrees*, are conjunct with the *liberty and ſin of man*; yet theſe by many are put aſunder: As if God muſt either be *Ignorant* or be the *Author of ſin*! As if he *made one poor*, by *Decreeing* to make another *Rich*! As if he cannot be a *perfect Governour*, unleſs he procure all his Subjects perfectly to keep his Laws! As if all the *fault* of thoſe that break the Law were to be laid upon the Maker of the Law: As if all God's Will *de debito* were not effective of its proper work, unleſs man fulfil it in the *Event*! And as if it were poſſible for any Creature to comprehend the way of the Creators Knowledge.

Inſt. 4. §. 42. *Inſt.* 4. Many would ſeparate *Nature* and *Grace* which God the author of both conjoineth. When *Grace* ſuppoſeth *Nature*, and in her Garden ſoweth all her ſeed, and exciteth and rectifieth all her powers; yet theſe men talk as if *Nature* had been annihilated, or *Grace* came to annihilate it, and not to cure it. As if the Leproſie and Diſeaſe of *Nature* were *Nature* it ſelf! And as if *Natural Good* had been loſt as much as *Moral Good*! As if *Man* were not *Man*, till Grace make him a *man*.

§. 43. *Inſt.* 5. Many ſeparate the *Natural Power* of a ſinner from his *Moral Impotency*, and his *natural freedom* of will from his *Moral Servitude*; as if they were *inconſiſtent*, when they are *conjunct*. As if the *Natural Faculty* might not conſiſt with an *evil diſpoſition*: or a *natural Power* with an habitual unwillingneſs to exerciſe it aright! And as if a *ſinner* were not ſtill a *man*! Inſt. 5.

§. 44. *Inſt. 6.* Many ſeparate *General* and *Special Grace* and *Redemption*, as inconſtant, when they are conjunct: when the *General* is the proper way and means of accompliſhing the ends of the *ſpecial* Grace; and is ſtill ſuppoſed: As if God could not give more to ſome, if he give any thing to all! Or as if he gave *nothing* to all if he give more to any! As if he could not deal *equally* and *without difference* with *all as a Legiſlator*, and *righteouſly* with all *as a judge*, unleſs he deal *equally* and *without difference* with all as a *Benefactor* in the free diſtribution of his gifts! As if he were obliged to make every *Worm* and *Beaſt* a *man*, and every *Man* a *King*, and every *King* an *Angel*, and every *Clod* a *Star*, and every *Star* a *Sun*! Inſt. 6.

§. 45. *Inſt.* 7. Many ſeparate the *Glory of God* and *mans ſalvation*, *God and man*, in aſſigning the *ultimate end of man*! As if a *moral Intention* might not take in *both*! As if it were not *finis amantis*! and the end of a *lover* were not union in *mutual Love*! As if *Love to God* may not be for ever the *final act*, and *God himſelf* the final Object! and as if in this magnetick cloſure, though *both* may be called *the End*, yet there might not in the cloſing Parties, be an infinite diſproportion, and only one be *finis ultimatè ultimus*. Inſt. 7.

§. 46. *Inſt* 8. Yea many would ſeparate *God* from *God*, while they would ſeparate *God* from *Heaven*, and ſay that we muſt be content to be ſhut out of *Heaven* for the *Love of God*! When *our Heaven* is the *perfect Love of God*: And ſo they ſay in effect, that *for the Love of God* we muſt be content to be *ſhut out from the Love of God*. Inſt. 8.

§. 47. *Inſt.* 9. Thus alſo the vulgar ſeparate the *Mercy* and the *Juſtice* of God! As if God knew not better than man to whom his mercy ſhould extend! And as if God be not merciful, if he will be a righteous Governour, and unleſs he will ſuffer all the World to ſpit in his face and blaſpheme him, and let his enemies go all unpuniſhed? Inſt. 9.

§. 48. *Inſt.* 10. Thus many ſeparate *Threatnings* and *Promiſes*, *Fear* and *Love*, a perfect *Law* and a *pardoning Goſpel*: As if he that is a *Man*, and hath both *Fear* and *Love* in his nature, muſt not make *uſe of both* for God and his ſalvation! and the Law-giver might not fit his Laws to work on *both*? As if *Hell* may not be *feared*, and *Heaven loved* at once. Inſt. 10.

§. 49. *Inſt.* 11. Thus hypocrites ſeparate in conceit their *ſeeming Holineſs* and *devotion* to God from duties of *Juſtice* and *Charity to men*: As if they could *ſerve* God acceptably, and diſobey him wilfully! Or as if they could love him whom they never ſaw, and not love his Image in his works and children whom they daily ſee! As if they could hate and perſecute Chriſt in his little ones, or at leaſt *neglect* him, and yet ſincerely love him in himſelf. Inſt. 11.

§. 50. *Inſt.* 12. Thus by many *Scripture* and *Tradition*, *Divine faith* and *human faith* are commonly oppoſed: Becauſe the Papiſts have ſet *Tradition* in a *wrong place*, many caſt it away becauſe it *fits not that place*: When mans *Tradition* and *Miniſterial Revelation*, is neceſſary to make known and bring down Gods *Revelation* to us: And Inſt. 12.

a *ſubſervient Tradition* is no diſparagement to Scripture, though a *ſupplemental Tradition* be: And *man* muſt be *believed as man*, though not *as God*! And he that will not *believe man as man*, ſhall ſcarce know what he hath to believe from God.

Inſt. 13. §. 51. *Inſt.* 13. Thus many ſeparate the *ſufficiency* of the *Law* and *Rule* from the *uſefulneſs of an Officer*, *Miniſter* and *Judge*! As if the Law muſt be imperfect, or elſe need no *Execution*, and no *Judge* for execution! Or as if the *Judges execution* were a ſupplement or addition to the Law! As if the Queſtion, Who *ſhall be the Judge?* did argue the Law of *inſufficiency!* and the *promulgation*, and *execution* were not ſuppoſed!

Inſt. 14. §. 52. *Inſt.* 14. Thus alſo many ſeparate the *neceſſity* of a *publick Judge*, from the *lawfulneſs* and *neceſſity* of *a private Judgement, or diſcerning in all the rational ſubjects!* As if God and man did govern *only Brutes!* or we could *obey* a *Law*, and not *judge* it to be *a Law*, and to be *obeyed*! and not underſtand the ſenſe of it, and what it doth command us! As if fools and mad men were the only ſubjects*!* As if our learning of Chriſt as his Diſciples, and meditating day and night in his Law and ſearching for Wiſdom in his Word, were a *diſobeying* him as *our King!* As if it were a poſſible thing for ſubjects to obey, without a *private judgement of diſcretion*! Or as if there were any repugnancy between *my judging what is the Kings Law*, and *his judging whether I am puniſhable for diſobeying it!* or as if *judging our ſelves*, contradicted our being *judged of God*!

Inſt. 15. §. 53. *Inſt.* 15. So, many ſeperate between the *operation of the Word and Spirit*, the *Miniſter* and *Chriſt:* As if the *Spirit* did not uſually work *by the Word*; and *Chriſt* did not preach to us *by his Miniſters* and *Embaſſadors*! And as if they might *deſpiſe his Meſſengers*, and not be taken for *deſpiſers of himſelf*! Or might throw away the *diſh* and keep the *milk*.

Inſt. 16. §.54. *Inſt.* 16. Thus many ſeparate the *ſpecial Love* of *Saints* from the *common Love* of *man as man*: As if they could not *love a Saint*, unleſs they may *hate an enemy*, and deſpiſe all others, and deny them the *Love* which is anſwerable to their *Natural Goodneſs*.

Inſt. 17. §. 55. *Inſt.* 17. Thus many ſeparate *Univerſal* or *Catholick Union and Communion* from *particular*. And ſome underſtand *no Communion* but *the Univerſal*, and ſome none *but the particular*. Some ſay we ſeparate from them as to *Catholick Communion*, if we hold not *local particular Communion with them*; yea if we joyn not with them in every mode! As if I could be perſonally in ten thouſand thouſand Congregations at once, or elſe did *ſeparate from them all*! Or as if I ſeparated from all mankind, if I differed from all men in my *viſage* or *complexion?* Or as if I cannot be *abſent* from many thouſand Churches, and yet honour them as true Churches of Chriſt, and hold *Catholick* communion with them in *Faith, Hope* and *Love*! Yea, though I durſt not joyn with them perſonally in Worſhip for fear of ſome ſinful condition which they impoſe! Or as if I need not be a member of any ordered worſhipping Congregation, becauſe I have a *Catholick faith and love to all* the Chriſtians in the world!

Inſt. 18. §. 56. *Inſt.* 18. Thus are the *outward* and *inward worſhip* ſeparated by many; who think that all which the *Body* performeth is againſt the due *ſpirituality*; or that the *ſpirituality* is but *fanſie* and contrary to the *form* or *outward part*: As if the *heart* and the *knee* may not fitly bow together; nor *decency of order* concur with *Spirit* and *truth*.

Inſt. 19. §. 57. *Inſt.* 19. Thus many ſeparate *faith* and *obedience*; *Pauls Juſtification by faith without the works of the Law*, from *James's Juſtification by works, and not by faith only, and Chriſts* Juſtification by our *words*, *Matth.* 12. 37. And thus they ſeparate *free grace* and *Juſtification* from any *neceſſary condition*, and from the *rewardableneſs* of *obedience* (which the Antients called *Merit*): But of this at large elſewhere.

§. 58. *Inſt.* 20. And many ſeparate *Prudence* and *zeal*, *meekneſs* and *reſolution*, the *wiſdom* of the Serpent and the innocency of the *Dove*! yielding to *no ſin*, and yet yielding in things *lawful*; maintaining our Chriſtian liberty, and yet becoming all things to all men, if by any means we may ſave ſome. Theſe *Inſtances* are enough; I will add no more. *Inſt.* 20.

§. 59. Direct. 18. *Take heed of falling into factions and parties in Religion, (be the party great or ſmall, high or low, in honour or diſhonour), and take heed leſt you be infected with a factious, cenſorious, uncharitable hurting zeal: For theſe are much contrary to the intereſt, Will and Spirit of Chriſt: Therefore among all your readings, deeply ſuck in the doctrine of charity and peace; and read much Reconciling moderating Authors: Such as* Dury, Hall, Davenant, Crocius, Bergius, Martinius, Amyraldus, Dallæus, Teſtardus, Calixtus, Hottonus, Junius, Paræus *and* Burroughs *their Irenicons.* *Dir.* 18.

§. 60. The reading of ſuch books extinguiſheth the conſuming flame of that infernal envious zeal deſcribed *James* 3. and kindleth charity, and meekneſs, and mellowneſs, and moderation in the heart; and cureth thoſe blood-ſhotten eyes which are uncurable till cured to diſcern the truth: It helpeth us to *knowledge*; and to that which is more edifying, and keepeth knowledge from puffing us up. And experience will tell you at long running, that among Antients and Moderns, Greeks and Latines, Papiſts and Proteſtants, Lutherans, and Calviniſts, Remonſtrants and Contra-remonſtrants, Prelatiſts, Presbyterians, Independants, &c. commonly the *Moderators* are not only the beſt and moſt *charitable*, but the *wiſeſt*, moſt *judicious* men.

§. 61. Direct. 19. *With all your Readings ſtill joyn the Reading of the Scriptures, and of the moſt holy and practical Divines; not fantaſtical Enthuſiaſtick counterfeits; Paracelſian Divines; but thoſe that lead you up by the ſolid Doctrine of Faith and Love to true Devotion, and Heavenly mindedneſs and Converſation.* *Dir.* 19.

§. 62. This muſt be your bread and drink; your daily and ſubſtantial food: without this you may ſoon be filled with air that cannot nouriſh you, and prove in the end as ſounding Braſs and tinkling Cymbals: Theſe will breed *ſtrength*, and *peace*, and *joy*, and help you in your Communion with God and hopes of Heaven, and ſo promote the end of all your Studies! There is more *life* and ſweetneſs in theſe, than in the things that are more remote from God and Heaven.

§. 63. Direct. 20. *Laſtly, Do all as dying men; promiſe not your ſelves long life, leſt it tempt you to waſte your time on things leſs neceſſary, and to loiter it away; or leſt you loſe the quickning benefit, which the ſight of death and eternity would yield you, in all your ſtudies.* *Dir.* 20.

§. 64. The nearer you apprehend your ſelves to *death* and *Heaven*, the greater help you have to be *mortified* and *Heavenly:* This will make you ſerious, and keep up right intentions, and keep out wrong ones, and powerfully help you againſt temptations, that when you have ſtudied to ſave others, you may not be caſt-aways, nor be cheated by the Devil with the *ſhell*, and *leaves*, and *flowers*, while you go without the ſaving *fruit*.

§. 65. I have ſpoken the more on this ſubject of *Governing the Thoughts*, becauſe it is ſo great and excellent a part of the work of man, and God doth ſo much regard the heart; and the Spirit of Chriſt and Satan ſo much ſtrive for it; and grace is ſo much employed about it: and our Happineſs or Miſery, Joy or Sorrow, is greatly promoted by our Thoughts. And more I would have ſaid, but that in the third Chapter, and in my Treatiſe of the *Divine Life* there is much ſaid already. And for a *Method* and *Directions* for particular Meditations, I have given it at large in the fourth Part of the *Saints Reſt*, from whence it may eaſily be taken, and applyed to other Subjects, as it is there to *Heaven*: It is eaſie to write and read *Directions*: but I fear leſt ſlothfulneſs thro' the Difficulty of *Practice*, will fruſtrate my *Directions* to the moſt. But if any Profit by them, my labour is not loſt.

CHAP. VII.

Directions for the Government of the Paſſions.

§. 1. THE *Paſſions* are to be conſidered, 1. As in themſelves, and the Sin of them as reſpecting *God* and *our ſelves* only: And ſo I am to ſpeak of them here. 2. As they are a wrong to *others*, and a Breach of the Commandments which require Love and Duty towards our *Neighbour*: And ſo I ſhall ſpeak of them after.

§. 2. *Paſſions* are not ſinful in themſelves; for God hath given them to us for his ſervice: And there is none of them but may be ſanctified and uſed for him: But they are ſinful, 1. When they are miſguided and placed on wrong objects: 2. When they darken reaſon and delude the mind, and keep out truth, and ſeduce to errour. 3. When they rebel againſt the Government of the *Will*, and trouble it and hinder it in its choice or proſecution of good, or urge it violently, to follow their brutiſh inclination. 4. When they are unſeaſonable. 5. Or immoderate and exceſſive in degree. 6. Or of too long continuance. 7. And when they tend to evil effects, as to unſeemly Speeches or Actions, or to wrong another.

§. 3. *Paſſions* are *Holy* when they are *devoted to God*, and exerciſed *upon him* or *for him*: They are *Good* when, 1. They have right objects, 2. And are guided by reaſon, 3. And are obedient to the well-guided will, 4. And quicken and awake the Reaſon and the will to do their duty, 5. And tend to good Effects, exciting all the other Powers to their office, 6. And exceed not in degree, ſo as to diſturb the Brain or Body.

Tit. 1. *Directions againſt all ſinful Paſſions in general.*

§. 4. Direct. 1. *TRuſt not to any preſent actual reſiſtance, without any due Habitual mortification of Paſſions, and Fortification of the ſoul againſt them. Look moſt to the holy conſtitution of your Mind and Life, and then ſinful Paſſions will fall off like Scabs from a healthful Body when the Blood is purified.*

§. 5. No wonder if an *unholy Soul* be a *ſlave to Paſſion*, when the *Body* is inclined to it: For ſuch a one is under the power of *ſelfiſhneſs*, *carnality* and *worldlineſs*; and from under the Government of Chriſt and his Spirit; and wanteth that Life of Grace by which he ſhould cure and ſubdue the corruptions of nature. The way for ſuch a one to maſter paſſion, is not to ſtrive by natural ſelfiſh principles and reaſons, which are partial, poor and weak; but to look firſt to the main, and to ſeek with ſpeed and earneſtneſs for a *New* and *ſanctified* heart, and get *Gods Image*, and his Spirit and renewing quickning Grace: This is the only effectual conqueror of Nature. A dull and gentle diſpoſition may ſeem without this to conquer that which never much aſſaulted it: (the Trial of ſuch Perſons being ſome other way): But none conquereth Satan indeed but the ſpirit of Chriſt. And if you *ſhould be free* from *Paſſion*, and not be free from an *unholy carnal worldly heart*, you muſt periſh at laſt if you ſeemed the *calmeſt* perſons upon earth. Begin therefore at the Foundation, and ſee that the *Body* of ſin be mortified, and that the whole Tree be rooted up which beareth theſe evil bitter fruits; and that the *Holy victorious new nature* be within you; and then you will reſiſt ſin with *Light* and *Life*, which others ſtill reſiſt but as in their ſleep.

Dir. 2. §. 6. Direct. 2. *More particularly, let your Souls be ſtill poſſeſſed with the fear of God, and live as in his family under his Eye and Government, that his Authority may be more powerful than Temptations, and your holy converſe with him may make him ſtill more regarded by you than Men or any Creatures.* And then this Sun will put out the leſſer Lights, and the thunder of his voice will drown the whiſperers that would provoke you, and the humming of thoſe waſps which make you ſo impatient: God would make the creature nothing, and then it would *do nothing* to diſturb you, or carry you into ſin.

Dir. 3. §. 7. Direct. 3. *Dwell in the Delightful Love of God, and in the ſweet Contemplation of his Love in Chriſt, and rowl over his tender Mercies in your thoughts, and let your converſation be with the Holy ones in Heaven, and your work be Thankſgivings and Praiſe to God: And this will habituate your Souls to ſuch a ſweetneſs, and mellowneſs, and ſtability, as will reſiſt ſinful paſſion even as heat reſiſteth cold.*

Dir. 4. §. 8. Direct. 4. *Keep your Conſciences continually tender, and then they will check the firſt appearance of ſinful paſſions; and will ſmart more with the ſin than your paſſionate natures do with the Provocation:* A ſeared Conſcience, and a hardened ſenſeleſs heart is to every ſin, as a man that's faſt aſleep is to thieves: They may come in and do what they will, ſo they do not awaken him: But a tender Conſcience is always awake.

Dir. 5. §. 9. Direct. 5. *Labour after Wiſdom, ſtrength of Reaſon, and a ſolid Judgment: for Paſſion is cheriſhed by folly:* Children are eaſily overthrown, and leaves are eaſily ſhaken with every little wind; when *men* keep their way, and *rocks* and *mountains* are not ſhaken. Women and Children, and old, and weak, and ſick people are uſually moſt paſſionate. If a wiſe Man ſhould have a paſſionate Nature, he hath that which can do much to controle it: When folly is a Weather cock at the winds command.

Dir. 6. §. 10. Direct. 6. *See that the Will be confirmed and reſolute, and then it will ſoon command down Paſſion.* Men can do much againſt Paſſion if they will. Nature hath ſet the *will* in the *Throne* of the ſoul: It is the ſinful connivance and negligence of the will, which is the guilty cauſe of all the rebellion: As the connivance of the Commanders is the common cauſe of mutinies in an Army. The *Will* either *conſenteth* or is *remiſs* in its office, and in forbidding and repreſſing the rage of paſſion: when I ſay *you can do it if you will*, you think this is not true, becauſe you are *willing*, and yet paſſion yieldeth not to your *Wills* command: But I mean not that *every kind of Willingneſs* will ſerve: It is not a *ſluggiſh wiſh* that will do it: But if the *Will* were *reſolute* without any compliance or connivance or negligence in its proper *office*, no ſinful Paſſion could remain: For it is no further *ſin*, than it is voluntary, either by the *wills compliance* or *omiſſion* and neglect. Therefore let moſt of your labour be to weaken and confirm the *Will*; and then it will *command* down paſſion.

Set Plutarch of Tranquillity of mind.

Dir. 7. §. 11. Direct. 7. *Labour after holy Fortitude, courage and magnanimity:* Great minds are above all troubles, deſires or commotions about little things: A poor, baſe, low, and childiſh mind, is never quiet longer than it is rockt aſleep or flattered.

Dir. 8. §. 12. Direct. 8. *Eſpecially ſee that you want not ſelf-denial, and that worldlineſs and fleſhly-mindedneſs be throughly mortified: For ſinful paſſion is the very breath and pulſe of a ſelfiſh, fleſhly worldly mind.* It is not more natural for dogs to fight about a bone than for ſuch to ſnarl and quarrel, or be in ſome diſtempered Paſſion, about their *ſelfiſh carnal*-intereſt. Covetouſneſs will not let the mind be quiet. It is as natural for a *ſelfiſh* man to be under the power of *ſinful Paſſions*, as for a man to ſhake that hath an ague or to fear that is melancholy: *fleſhly* men have a Canine appetite, and feaveriſh thirſt continually upon them, after ſome fleſh-pleaſing toy or other.

Dir. 9. §. 13. Direct. 9. *Keep a Court of Juſtice in your ſouls, and call your ſelves daily to account, and let no paſſion ſcape without ſuch a cenſure as is due.* If Reaſon and *Conſcience* thus exerciſe and maintain their authority, and *Paſſion* be every day ſoundly rebuked, it will wither like a Plant that is cropt as faſt as it ſpringeth.

Dir. 10. §. 14. Direct. 10. *Deliberate and foreſee the end: examin whether paſſion tend to that which will be approvable when it's paſt.* Looking to the end doth ſhame all ſinful paſſions: They are blind, and moved only by things preſent: They cannot endure the ſight of the time to come, nor to be examined whither they go, or where is their home.

Dir. 11. §. 15. Direct. 11. *Keep a continual apprehenſion of the Danger and Odiouſneſs of ſinful Paſſions, by knowing how full they are of the ſpawn of many other ſins.* See the evil of them in the effects. Mark what paſſion doth in others and your ſelves: what abundance of evil thoughts and words and deeds do come from ſinful paſſions?

Dir. 12. §. 16. Direct. 12. *Obſerve the immediate troubleſome effects, and the Diſorders of your Soul, and ſo turn the Fruit of Paſſions againſt themſelves.* Mark how they diſcompoſe you, and diſturb your *Reaſon*, and make your minds like muddied waters; and breed a diſeaſed unquietneſs in you, unfitting you for your works, and breaking your peace; ſo that you can neither *know*, or *uſe*, nor *enjoy your ſelves*.

Dir. 13. §. 17. Direct. 13. *Let Death look your Paſſions frequently in the face.* It hath a mortifying vertue, and as it ſheweth us the vanity of the *creature*, ſo it taketh down thoſe paſſions, which creature-intereſt and deceit have cauſed. It exciteth reaſon, and reſtoreth it to its dominion, and ſilenceth the rebellion of the ſenſes: A man that is to die to morrow, and knoweth it, would eaſilier repel to day a temptation to luſt, or covetouſneſs, or drunkenneſs, or revenge, than at another time he could have done: one look into eternity will powerfully rebuke all carnal paſſions.

ir. 14. §. 18. Direct. 14. *Remember ſtill that God is preſent*: Will you behave your ſelves paſſionately before him? When the preſence of your Prince would calm you? Shall God and his holy Angels ſee thee like a Bedlam lay by thy reaſon and miſ-behave thy ſelf?

ir. 15. §. 19 Direct. 15. *Have ſtill ſome pertinent ſcripture ready to rebuke thy Paſſions*: That thou mayeſt ſay as Chriſt to Satan, *Thus it is written.* Speak to it in the name and word of God: Tho' the *bare words* will not charm theſe evil ſpirits, yet the *authority* will curb them. For this *word is quick and powerful, a diſcerner of the thoughts*, Heb. 4. 12. *mighty thro' God, to the pulling down of ſtrong holds, caſting down Imaginations, and every high thing that exalteth it ſelf againſt the knowledge of God, and bringeth into captivity every thought to the Obedience of Chriſt.*

. 16. §. 20. Direct. 16. *Set Chriſt continually before you as your pattern, who calleth you to learn of him to be meek and lowly*: Matth. 11. 29. Who deſired not the wealth or glory of the world; who *loved his own* that were *in the world*, but loved not the things of the world: who never was lifted up or ſinfully caſt down: who never *deſpiſed* or *envied* man, nor never *feared* man: who never was *over-merry* or *over-ſad*: who being *reviled, reviled not* again; but was dumb as a lamb before the ſhearers. 1 Pet. 2. 21, 22, 23, 24. Iſa. 53.

§. 21. Direct. 17. *Keep as far from all occaſions of your Paſſions as other duties will allow you: And contrive your affairs and occaſions into as great an oppoſition as may be to the temptation.* Run not into Temptation if you would be *delivered from evil*: Much might be done by a willing prudent man, by the very ordering of his affairs: God and Satan work by means: let the means then be regarded. Dir. 17.

§. 22. Direct. 18. *Have a due care of your bodies that no diſtemper be cheriſhed in them which cauſeth the diſtemper of the ſoul. Paſſions* have a very great dependance on the temperament of the body: And much of the cure of them lieth (when it is poſſible) in the bodies emendation. Dir. 18.

§. 23. Direct. 19. *Turn all your Paſſions into the right chanel, and make them all Holy, uſing them for God upon the greateſt thing.* This is the true cure: The bare reſtraint of them is but a palliate cure; like the eaſing of pain by a doſe of *Opium*. Cure the *fear of man*, by the *fear of God*, and the *Love* of the *creature*, by the *Love of God*, and the *cares* for the *body* by *caring* for the *ſoul*, and earthly fleſhly *Deſires* and *Delights*, by *ſpiritual Deſires* and *Delights*, and *worldly* ſorrow, by profitable godly ſorrow. Dir. 19.

§. 24. Direct. 20. *Controul the Effects, and fruſtrate your paſſions of what they would have; and that will ere long deſtroy the Cauſe.* Croſs your ſelves of the things which *carnal* Love and *deſire* would have: *Forbear* the things which carnal *mirth* or *anger* would provoke you to, and the fire will go out for want of fewel. (Of which more in the particulars). Dir. 20.

Tit. 2. *Directions againſt ſinful Love of Creatures.*

§. 1. LOve is the *Maſter Paſſion* of the Soul, becauſe it hath the *chiefeſt Object*, even *Goodneſs* which is the Object of the *will*: And *ſimple love* is nothing but *Complacency*, which is nothing but the ſimple *Volition* of *Good*; And it is a *Paſſionate Volition* or *Complacency* which we call the *Paſſion* of *Love*. When this is *Good* and when it's *ſinful* I ſhewed before. But yet becauſe the one half of the cure here lieth in the *conviction*, and it is ſo hard a thing to make any *Lover* perceive a ſinfulneſs in his *Love*, I ſhall firſt help you in the *tryal* of your *Love*, to ſhew the ſinfulneſs of it: when I have firſt named the *Objects* of it.

Solus Amor facit hominem bonum vel malum. Paul Scaliger. Theſ. p. 721.

§. 2. Any creature which ſeemeth *Good* to us, may poſſibly be the object of *ſinful Love*: As Honour, Greatneſs, authority, praiſes, money, houſes, lands, cattle, meat, drink, ſleep, apparel, ſports, friends, relations, and life it ſelf. As for *Luſtful Love* I ſhall ſpeak of it anon.

Helps for diſcovering of ſinful Love.

§. 3. Direct. 1. *Make Gods intereſt and his word the ſtandard to judge of all affections by. That which is againſt the Love of God, and would abate or hinder it, yea, which doth not directly or indirectly tend to further it, is certainly a ſinful Love: And ſo is all that is againſt his Word.* For the Love of God is our *final act* upon our *ultimate end*, and therefore all that tends not to it, is a ſin againſt our very end, and ſo againſt our nature and the uſe of our Faculties. Dir. 1.

§. 4. Direct. 2. *Therefore whatever creature is Loved ultimately for it ſelf, and not for a higher end, even for God, his ſervice, his honour, his relation to it, or his excellency appearing in it, is ſinfully loved.* For it is made our *God* when it is *Loved ultimately for it ſelf.* Dir. 2.

§. 5. Direct. 3. *Suſpect all Love to Creatures which is very ſtrong and violent, and eaſily kindled;* Dir. 3.

and hardly moderated or quieted: Tho' you might think it is for ſome *ſpiritual end* or *excellency*, that you Love any Perſon or any thing, yet ſuſpect it if it be ſo eaſie and ſtrong: Becauſe that which is truly and purely ſpiritual is againſt corrupted nature, and comes from Grace which is but weak: we find no ſuch *eaſineſs* to *Love God*, and *Scripture* and *prayer*, and *holineſs*: nor are our affections ſo violent to theſe. It's well if all the fewel and blowing we can uſe will keep them alive. It's two to one that the *fleſh* and the *Devil* have put in ſome of their fewel or gunpowder, if it be fierce.

Dir. 4. §. 6. Direct. 4. *Suſpect all that Love which ſelfiſhneſs and fleſhly intereſt have a hand in.* Is it ſome *bodily pleaſure and delight* that you love ſo much? Or is it a good book or other help for your ſoul? we are ſo much apter to exceed and ſin in carnal fleſhly mindedneſs, than in Loving what is good for our ſouls, that there we would be much more ſuſpicious. If it be *violent* and for the *body*, it's ten to one there is ſin in it.

Dir. 5. §. 7. Direct. 5. *Suſpect all that Love to creatures which your Reaſon can give no good account of, nor ſhew you a juſtifiable cauſe.* If you Love one *place* or perſon much more than others, and *know not why*, but *Love* them becauſe you cannot chooſe, this is much to be ſuſpected: Tho' God may ſometime kindle a ſecret Love between friends, from an unexpreſſible *unity* or *ſimilitude* of minds, beyond what reaſon will undertake to juſtify, yet this is rare, and commonly *fanſie* or *folly* or *carnality* is the cauſe: However it is more to be ſuſpected and tryed, than *Rational Love*.

Dir. 6. §. 8. Direct. 6. *Suſpect all that fervent Love to any Creature which is haſty before ſufficient tryal: for commonly both Perſons and things have the beſt ſide outward, and ſeem better at the firſt appearance than they prove.* Not but that a *moderate Love* may be taken up upon the *firſt* appearance of any excellency, eſpecially ſpiritual: But ſo as to allow for a poſſibility of being deceived, and finding more faultineſs upon a fuller trial than we at firſt perceive. Have you dwelt in the houſe with the Perſons whom you ſo much admire? and have you tried them in their converſations? and ſeen them tried by croſſes, loſſes, injuries, adverſity, proſperity, or the offers of Preferment or Plenty in the world? you would little think what lurketh undiſcovered in the hearts of many, that have excellent parts, till *trial* manifeſt it!

Dir. 7. §. 9. Direct. 7. *Try your affections in prayer before God, whether they be ſuch as you dare boldly pray God either to increaſe or continue and bleſs; and whether they be ſuch as conſcience hath no quarrel againſt.* If they endure not this tryal, be the more ſuſpicious, and ſearch more narrowly: The *name* and *preſence* of *God* in prayer, doth much diſpel the frauds of carnal reaſonings. Yet perſons who be Melancholy are caſt into diſeaſed fears and ſcrupuloſities, are uncapable of this way of tryal.

Dir. 8. §. 10. Direct. 8. *Conſult with wiſe impartial Perſons: and open your caſe to them without deceit, before affection have gone ſo far as to blind you, or leave you uncapable of help.* In this caſe if in any caſe, the Judgment of a ſtander by that's faithful and impartial is uſually to be preferred before your own. For we are too near our ſelves; and judgment will be bribed and biaſſed even in the beſt and wiſeſt Perſons.

Dir. 9. §. 11. Direct. 9. *Yet caſt not away all becauſe you diſcover much exceſs or carnality in your affections: For frequently there is mixture both in the cauſe of Love, and in the Love it ſelf of good and evil.* And when you have but taken out all that was *ſelfiſh* and *carnal* and *erroneous* in the *cauſe*, the *carnal violent Love* will ceaſe; but not *all Love*: For ſtill there will and muſt remain the moderate rational and holy Love, which is proportioned to the creatures *worth* and *merit*, and is terminated ultimately on God: The *ſeparation* being made, this part muſt be preſerved.

§. 12. Direct. 10. Meer *Natural appetite* in it ſelf is neither morally *good* or *evil*: But as it is well placed and ordered it is *good*, and as *unruled* or *illruled* it is evil. *Dir.* 10.

Helps to mortify ſinful Love.

§. 13. Direct. 1. *The greateſt of all means to caſt out all ſinful Love, is to keep the Soul in the Love of God,* Jud. 21. *wholly taken up in admiring him, ſerving him, praiſing him, and rejoicing in him*: of which ſee *Chap.* 3. *Dir.* 11. We ſee that they that are taken up in the *Love* and *Service* of *one perſon*, are not apt to be taken much with any other. But it is not only by *Diverſion*, nor only by *prepoſſeſſing* and *employing* all our Love, that the *Love of* God doth cure ſinful Love; but beſides theſe there is alſo a *Majeſty* in his *objective preſence* which aweth the ſoul, and commandeth all things elſe to keep their diſtance: And there is an unſpeakable ſplendour and excellency in him, which obſcureth and annihilateth all things elſe: (though they are more near, and clearly ſeen and known.) And there is a celeſtial kind of *ſweetneſs* in *his Love* which puts the Soul that hath taſted it out of reliſh with tranſitory *inferiour good*. As he that hath converſed with wiſe and learned men, will no more admire the wit of fools: And as he that hath been employed in the Government of a Kingdom or the ſublimeſt ſtudies, will be no more in love with Childrens games and paddling in the dirt. *Dir.* 1.

Nuptial Love maketh mankind: Friendly Love perfecteth it, (much more Divine Love): but wanton Love corrupteth and embaſeth it. *Lord Bacon, Eſſay* 10.

§. 14. Direct. 2. *The next help is to ſee that the Creature deceive you not; and therefore that you be not raſh and haſty; but ſtay while you come nearer it, and ſee it unclothed of borrowed or affected ornaments: and ſee it not only in the dreſs in which it appeareth abroad, which often covereth great deformities, but in its homely habit and night attire. Bring it to the light; and if it may be alſo ſee it when it hath endured the fire, which hath taken off the paint and removed the dreſs.* Moſt of your inordinate Love to creatures is by miſtake and raſhneſs. The Devil tricks them up and paints them, that you may fall in love with them: or elſe he ſheweth you only the *outſide* of ſome common good and hideth the emptineſs or rottenneſs within. Come nearer therefore and ſtay longer, and prevent your ſhame and diſappointments. Is it not a ſhame to ſee you dote on that *place*, or *office*, or thing this year, which you are weary of before the next? Or to ſee two Perſons impatiently fond of each other till they are married, and then to live in ſtrife as aweary of each other? How few *perſons* or *things* have been *too violently loved*, that were but ſufficiently firſt tried? *Dir.* 2.

Bias in Laertio: *Ita amandum quaſi odi ſimus habituri: plurimos enim eſſe malos. Quam tamen ſententiam Cicero in Lælio ſapiente dicit plane indignum. Amicos ſequere quos non pudeat elegiſſe.* Idem Ibid.

§. 15. Direct. 3. *The next great help is to deſtroy ſelf-love, (as carnal and inordinate.) For this is the Parent, life and root of all other ſinful love whatever.* Why doth the *Worldling* over-love his *wealth*, and the *proud* man his *greatneſs* and *repute*, and the *ſenſualiſt* his *pleaſures*, but becauſe they firſt overlove that *fleſh* and *ſelf* which all theſe are but the proviſion for. Why doth a dividing Sectary over-value and over-love all the *party* or ſect that are of his own opinion; but becauſe he firſt *over-valueth* and *over-loveth* himſelf? Why do you love thoſe above their worth who think highly of you, and are on your ſide, and uſe to praiſe you behind your back, or that do you a good turn, but becauſe you firſt over-love your ſelves? Why doth Luſtful Love enflame you, or the Love of meat and drink, and ſport, and bravery, carry you into ſuch a gulf of ſin, but that firſt you over-love your fleſhly pleaſure? What enſnareth you in fondneſs to any perſon, but that you think they *love you*, or are ſuitable to your carnal end. See therefore that you mortify the fleſh. *Dir.* 3.

See before *Chap.* 4. *Part.* 7.

Dir. 4. §. 16. Direct. 4. *Still remember how jealous God is of your Love, and how much he is wronged when any creature encroacheth upon his right.* 1. You are his own by *Creation*: and did he give you *Love* to lay out on others, and deny it to himſelf? 2. He daily and hourly maintaineth you; he giveth you every breath and bit and mercy that you live upon, and will you *love* the *creature* with *his part* of your love? 3. How dearly hath he bought your Love in your Redemption? 4. He hath adopted you and brought you into the neareſt relation to him that you may love him. 5. He hath pardoned all your ſins and ſaved you from Hell (if you are his own) that you may Love him. 6. He hath promiſed you eternal glory with himſelf that you may Love him. 7. His excellency beſt deſerveth your love. 8. His creatures have nothing but from him, and were purpoſely ſent to beſpeak your love for him rather than for themſelves. And yet after all this, ſhall they encroach upon his part? If you ſay, It is not *Gods part* that you give them, but *their own*; I tell you All that Love which you give the creature above its due, you take from God. But if it be ſuch a Love to the creature as exceedeth not its worth, and is intended ultimately *for God*, and maketh you not *Love him the leſs* but *the more*, it is not it that I am ſpeaking againſt, or perſwading you to mortifie.

Dir. 5. §. 17. Direct. 5. *Look on the worſt of the creatures with the beſt, and foreſee what it will be when it withereth, and what it will appear to you at the laſt.* I have applyed this againſt worldlineſs before *Chap.* 4. *Part* 6. and I ſhall afterwards apply it to the *luſtful* love. Bring your beloved creature to the grave, and ſee it as it will appear at laſt, and much of the *folly* of your Love will vaniſh.

Dir. 6. §. 18. Direct. 6. *Underſtand well the moſt that it will do for you, and how ſhort a time you muſt enjoy it, and flatter not your ſelves with the hopes of a longer poſſeſſion than you have reaſon to expect.* If men conſidered for how ſhort a time they muſt poſſeſs what they dote upon, it would ſomewhat cool their fond affections.

Dir. 7. §. 19. Direct. 7. *Remember that too much Love hath the preſent trouble of too much care, and the future trouble of too much grief, when you come to part with what you love.* Nothing more createth *care* and *grief* to us, than inordinate *Love*. You foreknow that you *muſt* part with it, and will you now be ſo glued to it, that then it may tear your fleſh and heart. Remember you cauſed all that your ſelves.

Dir. 8. §. 20. Direct. 8. *Remember that you provoke God to deprive you of what you overlove, or to ſuffer it to grow unlovely to you.* Many a mans *horſe* that he over loved hath broke his neck: And many a mans *child* that he over-loved hath dyed quickly, or lived to be his ſcourge and ſorrow: And many a Husband or Wife that was over-loved, hath been quickly ſnatcht away or proved a thorn, or a continual grief and miſery.

Dir. 9. §. 21. Direct. 9. *If there be no other means left, prudently and moderately embitter to thy ſelf the creature which thou art fond on: which may be done many ways, according to the nature of it.* By the ſeldomer or more abſtemious uſe of it: or by uſing it more to *benefit* than delight: or by mixing ſome mortifying humbling exerciſes: or mixing ſome ſelf-denying acts, and minding more the good of others, &c.

See before Chap. 4. Part. 7.

Dir. 10. §. 22. Direct. 10. *In the practice of all Directions of this nature, there muſt abundance of difference be made between a carnal voluptuous heart, that is hardly taken off from ſenſual Love, and a mortified, melancholy, or over-ſcrupulous perſon, who is running into the contrary extream, and is afraid of every bit they eat, or of all they poſſeſs, or wear or uſe, and ſometime of their very children and relations, and ready to over-run their mercies, or neglect their duties, ſuſpecting that all is too much loved.* And it is a very hard thing for us ſo to Write or Preach to one party, but the other will miſ-apply it to themſelves, and make an ill uſe of it. All that we can write or ſay is too litle to mortifie the *fleſhly mans* affections: And yet ſpeak as cauteloully as we can, the troubled ſoul will turn it into gall, to the increaſe of his trouble: And what we ſpeak to *his peace* and *ſettlement*, though it prove too little and uneffectual, yet will be effectual to harden the miſapplying *ſenſualiſt* in the ſinful affections and liberty which he uſeth. Therefore it is beſt in ſuch caſes to have ſtill a wiſe experienced faithful guide, to help you in the application in caſes *of difficulty and weight.*

Tit. 3. *Directions againſt ſinful Deſires and Diſcontent.*

§. 1. I Shall ſay but little here of this ſubject, becauſe I have already treated ſo largely of it, in my Book of *ſelf-denyal*, and in that of *Crucifying the World*; and here before in *Chap.* 4. *Part.* 6. & 7. againſt *Worldlineſs* and *Fleſh-pleaſing*, and here againſt *ſinful Love* which is the cauſe.

Read Mr. *Burrough's* excellent Treatiſe called *The Jewel of Contentment.* And that excellent Tract of a Heathen, *Plutarch de tranquillitate animi.*

§. 2. How *ſinful Deſires* may be known, you may gather from the diſcoveries of *ſinful Love*: As, 1. When you *deſire* that which is forbidden you. 2. Or that which will do you no good, upon a miſconceit that it is better or more needful than it is. 3. Or when you deſire it too *eagerly*, and muſt needs have it, or elſe you will be impatient and diſcontented, and cannot quietly be ruled and diſpoſed of by God, but are murmuring at his providence, and your lot. 4. Or when you deſire it too *haſtily*, and cannot ſtay Gods time. 5. Or elſe too *greedily* as to the *meaſure*, being not content with Gods allowance, but muſt needs have *more* than he thinks fit for you. 6. Or ſpecially when your *deſires* are *perverſe*, preferring *leſſer* things before greater; deſiring *bodily* and *tranſitory* things more than the mercies for your ſouls which will be everlaſting. 7. When you deſire any thing *ultimately* and *meerly* for the *fleſh*, without referring it to God, it is a ſin. Even your *daily bread* and all your comforts, muſt be deſired but as Provender for your Horſe, that he may the better go his journey, even as Proviſion for your *bodies*, to fit them to the better and more chearful ſervice of your ſouls and God. 8. Much more when your deſires are for *wicked ends* (as to ſerve your luſt or pride or covetouſneſs or revenge) they are wicked deſires. 9. And when they are injurious to others.

Dir. 1. §. 3. Direct. 1. *Be well acquainted with your own Condition, and conſider what it is that you have moſt need of; and then you will find that you have ſo much grace and mercy to deſire for your ſouls, without which you are loſt for ever, and that you have a Chriſt to deſire, and an endleſs life with God to deſire, that it will quench all your thirſt after the things below.* This if any thing will make you wiſer, when you ſee you have the greater things to mind. A man that is in preſent danger of his life, will not be ſollicitous for pins or fool gawds: And the hopes of a Lordſhip or a Kingdom will cure the deſire of

Mentem nullis imaginibus depictam habeat: Nam ſi corde mundus & ab univerſis imaginibus liber eſſe cupit, nil penitus cum amore poſſidere, nulli homini per voluntarium affectum ſingulari familiaritate, nullus ipſi, adhærere debet. Omnis namq; familiaritas aut converſatio pure propter Dei amorem non inita, variis imaginibus inficit & perturbat hominum mentes, cum non ex Deo, ſed ex carne originem ducat. Quiſquis in virum ſpiritualem & divinum proficere cupit, is, carnali vitâ penitus renunciata, Deo ſoli amore adhæreat eundemque interiori homine ſuo peculiaritur poſſideat, quo habito mox omnis multiplicitas, omnes imagines, omnis inordinatus erga creaturas amor fortiter ab eo profligabuntur; Deo quippe per amorem intus poſſeſſo protinus ab univerſis homo imaginibus liberatur. Deus ſpiritus eſt, cujus imaginem nemo proprie exprimere aut effigiare poteſt. Thaulerus flor. pag. 79, 80.

of little things: A man that needeth a Phyſician for the Dropſie or Conſumption, will ſcarce long for Childrens *balls* or *tops*. And methinks a man that is going to Heaven or Hell, ſhould have ſomewhat greater than worldly things to long for. O what a vain and doting thing is a carnal mind; that hath pardon and grace and Chriſt and Heaven and God to think of, and that with ſpeed before it be too late; and can forget them all, or not regard them, and *eagerly* long for ſome little inconſiderate trifle; as if they ſaid, I muſt needs taſte of ſuch *a diſh before I dye*: I muſt needs have ſuch a houſe, or a Child, or friend before I go to another world: O ſtudy what need thy diſtreſſed ſoul hath of a Chriſt, and of peace with God, and preparation for Eternity, and what need thy darkened mind hath of more knowledge, and thy dead and carnal heart of more *life* and *tenderneſs* and *Love* to God, and communion with him: Feel theſe as thou haſt cauſe, and the *eagerneſs* of thy *carnal Deſires* will be gone.

Dir. 2. §. 4. Direct. 2. *Remember how much your carnal Deſires do aggravate the weakneſs of your ſpiritual deſires and make the ſin more odious and unexcuſable.* Are you ſo *eager* for a Husband, a Wife, a Child, for wealth, for preferment or ſuch things, while you are ſo cold and indifferent in your deſires after *God* and *grace* and *glory*? Your *deſires* after *theſe* are not ſo *earneſt*! They make you not ſo importunate and reſtleſs: They take not up your *thoughts* both day and night: They ſet you not ſo much on contrivances and endeavours: You can live as quietly without *more grace* or *aſſurance* of ſalvation or *communion with God*, as if you were indifferent in the buſineſs: But you *muſt needs* have that which you deſire in the world, or there is no quiet with you. Do you conſider what a horrible contempt of God and grace and Heaven is manifeſted by this? Either you are *Regenerated* or *unregenerate*. If you are *Regenerate*, all your inſtructions, and all your experiences of the worth of ſpiritual things, and the vanity of things temporal, do make it a heinous ſin *in you* to be now ſo eager for thoſe things which you have ſo often called *vanity*, while you are ſo cold towards God whoſe Goodneſs you have had ſo great experience of. Do *you* know no better yet the difference between the creature and the Creator? Do *you* yet no better underſtand your *neceſſities* and *intereſt*, and what it is that you live upon and muſt truſt to, for your everlaſting bleſſedneſs and content? If you are *unregenerated* (as all are that Love any thing better than God) what a madneſs is it for one that is condemned in Law to endleſs torments, and ſhall be quickly there, if he be *not regenerate* and *juſtified* by Chriſt, to be *thirſting ſo eagerly* for *this* or that *thing* or *perſon* upon earth, when he ſhould preſently beſtir him with all his might to ſave his ſoul from endleſs miſery! How incongruous are theſe *Deſires* to the *good* and *bad*?

Dir. 3. §. 5. Direct. 3. *Let every ſinful Deſire humble you, for the worldlineſs and fleſhlineſs which it diſcovereth to be yet unmortified in you; and turn your Deſires to the mortifying of that fleſh and concupiſcence which is the cauſe.* If you did not yet *love* 1 Joh. 2. 15. *the world, and the things that are in the world*, you would not be ſo eager for them. If you were not too *carnal*, and did not *mind* too much the *things* of the *fleſh*, you would not be ſo earneſt for them as you are. It ſhould be a grievous thing to your hearts to conſider, what *worldlineſs and fleſhlineſs* this ſheweth to be yet there. That you ſhould ſet ſo much by the creature, as to be unable to bear the want of it: Is this *renouncing* the *world and fleſh*? The thing you *need* is not that which you ſo much *deſire*, but a *better heart*, to know the *Vanity* of the *Creature*, to be dead to the world, and to be able to bear the want or loſs of any thing in it, and a fuller mortification of the *fleſh*, *mortifying* and not *ſatisfying* it, is your work.

§. 6. Direct. 4. *Ask your hearts ſeriouſly whether God in Chriſt be enough for them, or not? If they ſay no; they renounce him and all their hope of Heaven: For no man takes God for his God that takes him not for his portion, and as enough for him: If they ſay, yea; then you have enough to ſtop the mouth of your fleſhly deſires, while your hearts confeſs that they have enough in God.* Should that *ſoul* that hath a filial intereſt in *God*, and an inheritance in eternal life, be eager for any conveniencies and contentments to the fleſh? If *God* be not enough for you, you will never have enough. Turn to *him* more, and *know him* better, if you would have a ſatisfied mind. Dir. 4.

§. 7. Direct. 5. *Remember that every ſinful deſire is a rebelling of your wills againſt the will of God; and that it is his will that muſt govern and diſpoſe of all, and your wills muſt be conform to his; yea, that you muſt take pleaſure and reſt in the will of God.* Reaſon the caſe with your hearts, and ſay; who is it that is the Governour of the World? and who is to rule me, and diſpoſe of my affairs, Is it I or God? whoſe *will* is it that muſt *lead*, and whoſe muſt follow? whoſe *will* is better guided? *Gods* or *mine*? Either it is his *will* that I ſhall have what I *deſire*, or *not*: If it *be*, I need not be ſo eager, for I ſhall have it in his time and way: If it be *not* his will, is it fit for me to murmur and ſtrive againſt him? Remember that your *diſcontents* and carnal *deſires* are ſo many *accuſations* brought in againſt God: As if you ſaid, thou haſt not dealt *well* or *wiſely* or *mercifully* by me: I muſt have it better: I will not ſtand to thy will and government, I muſt have it as I will, and have the diſpoſal of my ſelf. Dir. 5.

§. 8. Direct. 6. *Obſerve how your eager Deſires are condemned by your ſelves in your daily prayers, or elſe they make your prayers themſelves condemnable: If you pray that the will of God may be done, why do your wills rebel againſt it, and your deſires contradict your prayers? And if you ask no more than your daily bread; why thirſt you after more? But if you pray as you deſire, Lord let my will be done, and my ſelfiſh carnal deſire be fulfilled, for I muſt needs have this or that, then what an abominable Prayer is this? Deſire as you muſt Pray.* Dir. 6.

§. 9. Direct. 7. *Remember what Covenant you have made with God, that you renounced the world and the fleſh, and took him for your Lord and King, and Father, and yielded up our ſelves as his own, as his Subject, and as his Child to be diſpoſed of, ruled, and provided for by him: And this Covenant is eſſential not only to your Chriſtianity, but to your taking him for your God.* And do you repent of it? or will you break it, and forfeit all the benefits of the Covenant? If you will needs have the *diſpoſal of your ſelves*, you diſcharge God of his Covenant and Fatherly care for you: and then what will become of you, if he ſo forſake you? Dir. 7.

§. 10. Direct. 8. *Bethink you how unmeet you are to be the chooſers of your own condition.* You foreſee not what that perſon or thing or place will prove to you, which you ſo eagerly deſire: For ought you know it may be your undoing, or the greateſt miſery that ever befel you: Many a one hath cryed with *Rachel*; *Give me Children or elſe I dye*, that hath dyed by the wickedneſs and unkindneſs of their Children. Many a one hath been violent in their deſires of a Husband or a Wife, that afterwards have broken their hearts, or proved a greater affliction to them, than any enemy they had in the world: many a one hath been eager for *riches* and *proſperity* and *preferment*, that hath been enſnared by them, to the damnation of his ſoul. Many a one hath been earneſt for ſome *office*, *dignity*, or place of truſt, which hath made it a great increaſe of his ſin and miſery. And it is *fleſh and ſelf* Dir. 8. Gen.30

that is the eager *deſirer* of things that are againſt the will of God, and nothing is ſo blind and partial as *ſelf* and *fleſh*. You think not *your Child* a competent judge of what is beſt for him, and make not *his deſires* but your own underſtanding, the guide and rule of your dealings with him, or diſpoſals of him. And are you fitter chooſers for your ſelves in compariſon of God, than your Child is in compariſon of you? Either you take God for *your Father*, or you *do not*. If you *do not*, call him not *Father*, and hope not for Mercy and Salvation from him: If *you do*, is he not *wiſe* and *good* enough to diſpoſe of you, and to determine what is beſt for you, and to chooſe for you?

Dir. 9. §. 11. Direct. 9. *Remember that it is one of the greateſt plagues on this ſide Hell, to be given up to our own Deſires, and that by your eagerneſs and diſcontents you provoke God thus to give you up*, Pſal. 81. 12. *So I gave them up to their own hearts luſt, and they walked in their own Counſels: O that my people had hearkned to me*, &c. Rom. 1. 24. 26. *wherefore God alſo gave them up to uncleanneſs, through the luſts of their own hearts*, &c. *For this cauſe God gave them up to vile affections* ——verſe 28. *And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do thoſe things which are not convenient*, 2 Theſ. 2. 10, 11. 12. God may give you that which you ſo eagerly deſire, as he gave *Iſrael a King, even in his anger*, Hoſ. 13. 10, 11. or as he gave the Iſraelites *their own deſire, even fleſh which he rained upon them as duſt, and feathered fowles as the Sand of the Sea, they were not eſtranged from their luſt: But while their meat was yet in their mouths, the wrath of God came upon them, and ſlew the fatteſt of them*, Pſal. 78. 27, 29, 30, 31. *They luſted exceedingly in the Wilderneſs, and tempted God in the deſert, and he gave them their requeſt, but ſent leanneſs into their ſouls*, Pſal. 106. 14, 15. God may ſay, Follow your own luſt, & if you are ſo eager, take that which you deſire, take that *perſon*, that *thing*, that *dignity* which you are ſo *earneſt* for; but take my *curſe* and *vengeance* with it; never let it do you good, but be a ſnare and torment to you. *Let a fire come out of the bramble and devour you*, Jud. 9. 15.

Dir. 10. §. 12. Direct. 10. *Take heed leſt concupiſcence and partiality entice you to juſtifie your ſinful deſires and take them to be lawful.* For if you do ſo, you will not *repent* of them, you will not confeſs them to God, nor beg pardon of them, nor beg help againſt them, nor uſe the means to extinguiſh them; but will cheriſh them, and be angry with all that are againſt them, and love thoſe tempters beſt that encourage them. And how dangerous a caſe is this? And yet nothing is more ordinary among ſinners, than to be blinded by their own affections, and think that they have ſufficient *reaſon* to deſire that which they *do deſire*. And affection maketh them very *witty* and *reſolute* to deceive themſelves. It ſetteth them on ſtudying all that can be ſaid to defend their enemy, and put a deceitful gloſs upon their cauſe. Try your *Deſires* well (as I before directed you) Q. 1. Is the thing that you deſire a thing that God hath bid you *deſire*, or *promiſed* in his word to give you (as grace, Chriſt and Heaven?) If it be ſo, then deſire it and ſpare not: But if not ſo, Q. 2. Why then are you ſo eager for it when you ſhould at moſt have but a *ſubmiſſive conditional deſire* after it? Q. 3. Nay is it not ſomething which you are forbidden to deſire? If ſo, dare you excuſe it?

Dir. 11. §. 13. Direct. 11. *Remember that Concupiſcence or ſinful deſire is the beginning of all ſin of commiſſion, and leadeth directly to the act.* Theft, Adultery, Murder, Fraud, Contention, and all ſuch miſchiefs begin in *inordinate deſires*. For *every one is tempted, when he is drawn away of his own luſt, and inticed: That when luſt hath conceived it bringeth forth ſin; and ſin when it is finiſhed bringeth forth death*, Jam. 1. 14, 15. By *luſt* is meant, any *fleſhly deſire or will.* Therefore when the Apoſtle forbiddeth *gluttony* and *drunkenneſs, chambering* and *wantonneſs, ſtrife* and *envying*, he ſtrikes at the root of all in this one word, *Make no proviſion for the fleſh to ſatisfie its luſts* (or wills.) Rom. 13. 13, 14.

§. 14. Direct. 12. *Pull off the deceiving vizor, and ſee that which you ſo eagerly deſire, as it is.* What will it be to you at the laſt? It is now in its Spring or Summer: but ſee it in its *fall* and *winter*? It is now in its youth; but ſee it withered to skin and bone in its decrepit age: It is now in its clean and curious ornaments, but ſee it in its uncleanneſs and in its homeleſs dreſs: Cure your *deceit*, and your *deſire* is cured. Dir. 12.

§. 15. Direct. 13. *Promiſe not your ſelves long life, but live as dying men, with your grave and winding ſheet always in your eye; and it will cure your thirſt after the creature when you are ſenſible how ſhort a time you muſt enjoy it; and eſpecially how near you are unto eternity:* This is the Apoſtles method, 1 Cor. 7. 29, 30, 31. *But this I ſay brethren, the time is ſhort: It remaineth that both they that have Wives be as though they had none; and they that weep as though they wept not; and they that rejoice as though they rejoiced not; and they that buy as though they poſſeſſed not: and they that uſe the world as not abuſing it (or as if they uſed it not) for the faſhion of this world paſſeth away.* So you will *deſire as if you deſired not*, when you perceive well how quickly the thing deſired will paſs away. Dir. 13.

§. 16. Direct. 14. *In all your Deſires, remember the account as well as the thing deſired.* Think not only what it is now at hand, but what account you muſt make to God of it: *For to whom men give or commit much, of them they require the more*, Luke 12. 48. Will you thirſt after more *power*, more *honour*, more *wealth*, when you remember that you have the more to give *account* of? *Matth.* 25. Have you not enough to reckon for already, unleſs you had hearts to uſe it better? Dir. 14.

§. 17. Direct. 15. *Keep your ſelves to the holy uſe of all your mercies, and let not the fleſh devour them nor any inordinate appetite fare ever the better for them when you have them, and this will powerfully extinguiſh the inordinate deſire it ſelf.* We are in little danger of being over eager after things ſpiritual and holy, for the honour of God: Reſolve therefore that all you have ſhall be *thus ſanctified to God*, and uſed *for him*, and not at all to ſatisfie any inordinate deſire of the fleſh, and then the fleſh will ceaſe its ſuit, when it finds it fares never the better for it. You are able to do much in this way if you will. If you cannot preſently ſuppreſs the *Deſire*, you may preſently reſolve to deny the fleſh the *thing deſired*, (As *David* would not drink the water, though he longed for it, 2 *Sam.* 23. 15, 17.) and you may *preſently deny it*, the more of that you have. If you cannot forbear your *thirſt*, you can forbear to *drink*: If you cannot forbear to be *hungry*, you can forbear to *eat* whatever is forbidden or unfit: If *Eve* muſt needs have an *appetite* to the forbidden fruit, yet ſhe might have commanded her *hands* and *teeth*, and not have *eaten* it. If you cannot otherwiſe cool your *Deſire* of curious Apparel, wear that which is ſomewhat homelier than elſe you would have worn, on purpoſe to rebuke and controul that deſire: If you cannot otherwiſe quench your Covetous deſires, give ſo much the more to the poor to croſs that deſire. You cannot ſay that the *outward* act is out of your power, if you be but willing. Dir. 15.

§. 18. Direct. 16. *When your Deſires are over-eager, bethink you of the mercies which you have received already and do poſſeſs:* Hath God done ſo Dir. 16.

much for you, and are you ſtill calling for more, even of that which is unneceſſary, when you ſhould be giving thanks for what you have? This *unthankful greedineſs* is an odious ſin. Think what you have already for ſoul and body, eſtate and friends; and will not all this quiet you, (even with this Chriſt and Heaven) unleſs you have the other luſt or fanſie ſatisfied; and unleſs God humour you in your ſick deſires?

Dir. 17. §. 19. Direct. 17. *Underſtand how little it will ſatisfie you, if God ſhould give you all that you earneſtly deſire.* When you *have it*, it will not quiet you nor anſwer your expectations. You think it will make you happy, and be exceeding ſweet to you, but it deceiveth you, and you promiſe your ſelves, you know not what, and therefore deſire Iſa. 29. 8. you know not what? It would be to you but like a dreaming feaſt, which would leave you hungry in the morning.

Dir. 18. §. 20. Direct. 18. *Remember ſtill that the greateſt hurt that the Creature can do thee is in being over-loved and deſired, and it is never ſo dangerous to thee as when it ſeemeth moſt deſirable.* If you remembred this aright, you would be caſt into the greateſt *fear* and *caution* when any thing below is preſented very *pleaſing* and *deſirable* to you.

Dir. 19. §. 21. Direct. 19. *Conſider that your deſires do but make thoſe wants a burden and miſery to you which otherwiſe would be* none. *Thirſt* makes the want of drink a torment, which to another is no pain or trouble at all. The luſtful wanton is ready to dye for love of the *deſired mate*, which no body elſe cares for, nor is ever the worſe for being without. A proud ambitious *Haman* thinks himſelf undone if he be not honoured, and is vexed if he be but caſt down into the mean condition of a Farmer: When many thouſand honeſt contented men live merrily and quietly in as low a condition. It is mens own *Deſires* and not their real wants which do torment them.

Dir. 20. §. 22. Direct 20. *Remember that when you have done all, if God love you he will be the chooſer, and will not grant your ſick deſires, but will correct you for them till they are cured.* If your child cry for a *knife* or for unwholeſome meat, or any thing that would hurt him, you will quiet him with the rod, if he give not over. And it is a ſign ſome rod of God is near you, when you are ſick for this or that or the other thing, and will not be quiet and content unleſs your fanſie and concupiſcence be humoured.

Tit. 4. *Directions againſt ſinful Mirth and Pleaſure.*

Stoici dicunt ſeveros eſſe ſapientes, quod neq; ipſi loquantur ad voluptatem, neque ab aliis ad voluptatem dicta admittant. Eſſe autem & alios ſeveros qui ad rationem acris vini ſeveri dicantur, quo ad medicamenta potius quam ad propinationem utuntur. Laert. in Zenone.

§. 1. Mirth is ſinful, 1. When men rejoyce in that which is evil; as in the hurt of others or in mens ſin, or in the ſufferings of Gods ſervants, or the afflictions of the Church, or the ſucceſs or proſperity of the enemies of Chriſt, (or of any evil cauſe:) This is one of the greateſt ſins in the world, and one of the greateſt ſigns of wickedneſs, when wickedneſs is it that they rejoyce in. 2. When it is *unſeaſonable* or in an *unmeet ſubject*: As to be merry in the time and place of mourning; to feaſt when we ſhould *faſt*: or for an unſanctified miſerable ſoul to be taken up with mirth, that is in in the power of ſin and Satan and near to Hell. 3. *Mirth* is *ſinful* when it tendeth to the committing of *ſin*, or is managed by ſin: As to make merry with lies and fables and tempting unneceſſary time-waſting dances, plays or recreations; or with the ſlander or abuſe of others; or with drunkenneſs, gluttony or exceſs. 4. *Mirth* is *ſinful* when it is a hinderance to our duty, and unfitteth the ſoul for the exerciſe of that grace, which is moſt ſuitable to its eſtate. As when it hindereth a ſinners conviction and humiliation, and reſiſteth the ſpirit of God, and bawleth down the calls of grace, and the voice of conſcience, that they cannot be heard: And when it baniſheth all ſober conſideration about the matters that we ſhould moſt regard, and will not give men leave to think with fixedneſs and ſobriety, upon God and upon themſelves, their ſin and danger upon death and judgement and the life to come: when it makes the ſoul more unfit to take reproof, to profit by a Sermon, to call upon God. This drunken mirth which ſhuts out Reaſon, and ſilenceth Conſcience, and laughs at God, and jeſteth at Damnation, and doth but intoxicate the brain, and make men mad in the matters where they ſhould moſt ſhew their wiſdom, I ſay this mirth is the Devils ſport, and the ſinners miſery, and the wiſe mans pity: Of which *Solomon* ſpeaketh, Eccleſ. 2. 2. *I ſaid of laughter, it is mad, and of mirth, what doth it?* Prov. 26. 18, 19. *As a mad man who caſteth fire-brands, arrows and death, ſo is the man that deceiveth his neighbour and ſaith, Am I not ſport?* Prov. 10. 23. *It is a ſport to a fool to do miſchief.* 5. But *mirth* is moſt horridly odious when it is blaſphemous and *profane*: when incarnate Devils do make themſelves merry with jeſting and mocking at Scripture, or at the judgements of God, or the duties of Religion; or in horrid Oaths and curſed ſpeeches, againſt the ſervants of the Lord.

§. 2. Direct. 1. *Firſt ſee that thou be a perſon fit for mirth, and that thou be not a miſerable ſlave of Satan in an unregenerate, unholy, unjuſtified ſtate.* Dir. 1. Thou wouldſt ſcarce think the innocent *games* or *ſports* were becoming a malefactor that muſt dye to morrow. An unregenerate unholy perſon, is ſure whenever he dyeth ſuch, to be damned: If he believe not this, he muſt deny God or the Goſpel to be true. And he is not ſure to live an hour: And he is ſure that he ſhall dye ere long. And now if you have not fool'd away your Reaſon, tell me whether your Reaſon can juſtifie the mirth of ſuch a man? Doſt thou ask, *what harm is it to be merry*? None at all for one that hath *cauſe to be merry*, and *rejoyceth in the Lord*. But for a man to be *merry* in the *way to Hell*, and that ſo *near it*, for a man to be merry, before his ſoul be ſanctified, and his ſin be pardoned, or before he *ſeeketh it* with all his heart, this is harm, if *folly*, and unbelief, and contempt of God and his dreadful juſtice be any harm. O hearken to the calls of God, abhor thy ſins, and ſet thy heart on Heaven and Holineſs, and then God and Conſcience will allow thee to be merry. Get a renewed Heart and life, and get the pardon of thy ſins, and a title to Heaven, and a readineſs to die, and then there is *reaſon* and *wiſdom* in thy mirth. Then thy mirth will be *honourable* and warrantable; better than the lame mans that was healed, *Acts* 3. 8. That went with *Peter* and *John* into the Temple, *walking and leaping* and *praiſing God*. But it is a moſt pitiful ſight to ſee an ungodly unregenerate ſinner, to laugh, and ſport, and play, and live merrily, as if he knew not what evil is near to him! It would draw tears from the eyes of a believer that knoweth him, and thinketh where he is like to dwell for ever. I remember the credible narrative of one that lived not far from me, that in his profaneneſs was wont to wiſh that he might ſee the Devil; who at laſt appeared to him to his terror; and ſometime he ſmiled on him: And the man was wont to ſay, that he never ſeemed ſo *ugly* and *terrible* as when he *ſmiled* (and the man was affrighted by it into a reformed life). So though a ſervant of the Devil be never comely, yet he never ſeemeth ſo ghaſtly as when he is *moſt merry* in his miſery.

Pro. 19. 10. *Delight is not ſeemly for a fool.*

Siquis eſt quem flentem mori deceat, ridere dedecuit viventem: cum inſtare, ſemperque ſupra verticem videret, unde mors flendum ſciret. Riſum illum haud dubie fletus hic non longo ſejunctus ſpacio ſequebatur. Petrach. Dial. 119. li. 2.

§. 3. Direct. 2. *Yet do not deſtroy nature by overmuch heavineſs, under pretence that thou haſt no right to be merry.* Dir. 2. For, 1. The very diſcovery of thy miſery puts thee into the fairer hopes of mercy. 2. And many of Gods children live long without aſſurance of their juſtification, and yet ſhould not therefore caſt away all joy. 3. And ſo much eaſe and quiet of mind muſt be kept up by the *unſanctified themſelves* as is neceſſary to preſerve their *natures*, that they may have time continued, and may wait on God till they obtain his grace. Above all men, they have reaſon to value their lives, leſt they die and be loſt, before they be recovered: And therefore as they muſt not famiſh themſelves by forbearing meat or drink, ſo their ſorrows muſt not be ſuch as may deſtroy their bodies (of which more anon).

Dir. 3. The true method of Rejoycing. §. 4. Direct. 3. *See that you firſt ſettle the Peace of your ſouls upon ſolid grounds, and get ſuch evidences of your ſpecial intereſt in Chriſt and Heaven, as will rationally warrant you to rejoyce; and then make it the buſineſs of your lives to Rejoyce and delight your ſelves in God, and take this as the principal part of grace and Godlineſs, and not as a ſmall or indifferent thing, and ſo let all lawful natural mirth be taken in, as animated and ſanctified by this holy delight and joy, and know that this natural ſanctified mirth is not only lawful, but a duty exceeding congruous and comely for a thankful believer in his way to everlaſting joy.*

See my Sermon at *Pauls* called *Right Rejoycing.* And here before *Chap.* 3. *Dir.* 13. §. 5. This is the true *method* of *rejoycing*: Tho' as I ſaid, ſo much quietneſs may be kept up by the unregenerate as is needful to keep up life and health, and the Goſpel where it cometh is *tydings of great joy* to thoſe that hear it: Yet no man can live a truly comfortable merry life, but in this method; but all his *mirth* beſide that which either *ſupporteth nature*, or *meeteth mercy* in his returning to God, will be juſtly chargeable with *Madneſs*; and maketh him a more pitiful ſight.

§. 6. The firſt thing therefore to be done, is to lay the *Groundwork* of true *mirth*. And this is done by unfeigned *Repenting*, and *turning to God* by *faith in Chriſt*, and becoming *new creatures*, a ſanctified peculiar people, and being juſtified and adopted to be the children of God; and then by *diſcerning* (upon ſober tryal) the *evidences* and *witneſs* of all this in our ſelves, that we may *know* that we have paſſed from death to life.

§. 7. And though there are ſeveral *Degrees* both of *Grace* and of the *Diſcerning* of it, ſome *having* but *little holineſs*, and ſome but little *diſcerning of* it in themſelves, yet the leaſt may afford much comfort to the ſoul upon juſtifiable grounds, though not ſo much as the greater degrees of *grace*, and clearer *diſcerning* of it may do.

§. 8. The *foundation* being thus laid, it muſt be our *next* endeavour to build upon it a *ſetled peace of Conſcience*, and *quietneſs* of ſoul: For till we can attain to *Joy*, it is a great mercy to have *Peace*, and to be free from the *accuſations*, *fears* and *griefs* which belong to the unjuſtified: And *Peace* muſt be the temper more ordinary than much *joy*, to be expected in this our frail condition.

§. 9. Thirdly *Peace* being thus *ſetled* we muſt endeavour to riſe up daily into *Joy*, as our *great duty* and our *great felicity* on earth: It being frequently and earneſtly commanded in the Scriptures, that we *Rejoyce in the Lord always*, and *ſhout for joy*, *all that are upright in Heart*, Pſalm 33. 1. Phil. 3. 1. & 4. 4. Deut. 12. 12, 18. & 27. 7. Thus he that *proveth his own* work, may have *Rejoycing in himſelf*, Gal. 6. 4. Even in the *teſtimony of his Conſcience* of his own *ſimplicity* and *godly-ſincerity*, 2 *Cor.* 1. 12. And this all believers ſhould maintain and actuate in themſelves.

§. 10. *Fourthly*, with this Rejoycing in God our *lawful natural mirth* muſt be taken in, as *ſubordinate* or *ſanctified*; that is, we muſt further our *holy joy* by *natural mirth* and *cheerfulneſs*, and by the comforts of our *Bodies* in Gods lower mercies, promote the *ſervice* and the *comforts* of our ſoul. And this is the right *Place* for this mirth to come in, and this is the true *Method* of *rejoycing*.

Dir. 4. §. 11. Direct. 4. *Mark well the uſefulneſs and tendency of all thy Mirth: and if it be uſeful to fit thee for thy duty, and intended by thee to that end* (though you alway obſerve not that intention at the time,) *and if it tend to do thee good, or help thee to do good, without a greater hurt or danger, then cheriſh and promote it: But if it tend to carry thee away from God, to any creature, and to unfit thy ſoul for the dutys of thy place, and to carry thee into ſin, then avoid it as thy hurt.* Still remembring that the *neceſſary ſupport of nature* muſt not be avoided by good or bad. A Chriſtian that hath any acquaintance with himſelf, and with the work of holy *watchfulneſs*, may diſcern what his mirth is by the tendency and effects, and know whether it doth him good or harm.

Dir. 5. §. 12. Direct. 5. *Take heed that the fleſh defile not your mirth, by dropping in any obſcene or ribbald talk, or by ſtirring up fleſhly luſt and ſin.* Which it will quickly do, if not well watcht, and holy mirth and cheerfulneſs is very apt to degenerate on a ſudden into *ſinful mirth*.

Dir. 6. §. 13. Direct. 6. *Conſider what your mirth is like to prove to others as well as your ſelves.* If it be like to ſtir up *ſin in others*, or to be offenſive to them, you muſt the more avoid it in their preſence, or manage it with the greater caution: If it be needful to cheer up the drooping minds of thoſe you converſe with, or to remove their prejudice againſt a holy life, you muſt the more give place to it: For it is *good* or *bad* as it *tendeth* unto *good* or *bad*.

Dir. 7. §. 14. Direct. 7. *Never leave out Reaſon or Godlineſs from any of your mirth. Abhor that mirth that maketh a man a fool, or playeth the fool: And take heed of that ungodlineſs which maketh a man merrieſt when he is furtheſt from God, like the Horſe or Ox that leapeth and playeth for gladneſs when he is unyoaked or looſed from his labour. Something of God and Heaven ſhould appear or be dropped into all our mirth, to ſweeten and ſanctifie it.*

Dir. 8. §. 15. Direct. 8. *Watch your tongues in all your mirth; for they are very apt to take liberty then to ſin. Mirth* is to the *tongue* as *Holidays* and *Playdays* to idle ſcholars; who are glad of them as a time in which they think they have liberty to game and fight and do amiſs.

Dir. 9. §. 16. Direct. 9. *If a word break forth from your ſelves or your companions to the wrong of others in your mirth, as of backbiting, evil ſpeaking, jearing, ſcorning, defaming (yea though it be your enemy) rebuke it, and caſt it out, as dirt or dung that falleth into your diſh or cup.*

Dir. 10. §. 17 Direct. 10. *If Profaneneſs intrude, and any make merry with jeſting at Scripture, Religion or the ſlanders or ſcorns of godly perſons, with a tendency to make religion odious or contemptible; if they are ſuch as you may ſpeak to, reprove them with reverent ſeriouſneſs to their terror: If they are not, then ſhew your abhorrence of it by turning your backs, and quitting the place and company of ſuch deviliſh enemies of God.* Be not ſilent or *ſeemingly-conſenting witneſſes* of ſuch odious mirth, againſt your maker.

Dir. 11. §. 18. Direct. 11. *If the mirth of others in your company begin to grow inſipid, frothy, fooliſh, wanton, impious or otherwiſe corrupt, drop in ſome holy ſalt to ſeaſon; and ſomething that is ſerious and divine to awe it and repreſs it.* As to remember them of *Gods preſence*, or to recite ſuch a text as Epheſ. 5. 3, 4. *But fornication and all uncleanneſs or covetouſneſs, let it not once be named amongſt you as becometh Saints: Neither filthineſs, nor fooliſh talking, nor jeſting; which are not convenient: But rather giving of thanks.*

Dir. 12. §. 19. Direct. 12. *If mirth grow immoderate and exceed in meaſure; and carry you away from God*

Conſiderations to repreſs exceſſive mirth.

and duty by the very carnal pleaſure of it, have always at hand theſe following conſiderations to repreſs it. 1. *Remember that God is preſent*; and levity is not comely in his ſight. 2. *Remember that death and Judgment are at hand, when all this levity will be turned into ſeriouſneſs.* 3. *Remember that your ſouls are yet under a great deal of ſin and wants and danger*, and you have a great deal of ſerious work to do. 4. *Look on Jeſus Chriſt, and remember what an example he gave you upon earth*: Whether he laught, and plaid, and jeſted, and taught you immoderate or carnal mirth: And whether you live like the Diſciples of a Crucified Chriſt. 5. *Think on the ordinary way to Heaven*, deſcribed in Scripture; which is through many *tribulations*, *afflictions*, *faſtings*, *temptations*, *humiliations*, *ſufferings* and *mortifications*: And think whether a *wanton*, *jeſting*, *playful* life be like to this. 6. *Think of the courſe of the ancient* and *excellent* Chriſtians, who went to Heaven through labour, and watchings, and faſting, and poverty, and cruel perſecutions, and not thro' carnal mirth and ſport. 7. *Think of the* many calamitous objects of ſorrow that are now abroad in the world! Of the millions of Heathens and Mahometans and other ſtrangers or Enemies to Chriſt! Of the obſtinate Jews; of the *dark corrupted* lamentable ſtate of the Greek, Armenian, Ethiopian and Roman Churches, where Religion is ſo wofully obſcured and diſhonoured by ignorance, error, ſuperſtition, and prophaneneſs: Of the Papal tyranny and uſurpation: and of the divided ſtate of all the Churches, and the prophaneneſs, and perſecution, and uncharitableneſs, and contentions, and mutual reproaches and revilings which make havock for the Devil among the members of Chriſt.

Tit. 5. *Directions againſt ſinful Hopes.*

HOPE is nothing but a *Deſirous expectation*: Therefore the *Directions* given before againſt ſinful *Love* and *Deſire* may ſuffice alſo againſt *ſinful Hopes*, ſave only for the *expecting* part. *Hope* is ſinful, 1. When it is placed ultimately upon a *forbidden object*; as to *Hope* for ſome *evil* to your ſelves which you miſtakingly think is good: To hope for *Felicity* in the Creature, or to hope for more from it, than it can afford you? To hope for the hurt of other men; for the ruin of your enemies; for the hinderance of the Goſpel, and injury to the Church of Chriſt. 2. When you hope for a *Good thing* by *evil means*; as to Hope to *pleaſe God*, or to come to *Heaven* by *perſecuting* his ſervants, or by *ignorance* or *ſuperſtition*, or *ſchiſm*, or *hereſie*, or any ſin. 3. To *Hope ungroundedly* for that from God, which he never promiſed. 4. To *Hope deceitfully* for that *from God* which he hath declared he will never give. All theſe are *ſinful Hopes*: But it is not theſe laſt that I ſhall here ſay much to, becauſe I have ſaid ſo much already of them in many other writings.

Doth any man doubt that if there were taken out of mens minds, vain opinions, flattering hopes, falſe valuations, imaginations, &c. but it would leave the minds of a number of men poor ſhrunken things, full of melancholy and indiſpoſition and uncomfortable to themſelves? Lord *Bacon's* Eſſay, of Lies.

Dir. 1. §. 2. Direct. 1. *Hope for nothing from God againſt faith or without faith; that is, for nothing which he hath ſaid he will not give, nor for any thing which he hath not promiſed to give, or given you ſome reaſon to expect.* To *hope* for that which God hath told us he will not give, or that which is againſt the *Holineſs* and *Juſtice* of God to give, this is but to *Hope* that God will prove a liar, or *unholy*, or *unjuſt*, which are *wicked* and *blaſpheming* hopes. Such are the *Hopes* which abundance of *ignorant* and *ungodly* perſons have; who hope to be *ſaved without regeneration*, and without true *Holineſs* of *heart* or *life*; and hope to be ſaved in their wilful impenitence and beloved ſins: who hope that God forgiveth them thoſe ſins, which they hate not, nor will not be perſwaded to forſake: And *hope* that the ſaying over ſome Words of Prayer, or doing ſomething which they call a *Good Work*, ſhall ſave them though they have not the Spirit of Chriſt: Or that hope to be ſaved, though they are unſanctified, becauſe they are not ſo bad as ſome others, and live not in any notorious diſgraceful ſin: All theſe believe the Devil who tells them that an unholy perſon may be ſaved, and believe that the Goſpel is falſe which ſaith, *without Holineſs none ſhall ſee the Lord*, Heb. 12. 14. and they hope that God will prove *unholy*, *unjuſt*, and *falſe* to ſave them, and yet this they call a *Hoping in God*. *Hope for that* which *God* hath *promiſed*, and ſpare not; but not for that which he hath ſaid he will not do, yea proteſted *cannot* be, *John* 3. 3, 5.

Dir. 2. §. 3. Direct. 2. *When thou Hopeſt for any Evil to others, or thy ſelf, remember what a monſtrous thing it is to make evil the object of thy Hope, and how thoſe Hopes are but thy haſtening unto choſen miſery, and contradict themſelves.* For thou *Hopeſt* for it as *Good*; and to be *greedy* for *evil* on ſuppoſition that it's *good*, doth ſhew thy folly that wilt *try* no better the objects of thy *Hopes*: Like a ſick Man that longs and *hopeth* for that which if he take it will be his death: Thus ſinners *hope* for the poiſoned bait.

Dir. 3. §. 4. Direct. 3. *Underſtand how much of the Root of Worldlineſs conſiſteth in your worldly Hopes. Poor Worldlings* have little in Poſſeſſion to *delight* in: but they keep up a *Hope of more* within them. Many a *covetous*, or *ambitious* wretch, that never reacheth that which he deſireth, yet liveth upon the *Hopes* of it: And *Hope* is it that ſetteth and keepeth men at work in the ſervice of the *World*, the *Fleſh* and the *Devil*; as Divine *Hope* doth ſet and keep Men at work for *Heaven*, for their *Souls*, and for Jeſus Chriſt. And many an Hypocrite that loſeth much upon the account of his Religion, yet ſheweth his Rottenneſs by keeping up his *Worldly Hopes*, and going no further than will ſtand with thoſe.

Dir. 4. §. 5. Direct. 4. *Hath not the World deceived all that have hoped in it unto this day?* Conſider what is become of them and of their *Hopes*? What hath it done for them, and where hath it left them? And wilt thou place thy *Hopes* in that which hath deceived ſo many Generations of Men already?

Dir. 5. §. 6. Direct. 5. *Remember that thy worldly Hopes are a ſin ſo fully condemned by natural demonſtration, that thou art utterly left without excuſe.* Thou art certain before-hand that thou muſt die: Thou *knoweſt* how vain the World will be then to thee: and how little it can do for thee; and yet thou art hoping for more of the World?

Dir. 6. §. 7. Direct. 6. *Conſider that the World declareth its vanity in the very hopes of Worldlings.* In that it is ſtill drawing them by *Hopes*, and never giveth them *ſatisfaction* and *content*. Almoſt all the life of a worldlings pleaſure is in his *Hopes*: The very thing which he *hopeth* for, doth not prove ſo ſweet to him in the poſſeſſion, as it was in his *hopes*. A *Hoping* and *Hoping* ſtill for that which they never ſhall attain, is the Worldlings life.

Dir. 7. §. 8. Direct. 7. *O turn your Souls to thoſe bleſſed Hopes of life eternal, which are ſent you from Heaven by Jeſus Chriſt, and ſet before you in the holy Scriptures*, and *proclaimed to you by the Meſſengers of Grace*. Doth God offer you ſure *well-grounded hopes*, of living for ever in his *Joy* and *Glory*? And do you neglect them, and lie hoping for that felicity in the world which cannot be attained, and which will give no content when you have attained it? This is more fooliſh than to toyl and impoveriſh your ſelves in Hope to find the Philoſophers ſtone, and refuſe a Kingdom freely offered.

f Hatred o men I hall ſpeak non

Tit. 6. *Directions againſt ſinful Hatred, Averſation or Backwardneſs towards God.*

§. 1. THe *hatred* to God and *backwardneſs to his ſervice*, which is the *chief part* of this ſin, is to be cured according to the *Directions* in the firſt Chapter, as a ſtate of wickedneſs is: and more I ſhall ſay anon, about the *Worſhip of God*: and *Chap.* 3. *Direct.* 11. containeth the cure alſo. Only here I ſhall add a few *Directions* to a *God-hating Generation*.

Dir. 1.

§. 2. Direct. 1. *The firſt thing you have to do, is to diſcover this to be your ſin*: For you are confident that you *love God above all*, while you *hate him above all, even above the Devil*? You will confeſs, that this is horrid wickedneſs, where it is found, and well deſerveth damnation: Take heed leſt thy own confeſſion judge thee. Remember then that it is not the bare *Name* that we now ſpeak of: I know that Gods *Name* is moſt honoured, and the *Devils name* is moſt *hated*. Nor is it every *thing in God* that is *hated*: None hateth his *Mercifulneſs* and *Goodneſs* as ſuch: Nor is it *every thing* in the *Devil* that is *loved*: None love his hatred to man, nor his cruelty in tormenting men. But the *Holineſs of God*, which is it that man muſt receive the *Image* of, and be conformed to, is *hated* by the *unholy*: And the *Devils unholineſs*, and friendſhip to mens ſin and ſenſuality is loved by the *ſenſual* and *unholy*. And this *hatred of God* (and Love of the Devil) one would think you might eaſily perceive.

§. 3. 1. In that you had rather God were *not ſo Juſt and Holy*; you had rather he had never commanded you to be *Holy*, but left you to live as your fleſh would have you: you had rather God were indifferent as to your ſins, and would give you leave to follow your luſts. *Such a God* you would have: And a God that will damn you unleſs you be holy, and hate your ſins and forſake them, you like not, you cannot abide, but indeed do hate him.

Malunt neſcire, quia jam oderant. Tertul. Apologet. c. 1.

§. 4. 2. Therefore you *will not believe* that God is ſuch a holy ſin-hating God: becauſe you would *not have* him ſo, you will not believe he is ſo; and ſo hate *his nature*, while you believe that you *love him*; and love but an Idol of your unholy fantaſies. Pſal. 50. 21, 22. *Theſe things haſt thou done, and I kept ſilence: thou thoughteſt that I was altogether ſuch a one as thy ſelf: but I will reprove thee, and ſet them in order before thy eyes: Now conſider this ye that forget God, leſt I tear you in pieces, and there be none to deliver.*

§. 5. 3. *You love not the Holineſs of the Word of God, which beareth his Image*: You love not theſe ſtrict and holy paſſages in it, *Joh.* 3. 3, 5. *Luke* 14. 26, 33. *Mat.* 18. 3. *Rom.* 8. 13. *Col.* 3. 1, 2, 3, 4. 2*Cor.* 5. 17. with abundance more. You had rather have had a Scripture that would have left you your ambition, covetouſneſs, luſt and appetite to their liberties; and that had ſaid nothing for the abſolute neceſſity of Holineſs, nor had condemned the ungodly.

§. 6. 4. You love not the holieſt Miniſters or ſervants of Chriſt, that moſt powerfully preach his holy Word, of that moſt carefully, ſeriouſly and zealouſly obey it; your hearts riſe againſt them, when they bring in the Light, which ſheweth that your deeds and you are evil, *John* 3. 19, 20. They are an eye-ſore to you: your hearts riſe not ſo much againſt Whoremongers, Swearers, Lyars, Drunkards, Atheiſts, or Infidels, as againſt them. What ſort of perſons on the face of the earth, are ſo hated by the ungodly in all Nations and of all degrees, and uſed by them ſo cruelly, and purſued by them ſo implacably, as the holieſt ſervants of the Lord are?

§. 7. 5. You love not to *call upon God in ſerious fervent ſpiritual prayer, praiſes and thankſgiving*: You are quickly weary of it: you had rather be at a Play, or Gaming, or a Feaſt: your hearts riſe againſt holy Worſhip as a tedious irkſom thing.

§. 8. 6. You love not holy edifying diſcourſe of God, and of heavenly things. Your hearts riſe againſt it, and you hate and ſcorn it, as if all ſerious talk of God were but hypocriſie, and God were to be baniſhed out of our diſcourſe.

§. 9. 7. You cannot abide the ſerious frequent *Thoughts* of God in ſecret; but had rather ſtuff your minds with thoughts of your Horſes, or Hawks, or bravery, or honour, or preferments, or ſports, or entertainments, or buſineſs and labours in the world: So that one hour of a thouſand or ten thouſand was never ſpent in ſerious delightful thoughts of God, his holy truths, or works, or Kingdom.

§. 10. 8. You love not the bleſſed day of Judgment, when Chriſt will come with his holy Angels to judge the world, to juſtify his accuſed and abuſed ſervants, to be *glorified in his Saints and admired in all them that do believe*, 2 Theſſ. 1. 8, 9, 10, 11. And can you be ſo blind after all this, as not to ſee that you are HATERS OF GOD?

Dir. 2.

§. 11. Direct. 2. *Know God better and thou canſt not hate him: eſpecially know the Beauty and Glorious Excellency of that Holineſs and Juſtice which thou hateſt.* Should the Sun be darkened or diſgraced becauſe ſore eyes cannot endure its light? Muſt Kings and Judges be all corrupt, or change their Laws, and turn all men looſe to do what they liſt, becauſe Malefactors and licentious men would have it ſo?

Dir. 3.

§. 12. Direct. 3. *Know God and Holineſs as they are to thee thy ſelf; and then thou wilt know them not only to be Beſt for thee, as the Sun is to the World, and as life and health is to thy body, but to be thy only good and happineſs: and then thou canſt not chooſe but love them.* Thy prejudice and falſe conceits of God Holineſs cauſe thy hatred.

Dir. 4.

§. 13. Direct. 4. *Caſt away thy curſed unbelief: If thou believe not what the Scripture ſaith of God and man, and of the Souls immortality and the life to come, thou wilt then hate all that is holy as a deceit, and needleſs troubler of the world*: But if once thou believe well the Word of God, and the life everlaſting, thou wilt have another heart.

Dir. 5.

§. 14. Direct. 5. *Away with thy beaſtly blinding ſenſuality*: While thou art a ſlave to thy fleſh, and luſts, and appetite, and its intereſt reigneth in thee, thou canſt not chooſe but hate that Holineſs which is againſt it, and hate that God that forbiddeth it, and tells thee that he will judge thee and damn thee for it if thou forſake it not: This is the true cauſe of the Hatred of God and Godlineſs in the World. Gods Laws condemn the very life and pleaſure of the fleſhly man: Godlineſs is unreconcileable to concupiſcence and carnal intereſt: Lay by thy fleſhly mind and intereſt, or as ſure as thou art a man, thou wilt be judged and damned as an enemy to God: Doſt thou not *feel* that this is the cauſe of thy enmity, that God putteth thee on unpleaſing (holy) courſes, and will not let thee pleaſe thy fleſh, but affrighteth thee with the threatnings of Hell? Rom. 8. 6, 7, 8. *For to be carnally minded is death; but to be ſpiritually minded is life and peace: Becauſe the carnal mind is enmity againſt God: for it is not ſubject to the Law of God, neither indeed can be ſo: ſo then they that are in the fleſh cannot pleaſe God.* Ver. 13. *If ye live after the fleſh ye ſhall die.* It is hard for thee to kick againſt the *pricks*, Acts 9. 5. *Wo to him that ſtriveth with his Maker!* Iſa. 45. 9. Read *Luke* 19. 27.

Pene omnis ſermo Divinus habet æmulos ſuos: Quot genera præceptorum ſunt, tot adverſariorum: ſi largitatem eſſe in omnibus jubet Dominus, avarus iraſcitur: ſi parſimoniam exigit, prodigus execratur: Sermones ſacros, improbi, hoſtes ſuos dicunt. Salvian. li. 4. ad Eccleſ. Cath. *Non ego tibi inimicus, ſed tu veritati.* Hieron. in Gal. 5.

Dir. 6.

§. 15. Direct. 6. *Draw near and accuſtom thy ſoul to ſerious thoughts of God: For it is ſtrangeneſs that maketh thee the more averſe to him:* We have leſs pleaſure in the company of ſtrangers than of familiar acquaintance. Reconcliation muſt be made by coming nearer, and not by keeping at a diſtance ſtill.

Dir. 7. §. 16. Direct. 7. *Study well the wonderful Love and Mercy which he hath manifeſted to thy ſoul in the Redemption wrought by Jeſus Chriſt, in the Covenant of Grace, in all the patience he hath exerciſed towards thee, and all his offers of mercy and ſalvation, entreating thee to turn and live.* Canſt thou remember what God hath done for thee all thy life, and how patiently and mercifully he hath dealt with thee, and yet canſt thou *hate* him, or thy Heart be againſt him.

Dir. 8. §. 17. Direct. 8. *Judge not of God or Holineſs by the faults of any men that have ſeemed holy:* No more than you will cenſure the Sun because Thieves rob by the light of it, or becauſe ſome men are purblind. God hateth ſin in them and you, where ever he findeth it. Judge of *God and holineſs* by his proper nature and true effects, and by the holy Scripture, and not by the crimes of ſinners which he condemneth, who if they had been more *Holy*, had leſs offended.

Dir. 9. §. 18. Direct. 9. *Come among the godly, and try a holy life awhile, and judge not of it or them that uſe it, by the reports of the Devil and wicked men;* Malice will ſpeak ill of *God himſelf*, and of his *holieſt* ſervants? Can worſe be ſaid, than was ſaid of Chriſt himſelf, and his Apoſtles? The Devil was not aſhamed to belye *Job* to Gods own face, and tell God that he was ſuch a one, as that a little tryal to his fleſh, would turn him from his Godlineſs. But thoſe that come near and try the ways and ſervants of God, do find that the Devil did belye them.

Dir. 10. §. 19. Direct. 10. *Remember thy near approaching end, and how dreadful it will be to be found and judged among the malignant enemies of Holineſs. And if the Righteous be ſcarcely ſaved, where then ſhall the ungodly and the ſinner appear,* 1 Pet. 4. 18. Then what wouldſt thou give to be one of thoſe holy ones that now thou hatedſt? and to be judged as thoſe that lived in that holineſs which thy malignant heart could not abide? Then thou wilt wiſh that thou hadſt lived and dyed as the righteous, that thy latter end might have been like his.

Tit. 7. *Directions againſt ſinful Wrath or Anger.*

§. 1. AS *Anger* is againſt the *Love* of our neighbour, I ſhall ſpeak of it afterwards: As it is againſt the *ſoul* it ſelf, I ſhall ſpeak of it in this place. *Anger* is the riſing up of the heart in paſſionate diſplicency againſt an apprehended evil, which would croſs or hinder us *of ſome* deſired good. It is given us by God for good, to ſtir us up to a vigorous reſiſtance of thoſe things which within us or without us do oppoſe his Glory or our ſalvation, or our own or our neighbours real good.

§. 2. *Anger is Good* when it is thus uſed to its appointed end, in a right manner and meaſure: But it is ſinful, 1. When it riſeth up againſt God or any Good, as if it were evil to us! As wicked men are *angry* at thoſe that would convert and ſave them, and that tell them of their ſins, and that hinder them from their deſires. 2. When it diſturbeth Reaſon, and hindereth our judging of things aright. 3. When it caſteth us into any unſeemly carriage, or cauſeth or diſpoſeth to any ſinful words or actions, when it enclineth us to wrong another by word or deed, and to do as we would not be done by. 4. When it is miſtaken, and without juſt cauſe. 5. When it is greater in meaſure than the cauſe alloweth. 6. When it unfitteth us for our duty to God or man. 7. When it tendeth to the abatement of Love and brotherly kindneſs, and the hindering of any good which we ſhould do for others: Much more when it breedeth malice, and revenge, and contentions, and unpeaceableneſs in ſocieties, oppreſſion of inferiours, or diſhonouring of ſuperiours. 8. When it ſtayeth too long, and ceaſeth not when its lawful work is done. 9. When it is *ſelfiſh and carnal*, ſtirred up upon the account of ſome carnal intereſt, and uſed but as a means to a *ſelfiſh* carnal ſinful end: As to be angry with men only for croſſing your *Pride*, or profit, or ſports, or any other fleſhly will: In all theſe it is ſinful.

Duo maxime contraria ſunt conſilio: Ira & feſtinatio. Bias in Laert.

Read *Seneca de Ira.* and be aſhamed to come ſhort of a Heathen.

Directions Meditative againſt ſinful Anger.

Dir. 1. §. 3. Direct. 1. *Remember that immoderate anger is an injury to humanity, and a rebel againſt the Government of Reaſon.* It is *without reaſon* and *againſt reaſon.* Whereas in man all *Paſſions* ſhould be obedient to *Reaſon:* It is the *miſery* of *madneſs*, and the *crime* of *drunkenneſs* to be the ſuppreſſing and dethroning of our *Reaſon:* And ſinful *Anger* is a ſhort *madneſs* or *drunkenneſs.* Remember that thou art a man, and ſcorn to ſubject thy ſelf to a beſtial fury.

Dir. 2. §. 4. Direct. 2. *It is alſo againſt the Government of God: for God governeth the Rational powers firſt, and the inferiour by them.* If you deſtroy the Kings Officers and Judges, you oppoſe the Government of the King. Is a man in *paſſion* fit to obey the commands of God, that hath ſilenced this Reaſon?

Dir. 3. §. 5. Direct. 3. *Sinful Paſſion is a pain and malady of the mind.* And will you love or cheriſh your diſeaſe or pain? Do you not *feel* your ſelves in *pain* and diſeaſed while it is upon you? I do not think you would take all the world to live continually in that caſe your ſelves. If you ſhould be ſtill ſo what were you good for, or what could you enjoy, or what comfort would your lives be to you? Why, if a *long pain* be ſo bad, a *ſhort* one is not *lovely?* Keep not wilfully ſo troubleſome a malady in your mind.

Dir. 4. §. 6. Direct. 4. *Obſerve alſo what an enemy it is to the body it ſelf:* It inflameth the blood, and ſtirreth up diſeaſes, and breedeth ſuch a bitter diſpleaſedneſs in the mind, as tends to conſume the ſtrength of nature, and hath caſt many into Acute, and many into Chronical ſickneſſes, which have proved their death. And how uncomfortable a kind of death is this?

Dir. 5. §. 7. Direct. 5. *Obſerve how unlovely and unpleaſing it rendereth you to beholders:* deforming the countenance, and taking away the amiable ſweetneſs of it, which appeareth in a calm and loving temper. If you ſhould be *always* ſo, would any body love you? or would they not go out of your way (if not lay hands on you) as they do by any thing that is wild or mad? You would ſcarce deſire to have your picture drawn in your fury, till the frowning wrinkles, and inflamed blood are returned to their places, and have left *your* viſage to its natural comelineſs. Love not that which maketh you ſo unlovely to all others,

Dir. 6. §. 8. Direct. 6. *You ſhould love it the worſe becauſe it is a hurting paſſion, and an enemy to Love and to anothers good.* You are never angry but it inclineth you to hurt thoſe that angred you, if not all others that ſtand in your way: It putteth *hurting thoughts* into your mind; and *hurting* words into your mouths, and enclineth you to *ſtrike* or do ſome miſchief: And no men love a *hurtful* creature. Avoid therefore ſo miſchievous a paſſion.

Dir. 7. §. 9. Direct. 7. *Nay, mark the tendency of it, and you will find that if it ſhould not be ſtopt it would tend to the very ruine of your brother, and end in his blood and your own damnation.* How many thouſand hath *anger* murdered or undone! It hath cauſed Wars, and filled the world with blood and cruelty! And ſhould your hearts give ſuch a fury entertainment?

Dir. 8. §. 10. Direct. 8. *Conſider how much other ſin immoderate anger doth encline men to.* It is the great crime of *drunkenneſs* that a man having not the government

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government of himſelf, is made lyable by it to any wickedneſs : And ſo it is with immoderate anger. How many Oaths and Curſes doth it cauſe every day ? How many raſh and ſinful actions ? What villany hath not anger done ? It hath ſlandered, railed, reproached, falſly accuſed, and injured many a thouſand. It hath murdered, and ruined Families, Cities and States : It hath made Parents kill their Children, and Children diſhonour their Parents : It hath made Kings oppreſs and murder their Subjects, and Subjects rebel and murder Kings. What a world of ſin is committed by ſinful anger throughout all the world ? How endleſs would it be to give you inſtances. *David* himſelf was once drawn by it to purpoſe the murdering of all the family of *Nabal.* Its *effects* ſhould make it *odious* to us.

Dir. 9. §. 11. Direct. 9. *And it is much the worſe in that it ſuffereth not a man to ſin alone, but ſtirreth up others to do the like.* Wrath kindleth wrath, as fire kindleth fire. It's two to one, but when you are angry you will make others angry, or diſcontent, or troubled by your words or deeds. And you have not the power of moderating them in it, when you have done. You know not what ſin it may draw them to ! It is the Devils bellows to kindle mens corruptions, and ſet hearts, and families, and Kingdoms in a flame.

Dir. 10. §. 12. Direct. 10. *Obſerve how unfit it maketh you for any holy duty, for prayer, or meditation, or any communion with God.* And that ſhould be very unwelcome to a gracious ſoul, which maketh it unfit to ſpeak to God, or to be employed in his Worſhip. If you ſhould go to *prayer* or *other* Worſhip in your bedlam paſſion, may not God ſay as the King of Gath did of *David, Have I need of mad men ?* Yea, it unfitteth all the *family*, or *Church*, or *ſociety* where it cometh, for the Worſhip of God ? Is the family fit for prayer, when wrath hath muddled and diſturbed their minds ? Yea, it divideth Chriſtians and Churches, and cauſeth confuſion and every evil work. James 3. 15, 16.

Dir. 11. §. 13. Direct. 11. *It is a great diſhonour to the grace of God, that a ſervant of his ſhould ſhew the world that grace is of no more force and efficacy, that it cannot rule a raging paſſion, nor ſo much as keep a Chriſtian ſober : that it poſſeſſeth the ſoul with no more patience, nor fear of God, nor Government over it ſelf.* O wrong not God thus by the diſhonouring of his Grace and Spirit.

Dir. 12. §. 14. Direct. 12. *Is it a ſin againſt Conſcience, ſtill repented of and diſowned by almoſt all when they come to themſelves again, and a meer preparation for after ſorrow:* That therefore which we *fore know* we muſt repent of afterwards, ſhould be prevented and avoided by men that *chooſe not* ſhame and ſorrow.

Obj. 1. §. 15. Object. 1. But (you'll ſay) *I am of a haſty cholerick nature, and cannot help it.*

Anſw. *Anſw.* That may *ſtrongly diſpoſe* you to anger, but cannot *Neceſſitate* you to any thing that is ſinful: *Reaſon* and *Will* may yet command and maſter paſſion if they do their Office. And when you know your diſeaſe and danger, you muſt watch the more.

Obj. 2. §. 16. Object. 2. *But the provocation was ſo great it would have angered any one : Who could chooſe ?*

Anſw. *Anſw.* It is your weakneſs that makes you think that any thing can *be* great *enough to* diſcharge a mans reaſon, and allow him to break the Laws of God. That would have been *ſmall* or *nothing* to a prepared mind, which you call ſo *great :* You ſhould rather ſay, Gods Majeſty and dreadfulneſs is ſo great, that I durſt not offend him for any provocation. Hath not God given you greater cauſe to obey, than man can give you to ſin ?

Obj. 3. §. 17. Object. 3. *But it is ſo ſudden that I have no time of deliberation to prevent it.*

Anſw. *Anſw.* Have you not *Reaſon* ſtill about you ? And ſhould it not be as ready to rule, as paſſion to rebel. Stop paſſion at firſt, and take time of deliberation.

§. 18. Object. 4. *But it is but ſhort, and I am ſorry for it when I have done.* Obj. 4.

Anſw. But if it be *evil*, the *ſhorteſt* is a ſin, and to be avoided : And when you know before-hand that you muſt be ſorry after, why will you breed your own ſorrow ? Anſw.

§. 19. Object. 5. *But there is none that will not be angry ſometime : no not the beſt of you all.* Obj. 5.

Anſw. The ſin is never the better becauſe many commit it. And yet, if you live not where grace is a ſtranger, you may ſee that there are many that will not be angry eaſily, frequently, furiouſly, nor miſ-behave themſelves in their anger by railing, or curſing, or ſwearing, or ill language, or doing wrong to any. Anſw.

§. 20. Object. 6. *Doth not the Apoſtle ſay, Be angry and ſin not : let not the Sun go down upon your wrath,* Epheſ. 4. 26. *My wrath is down before the Sun : therefore I ſin not.* Obj. 6.

Anſw. The Apoſtle never ſaid that *anger* is *never ſinful*, but when it laſteth after Sun-ſetting : But entertain no ſinful anger at all ; but if you do, yet quickly quench it, and continue not in it : Be not *angry* without or *beyond* cauſe, and when you are, yet ſin not by uncharitableneſs or any evil words or deeds in your anger ; nor continue under the juſteſt diſpleaſure, but haſten to be reconciled and to forgive. Anſw.

Theſe Reaſons improved may rule your Anger.

Directions practical againſt ſinful Anger.

§. 1. Direct. 1. *The principal help againſt ſinful anger, is in the right habituating of the ſoul, that you live as under the Government of God, with the ſenſe of his authority ſtill upon your hearts, and in the ſenſe of that mercy that hath forgiven you, and forbeareth you, and under the power of his healing and aſſiſting grace, and in the life of Charity to God and man.* Such a Heart is continually fortified, and carrieth its preſervatives within it ſelf, as a *wrathful* man carrieth his incentives ſtill *within* him: *There* is the main cauſe of *Wrath* or *Meekneſs.* Dir. 1.

§. 2. Direct. 2. *Be ſure that you keep a humbled ſoul, that overvalueth not it ſelf ; for Humility is patient and aggravateth not injuries : But a proud man takes all things as heinous or intolerable that are ſaid or done againſt him.* He that thinks meanly of himſelf, thinks meanly of all that is ſaid or done againſt himſelf. But he that magnifieth himſelf, doth magnifie his provocations. Pride is a moſt impatient ſin : There is no pleaſing a proud perſon, without a great deal of wit, and care, and diligence. You muſt come about them as you do about Straw or Gunpowder with a Candle. Prov. 13. 10. *Only by pride cometh contention :* Prov. 28. 25. *He that is of a proud heart ſtirreth up ſtrife.* Prov. 21. 24. *Proud and haughty ſcorner is his name, who dealeth in proud wrath.* Pſal. 31. 18. *Let the lying lips be put to ſilence, which ſpeak grievous things proudly and contemptuouſly againſt the righteous. Humility* and *meekneſs* and *patience* live and dye together. Dir. 2.

§. 3. Direct. 3. *Take heed of a worldly covetous mind : for that ſetteth ſo much by earthly things, that every loſs, or croſs, or injury will be able to diſquiet him, and enflame his paſſion.* Neither *neighbour*, nor *child*, nor *ſervant* can pleaſe a *covetous* man : Every little treſpaſs, or croſſing his commodity toucheth *him to the* quick, and maketh him impatient. Dir. 3.

§. 4. Direct. 4. *Stop your Paſſion in the beginning, before it go too far.* It's eaſieſt moderated at firſt. Watch againſt the firſt ſtirrings of your wrath, and preſently command it down. *Reaſon* and *Will* can *do* much if *you* will but uſe them according *to their* power. A ſpark is ſooner quenched than a flame : and this Serpent is eaſilieſt cruſhed in the ſpawn. Dir. 4.

Dir. 5. §. 5. Direct. 5. *Command your tongue, and hand, and countenance, if you cannot preſently quiet or command your paſſion*: And ſo you will *avoid* the *greateſt* of the ſin, and the paſſion it ſelf will quickly be ſtifled for want of vent: You cannot ſay, that it is not in your power to hold your *tongue* or *hands* if you will. Do not only avoid that *ſwearing* and *curſing* which are the marks of the prophane, but avoid *many words* till you are fitter to uſe them, and avoid expoſtulations, and contending, and bitter, opprobrious, cutting ſpeeches, which tend to ſtir up the wrath of others. And uſe a mild and gentle ſpeech, which ſavoureth of Love, and tendeth to aſſwage the heat that's kindled, Prov. 15. 1. *A ſoft anſwer turneth away wrath: but grievous words ſtir up anger.* And that which mollifieth and appeaſeth another, will much conduce to the appeaſing of your ſelves.

Dir. 6. §. 6. Direct. 6. *At leaſt command your ſelf into quietneſs till Reaſon be heard ſpeak, and while you deliberate*: Be not ſo haſty as not to *think* what you ſay or do. A little *delay* will abate the fury, and give Reaſon time to do its office. Prov. 25. 15. *By long forbearing is a Prince perſwaded, and a ſoft anſwer breaketh the bone.* Patience will lenifie *anothers* wrath: and if you uſe it but ſo long, as a little to ſtay your ſelves, till reaſon be awake, it will lenifie your own. And he is a *fury* and not a man that cannot ſtop while he *conſidereth*.

Dir. 7. §. 7. Direct. 7. *If you cannot eaſilier quiet or reſtrain your ſelves, go away from the place and company.* And then you will not be heated by contending words, nor exaſperate others by your contending. When you are alone the fire will aſſwage, Prov. 14. 7. *Go away from the preſence of a fooliſh man, when thou perceiveſt not in him the lips of knowledge*: You will not ſtand ſtill and ſtir in a Waſps Neſt when you have inraged them.

Dir. 8. § 8. Direct. 8. *Yea, ordinarily avoid much talk, or diſputes, or buſineſs with angry men, as far as you can without avoiding your duty: and avoid all other occaſions and temptations to the ſin*: A man that is in danger of a Feavor muſt avoid that which kindleth it. Come not among the infected, if you fear the Plague, ſtand not in the Sun, if your are too hot already. Keep as far as you can from that which moſt provoketh you.

Unicuique pertinacius contendenti juſtam habere cauſam permitte, tacendoq; contumaci cede: ſic uterq; quieti & imperturbati permanebitis. Thauler. flor. pag. 84.

Dir. 9. §. 9. Direct 9. *Meditate not on injuries or provoking things when you are alone: ſuffer not your thoughts to feed upon them.* Elſe you will be Devils to your ſelves, and tempt your ſelves when you have none elſe to tempt you, and will make your *ſolitude* as provoking as if you were in company: And you will be angring your ſelves by your own imaginations.

Dir. 10. §. 10. Direct. 10. *Keep upon your minds the lively thoughts of the exemplary meekneſs and patience of Jeſus Chriſt: who* calleth you to learn of him to be *meek and lowly*, Matth. 11. 28, 29. *Who being reviled, reviled not again, when he ſuffered he threatned not, leaving us an example that we ſhould follow his ſteps*, 1 Pet. 2. 21, 23. *Who* hath pronounced a ſpecial *bleſſing* on the *Meek*, that *they ſhall inherit the earth*, Matth. 5. 50.

Dir. 11. §. 11. Direct. 11. *Live as in Gods preſence: and when your paſſions grow bold repreſs them with the reverend Name of God, and bid them remember that God and his holy Angels ſee you.*

Dir. 12. §. 12. Direct. 12. *Look on others in their paſſion and ſee how unlovely they make themſelves*: With frowning countenances, and flaming eyes, and threatning devouring looks, and hurtful inclinations: And think with your ſelves, whether theſe are your moſt deſirable patterns.

Dir. 1 §. 13. Direct. 13. *Without any delay confeſs the ſin to thoſe that ſtand by (if eaſier means will not repreſs it:) And preſently take the ſhame to your ſelves, and ſhame the ſin and honour God*: This means is in your power it you will; and it will be an excellent effectual means. Say to thoſe that you are angry with, *I find a ſinful anger kindling in me, and I begin to forget Gods preſence and my duty, and am tempted to ſpeak provoking words to you, which I know God hath forbidden me to do.* Such a preſent opening of your temptation, will break the force of it: And ſuch a ſpeedy confeſſion will ſtop the fire that it go no further: For it will be an engagement upon you in point of honour, even the reputation both of your *wit* and *honeſty*, which will both ſuffer by it, if you go on in the ſin juſt when you have thus opened it by confeſſion. I know there is prudence to be uſed in this, that you do it not ſo as may make you ridiculous, or harden others in their ſinful provocations: But with prudence and due caution it is an excellent remedy, which you *can uſe* if you are not unwilling.

Dir. 1 §. 14. Direct. 14. *If you have let your paſſion break out to the offence or wrong of any, by word or deed, freely and ſpeedily confeſs it to them, and ask them forgiveneſs, and warn them to take heed of the like ſin by your example.* This will do much to clear your conſciences, to preſerve your Brother, to cure the hurt, and to engage you againſt the ſin hereafter: If you are ſo proud that you *will not* do this, ſay no more, *You cannot help it*, but that *you will not*. *A good heart* will not think *this too dear* a remedy againſt any *ſin*.

Dir. 1 §. 15. Direct. 15. *Go preſently (in the manner that the place alloweth you) to prayer to God for pardon and grace againſt the ſin*: *Sin* will not endure *prayer* and *Gods preſence*: Tell him how apt your peeviſh hearts are to be kindled into ſinful wrath, and intreat him to help you by his ſufficient grace, and engage Chriſt in the cauſe, who is your head and advocate: and then your ſouls will grow obedient and calm: Even as *Paul*, when he had the *prick in the fleſh prayed thrice* (as Chriſt did in his agony) ſo you muſt *pray* and pray again and again till you find Gods *grace ſufficient for you*. 2 Cor. 1 7, 8, 9.

§. 16. Direct. 16. *Covenant with ſome faithful friend that is with you to watch over you and rebuke your paſſions as ſoon as they begin to appear: and promiſe them to take it thankfully and in good part.* And perform that promiſe that you diſcourage them not. Either you are ſo far a weary of your ſin and willing to be rid of it, as to be *willing* to do what you can againſt it, or you are not: If you are, you can do *this much* if you pleaſe: If you are not, pretend not to repent, and to be willing to be delivered from your ſin upon any lawful terms, when it is not ſo. Remember ſtill, the miſchievous effects of it do make it to be no contemptible ſin, Eccleſ. 7. 9. *Be not haſty in thy Spirit to be angry, for anger reſteth in the boſom of fools*, Prov. 16. 32. *He that is ſlow to anger is better than the mighty, and he that ruleth his Spirit, than he that taketh a City*, Prov. 15. 18. *A wrathful man ſtirreth up ſtriſe, but he that is ſlow to anger appeaſeth ſtriſe. The diſcretion of a man deferreth his anger, and it is his glory to paſs over a tranſgreſſion*, Prov. 19. 11.

Tit. 8. *Directions againſt ſinful* Fear.

§. 1. THe chief of my advice concerning this ſin, I have given you before *Chap. 3. Direct. 12.* Yet ſomewhat I ſhall here add. *Fear* is a neceſſary *Paſſion* in man, which is planted in *Nature* for the reſtraining of us from ſin, and driving us on to duty, and preventing miſery. It is either *God* or *Devils*, or *men*, or *inferiour creatures*, or *our ſelves*, that we *fear*. *God* muſt be feared as *he is God*: as he is *Great*, and *Holy* and *Juſt*, and *True*: As our Lord and King, and Judge, and Father: And the *fear* of him is the *beginning of wiſdom. Devils* muſt be feared only as ſubordinate to God, as the executioners of his wrath: And ſo muſt *men*, and *beaſts*, and *fire*, and *water*, and other creatures be feared and no otherwiſe: We muſt ſo diſcern and fear a danger as to avoid it. *Our ſelves* we are leſs apt to *fear*, becauſe we know that we Love our ſelves. But there is no creature that we have ſo much cauſe to fear, as our folly, weakneſs and wilfulneſs in ſin.

§. 2. *Fear* is *ſinful* 1. When it proceedeth from unbelief, or a diſtruſt of God. 2. When it aſcribeth more to the creature than is its due: As when we fear Devils or men, as *Great*, or *bad*, or as our *enemies*, without due reſpect to their dependance upon the will of God: When we fear a chained creature, as if he were unchained. 3. When we fear God upon miſtake or error, or fear that in him which is not in him, or is not to be feared. As when we fear leſt he will break his promiſe; leſt he will condemn the keepers of his Covenant, leſt he will not forgive the penitent that hate their ſin; leſt he will deſpiſe the contrite; leſt he will not hear the prayers of the humble faithful ſoul; leſt he will fail them and forſake them, leſt he will not cauſe all things to work together for their good; leſt he will forſake his Church; leſt Chriſt will not come again: Leſt our bodies ſhall not be raiſed; leſt there be no life of glory for the juſt, or no immortality of ſouls; all ſuch fears as theſe are *ſinful*. 4. When our *fear* is ſo immoderate in degree, as to diſtract us, or hinder us from faith and prayer, and make us melancholy: Or when it hindereth *Love* and *praiſe*, and *thanks*, and neceſſary *joy*, and tendeth not to drive us to God, and to the uſe of means to avoid the danger, but to drive us *from God*, and *kill* our *hope*, and make us ſit down in deſpair.

Directions againſt ſinful fear of God.

Dir. 1. §. 3. Direct. 1. *Know God in his Goodneſs, Mercifulneſs and Truth, and it will baniſh ſinful fears of him*: For they proceed from the ignorance of unbelief of ſome of theſe; or not conſidering and applying them to the cauſe that is before you, *Pſal.* 9. 10. *They that know thy Name, will put their truſt in thee.*

Dir. 2. §. 4. Direct. 2. *Know God in Jeſus Chriſt the Mediator, and come to him by him*: And then you may have *acceſs with boldneſs and confidence*, Epheſ. 3. 12. We have *boldneſs to enter into the holieſt by his blood, by the new and living way which he hath conſecrated for us, through the veil, that is to ſay his fleſh: And having an High Prieſt over the houſe of God, let us draw near with a true heart in full aſſurance of faith*, Heb. 10. 19, 20, 21, 22. The ſight of Chriſt by faith ſhould baniſh immoderate fear, Matth. 14. 27. *Be of good chear, it is I, be not afraid.*

Dir. 3. §. 5. Direct. 3. *Underſtand the tenour of the Goſpel, and the freeneſs of the Covenant of Grace*, and then you will there find abundant encouragement againſt the matter of inordinate fears.

Dir. 4. §. 6. Direct. 4. *Employ your ſelves as much as poſſible in Love and praiſe*: for *Love* expelleth *tormenting fear: there is no fear in Love*, 1 John 4. 18.

Dir. 5. §. 7. Direct. 5. *Remember Gods particular mercies to your ſelves*: For thoſe will perſwade you that he will uſe you kindly, when you find that he hath done ſo already. As when *Manoah* ſaid, *We ſhall ſurely dye, becauſe we have ſeen God*; his Wife anſwered, *If the Lord were pleaſed to kill us, he would not have received an Offering at our hands, neither would he have ſhewed us all theſe things*, Judg. 13. 22, 23.

Dir. 6. §. 8. Direct. 6. *Labour to clear up your title to the promiſes and ſpecial intereſt in Chriſt.* Otherwiſe the doubts of that will be ſtill feeding and juſtifying your fears.

Dir. 7. § 9. Direct. 7. *Conſider what a horrible injury it is to God, to think of him as you do of the Devil, as an enemy to humble willing ſouls, and a deſtroyer of them, and an adverſary to them that diligently ſeek him*: Of whom he is a lover and rewarder. And ſo to think of God as *Evil*, and fear him upon ſuch miſapprehenſions. Heb. 11. 6.

Dir. 8. §. 10. Direct. 8. *Obſerve the ſinfulneſs of your fear in the effects; how it driveth you from God, and hindreth faith*, and *love* and *thankfulneſs, and diſcourageth you from prayer*, and *Sacraments*, and *all duty*: And therefore it muſt needs be pleaſing to the Devil, and diſpleaſing to God, and no way to be pleaded for or juſtified.

Dir. 9. §. 11. Direct. 9. *Mark how you contradict the endeavours of God, in his Word, and by his Miniſters: Do you find God driving any from him, and frighting away ſouls that would fain be his? Or doth he not prepare the way himſelf, and reconcile the world to himſelf in Chriſt, and then ſend his Embaſſadors in his name and ſtead to beſeech them to be reconciled unto God, and to tell them that all things are ready*, and *compel* them to come in. 2 Cor. 5. 19. Luke 14. 17. Matth. 22. 8.

Dir. 10. §. 12. Direct. 10. *Conſider how thou wrongeſt others and keepeſt them from coming home to God*: When they ſee thee terrified in a way of piety, they will fly from it as if ſome enemies or robbers were in the way. If you tread *fearfully*, others will fear there is ſome quickſand: If you tremble when you enter the Ship with Chriſt, others will think he is an unfaithful Pilot, or that it's a leaking Veſſel. Your fear diſcourageth them.

Dir. 11. §. 13. Direct. 11. *Remember how remedileſs, as to comfort, you leave your ſelves, while you inordinately fear him, who alone muſt comfort you againſt all your other fears.* If you *fear* your *remedy*, what ſhall cure the *fear* of your *diſeaſe?* If you *fear* your *meat*, what ſhall cure your fear of *hunger*? If you fear him that is moſt *Good* and faithful, and the friend of every upright ſoul, what ſhall eaſe you of your *fear* of the wicked and the enemies of holy ſouls? If you *fear* your *Father*, who ſhall comfort you againſt your *foes*? You caſt away all *peace*, when you make God your terror.

Dir. 12. §. 14. Direct. 12. *Yet take heed leſt under this pretence you caſt away the neceſſary fear of God; even ſuch as belongeth to men in your condition, to drive them out of their ſin and ſecurity unto Chriſt, and ſuch as the truth of his threatnings require. For a ſenſleſs preſumption and contempt of God, are a ſin of a far greater danger.*

Directions againſt ſinful fear of the Devil.

Dir. 1. §. 1. Direct. 1. *Remember that the Devil is chained up, and wholly at the will and beck of God*: He could not touch *Job*, nor an Ox, nor an Aſs of his, till he had permiſſion from God: He cannot appear to thee nor hurt thee unleſs God give him leave. Job 1.

Dir. 2. §. 2. Direct. 2. *Labour therefore to make ſure of the Love of God, and then thou art ſafe*: Then thou haſt God, his Love and Promiſe always to ſet againſt the Devil.

Dir. 3. §. 3. Direct 3. *Remember that Chriſt hath conquered the Devil in his temptations, on the Croſs by his Reſurrection and Aſcenſion*: *He deſtroyed through death him that had the power of death, even the Devil, that he might deliver them who through fear of death were all their life time ſubject to bondage*, Heb. 2. 14, 15. The Prince of this world is conquered and caſt out by him, and wilt thou fear a conquered foe?

Dir. 4. §. 4. Direct. 4. *Remember that thou art already delivered from his power and dominion if thou be renewed by the Spirit of God*: And therefore let *his own* be afraid of him, that are under his power, and not the free Men and redeemed ones of Chriſt: God hath delivered thee in the Day that he converted thee, from a thouſand fold greater Calamity, than the *ſeeing* of the Devil would be: And having been ſaved from his greateſt Malice, you ſhould not overfear the leſs.

Dir. 5. §. 5. Direct. 5. *Remember what an Injury it is to God, and to Chriſt that conquered him, to fear the Devil, while God is your Protector,* (any otherwiſe than as the Inſtrument of God's Diſpleaſure:) It ſeemeth as much as to ſay, I *fear* leſt the Devil be too hard for God; or leſt God cannot deliver me from him.

Dir. 6. §. 6. Direct. 6. *Remember how you honour the Devil by fearing him, and pleaſure him by thus honouring him.* And will you not *abhor* to *honour* and *pleaſe* ſuch an Enemy of God and you? This is it that he would have; to be feared inſtead of God: He glorieth in it as part of his Dominion: As Tyrants rejoyce to ſee Men fear them, as thoſe that can deſtroy them when they will, ſo the Devil triumpheth in your Fears as his Honour. When God reprehendeth the Idolatry of the *Iſraelites*, it is as they *feared* their *Idols* of Wood and Stone. To *fear* them, ſhewed that they took them for their Gods, 2 *Kings* 17. 38, 39. *Dan.* 6. 26.

Dir. 7. §. 7. Direct. 7. *Conſider that it is a Folly to be inordinately fearful of that which never did befall thee, and never befalleth one of many hundred thouſand Men:* I mean any terrible Appearance of the Devil. Thou never ſaweſt him, nor heareſt credibly but of very few in an Age that ſee him (beſides Witches:) This Fear therefore is irrational, the Danger being utterly improbable.

Dir. 8. §. 8. Direct. 8. *Conſider that if the Devil ſhould appear to thee, yea, and carry thee to the Top of a Mountain, or the Pinnacle of the Temple, and talk to thee with blaſphemous Temptations, it would be no other than what thy Lord himſelf ſubmitted to; who was ſtill the dearly beloved of the Father,* Matth. 4. *One Sin* is more terrible than this.

Dir. 9. §. 9. Direct. 9. *Remember that if God ſhould permit him to appear to thee, it might turn to thy very great Advantage: By killing all thy Unbelief or Doubts, of Angels, and Spirits, and the unſeen World:* It would ſenſibly prove to thee that there is indeed an unhappy Race of Spirits, who envy Man and ſeek his Ruin, and ſo would more convince thee of the evil of Sin, the danger of Souls, the need of Godlineſs, and the truth of Chriſtianity: And it is like this is one cauſe why the Devil no more appeareth in the World, not only becauſe it is contrary to the ordinary Government of God, who will have us live by Faith and not by Sight, but alſo becauſe the Devil knoweth how much it would do to deſtroy his Kingdom, by deſtroying *Infidelity*, Atheiſm and Security, and awakening Men to Faith, and Fear, and Godlineſs. The Fowler or the Angler muſt not come in ſight, leſt he ſpoil his Game by frightning it away.

Dir. 10. §. 10. Direct. 10. *If it be the ſpiritual Temptations and Moleſtations only of Satan which you fear, remember that you have more Cauſe to fear your ſelves; for he can but tempt you; and if you do not more againſt your ſelves than all the Devils in Hell can do, you will never periſh.* And if you are willing to accept and yield to Chriſt, you need not inordinately fear either *Satan* or your ſelves. For it is in the Name and Strength of Chriſt, and under his conduct and protection, that you are to begin and finiſh your Warfare: And the Spirit that is in us is greater and ſtronger than the Spirit that is in the World, and that moleſteth us, 1 *John* 4. 4. And the *Father that giveth us to Chriſt is greater than all, and none can pluck us out of his Hands:* John 10. 29. And the God of *peace will tread down Satan under our feet, Rom.* 16 20. If it were in his Power he would moleſt us daily, and we had never eſcaped ſo far as we have done: Our daily Experience telleth us that we have a Protector.

Directions againſt the ſinful Fear of Men, and Sufferings by them.

Dir. 1. §. 1. Direct. 1. *Bottom thy Soul and Hopes on Chriſt, and lay up thy Treaſure in Heaven; be not a Worldling that liveth in Hope of Happineſs in the Creature; and then thou art ſo far above the Fear of Men; as knowing that thy Treaſure is above their Reach, and thy Foundation and Fortreſs ſafe from their Aſſaults.* It is a baſe hypocritical worldly Heart that maketh you immoderately afraid of Men! Are you afraid leſt they ſhould ſtorm and plunder Heaven? Or leſt they caſt you into Hell? or leſt they turn God againſt you? Or leſt they bribe or over-awe your Judge! No, no; theſe are none of your fears! No, you are not ſo much as afraid leſt they hinder one of your Prayers from prevailing with God, nor leſt their Priſon-walls and chains ſhould keep out God and his Spirit from you, and force you from your Communion with him! You are not afraid leſt they forcibly rob you of one degree of Grace, or Heavenly-mindedneſs, or hopes of the Life to come! (If it be leſt they hinder you from theſe by tempting or affrightning you into Sin (which is all the hurt they can do your Souls) then you are the more engaged to caſt away the Fears of their hurting your Bodies, becauſe that is their very Temptation to hurt your Souls:) No, it is their hurting of your *Fleſh*, the diminiſhing your *Eſtates*, the depriving you of your *Liberty*, or worldly Accommodations, or of your *Lives*, which is the thing you fear. And doth not this ſhew how much your Hearts are yet on Earth! And how much unmortified Worldlineſs and Fleſhlineſs is ſtill within you? and how much yet your hearts are falſe to God and Heaven? O how the Diſcovery ſhould humble you! to find that you are yet no more dead to the things of the World, and that the Croſs of Chriſt hath yet no more crucified it to you! to find that yet the fleſhly Intereſt is ſo powerful in you; and the Intereſt of Chriſt and Heaven is ſo low: That God ſeemeth not *enough* for you, and that you cannot take Heaven alone for your Portion, but are ſo much afraid of loſing Earth! O preſently ſearch into the Bottom of this Corruption in your Hearts, and lament your Worldlineſs and Hypocriſie, and work it out, and ſet your Hearts and Hopes above, and be content with God and Heaven alone, and then this inordinate fear of Man will have nothing left to work upon.

Omnia Chriſte tui ſuperant tormenta ferendo. Tollere quæ nequeunt, hæc tolerare queunt. His vita caruiſſe frui eſt: poſuiſſe potiri. Et ſuperâſſe pati eſt: & ſupereſſe mori.

Ad tribunal æternum judicis juſti provocatio ſalva eſt: ſolet is perperam judicata reſcindere. Petrarch. Dial. 66. li. 2.

Dir. 2. §. 2. Direct. 2. *Set God againſt Man, and his Wiſdom againſt their Policy, and his Love and Mercy againſt their Malice and Cruelty, and his Power againſt their Impotency, and his Truth and Omniſcience, and Righteouſneſs againſt their Slanders and Lies, and his Promiſes againſt their Threatnings; and then if yet thou art inordinately afraid of Man, thou muſt confeſs that in that meaſure, thou believeſt not in God.* If God be not *wiſe* enough, and *good* enough, and *juſt* enough, and *powerful* enough to ſave thee, ſo far as it is beſt for thee to be ſaved, then he is not God: Away with *Atheiſm*, and then fear not Man.

Dir. 11 §. 3. Direct. 3. *Remember what Man is that thou art afraid of*: He is a Bubble raiſed by Providence, to toſs about the World, and for God to honour himſelf by or upon: He is the meer Product of his Maker's Will: His Breath is in his Noſtrils! he is haſtning to his Duſt, and in that Day his worldly Hopes and Thoughts do periſh with him: He is a Worm that God can in one Moment tread into the Earth and Hell: He is a Dream, a Shadow, a dry Leaf, or a little Chaff, that's blown a while about the World: He is juſt ready in the Height of his Pride and Fury, to drop into the Grave, and that ſame Man or all thoſe Men, whom now thou feareſt ſhall one of theſe Days moſt certainly lie rotting in the Duſt, and be hid in Darkneſs, leſt their ugly Sight and

Job 13. 25. Pſal. 1. 5, 6. 68. 2. Pſal. 73. 20. Job 20. 8.

Victor uticenſ. ſaith of *Auguſtine*, that he died of fear. *Nunc illud eloquentiæ, quod ubertim per omnes campos eccleſiæ decurrebat, ipſo metu ſiccatum eſt flumen:* When *Genſericus* beſieged *Hippo.*

ſtink be an annoyance to the living. Where now are all the proud ones that made ſuch a buſtle in the world but awhile ago? In *one age* they look big, and boaſt of their power, and rebel, and uſurp authority, and are mad to be great and Rulers in the World, or perſecute the Miniſters and people of the Lord; and in the next (or in the ſame) they are viler than the dirt; their Carkaſſes are buried, or their bones ſcattered abroad, and made the horrour and wonder of Beholders. And is this a Creature to be feared above God, or againſt God? See Iſa. 51. 7. *Hearken to me ye that know righteouſneſs, the people in whoſe heart is my Law. Fear ye not the reproach of men, neither be afraid of their revilings: For the moth ſhall eat them up like a garment, and the worm ſhall eat them like wool: but my righteouſneſs ſhall be for ever, and my ſalvation from Generation to generation.* Iſa. 2. 22. *Ceaſe ye from man whoſe breath is in his noſtrils, for wherein is he to be accounted of?* Pſal. 146. 3, 4. *Put not your truſt in Princes, nor in the ſon of man, in whom there is no help: his breath goeth forth, he returneth to his earth; in that very day all his thoughts periſh.* When *Herod* was magnified as a God, he could not ſave *himſelf* from being devoured alive by Worms. When *Pharaoh* was in his Pride and Glory, he could not ſave his people from Frogs and Flies and Lice. Saith God to *Sennacherib, The Virgin, the Daughter of Zion hath deſpiſed thee, and laughed thee to ſcorn —— and hath ſhaken her head at thee; whom haſt thou reproached and blaſphemed, and againſt whom haſt thou exalted thy voice and lifted thine eyes on high?* O what a worm is Man that you are ſo afraid of!

Dir. 4. §. 4. Direct. 4. *Remember that men as well as Devils are chained, and dependant upon God, and have no power but what he giveth them, and can do nothing but by his permiſſion.* And if *God will* have it done, thou haſt his promiſe that it ſhall work unto thy good, *Rom.* 8. 28. And are you afraid leſt God ſhould do you *good* by them? If you ſee the knife or lancet in an *enemies* hand only, you might fear it; but if you ſee it in the *Surgeons* or in a *fathers* hand, tho' nature will a little ſhrink, yet *Reaſon* will forbid you to make any great matter of it, or inordinately to fear. What if God will permit *Joſephs* brethren to bind him, and ſell him to the *Amalekites*? and his Maſters Wife to cauſe him to be impriſoned? Is he not to be truſted in all this, that he will turn it to his good? what if he will permit *Shimei* to curſe *David*, or the King to caſt *Daniel* into the Lions Den, or the three Confeſſours into the Furnace of Fire? Do you believe that your Fathers will is the diſpoſer of all? and yet are you afraid of man? Our Lord told *Pilate* when he boaſted of his power to take away his Life or ſave it, *Thou couldſt have no power at all againſt me except it were given thee from above*, Joh. 19. 11.

Valentinianus juſſus ab Imperatore Juliano immolare idolis, aut militia excedere, ſponte diſceſſit: nec mora qui pro nomine Chriſti amiſerat tribunatum, in locum perſecutoris ſui accepit imperium. Paul. Diaconus l. 1. p. 1.

Obj. We fear them only as Gods inſtruments. *Anſwered.*

I know you will ſay that it is only as Gods inſtruments that you fear them, and that if you were certain of his favour, and were not firſt afraid of his wrath, you ſhould not fear the Wrath of Men. *Anſw.* By this you may ſee then what it is to be *diſobedient*, and to cheriſh your fears of Gods diſpleaſure, and to hinder your own aſſurance of his love, when this muſt be the cauſe of, or the pretence for ſo many other ſins: But if really you fear them but as the *inſtruments* of *Gods diſpleaſure*, 1. Why then did you no more fear his diſpleaſure, before when the Danger from men did not appear? you know God never wanteth inſtruments to execute his wrath or will: 2. And why fear you not the *ſin* which doth diſpleaſe him more than the inſtruments, when they could do you no hurt were it not for ſin? 3. And why do you not more fear them as tempters than as afflicters? and conſequently why fear you not their flatteries and enticements and preferments and your Proſperity, more than adverſity, when proſperity more draweth you away to ſin. 4. And why fear you not *Hell* more than any thing that man can do againſt you, when *God* threatneth Hell more than human penalties. 5. And why do you not apply yourſelves to *God chiefly* for deliverance; but ſtudy how to pacify man? why do you with more fear and care and diligence and compliance apply your ſelves to thoſe that you are afraid of, if you fear God more than them? Repent and make your peace with God thro' Chriſt, and then be quiet, if it be *God* that you are afraid of: Your *Buſineſs* then is not firſt with the Creature, but with God. 6. And if you fear them only as God's inſtruments, why doth not your fear make you the more cauteouſly to fly from further guilt, but rather make you to think of ſtretching your conſciences as far as ever you dare, and ventering as far as you dare upon God's diſpleaſure to eſcape mans? Are theſe ſigns that you fear them only as the *Inſtruments* of Gods diſpleaſure? or do you ſee how deceitful a thing your heart is? Indeed man is to be feared in a full ſubordination to God, 1. As his *officers* commanding us to obey him, 2. As his *executioners* puniſhing us for diſobeying him. 3. But not as Satans inſtruments (by Gods permiſſion) afflicting us for obeying him, or without deſert. Rom. 13. 3, 4. *For Rulers are not a terrour to good works but to the evil: wilt thou then not be afraid of the Power? Do that which is good, and thou ſhalt have praiſe of the ſame: For he is the miniſter of God to thee for good: But if thou do that which is evil, be afraid: for he beareth not the ſword in vain: for he is the Miniſter of God; a revenger to execute wrath upon him that doth evil.* Would you have the fuller expoſition of this? It is in 1 Pet. 3. 10, 11, 12, 13, 14, 15. *For he that will love life and ſee good days, let him refrain his tongue from evil, and his Lips that they ſpeak no guile: Let him eſchew evil and do good, let him ſeek peace and enſue it: For the eyes of the Lord are over the righteous, and his ears are open to their prayers: but the face of the Lord is againſt them that do evil: And who is he that will harm you if ye be followers of that which is good? But and if ye ſuffer for righteouſneſs ſake, happy are ye: and be not afraid of their terrour, neither be troubled: but ſanctify the Lord God in your hearts, and be ready always to give an anſwer to every man that asketh you a reaſon of the hope that is in you, with meekneſs and fear. Having a good conſcience, that whereas they ſpeak evil of you as evil-doers, they may be aſhamed that falſly accuſe your good converſation in Chriſt. For it is better if the will of God be ſo, that ye ſuffer for well-doing than for evil doing.* See alſo 1 Pet. 4. 13, 14, 15.

When *Socrates* wife, lamenting him ſaid, *Injuſtè morieris*: he anſwered, *An tu juſte malles?* Laert. in Socrat.

§. 5. Direct. 5. *Either you fear ſuffering from men as guilty or as innocent, for evil doing or for well doing, or for nothing! If as guilty and for evil doing, turn your fears the right way, and fear God, and his wrath for ſin, and his threatnings of more than men can inflict; and acknowledge the goodneſs of Juſtice both from God and man: But if it be as innocent or for well doing, remember that Chriſt commandeth you exceedingly to rejoyce; and remember that martyrs have the moſt glorious Crown: And will you be exceſſively afraid of your higheſt honour and gain and joy?* Believe well what Chriſt hath ſaid, and you cannot be much afraid of ſuffering for him. Matth. 5. 10, 11, 12. *Bleſſed are they which are perſecuted for righteouſneſs ſake; for theirs is the Kingdom of Heaven. Bleſſed are ye when men ſhall revile you and perſecute you, and ſhall ſay all manner of evil againſt you falſly for my ſake: Rejoyce and be exceeding glad, for great is your reward in heaven: for ſo perſecuted they the Prophets which were before you.*

The ſeven Brethren that ſuffered in *Africk* under *Hunnericus*, *Incedebant cum fiducia ad ſupplicium quaſi ad epulas, decantantes, Gloria Deo in excelſis, &c. Votiva nobis hæc eſt dies, & omni ſolennitate feſtivior. Ecce nunc tempus acceptabile, ecce nunc dies eſt ſalutis, quando pro fide nunc domini dei noſtri perferimus præparatum ſupplicium, ne amittamus acquiſitæ fidei indumentum. Sed & populi publica voce: clamabant Nolite timere popoli Dei, neque formidetis minas atque terreres præſentium tribulationum, ſed moriamur pro Chriſto, ut ipſe mortuus eſt, redimens nos pretioſo ſanguine ſalutari.* Victor. Uticenſ. p. 368. *In Paulo quinque gloriationes obſervavi. Gloriatur in imbecillitate, in cruce Chriſti, in bona conſcientia; in afflictionibus, in ſpe vitæ æternæ.* Bucholtzer.

you. And you will fear the way of *bleſſedneſs* and *exceeding joy*, Matth. 10. 17, 18, 19. *Beware of men, for they will deliver ye up to the Councils, and they will ſcourge you in their Synagogues, and ye ſhall be brought before Governours and Kings for my ſake for a teſtimony againſt them* —— *But take no thought*, &c. You are allowed to *beware* of them, but not to be over fearful or thoughtful of the matter, Verſ. 22, 23. *And ye ſhall be hated of all men for my names ſake; but he that endureth to the end ſhall be ſaved. But when they perſecute you in this City fly to another* —— *Fly but fear them not*, with any immoderate fear, verſ. 39. *He that findeth his life ſhall loſe it, and he that loſeth his life for my ſake ſhall find it.* Luke 18. 29, 30. *Verily I ſay unto you, there is no man that hath left houſe or Parents or Brethren or Wife or Children for the Kingdom of Gods ſake, who ſhall not receive manifold more in this preſent time, and in the world to come life everlaſting.* Can you believe all this, and yet be ſo afraid of your own felicity? O what a deal of ſecret *unbelief* is detected by our immoderate fears! 1 Pet. 4. 12, 13, 14, 16, 19. *Beloved, think it not ſtrange concerning the fiery tryal, which is to try you as though ſome ſtrange thing happened to you: But rejoice in as much as ye are partakers of Chriſts ſufferings, that when his glory ſhall be revealed ye may be glad alſo with exceeding joy. If ye be reproached for the name of Chriſt happy are ye: for the ſpirit of Glory and of God reſteth on you: On their part he is evil ſpoken of, but on your part he is glorified. But let none of you ſuffer as an evil doer* —— *yet if any man ſuffer as a Chriſtian, let him glorifie God on that behalf* —— *wherefore let them that ſuffer according to the will of God, commit the keeping of their ſouls to him in well doing as unto a faithful Creatour.* There is ſcarce any point that God hath been pleaſed to be more full in, in the holy Scriptures, than the encouraging of his ſuffering ſervants againſt the fears of men; acquainting them that their ſufferings are the matter of their *profit* and exceeding joy; and therefore not of too great fear.

Dir. 6.

Idolatraria tam altas in mundo egit radices ut non poſſit extirpari: Ideo optimum eſt Confiteri & Pati. Bucholtzer.

Victor Uticenſis ſaith, That *Genſericus* commanded that when *Maſculinus* came to dye, if he were fearful they ſhould execute him, that he might dye with ſhame, but if he were conſtant, they ſhould forbear leaſt he ſhould have the honour of a glorious Martyrdom. And ſo his boldneſs ſaved his life. *Etſi martyrem invidus hoſtis noluit facere confeſſorem, tamen non potuit violare.*

§. 6. Direct. 6. *Experience telleth us that men have never ſo much joy on earth as in ſuffering for the cauſe of Chriſt; nor ſo much honour as by being diſhonoured by men for him.* How joyfully did the ancient Chriſtians go to Martyrdom? many of them lamented that they could not attain it: And what comfort have Chriſts Confeſſours found above whatever they could attain before: And how honourable now are the names and memorials of thoſe Martyrs, who dyed then under the ſlanders, ſcorn and cruelty of men? Even the Papiſts that bloodily make more, do yet honour the names of the antient Martyrs with keeping Holy-days for them, and magnifying their ſhrines and relicts: For God will have it ſo, for the honour of his holy ſufferers, that even that ſame generation that perſecute the living Saints ſhall honour the dead, and they that murder thoſe they find alive, ſhall honour thoſe whom their fore-fathers murdered: Matth. 23. 29, 30, 31. *Woe unto you Scribes and Phariſees hypocrites! becauſe ye build the Tombes of the Prophets, and garniſh the Sepulchres of the righteous! And ſay, if we had been in the days of our fathers, we would not have been partakers with them of the blood of the Prophets.* Comfort and Honour attend the *pain* and ſhame of the Croſs, Acts 5. 41. *They departed from the preſence of the Council, rejoycing that they were counted worthy to ſuffer ſhame for his name.* Acts 16. 25. Paul *and* Silas *ſang praiſes to God at midnight in the priſon and ſtocks* when their backs were ſore with ſtripes. It's written of ſome of the Chriſtians that were impriſoned by *Julian*, that they would not forbear in the Emperours hearing as he paſſed by, to ſing, *Let God ariſe, and his enemies ſhall be ſcattered.*

Dir. 7.

§. 7. Direct. 7. *Love better the holy Image of God upon your ſouls, and then you will be glad of the great helps to holineſs which ſufferings do afford.* Who findeth not that *adverſity* is more ſafe and *profitable* to the ſoul than proſperity? Eſpecially that *adverſity* which Chriſt is engaged to bleſs to his ſervants, as being undergone for him? Rom. 10. 3. 4. 5. *We glory in tribulation alſo; knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not aſhamed.* God *chaſtneth us for our profit that we may be partakers of his holineſs: Now no chaſtiſement for the preſent ſeemeth joyous, but grievous; nevertheleſs afterward it yieldeth the peaceable fruit of righteouſneſs to them that are exerciſed thereby.* Heb. 12. 10, 11. Moſes *eſteemed the very reproach of Chriſt greater riches than the treaſures of Ægypt*: and therefore *rather choſe to ſuffer affliction with the people of God, than to enjoy the pleaſures of ſin for a ſeaſon.* Heb. 11. 25, 26. It is but *now for a ſeaſon, and if need be, that we are in heavineſs through manifold temptations, that the tryal of our faith being much more precious than of Gold that periſheth, might be found unto praiſe, and honour, and glory at the appearing of Jeſus Chriſt*, 1 Pet. 1. 6, 7. Who is it that knoweth himſelf, that feeleth not a need of ſome afflictions? to awake us from our drowſineſs, and quicken us from our dulneſs, and refine us from our droſs, and wean us from the world, and help us to mortifie the fleſh, and ſave us from the deceits of ſin?

Dir. 8.

Anacharſis (in Laertio) percontanti quædam eſſet ſecuriſſima navis: Ea inquit, quæ in portum venerit: In Heaven we ſhall be quiet from all theſe tumults.

§. 8. Direct. 8. R*emember that ſufferings are the ordinary way to Heaven. Love Heaven better and your ſufferings will ſeem lighter, and your fear of them will be leſs.* Chriſt hath reſolved on it, that *If any man come to him, and hate not his Father, and Mother, and Wife, and Children, and Brethren, and Siſters, yea, and his own life alſo, he cannot be his diſciple: And whoever doth not bear his Croſs and follow him, cannot be his Diſciple: and whoever he be of you that forſaketh not all that he hath, he cannot be his diſciple*, Luke 14. 26, 27, 33. *In the world we ſhall have tribulation but peace in him*, John 16. 33. *Through much tribulation we muſt enter into the Kingdom of God*, Acts 14. 22. *If ſo be that we ſuffer with him that we may be alſo glorified with him. For I reckon that the ſufferings of this preſent time are not worthy to be compared to the glory that ſhall be revealed in us:* Rom. 8. 17, 18. *Therefore we both labour and ſuffer reproach, becauſe we truſt in the living God*, 1 Tim. 4. 10. In preaching the Goſpel, *Paul* ſaith, he *ſuffered as an evil doer even unto bonds, but the Word of God is not bound*, 2 Tim. 2. 9. *I ſuffer theſe things*, ſaith he, *nevertheleſs I am not aſhamed; for I know whom I have believed, and I am perſwaded that he is able to keep that which I have committed to him againſt that day*, 2 Tim. 1. 12. *Yea, and all that will live godly in Chriſt Jeſus ſhall ſuffer perſecution*, 2 Tim. 3. 12. Our patience in *ſufferings* is the joy of our friends, and therefore they are not too much to be feared: 2 Theſſ. 1. 4, 5. *So that we our ſelves glory in you in the Churches of God, for your patience and faith in all your perſecutions and tribulations that ye endure: A manifeſt token of the righteous judgment of God, that ye may be counted worthy* of

Ingenii Philoſophici eſt ex inimicorum odio decerpere aliquid quod vertat in ſuum bonum Paul. Scalig. p. 728.

of the Kingdom of God, for which ye alſo ſuffer. Therefore take the concluſion of all from God, Rev. 2. 10. *Fear none of thoſe things which thou ſhalt ſuffer: Behold the Devil ſhall caſt ſome of you into priſon, that ye may be tried: and ye ſhall have tribulation ten days: Be thou faithful unto death, and I will give thee a Crown of life,* Phil. 1. 28, 29, 30. *And in nothing terrified by your adverſaries, which is to them an evident token of perdition, but to you of ſalvation, and that of God: For to you it is given in the behalf of Chriſt, not only to believe on him, but alſo to ſuffer for his ſake.* And ſhall *we fear* ſo great a *gift*?

Dir. 9. § 9. Direct. 9. *Remember how ſmall and ſhort the ſuffering will be, and how great and long the glorious reward.* It is but a little while and the pain and ſhame *will* all be paſt: but the glory will be never paſt: What the worſe now is *Stephen* for his ſtones, or *John Baptiſt* for being beheaded; or *Paul* for his *bonds* and *afflictions* which did every where abide him, or any holy Martyr for the torment and death which they underwent? O how the caſe is altered with them, now God hath wiped away all tears from their eyes? Are we ſo tender that we cannot endure the grief that is but for *a night*, when we know that *joy will come in the morning*? 2 Cor. 4. 16, 17, 18. *For this cauſe we faint not, but though our outward man periſh, yet the inner man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory: while we look not at the things which are ſeen, but at the things which are not ſeen: for the things which are ſeen are temporal, but the things which are not ſeen are eternal.* Heb. 10. 35, 36, 37, 38. *Caſt not away therefore your Confidence, which hath great recompence of reward: For ye have need of patience, that after ye have done the Will of God, ye might receive the promiſe: For yet a little while, and he that ſhall come, will come, and will not tarry. Now the Juſt ſhall live by faith, but if any man draw back, my ſoul ſhall have no pleaſure in him.*

Pſal. 30.5.

Extinctus amabiter idem.

Dir. 10. § 10. Direct. 10. *When you are delivered from the power of the Devil himſelf, what cauſe have you to fear his inſtruments?* Can they do more than he? If *Goliah* the Champion, and the General be overcome, the common Souldiers are not like to overcome us.

Dir. 11. § 11. Direct. 11. *Are you better than your Lord? Look to him, and be confirmed,* Matth. 10. 24. *The diſciple is not above his Maſter, nor the ſervant above his Lord. It is enough for the diſciple that he be as his Maſter, and the ſervant as his Lord. If they have called the Maſter of the houſe* Belzebub, *how much more ſhall they call them of his houſhold?* Heb. 12. 1, 2, 3. *Let us run with patience the race that is ſet before us, looking to Jeſus the author and finiſher of our faith, who for the joy that was ſet before him, endured the Croſs deſpiſing the ſhame, and is ſet down at the right hand of the throne of God: For conſider him that endured ſuch contradiction of ſinners againſt himſelf, leſt ye be wearied, and faint in your minds.*

Dir. 12. § 12. Direct. 12. *Be of good cheer: our Lord hath overcome the world,* Joh. 16. 33. And ſhall we fear inordinately *a conquered world*? Yea, *he overcame it by ſuffering*, to ſhew us that *by ſuffering we ſhall overcome it.* He triumphed over principalities and powers (greater than mortals) *on the Croſs*, Col. 2. 15. And therefore *all power in Heaven and Earth* is given to him, *Matth.* 28. 19. and he is *Lord both of the dead and living*, Rom. 14. 9. and *is made head over all things to the Church*, Epheſ. 1. 21, 22. And ſo though *for his ſake we be killed all the day long, and counted as ſheep to the ſlaughter, yet in all theſe things we are more than conquerors, through him that loved us*: that is, we have a nobler victory than if we conquered them by the ſword.

Dir. 13. §. 13. Direct. 13. *Think how little your ſuffering is in compariſon of what your ſin deſerved, and your Lord hath freely ſaved you from.* Should a man grudge at the opening of a Vein for his health, who deſerved to have loſt his life. Can you remember Hell which was your due, and yet make a great matter of any thing that *man* can do againſt you?

Dir. 14. §. 14. Direct. 14. *Remember that to ſin through fear of ſuffering, is to leap into Hell to ſcape a little pain on earth. Are you afraid of man? Be more afraid of God*: Is not God more terrible? *It is a fearful thing to fall into his hands: for he is a conſuming fire,* Heb. 10. 31. 26, 27, 29. Heb. 12. 29. O hear your Lord, Luke 13. 4, 5. *And I ſay to you my friends, Be not afraid of them that kill the body, and after that have no more that they can do: But I will forewarn you whom you ſhall fear: Fear him which after he hath killed, hath power to caſt into Hell: yea, I ſay unto you, fear him.* If their fire be *hot*, remember that Hell is hotter: and that God is the *beſt friend*, and the *dreadfulleſt enemy.*

Dir. 15. §. 15. Direct. 15. *Remember that you ſhall ſuffer (and it's like, as much) even here from God, if you ſcape by ſin your ſuffering from men.* If you *ſin* to ſcape death, you ſhall *dye* when you have done: And O how quickly! And how much more joyful it is to dye for Chriſt, than a little after unwillingly to part with that life which you denyed to part with for *your* Lord? And what galls will you feel in your guilty conſcience both in life and at your death? So that even in this life, your *fear* would drive you into greater miſery.

Dir. 16. §. 16. Direct. 16. *Think of the dangerous effects of your immoderate fear.* It is the way with *Peter* to deny your Lord: Yea, the way to Apoſtaſie or any wickedneſs which men ſhall drive *you to by terrors.* If you were where the *Turk* is now tyrannizing among Chriſtians, if you overcome not your *fear*, he might overcome your *fidelity*, and make you turn from Jeſus Chriſt: And that is the ſin which the Apoſtle ſo dreadfully deſcribeth, Heb. 10. 26, 27, 29. *If we ſin wilfully* (that is, *wilfully renounce our Lord*) *after the acknowledgment of the truth, there remaineth no more ſacrifice for ſin, but a fearful looking for of judgment, and fire which ſhall devour the adverſary.* O how many have been drawn by the *fear of men*, to *wound* their conſciences, neglect their duties, comply with ſin, forſake the truth, diſhonour God, and undo their ſouls: And often in this life they do as poor *Spira* did, who by ſinning through the *fear of man*, did caſt himſelf into melancholy and ſelf-murdering deſpair. Your *fear* is a more dangerous enemy to you than thoſe that you fear are, Prov. 29. 25, 26. *The fear of man bringeth a ſnare: but whoſo putteth his truſt in the Lord ſhall be ſafe: Many ſeek the Rulers favour, but every mans judgment cometh of the Lord.* Fear is given to *preſerve* you. Uſe it not to deſtroy you.

Qui propter timorem reticet Veritatem, Veritatis proditor eſt. Hincmar. Rhemenſ. Dialog. de Statu Eccl.

Dir. 17. §. 17. Direct. 17. *Believe and remember Gods ſpecial providence, extending to every hair of your head, and alſo the guard of Angels which he hath ſet over you,* Matth. 10. 29, 30. *Are not two Sparrows ſold for a farthing? and one of them ſhall not fall on the ground without your Father: But the very hairs of your head are numbred: Fear ye not therefore; ye are of more value than many Sparrows.* O that this were well believed and conſidered! Pſal. 34. 7. *The Angel of the Lord encampeth round about them that fear him, and delivereth them.*

Dir. 18. § 18. Direct. 18. *Think what a vile diſhonour it is to God to have his creature, even breathing dirt to be feared more than him!* As if he were leſs powerful to do *good* or hurt to you than *man*, and were not *able* or *willing* to ſecure you, ſo far as to ſee that no man ſhall ever be a loſer by him, or any thing which he ſuffereth for his cauſe! Iſa. 57. 11. *And of*

See Iſa. 7. 4. & 35. 4. & 41. 10, 13 & 42. 2, 8. & 54. 4. Jer. 5. 22.

whom haſt thou been afraid or feared, that thou haſt lyed, and haſt not remmembred me, nor laid it to thy heart. Have I not held my peace even of old, and thou feareſt me not? How did *Daniel* and the three Confeſſours honour God, but by *fearing* him more than the King and the flaming Furnace. Saying, *We are not careful to anſwer thee in this matter: If it be ſo, the God whom we ſerve is able to deliver us from the burning fiery* Fornace*: And he will deliver us out of thy hand, O King: But if not, be it known, unto thee, O King, that we will not ſerve thy Gods*, &c. *Dan.* 3. 16, 17, 18. *Daniel* would not ceaſe praying thrice a Day openly in his Houſe, for fear of the King, or of the Lions. Moſes *forſook* Egypt, *not fearing the Wrath of the King; for he endured as ſeeing him that is inviſible*, Heb. 11. 27. *So that we may boldly ſay, the Lord is my helper, and I will not fear what Man ſhall do unto me*, Heb. 13. 6.

Plus dicam: tanto eſt melius juſte etiam damnari quam injuſte abſolvi, quanto eſt pejus impunitum crimen quam punitum: in hoc enim celeri juncta juſtitia eſt: malo magno bonum ingens: In illo autem ſcelus & impunitas, que neſcio, an ſcelere ipſo pejor ſit. Plutarch. Dial. 66. li. 2.

Dir. 19. §. 19. Direct. 19. *Remember the Dangers which you have been ſaved from already:* Eſpecially from *Sin* and *Hell:* And is an uncircumciſed *Philiſtine* more invincible than the Lion and the Bear?

Dir. 20. §. 20. Direct. 20. *Remember the great approaching Day of Judgment, where great and ſmall will be equal before God: And where God will right all that were wronged by Men, and be the full and final Avenger of his Children!* He that promiſed, though *he bear long to avenge them ſpeedily*, Luke 18. 7, 8. Can you believe that Day, and yet not think that it is *ſoon enough* to juſtifie you *fully* and *finally*, and to make you Reparations of all your Wrongs? Cannot you ſtay till Chriſt come to judge the *Quick and the Dead*? You will then be loth to be found with thoſe that, as *Saul*, *made haſte* to ſacrifice, becauſe he could not ſtay till *Samuel* came; whoſe Souls *drew back, becauſe they could not live by* Faith. Matth. 10. 26. *Fear them not therefore; for there is nothing covered that ſhall not be revealed, and hid that ſhall not be known.* 2 Theſſ. 2. 6, 7, 8, 9, 10. *Seeing it is a righteous thing with God to recompence Tribulation to them that trouble you, and to you that are troubled reſt with us, when the Lord Jeſus ſhall be revealed from Heaven with his mighty Angels, in flaming* Fire *taking Vengeance*, &c. *When he ſhall come to be glorified in his Saints, and admired in all them that do believe.*

Dir. 21. §. 21. Direct. 21. *Remember that the Fearful and Unbelieving ſhall be ſhut out of Heaven*, Rev. 21. 8. that is, Thoſe that fear Men more than God, and cannot truſt him with their Lives and all, but will rather venture upon his Wrath by Sin, than on the Wrath of Man.

Dir. 22. §. 22. Direct. 22. *Turn your Fear of the Inſtruments of the Devil into Pity and Compaſſion to Men in ſuch lamentable Miſery:* And pray for them as Chriſt and *Stephen* did: *Foreſee* now the Miſery that is near them. When you begin to be afraid of them, ſuppoſe that juſt now were the Day of Judgment, and you ſaw how they will then tremble at the Bar of God (as Conſcience ſometimes makes ſome of them do at the hearing or remembring of it; as *Felix* before *Paul*:) See them as ready to be ſentenced to the *Fire prepared for the Devil and his Angels*, as *Matth.* 25. Can you *fear* him that is near ſuch endleſs Miſery, whom you ſhould condole and pity (as the ancient Martyrs uſed to do?) 1 Pet. 4. 17. *What ſhall the End* of the Perſecutors be, *and where ſhall the ungodly Sinners appear, if Judgment begin at the Houſe of God, and the Righteous be ſaved with ſo much ado?*

About the Fear *of* Death *I have written largely already in my Treatiſe of* Self-denial, *and in the* Saints Reſt, *and in* The Laſt Enemy Death, *&c. and in* The Believers Laſt Work: *Therefore I ſhall here paſs it by.*

See after *To.* 3. *c.* 29. *Tit.* 3. & *c.* 30.

Tit. 9. *Directions againſt ſinful Grief and Trouble.*

§. 1. S*Orrow* is planted in Nature to make Man a Subject capable of Government, by making him capable of Puniſhment, that he might be kept from Sin by the Fear or Senſe of that which Nature hath made its Puniſhment: And that the Beginnings of Pain might help to prevent the Sin that would bring more; and might drive the wounded Soul to its Remedy; or by Sympathy might condole the Miſery of others.

§. 2. *Sorrow* or *Grief* in it ſelf conſidered, is neither *Morally Good* nor *Evil:* But it is a *Natural Paſſion*, and *Evil*, that is *hurtful* to him that hath it, but *Good*, that is, an apt conducible means to the Univerſal or higher Ends of Government, to which the Creator and univerſal King hath planted it in Man: The ſame may be ſaid of all Capacity of Pain and natural Miſery.

§. 3. Meer *Sorrow* in it ſelf conſidered, is a thing that God *commandeth not*, nor taketh Pleaſure in. *Sorrow* for our natural or penal Hurt is in it ſelf no *Duty*, but a *neceſſary* thing. God doth not *command* it, but *threaten* it: Therefore there is no moral Good in it. God will not *command* or *intreat* Men to *feel* when they are hurt, or mourn under their Torment; but will make them do it whether they will or no: Therefore humble Souls muſt take heed of thinking they *merit* or *pleaſe God* meerly by *ſorrowing* for their Sufferings. But yet *Sorrow* for *Miſery* may *accidentally* become a *Duty* and a moral Good, 1. *Ratione principii*, by reſpect to the *Principle* it proceedeth from: As when it is, 1. The *Belief* of God's *Threatnings* which cauſeth the Sorrow; 2. When it cometh from a Love to God: 2. R*atione materiæ*, for the *Matter's* ſake, when it is the *Abſence of God*, and his *Favour*, and his *Spirit* and *Image*, which is the *Miſery* that we lament (which therefore ſavoureth of ſome Love to God;) and not meer fleſhly ſenſitive Suffering. 3. *Ratione finis*, in reſpect of the *End*; when we *ſorrow* with Intent to drive our Hearts to Chriſt our Saviour, and to value Mercy and Grace, and to recover us to God. 4. *Ratione effecti*, in reſpect of the *Effect*, when theſe fore-mention'd *Ends* become the Fruits of it.

Even Sorrow that profiteth not, ma teſtifie a juſt Affection. It is ſaid by *Laertius*, that when *Solon* was reproved for mourning for his Son, with a *Nihil proficis*; He anſwered, *At propter h ipſum illachrimor quia nihil proficio.*

§. 4. *Sorrow for Sin* is a *Duty* and *moral Good*, 1. *Formally* in it ſelf conſidered: For to be *ſorrowful* for *offending God*, and violating his Law, eſſentially containeth a Will to *pleaſe God and obey his* Law. 2. It muſt be alſo made good, by a *good Principle*, that is, by *Faith* and *Love*. 3. By a right End; that it be to carry us from the Sin to God: 4. And by a right *Guide* and *Matter*, that it be *Sin* indeed, and not a miſtaken ſeeming Sin, that is it we ſorrow for. But Sorrow *for Sin* (*materially*) may be made ſinful, 1. By an *ill End* and formal Reaſon, when we mourn not for Sin as *Sin*, but as one Sin hindereth another, or as it marred ſome ill Deſign. 2. And by the *Effect*, when it doth but ſink Men in Deſpair, or torment them, and not at all ſeparate them from the Sin. 3. When it cometh not at all from any Love to God, or care to pleaſe him, but only an Unwillingneſs to be damned, and ſo it is lamented only as a means of Damnation; which though it be a Sorrow *poſitively* neirher *good* nor *evil*, yet it is evil *privately*.

§. 5. But it is the *Paſſion* of *Grief* as in its *Exceſs* that I am now to ſpeak againſt. And it is in Exceſs, 1. When we grieve for that which we ought not all to grieve for: that is, neither for ſome

That ve old Book of *Herm* called *P* *ſtor*, nota bly ſheweth how much Grief and Heavineſs is an Enemy to Chriſtianity a the Spirit of God.

good, or for a *thing indifferent* that is neither good or bad: Both which come from the Error of the Mind. 2. When we grieve *too much* for that which we *may* grieve for *lawfully* in ſome meaſure: That is, for our own Afflictions or penal Suffering. 3. When we grieve *too much* for that which we are *bound* to grieve for in ſome meaſure: As, 1. For our Sin. 2. For our loſs of the Favour of God, or of his Grace and Spirit. 3. For other Mens Sin and Suffering. 4. For the Sufferings of the Church, and Calamities of the World. 5. For God's Diſhonour.

§. 6. Though it is not eaſie to have *too much* Sorrow for Sin, conſidering it *Eſtimatively*, that is, we can hardly take Sin for a worſe Evil than it is, and accordingly *grieve* for it; yet it is oft too eaſie to have *too much Sorrow* for Sin, or any other Evil *intenſively as* to the *Greatneſs* of the *Paſſion*. And thus *Sorrow for Sin* is *too great*, 1. When it diſtracteth the Mind, and overturneth Reaſon, and it is made unfit for the Ends of Sorrow. 2. When it ſo cloudeth and cloatheth the Soul in Grief, that maketh us unfit to ſee and conſider of the Promiſe, to reliſh Mercy, or believe it; to acknowledge Benefits, or own Grace received, or be thankful for it; to feel the Love of God, or love him for it, to praiſe him, or to mind him, or to call upon him: When it driveth the Soul from God, and weakeneth it to Duty, and teacheth it to deny Mercy, and ſinketh it towards Deſpair; all this is *too much* and ſinful *Sorrow*: And ſo is all that doth the Soul more *Hurt* than *Good*: For Sorrow is not good of it ſelf, but as it *doth Good*, or *ſheweth* good.

Dir. 1. §. 7. Direct. 1. *Keep your Hearts as true and cloſe to God as poſſible, and make ſure of his Love, that you may know you have not an unregenerate miſerable Soul to mourn for, and then all other Grief is the more curable, and more tolerable.* Be once able to ſay, that God is on your Side, that Chriſt, and the Spirit, and Heaven is yours, and then you have the greateſt Cordial againſt exceſſive Grief that this World affords. If you ſay, *How ſhould this be done?* I anſwer, That this is opened in its proper Place. No marvail if Sorrow overwhelm that Soul, that is in the Chains of Sin, under the Curſe of God, as ſoon as awakened Conſcience comes to feel it. And it is *moſt miſerable* when it hath the *ſmalleſt Sorrow*; there being ſome Hope that Sorrow may drive it home to Chriſt. Therefore if thou have been a ſecure, unhumbled carnal Wretch, and God be now beginning to humble thee, by ſhewing thee thy Sin and Miſery, take heed as thou loveſt thy Soul, that thou drive not away neceſſary healing Sorrow and Repentance, under pretence of driving away Melancholy or over-much Sorrow: Thy *Smart* tendeth to thy Hopes of Cure.

Dir. 2. §. 8. Direct. 2. *Renew not the Wounds of Conſcience by renewed wilful groſs Sin*: For Sin will bring Sorrow, eſpecially if thou have any *Life* of Grace to feel it: Even as *Falls* and breaking the Bones brings Pain. Obey carefully if thou wouldſt have Peace.

Dir. 3. §. 9. Direct. 3. *Be well acquainted with the General Grounds of Hope in the Mercy of God, the Office and Death of Chriſt, and the free univerſal Offer of Pardon, Grace and Life in the New Covenant.* Abundance of Grief doth dwell in many humbled Souls through the Ignorance of theſe General Grounds of Comfort; which would vaniſh away if theſe were known.

Dir. 4. §. 10. Direct. 4. *Know well the true Nature and Uſe of godly Sorrow: How it is but a means to higher Grace, and a thing which may exceed, and not a thing that we ſhould ſtop in, or think we can never have too much of it.* Deſire is but in its place, and to its proper Ends.

Dir. 5. §. 11. Direct. 5. *Know well the Nature and Excellency of thoſe higher Graces, which Sorrow tendeth to. Even Love, and Thankfulneſs, and Delight in God, and fruitful Obedience:* And then you will be carried after theſe, and will learn to hate the Sorrow that hindereth them, and to cheriſh that Sorrow which leadeth you up to them, and to value it but as a means to them.

Dir. 6. §. 12. Direct. 6. *Manage all your Affairs, eſpecially thoſe of your Souls, with prudent Foreſight: And look not only on Things as they appear at hand.* Judge not by *Senſe*, but by *Reaſon*; for *Senſe* cannot *foreſee*, but pleaſeth it ſelf at preſent with that which muſt be Bitterneſs in the End. Thus *carnal Delight* is the common way to overwhelming *Sorrow*. He that would not have the Pain and Sickneſs of a Surfeit to morrow, muſt not pleaſe his Appetite againſt Reaſon to day. Poiſon will gripe and kill never the leſs for taſting ſweet. You muſt fore-know how that which you take will work, and what will be the Effects of it, and not only how it taſteth, if you would eſcape the Pain. The Drunkard thinketh not of his Vomiting, and Poverty, or Shame, or Sickneſs, and therefore *cauſeth* them. There is no Sorrow ſo intolerable as that of a guilty Soul, that's paſſing in Terror to the Bar of God, and thence to everlaſting Pain. *Foreſee this Sorrow* in your moſt pleaſant Sin; and remember that when you are tempted to Sin, you are tempted to Sorrow; and then you may prevent it. And in all your particular Actions uſe a foreſeeing Judgment, and ask what is like to be *the End*, before you enter on the Beginning. Moſt of our Sorrows come for want of this, and expreſs themſelves by, *Had I known*, or *Had I thought of this, I had prevented it.* Do nothing which you may foreſee muſt be *repented* of: For Repentance is *ſorrowful*: And the weightier the Caſe, the deeper the Sorrow. How eaſie and comfortable a Life and Death might Men attain, if they would not buy a little forbidden poiſonous Pleaſure with the Price of future Pain and Sorrows! And if they did not fooliſhly and over-tenderly refuſe thoſe holy neceſſary medicinal Sorrows, by which their greater overwhelming and undoing Sorrows ſhould have been prevented!

Pittaci ſententia fuit, Prudentiam virorum eſſe prius quam adverſa contingant providere ne veniant: fortium vero cum illa contigerint, æquo animo ferre. Laert. in Pittac.

Dir. 7. §. 13. Direct. 7. *Look always on your Remedy when you look on your Miſery, and when you find any dangerous Sin or Sign in you, preſently conſider what is your Duty in order to your Recovery and Eſcape.* It is an ordinary thing with peeviſh diſtemper'd Natures, when they are reproved for any Sin, to reſiſt the Reproof by Excuſes as long as they can: And when they can reſiſt no longer, then they fall into deſpairing Lamentations. If they are ſo bad, what then ſhall they do! And in the mean time never ſet themſelves againſt the Sin, and caſt it off, and return to their Obedience, that their Comforts may return: They will do any thing rather than amend. The Reaſon why God convinceth them of Sin is that they may forſake it, and they are ſooner brought to any thing than to this: Convince them of their Pride, or Malice, or Worldlineſs, or Obedience, or Slothfulneſs, or Paſſion, and they will ſooner ſink in Sorrow and Deſpair, than they will ſet upon a reſolved Reformation. This is it indeed which the Devil deſireth: He can allow you Grief and Deſperation, but not to amend: But is this beſt for *you*? Or is it pleaſing to God. *Deny not* your Sin, but ſee withal that there is enough in Chriſt for your Pardon and Deliverance: He hath appointed you means for your preſent Recovery, and he is ready to help you: Ask what is your Duty for your Cure, and ſet upon it without Delay.

Dir. 8. §. 14. Direct. 8. *Remember your Cauſes of Joy as well as your cauſe of Sorrow, that each may have their due, and your Joy and Sorrow may both be ſuited to their cauſes: To which end you muſt labour for the exacteſt acquaintance with your own condition, that poſſibly you can attain to:* If you are yet ungodly, your *Sorrow muſt be* greater than your *joy*, or elſe it will be irrational *joy*, and pernicious to your Souls, and increaſe your after ſorrow: And you muſt not over-look ſo much cauſe of comfort as it is afforded you in Gods Patience, and the Offers of a Saviour, and of Pardon, and grace, and life in him? If you are truly Godly, you muſt ſo mourn for ſin, and weakneſs, and wants, and croſſes and afflictions of your ſelves and others, as never to forget the unvaluable mercies which you have already received, your part in Chriſt and life eternal, your Beginnings of Grace, and your reconciliation with God, which allow and command you greatly to rejoyce: And remember that no Humiliations will excuſe you from the Obſervation and Acknowledgment of all theſe mercies.

Act. 8. 8.

Dir. 9. §. 15. Direct. 9. *Read over all the Commands of Scripture that make it your Duty, to rejoice in the Lord, and exceedingly to rejoice: And make as much conſcience of them as of other commands of God.* The ſame God commandeth you to *Rejoyce*, who commandeth you to *hear* and *pray* and *repent*. See *Pſal.* 33. 1. *Phil.* 3. 1. & 4. 4. *Rom.* 5. 2. *Phil.* 3. 3. 1 *Theſ.* 5. 16. 1 *Pet.* 1. 6, 8. & 4. 13. *Heb.* 3. 6. 2 *Cor.* 6. 10. *Rom.* 12. 12. *Pſal.* 32. 11. & 132. 9, 16. *Rom.* 14. 17. *Pſal.* 5. 11.

Dir. 10. §. 16. Direct. 10. *Befriend not your own exceſſive Sorrows, by thinking them to be your Duty, nor ſuſpect not lawful mirth and joy as if it were a ſin, or a thing unbecoming you.* For if you take your *ſin* for your *duty*, and *plead for it*, and your *Duty* for your *ſin*, and plead againſt it, you are far from the way of amendment and recovery. And yet it is common with an *afflicted*, *weak*, *impatient* Soul, to fall into *liking* (though not in *Love*) with their inordinate *Sorrows*, and to juſtify them, and think that it is their duty ſtill to mourn. If theſe ſorrows were of God, we ſhould be more backward to them: And if our *comfort* were not more pleaſing to God, our natures would not be ſo backward to them as they are.

Dir. 11. §. 17. Direct. 11. *Love no creature too much, and let it not grow too ſweet and pleaſant to you: Elſe you are preparing for ſorrow from the Creature. Love* it leſs, and you ſhall *ſorrow* leſs. All your grief for croſſes and loſſes, in goods, eſtate, in children and friends, in reputation, liberty, health and life, doth come from your over loving them. Value them but as they deſerve, and you may eaſily bear the loſs of them. He that maketh them his Idol or felicity, will grieve for the want of them or the loſs of them as a Man undone that cannot live without them. But he that hath placed his happineſs and hopes in God, and valueth the world no further than it tendeth to his ultimate end, will no further grieve for the want of it, than as he miſſeth it to that end. 1 Tim. 6. 10. *The love of Money and coveting after it, doth pierce Men through with many Sorrows.* Mark what you find your heart too much ſet upon and pleaſed in, or hoping after, and take it off quickly if you love your peace.

Dir. 12. §. 18. Direct. 12. *Learn to be pleaſed and ſatisfied in the Will of God: Truſt your Heavenly Father who knoweth what you need.* It is ſome Rebellion or croſneſs of our wills to the will of God, which cauſeth our inordinate griefs and trouble. Becauſe we cannot bring our Wills to his Will, nor make our reaſon ſtoop unto his wiſdom, nor think well of his providence, unleſs he will ſuit it to our conceits, and Intereſts and luſts, therefore ſo far as we are carnal we are ordinarily diſpleaſed and grieved at his ways. If we might have had our own wills about our eſtates, or names, or children, or friends, or health, or life, we ſhould not have been troubled (at the preſent:) But becauſe it is not our way but Gods way that is taken, nor our will but Gods will that is done: therefore we are grieved and diſcontent, as if his way and will were worſe than ours, and God had wanted his fooliſh children to be his Counſellors, or they could have choſen better for themſelves!

§ 19. Direct. 13. *Afflict your ſelves no further than God or man afflict you: But remember if you think that you have too much already againſt your Wills, how fooliſh and ſelf contradicting it is to lay a great deal more wilfully upon your ſelves.* Is it ſlanders or reproach that men afflict you with? Let it be ſo: that toucheth not the Heart. Is it *Poverty*, *croſſes* or *loſſes* that God afflicteth you with? Let it be ſo: that toucheth not the heart neither: Is it loſs of children and friends; or is it pain and ſickneſs? I confeſs theſe are ſore; but yet they do not touch the heart: If they come thither, it is your doing; and (though thither they ſhould come moderately,) if they are immoderate, it is your own ſinful doing. It is you that grieve; and make the heart ake: God and man did but make the fleſh ake. If others hurt your bodies, will you therefore vex your minds? Will you pierce thro' your hearts, becauſe they touch your name or goods? If ſo, remember which part of your ſorrow is of their making, and which is of *your own*: And can you for ſhame go beg of God or man to eaſe the grief which you your ſelves are cauſing, and wilfully continue it while you pray againſt it? And why *lament* you that which you cauſe and chooſe? It is a ſhame to be wilfully your own tormenters.

Dir. 13. *Libenter feras quod neceſſe eſt: dolor patientiâ vincitur.* Martin. Dumienſ. de Morib. *Triſtitiam ſi potes ne admiſeris: ſin minus; ne oſtenderis.* Id. ib.

§. 20. Direct. 14. *Abhor all that tendeth to take down the power and government of Reaſon (that is, all feebleneſs and cowardice of mind, and a melancholy, a peeviſh paſſionate diſpoſition:) and labour to keep up the Authority of Reaſon, and to keep all your paſſions ſubject to your wills; which muſt be done by Chriſtian faith and fortitude:* If you come once to that childiſh or diſtracted paſs, as to *grieve* and ſay, *I cannot help it: I know it is ſinful and immoderate, but I cannot chooſe*, if you ſay true, you are out of the reach of counſel, advice or comfort. You are not to be preacht to, nor talkt to, nor to be written for: we do not write Directions to teach Men how to touch the Stars, or explain the aſperities or inequalities of the Moon, or the opacous parts of *Saturn*, or to govern the Orbs, or rule the Chariot of the Sun: If it be become a natural impoſſibility to you, Doctrine can give you no remedy: But if the impoſſibility be but Moral in the weakneſs of Reaſon, and want of conſideration, it may by Doctrine, *Conſideration*, and *Reſolution*, be overcome. You can do more if you will than you think you can. How come you to loſe the command of your Paſſions? Did not God make you a *rational creature*, that hath an *underſtanding* and *will* to rule all Paſſions? How came you to have loſt the *Ruling* Power of *Reaſon* and *Will*? You would take it for a diſparagement to be told that you have loſt the uſe of your *Reaſon*: and is it not a *principal uſe* of it to *Rule* the *Paſſions*, and all other inferiour ſubject powers? You ſay you *cannot chooſe* but grieve! But if one could give you that creature which you want or deſire, then you could chooſe: You could rejoice, if one could reſtore you that Child, that Friend, that Eſtate which you have loſt. But *God*, and *Chriſt*, and *Heaven*, it ſeems, are not enough to cure you: If you muſt have *but them* you *cannot chooſe* but grieve! And what *hearts* have you then that are thus affected? Should

Dir. 14.

See Mr. *Fenners* Book o *Wilful i* *penitenc* not *thoſe hearts* be rather grieved for? God will ſometime make you ſee, that you had more power than you uſed.

Dir. 15. §. 21. Direct. 15. *Obſerve the miſchiefs of exceſſive ſorrow, that you may feel what reaſon you have to avoid it*: While you know not what *hurt* is in it, you will be the more remiſs in your reſiſting it: I ſhall briefly name you ſome of its unhappy fruits.

The ill effects of ſinful grief.

§. 22. 1. It is a continual pain and ſickneſs of the mind (This you know by feeling.) 2. It is a deſtroyer of *bodily* health and life: For *worldly ſorrow worketh death*, 2 Cor. 7. 10. Prov. 17. 22. *A merry heart doth good like a medicine: But a broken ſpirit dryeth the bones.* 3. It putteth the ſoul out of reliſh with its mercies, and ſo cauſeth us to undervalue them, and conſequently to be unthankful for them, and not to improve them. 4. It deſtroyeth the ſenſe of the Love of God, and lamentably undiſpoſeth the ſoul to Love him: And therefore ſhould be abhorred by us were it but for that one effect. 5. It deſtroyeth the joy in the Holy Ghoſt, and unfitteth us to obey that command of God, R*ejoyce continually*. 6. It contradicteth a Heavenly mind and converſation, and hindereth us from all foretaſtes of the everlaſting joyes. 7. It undiſpoſeth us to the excellent work of *Praiſe*: Who can aſcend in the Praiſes of God, while *Grief* doth oppreſs and captivate the ſoul? 8. It deſtroyeth the ſweetneſs of all Gods Ordinances, Hearing, Reading, Prayer, Sacraments; we may force our ſelves to *uſe* them, but ſhall have no delight in them. 9. It hindereth the exerciſe of *Faith*, and raiſeth *diſtruſt* and ſinful doubts and fears within us. 10. It cauſeth ſinful diſcontents and murmurings at God and man. 11. It maketh us impatient, peeviſh, froward, angry, and hard to be pleaſed. 12. It *weakneth* the ſoul to all that is good, and deſtroyeth its fortitude and ſtrength: For it is the *Joy of the Lord that is our ſtrength*. Neh. 8. 10. 13. It hindreth us in the dutys of our callings: Who can do them as they ſhould be done, under the clog of a diſquiet mind? 14. It maketh us a grief and burden to our friends, and robs them of the comfort which they ſhould have in and by us. 15. It maketh us unprofitable to others, and hindereth us from doing the good we might: When we ſhould be inſtructing, exhorting and Praying for poor ſinners, or minding the Church of God, we are all taken up at home; about our own afflictions. 16. It maketh us a ſtumbling block and ſcandal to the ungodly, and hindreth their converſion while the Devil ſetteth us before the Church doors, to keep away the ungodly from a holy life, as men ſet ſcare-crows in their fields and gardens, to frighten away the birds. 17. It diſhonoureth Religion, by making men believe that it is a melancholy vexatious ſelf-tormenting life. 18. It obſcureth the Glory of the Goſpel, and croſſeth the work of Chriſt, his Spirit and Miniſters, who all come upon a meſſage of *Great joy to all Nations*; and proclaim *Glad tidings* to the worſt of ſinners: Much more to the ſons of God, and heirs of life. 19. It miſrepreſenteth *God himſelf*, as if we would perſwade men that he is a hard and cruel maſter, that none can pleaſe, though they do all through a Mediator upon a covenant of grace; and that it is worſe with us ſince we ſerved him than before; and that he delighteth in our grief and miſery, and is againſt our peace and joy; and as if there were no joy nor pleaſure in his ſervice. Such hideous doctrine do our lives preach of God, when thoſe that profeſs to fear and ſeek him, do live in ſuch immoderate grief and trouble. 20. And it too much pleaſeth the Devil, who is glad to torment us here, if he may not do it in Hell; and eſpecially to make our ſelves the executioners upon our ſelves, when he is reſtrained: When he can boaſt and ſay, *Tho' I may not vex thee, I will perſwade thee to vex* thy ſelf. Theſe are the fruits of ſinful ſorrows.

Even *Anaxagoras* a Philoſopher could ſay to one that asked him, *Nullane tibi patriæ cura eſt? Mihi quidem patriæ cura eſt & quidem ſumma: digitum in cœlum intendens.* Laert. p. 85.

§. 23. Direct. 16. *Govern your thoughts, and ſuffer them not to muſe and feed on thoſe objects which cauſe your grief*; No wonder if your ſore be always ſmarting, when you are always rubbing on it in your thoughts. Of this I ſpake more fully even now. Dir. 16.

Tit. 10. *Directions againſt ſinful Deſpair (and Doubting)*

§. 1. DE*ſpair* is the contrary to *Hope*. There is a *Deſpair* that is a *duty*, and a *Deſpair* that is a ſin, and a *Deſpair* that is indifferent, as being but of *natural* and not of *Moral kind*. *Deſpair* is a duty, when it is the contrary to the *ſinful Hope* before deſcribed: That is, 1. When we *deſpair* of any thing which God hath told us ſhall never come to paſs: For we are bound to believe his word: As that all the world ſhould be ſaved or converted, or that our bodies ſhould not dye and periſh, and many ſuch like. 2. It is a duty to *Deſpair* of ever attaining a good end by *means* or upon terms, which God hath told us it ſhall never be attained by: And ſo it is a great duty, for an unregenerate perſon to *deſpair* of ever being ſaved without regeneration, converſion and holineſs: And to *deſpair* of ever being pardoned or ſaved if he live after the fleſh and have not the ſpirit of Chriſt, and repent not unfeignedly of his ſin, and be not a *new-creature*, and crucifie not the fleſh with its affections and luſts. Such a deſpair is one of the firſt things neceſſary to the converſion of a ſinner, becauſe the falſe hopes of being pardoned and ſaved without regeneration, is the preſent hindrance to be removed.

See more of the cure of Doubting, Ch. 25. *Tom.* 2.

Joh. 3. 3, 5.
Heb. 12. 14.
Mat. 18. 3.
Luk. 13. 3.
Rom. 8. 7, 9, 13.
2 Cor. 5. 17.
Gal. 5. 24.

§. 2. *Deſpair* is a *ſin*, when it is contrary to any *Hope* which God commandeth us: (ſo it be not only *a Negative deſpair*, or bare *not-hoping*, which in ſleep and other times may be innocent, but a *Poſitive deſpair* which *concludeth againſt Hope*) As, 1. *Particular deſpair* of the benefit of ſome *particular* promiſe, (as if *Iſrael* had deſpaired of deliverance from *Egypt*, or *Abraham* of a Son.) 2. *General deſpair* of the fulfilling of ſome general promiſe; as if we deſpaired of the Reſurrection or the Kingdom of Chriſt in glory. 3. When by miſapplication we *deſpair* of that *pardon* and *ſalvation* to our ſelves, which yet we *believe* ſhall be to others.

§. 3. *Yea*, *Deſpair* is *ſinful* ſometimes when it is not contrary to any promiſe or commanded *Hope*: For if God have not revealed his will one way or other, it is no duty to *expect* the thing; and yet it is a ſin to *conclude poſitively* that it will not be: For then we ſhall ſay more than we know or than God hath revealed. If *Hope* be taken for the *comfort that ariſeth in us from the apprehenſion of a meer poſſibility*, then indeed it is a *duty* to *hope* for that Good which is *poſſible* only: But if *Hope* be taken for a *confident expectation*, then both ſuch *Hope* and alſo the contrary *Deſpair* would be a ſin. We may (ſo) *nonſperate* but not *Deſperate*. *Poſſibles* muſt be taken but for *poſſibles*, yet ſtill for ſuch.

§. 4. He that *deſpaireth* but of ſome common Mercy which he ſhould not deſpair of, *ratione materiæ* committeth a ſin of the ſmaller ſort: He that deſpaireth of a *great mercy* to others (though not promiſed), committeth a *greater ſin ratione materiæ*: (as if you deſpair of the converſion of a bad child, or of the continuance of the Goſpel to the *Kingdom*, &c.) But he that deſpaireth of his *own pardon* and *ſalvation* ſinneth more *perilouſly ratione materiæ*.

§. 5. The *Deſpairing* of pardon and ſalvation upon a *Deſpair of the truth* of the *Goſpel*, or *ſufficiency*

Judas periſhed not meerly by deſpair; but he had no ſuch Repentance as Renewed his ſoul, nor any Love to God and holineſs.

of Chriſt, is *damnable* and a certain mark of a wretched *infidel*, if it be predominant. But to *Believe all the Goſpel to be true*, and *deſire Chriſt and life as beſt*, and yet to *Deſpair* upon too bad thoughts of ones ſelf, or through ſome other miſtake, this is a ſin of *infirmity*, conſiſtent with grace, (unleſs the *Deſpair* be ſo total and prevalent, as to make the ſinner ſetledly caſt off a godly life, and give up himſelf to a life of wickedneſs.) The Scripture ſpeaketh little of this humble ſort of *deſpair*, and no where threatneth it as it doth Infidelity.

§. 6. The commoneſt *Deſpair* (like *Spira*'s) which cometh immediately from invincible predominant melancholy (tho' occaſioned firſt by ſin) is no otherwiſe ſinful or dangerous, than the deſpair or raving of a mad-man or one in a doting feaver is. It is the *too-humble Deſpair*, thro' perſonal miſapplication, and particular miſtakes, that I ſhall ſpeak of in this place.

Dir. 1. §. 7. Direct. 1. *Take heed of being ignorant of, or miſunderſtanding the three great general grounds of Faith and Hope*; that is, 1. *The infinite goodneſs of God, and his unmeaſurable Love and Mercy*: 2. *The relation of Chriſts office to all, and the ſufficiency of his Ranſom and Sacrifice for all*: 3. *The univerſality of the promiſe, or the Act of Oblivion or deed of gift* of free pardon and *ſalvation to all on condition of penitent belief and acceptance*, which is *procured and given by Chriſt, and contained in the Goſpel*. If you miſtake ſo about any one of theſe as not to believe or underſtand them, or if you do not well conſider and improve them, no wonder if you be left under continual doubtings and liable to deſpair.

Dir. 2. §. 8. Direct. 2. *Underſtand well the true nature of the Condition of this univerſal Promiſe; how much it conſiſteth in the will or Acceptance of Chriſt and life as offered by the Goſpel; or in our hearty Conſent to the Baptiſmal Covenant, that God be our God and Father, our Saviour and Sanctifier: And that in Gods account the will is the man, and he is a true believer and hath part in Chriſt that is truly willing of him to the ends of his office: and that he hath right to all the benefits of the Covenant of Grace, who doth heartily conſent to it.* This is true faith: This is the condition of pardon; and on theſe terms Chriſt and life is given: This is the infallible evidence of a ſtate of grace: If you know not this, but look after ſomething elſe as neceſſary which is ſeparable from this, no wonder if you are perplexed, and inclined to deſpair.

Joh. 1. 11, 12. Joh. 3. 16, 18. Rev. 22. 17. 1 Joh. 5. 11, 12. Joh. 5. 40. Luk. 19. 27.

Dir. 3. §. 9. Direct. 3. *Underſtand the extent of this pardoning Covenant as to the ſins which it pardoneth: that it containeth the forgiveneſs of all ſin without exception, to them that perform the condition of it* (that is, *to Conſenters*): So that *directly* no *ſin* is excepted but the *non-performance of the condition*; but *conſequently*, *all* ſin is excepted and none at all forgiven by it, to them that do not perform the condition. *Every conditional* grant doth expreſly *except* the *non-performance of the condition* by the making of it to *be* the condition. He that ſaith, *All ſin is forgiven to them that believe and repent, and no other doth* plainly import, that *not believing* and *not repenting* is not forgiven, while it continueth; nor any other ſin to ſuch. But to *penitent believers* or *conſenters*, all ſin is pardoned. Which made the Ancients ſay, that *all ſin is waſht away in Baptiſm*, ſuppoſing the perſon Baptized to be a *meet Subject*, and to have the *Condition of the Covenant* which is by *Baptiſm* ſealed and delivered to him.

Dir. 4. §. 10. Direct. 4. *Miſunderſtand not the excepted ſin againſt the Holy Ghoſt; which is no other, than an aggravated Non-performance and refuſal of the condition of the Covenant*; viz. *when Infidels are ſo obſtinate in their Infidelity, that they will rather impute the Miracles of the Holy Ghoſt to the Devil, than they will be convinced by them that Chriſt is the true Meſſias or Saviour.* This is the true nature of the ſin againſt the Holy Ghoſt, of which I have written the third Part of my *Treatiſe of Infidelity*. So that no one hath the ſin againſt the Holy Ghoſt that confeſſeth that Jeſus is the Chriſt, and Saviour; or that confeſſeth the miracles done by Chriſt and his Apoſtles were done by the Holy Ghoſt, or that confeſſeth the Goſpel is true; or that doth not juſtify his ſin and infidelity. He muſt be a *profeſſed Infidel* againſt confeſſed *Miracles* that commits this ſin. And yet many *deſpair* becauſe they fear they have committed this ſin, that never underſtood what it is, nor have any reaſon *but bare fear*, and ſome *blaſphemous temptations* which they abhor, to make them imagine that this ſin is theirs. But the truth is, in their *fearing* condition, if any other ſin had been as terribly ſpoken of, they would have thought it is theirs.

Though the troubles of ſome call for a larger Diſcourſe of this ſin, yet having written a *Treatiſe* of it, I muſt not here be tedious in reciting what is there ſaid already.

§. 11. Direct. 5. *Underſtand the Time to which the condition of the Goſpel doth extend, namely, to the end of our life on earth*: *The day of his grace hath no ſhorter end.* For the Goſpel ſaith not, *He that believeth this year or the next ſhall be ſaved*: But abſolutely without limitation to any time ſhort of death, *He that believeth ſhall be ſaved*: ſo that to doubt whether true *repentance* and *faith* will be accepted at any time before death, is but to be ignorant of the Goſpel, or to doubt whether it be true. And therefore for a *deſpairing* ſoul to ſay, *If I did repent, it is too late becauſe the day of grace is paſt*, is but to contradict the Goſpel-covenant it ſelf, or to ſay he knows not what. God never refuſed a ſoul that truly repented and believed before death. *Dir.* 5.

§. 12. Obj. 1. *But* (they'll ſay) *do not ſome Divines ſay that ſome mens day of Grace is ſooner paſt, and God hath forſaken them, and it is too late, becauſe they came not in in time.* *Obj.* 1.

Anſw. They that underſtand what they ſay, muſt ſay but this: that this word [*the day of grace*] hath divers ſenſes. 1. Properly by the Day of *Grace*, is meant, *The Time in which according to the tenour of the Goſpel, God will pardon and accept thoſe that repent*: And in this ſenſe the *time of life*, is the *time* of *Grace*: whenever a ſinner repenteth and is converted he is pardoned. 2. Sometimes by the [*day of Grace*] is meant the *time in which the means of grace is continued to a Nation or a Perſon*: And thus it is true, that the *day of Grace* is quicklier paſt with ſome Countries than others: that is, God ſometimes taketh away the Preachers of his Goſpel from a People that reject them, and ſo by Preaching *offereth them* his Grace no more. But in this ſenſe a man may eaſily know whether his *Day of grace be paſt or no?* that is, whether Bibles and Books and Chriſtians and Preachers be all gone, or not? (And yet if they were, he that receiveth Chriſt *before* they are gone is ſafe.) No man in his wits can think *this day of grace* is paſt with him whilſt Chriſt is offered him, or while there is a Bible or Preacher or Chriſtians about him. 3. Sometime by the *day of grace*, is meant, *The certain time which we are ſure of as our own.* And ſo it is only the *preſent* minute that is the time of *grace*: that is, we cannot before-hand be ſure of another minute; But yet the next minute when it is come is as much the *time* of *grace* as the former was. 4. Sometime by the *day of grace* is meant the *Time in* which God *actually worketh and giveth grace*; and that is no more than the *day* of *our Converſion*. And in this ſenſe to have the day of grace paſt is a happineſs and comfort, that is, that the day is paſt in which we were converted. 5. And ſometime by the *Day of grace* is meant that *day in which God moveth the hearts of the impenitent more ſtrongly* towards converſion than formerly he did; And this is it that Divines mean when they talk of the day of Grace being paſt with Men before their death: that is, *Anſw.* When the day of Grace is paſt.

Though ſuch have never a Day of effectual Grace, yet *their Motions were ſtronger towards it*, than hereafter they ſhall be, and they were fairer for Converſion, than after when they are gone further from it. This is true, and this is all: And what's this to a Soul that is *willing* to come in, and ignorantly queſtioneth whether he ſhall be accepted, becauſe the Day of Grace is paſt?

Obj. 2. §. 13. Obj. 2. *But Chriſt ſaith*, Luke 19. 42. *If thou hadſt known in this thy Day*——

Anſw. *Anſw.* That was the Day of the *Offers of Grace by Preaching:* We grant that Nations have but their day of enjoying the Goſpel, which they may ſhorten by ſinning it away.

Obj. 3. §. 14. Obj. 3. *But it's ſaid of* Eſau, *that afterward when he would have inherited the Bleſſing he was rejected, for he found no place of Repentance, tho' he ſought it carefully with Tears*, Heb. 12. 17. *It ſeems then that Repentance in this life may be too late.*

Anſw. It's true, that *Eſau*'s time for the Bleſſing was paſt as ſoon as *Iſaac* had given it to *Jacob*. When he had ſold his *Birth-right* it was too late to recal it, for the *Right* was made over to his Brother: And it was not Repentance and Cries and Tears that could recal the right he had ſold, nor recal the words that *Iſaac* had ſpoken: But this doth not prove that our day of Grace doth not continue till Death, or that any Man repenteth before his Death ſhall be rejected, as *Eſau*'s Repentance was: The Apoſtle neither ſaith nor meaneth any ſuch thing: The ſenſe of his Words are only this much [*Take heed leſt there be any ſo prophane among you as to ſet ſo light by the Bleſſings of the Goſpel, even Chriſt and life eternal, as to part with them for a baſe Luſt or tranſitory thing, as* Eſau *that ſet more by a Morſel of Meat than by his Birth-right: For let them be ſure that the time will come (even the time mentioned by Chriſt*, Matth. 25. 10, 11. *when the Door is ſhut and the Lord is come) when they will dearly repent it, and then, as it was with* Eſau *when the Bleſſing was gone, ſo it will be with them when their Bleſſing is gone, Repentance and Cries and Tears will be too late: For the Goſpel hath its Juſtice and Terrors as well as the Law.* This is all in the Text; but there is no Intimation that our day of Grace is as ſhort as *Eſau*'s hope of the Bleſſing was.

Anſw. ſeemeth be *I*ac's Repentance which *E*ſu found o Place r: But if t be ſpoken of the unacceptableneſs of his own Repentance, when it as too late, it ſignifieth not that any an's is o late in this Life as o Salvation.

Obj. 4. §. 15. Obj. 4. Saul *had but his time, which when he loſt he was forſaken of God.*

Anſw. *Anſw. Saul*'s Sin provoked God to reject *him* from being King of *Iſrael*, and to appoint another in his ſtead: But if *Saul* had repented he had been ſaved after that, though not reſtored to the Crown: And it's true, that as God withdrew from him the Spirit of Government, ſo many before death by the greatneſs of their Sins, cauſe God to forſake them ſo far as to withhold thoſe Motions and Convictions, and Fears and Diſquietments in Sin which ſometimes they had, and to give them over to a *reprobate mind*, *Rom.* 1. 28. to commit all *Uncleanneſs with greedineſs*, and glory in it as being *paſt feeling*, Eph. 4. 18, 19. If it be thus with you, you *would be no better*, you *would not* be recovered, you think Sin is beſt for you, and hate all that would reform you.

j. 5. §. 16. Obj. 5. *It is ſaid*, 2 Cor. 6. 2. *Behold now is the accepted time, behold now is the Day of Salvation.* And Heb. 3. 7, 12, 13. *To day if you will hear his Voice, harden not your hearts— leſt any of you be hardened by the Deceitfulneſs of Sin.*

ſw. *Anſw.* This ſaith no more than that the *preſent time* is the *beſt*, yea the only *certain time*; and we are not ſure that the day of Salvation will continue any longer, becauſe death may cut us off: But if it do not, yet Sin is a hardening thing, and the longer we ſin, the more it hardneth: yea God may withhold the Motions of his Spirit, and leave us to our ſelves, to the hardneſs of our Hearts: And thus he doth by thouſands of wicked Perſons, who are left in Impenitency and Hatred of the truth: But moſt certainly if thoſe Men repented they might be ſaved, and the very Reaſon why they have not *Chriſt* and *Life* is ſtill becauſe they will not conſent.

§. 17. Direct. 6. *Underſtand by what help and ſtrength it is that the Obedience to the Goſpel muſt be performed: Not meerly by your own ſtrength, but by the Help of Grace and Strength of Chriſt: If he have but made you willing, he will help you to perform the reſt.* You are not by this Covenant to be a *Saviour* and *Sanctifier* to your ſelves, but to *conſent* that *Chriſt* be your *Saviour*, and the *Holy Spirit* your *Sanctifier*. You might elſe deſpair indeed if you were left to that which you are utterly unable to do. Though you muſt *work out you own Salvation with Fear and Trembling, it is he that worketh in you to will and to do of his good Pleaſure*, Phil. 2. 13. Dir. 6.

§. 18. Direct. 7. *Underſtand well the difference between mortal Sins and Infirmities, that you may not think that every Sin is a ſign of death or graceleſneſs; but may know the difference between thoſe ſins which ſhould make you think your ſelves unjuſtified, and thoſe Sins which only call for particular Humiliation, being ſuch as the juſtified themſelves commit.* Tho' in the Popiſh ſenſe we take no ſin to be *venial*, that is, which in it ſelf is *properly no Sin*, nor *deſerveth death* according to the Law of Works; yet the diſtinction between *mortal* and *venial* Sin, is of very great Neceſſity; that is, between Sins which prove a Man in a ſtate of death, or unjuſtified, and ſins which conſiſt with a ſtate of Grace and Juſtification; between ſins which the Goſpel pardoneth not, and thoſe which it pardoneth, that is, all that ſtand with true Repentance. There are ſome ſins which every one that *repenteth* of them, doth ſo forſake as to ceaſe committing them: And there are ſome leſſer Sins, which they that repent of them *do hate* indeed, but yet frequently renew, as our defective degrees in the Exerciſe of Repentance it ſelf, *faith, love, truſt*, fear, obedience: Our vain Thoughts and Words; ſome ſinful Paſſions; Omiſſions of many duties of thought, affection, word or deed towards God or Man; ſome minutes of time over-ſlip us; Prayer and other duties have a ſinful coldneſs or remiſneſs in them, and ſuch like. Many ſuch ſins are fitly called *Infirmities* and *Venial*, becauſe they conſiſt with *Life*, and are forgiven: It is of great uſe to the peace of our Conſciences to diſcern the difference between theſe two, for one ſort require a *Converſion to another ſtate*, and the other require but a *particular Repentance*, and where they are *unknown* are forgiven *without particular* Repentance, becauſe our *general Repentance* is *virtually* though *not actually particular as to them.* One ſort are cauſe of judging our ſelves ungodly; and the other ſort are only cauſe of filial Humiliation: Any one may ſee the great need of diſcerning the difference; but yet it is a matter of very great Judgment doctrinally to diſtinguiſh them, much more actually to diſcern them in every Inſtance in your ſelves. The way is to know firſt what is the Condition of the New Covenant, and of abſolute neceſſity to Salvation or Juſtification: And then every Sin that is inconſiſtent with that *condition* is mortal, and the reſt that are conſiſtent and do conſiſt with it are *venial*, or but *Infirmities:* As *Venial* ſignifieth only that *ſort of Sin which is pardonable and may conſiſt with true Grace*, ſo a *Venial Sin* may be in an unſanctified Perſon materially, where it is not *pardoned*; that is, *e. g.* his wandring thought, or paſſion, is a ſin of that ſort that in the Godly is conſiſtent with true Grace: But as *Venial* ſignifieth a *Sin that is pardoned*, or *pardonable without a Regeneration or Converſion into a State of Life from a State of Death*, ſo *Venial Sin* is in no unregenerate unjuſtified Perſon, but is only the *Infirmities* of the Saints; and thus I here ſpeak of it. In a word, *that Sin which actually conſiſteth with habitual Repentance, and with the*

Dir. 7.

De quâ vide Tract. Rob. Baronii Of Mortal and Venial Sin.

hatred of it ſo far that you had rather be free from it than commit or keep it, and which conſiſteth with an unfeigned conſent to the Covenant, that God be your Father, Saviour and Sanctifier, and with the Love of God above all, is but an Infirmity or Venial ſin. But to know from the *nature of the ſin,* which thoſe are, requireth a Volume by it ſelf to direct you only.

Dir. 8. §. 19. Direct. 8. *Underſtand how neceſſary a faithful Miniſter of Chriſt is in ſuch caſes of danger and difficulty to be a guide to your Conſciences; and open your caſe only to them, and place ſo much confidence in their judgment of your ſtate, as their office and abilities and faithfulneſs do require, and ſet not up your timerous darkned perplexed judgments above theirs in caſes where they are fitter to judge.* Such a *Guide* is neceſſary both as appointed *by Chriſt* who is the Author of his *office,* and in regard of the *greatneſs* and *danger* and *difficulty* of your caſe. Do you not *feel* that you are inſufficient for your ſelves, and that you have need of help? ſure a ſoul that is tempted to *Deſpair* may eaſily feel it. You are very proud or blindly ſelf-conceited if you do not. And you may eaſily know that Chriſt that appointed them their *office,* requireth that they be both *uſed* and *truſted* in their office, as far as reaſon will allow. And where there is *no office,* yet *Ability* and *faithfulneſs* deſerve and require credit of themſelves. Why elſe do you truſt *Phyſicians* and *Lawyers* and all *Artificers* in their ſeveral Profeſſions and arts as far as they are reputed *able* and *faithful?* I know no man is to be believed as infallible as God is; but man is to be believed as *man:* And if you will *uſe* and *truſt* your *ſpiritual guide* but *ſo far* as you *uſe* and *truſt your Phyſician* or *Lawyer,* you will find the great benefit if you chooſe aright.

Dir. 9. §. 20. Direct. 9. *Remember when you have ſinned how ſure and ſufficient and ready a remedy you have before you, in Jeſus Chriſt and the Covenant of Grace; and that it is Gods deſign in the way of Redemption, not to ſave any man as innocent, that none may glory, but to ſave men that were firſt in ſin and miſery, and fetch them as from the gates of Hell, that Love and mercy may be magnified on every one that is ſaved, and grace may abound more by the occaſion of ſins abounding,* Rom. 5. 15, 20. Not that any ſhould *continue in ſin becauſe grace hath abounded: God forbid,* Rom. 6. 1. But that we may magnify that grace and mercy which hath abounded above our ſins; and turn the remembrance of our greateſt ſins to the admiration of that great and wonderful mercy. To *magnify mercy* when we ſee the greatneſs of our ſin, and to *Love much becauſe much is forgiven,* this is to pleaſe God, and anſwer the very deſign and end of our Redemption: But to *magnifie ſin and extenuate mercy,* and to ſay, My ſin is greater than can be forgiven, this is to pleaſe the Devil, and to croſs Gods deſign in the work of our Redemption. Is your diſeaſe ſo great that no other can cure it? It is the fitter for Chriſt to honour his office upon, and God to honour his Love and mercy on. Do but *come to him that you may have life,* and you ſhall find that no greatneſs of ſin paſt, will cauſe him to refuſe you, nor no infirmities which you are willing to be rid of, ſhall cauſe him to diſown you or caſt you out. The Prodigal is not ſo much as upbraided with his ſins, but finds himſelf before he is aware, in his Fathers arms, cloathed with the beſt Robes, the Ring and Shoes, and joifully entertained with a Feaſt. Remember that there is *enough* in *Chriſt,* and the *promiſe* to pardon and heal all ſins which thou art willing to forſake.

Luk. 7. 47.

John 5. 40.

Luk. 15. 20, 22, 23.

Dir. 10. §. 21. Direct. 10. *Take heed of being ſo blind or Proud in thy Humility, as to think that thou canſt be more willing to be a Servant of Chriſt, than he is to be thy Saviour, or more willing to have Grace than God is to give it thee, or more willing to come home to Chriſt, than he is to receive and welcome thee.* Either thou art *willing* or *unwilling* to have *Chriſt* and *grace,* to be ſanctified and freed from ſin: If thou be *willing* Chriſt and his grace ſhall certainly be thine: Indeed if thou wouldſt have *Pardon* without *Holineſs,* this cannot be, nor is there any promiſe of it: But if thou wouldſt have Chriſt to be thy Saviour and King, and his Spirit to be thy Sanctifier, and hadſt rather be perfect in *Love* and *Holineſs* than to have all the *Riches* of the World, then art thou in *ſincerity* that which thou wouldſt be in perfection: Underſtand that God accounteth thee to be what thou truly *deſireſt* to be. The great work of Grace lieth in the renewing of the *will:* If the *will* be ſound, the *Man* is ſound. I mean not the conquered uneffectual *Velleity* of the wicked, that wiſh they could be free from *Pride,* ſenſuality, gluttony, drunkenneſs, luſt and covetouſneſs, without loſing any of their beloved honour, wealth or pleaſure; that is, when they think on it as the way to Hell they like not their ſin, but wiſh they were rid of it, but when they think of it as pleaſing their fleſhly minds, they love it more, and will not leave it, becauſe this is the *prevailing thought* and *will.* So *Judas* was unwilling to ſell his Lord, as it was the betraying of the innocent, and the way to Hell, but he was *more willing* as it was the way to get his hire. So *Herod* was unwilling to kill *John Baptiſt* as it was the murder of a Prophet: but his *willingneſs* was the *greater,* as it was the pleaſing of his Damoſel, and the freeing himſelf from a troubleſome reprover. But if thy *willingneſs* to have Chriſt and perfect Holineſs be *more* than thy *unwillingneſs,* and more than thy *willingneſs* to keep thy ſin, and enjoy the honour, wealth and pleaſures of the world, then thou haſt an undoubted ſign of uprightneſs, and that Love to Grace, and deſire after it, which nothing but Grace it ſelf doth give. And if thou art thus *willing,* it is great wrong to Chriſt to doubt of *his willingneſs.* For, 1. He is a greater lover of Holineſs than thou art; and therefore cannot come behind thee, in being *willing* of thy *Holineſs.* 2. He is more merciful to thee, than thou art to thy ſelf: His Love and Mercy is beyond thy meaſure. 3. He hath *begun* to thee, and fully ſhewed his *Willingneſs* firſt. He died to prepare thee a full Remedy: he hath drawn up the Covenant: he hath therein expreſſed his own Conſent, and intreateth thine: he is the firſt in conſenting, and is a Suiter to thee. Never Sinner did yet begin to him in the world. Never any was willing of the match before him: His general Offer of mercy, and Covenant tendered to all, doth ſhew his Willingneſs before they can ſhew theirs, by their Acceptance. Never Man over-went him in Willingneſs and was more *willing* than he. Take this ſinner, as Gods infallible truth. If the Match break between Chriſt and thee, and thou be loſt, it ſhall not be through his *refuſal,* but through thine: And it cannot break any other way, no not by the craft or force of all the Devils in Hell: but either becauſe Chriſt is unwilling or becauſe *thou* art *unwilling;* And on *Chriſt* part it ſhall never break. And therefore if thou be *willing* the match is made; and there is no danger but leſt thy heart draw back. If thou art not *willing,* why complaineſt thou for want of that which thou *wouldſt not have?* If thou *art willing,* the Covenant is then made, for Chriſt is more willing, and was willing firſt.

§. 22. Direct. 11. *Write out thoſe Sentences that contain the Senſe and Subſtance of the Goſpel, and often read them. Write them on thy very Chamber Walls, and ſet them ſtill before thine eyes; and try whether they agree with the words of him that tempteth thee to deſpair:* ſuch as theſe which I here tranſcribe for thee, Joh. 3. 16. *God ſo loved the World that he gave his only begotten Son, that whoſoever believeth*

Dir. 1

Deut 6.

7, 8 &

18, 19

lieveth in him ſhould not periſh, but have everlaſting life——v. 19. *This is the condemnation that light is come into the world, and men loved darkneſs rather than light, becauſe their deeds were evil,* 1 John 5. 10, 11, 12. *He that believeth on the Son of God hath the witneſs in himſelf: he that believeth not God hath made him a liar, becauſe he believeth not the record that God gave of his Son: And this is the record, that God hath given to us eternal life and this life is in his Son: He that hath the Son hath life; and he that hath not the Son of God hath not life.* John 1. 11, 12. *He came unto his own, and his own received him not: but to as many as received him, to them gave he power to become the Sons of God, to them that believe on his name.* Rev. 22. 17. *Let him that is athirſt come, And whoever will let him take the water of life freely.* John 5. 40. *And ye will not come unto me, that ye may have life.* John. 6. 37. *All that the Father giveth me, ſhall come to me, and him that cometh to me I will in no wiſe caſt out.* Joh. 7. 37. *If any man thirſt, let him come to me and drink,* Luk. 14. 17. *Come, for all things are now ready.* And read oft *Luke* 15.

Dir. 12. Eph. 4. 1. §. 23. Direct. 12. *Diſtinguiſh between ſin ſeen and felt, and ſin reigning unto death; that you may not be ſo blinded as to think your ſin greateſt or your condition worſt, when your ſight and feeling of it is greateſt.* To *ſee* and *feel* your *ſin* and *miſery* is at leaſt the ordinary preparation for recovery. To be *dead* is to be *paſt feeling*: They that are moſt forſaken of God are moſt *willing* of their preſent condition, and moſt love their ſin, and hate holineſs and all that would reform them, and if they have power, will perſecute them as enemies.

Dir. 13. §. 24. Direct. 13. *Think not that the troubleſome ſtrivings and temptations which weary you are the worſt condition or a ſign of the victory of ſin.* It is rather a ſign that you are not yet forſaken of God, while he beareth witneſs in you againſt ſin, and is yet following you with his diſſwaſives. *Paul* ſaith, Gal. 5. 15. *For the fleſh luſteth againſt the Spirit, and the Spirit againſt the fleſh, and theſe are contrary the one to the other, ſo that ye cannot do the things that ye would.* Read Rom. 7. from 14 to the end.

Dir. 14. §. 25. Direct. 14. *Underſtand the Difference between weak grace and no grace, that you may not think every want of grace is a ſign of total graceleſneſs* When you have opened in your complaints a long Catalogue of weakneſſes, conſider whether yet there be not a true *deſire* to be *better*; and ſome degree of life with all theſe?

Dir. 15. §. 26. Direct. 15. *Think well of the excellency of the leaſt degree of ſpecial grace,* that it is a *ſeed of glory; the beginning of life eternal; the Divine nature, and the image of God,* and of greater worth than all the learning, wealth and honour in the world: And be not unthankful for ſo great a mercy, becauſe you have not more.

Dir. 16. §. 27. Direct. 16. *Make conſcience of obſerving the grace and mercy received as well as the Wants remaining and the ſins committed, and of the thankful Remembrance and Mention of mercy, as much as the humble* mention of ſin. Think as oft of mercy as of *ſin: Talk* of it as much to others: and mention it to God as much in prayer: This is your plain duty: If you will not do it, your *wilful unthankfulneſs* for what you have received, may well leave you in diſtreſs without the comfort of it.

Dir. 17. §. 28. Direct. 17. *Let your Thoughts of Gods Goodneſs bear ſome Proportion with your Thoughts of his Knowledge and his Power.* And then you will not be ſo apt to entertain falſe ſuſpicions of it, and think of him as a *man-hater,* like the Devil, nor to run away from him, that is the infinite moſt attractive Good.

Dir. 18. §. 29. Direct. 18. *Record the particular kindneſſes to thy ſelf, by which God hath teſtified his particular Love to thee: that they may ſtand as near and conſtant witneſſes of his mercy and readineſs to do thee good, againſt thy exceſſive fearfulneſs and deſpair.*

§. 30. Direct. 19. *Think how few there are in the World ſo likely for mercy as thy ſelf:* Look not only on a few that are better than thy ſelf; but think how *five* parts of the world are open Infidels and Heathens; and of the ſixth part that are Chriſtians, how few are Reformed from Popiſh and Barbarous ignorance and ſuperſtition: and among *Proteſtants,* how ſmall is the number of them that are leſs in *Love with* ſin than thy ſelf? I know that many wicked men abuſe this compariſon to preſumption: But I know alſo that a Chriſtian may and muſt uſe it againſt *Deſpair,* and not think of God and the Redeemer, as if he would ſave ſo few as are next to none at all. Dir. 16.

§. 31. Direct. 20. *Remember that God commandeth faith and hope, and forbiddeth unbelief and deſpair, and that it is your ſin: And will you ſin more when you have ſinned ſo much already?* What if you ſee no other reaſon why you ſhould *Hope,* and why you ſhould not *deſpair* but Gods command? Is not that enough? I charge you in the name of God *obey him and deſpair not. Sin* not wilfully thus againſt him, *Pſal.* 146. 5. & 31. 24. *Rom.* 8. 24. & 15. 4, 13. *Col.* 1. 23. 1 *Theſ.* 5. 8. *Heb.* 3. 6. & 6. 11, 18, 19. *Tit.* 1. 2. *Hope* is your duty: and dare you plead againſt duty? *Deſpair* is your ſin, and will you juſtify it? Yea conſider what a deal of comfort is in this: For if there were no hope of your ſalvation, God would never have made it your *Duty* to hope, nor forbidden you to *deſpair.* He doth not bid the *Devils* nor the damned *Hope* as he doth you: He forbiddeth not them to *deſpair* as he doth you: There is cauſe for this: He would have done it, if your condition were as *Hopeleſs* as theirs is. Dir. 20. Pſal. 33. 18. & 42. 5. & 43. 5. & 147. 11. & 71. 14.

§. 32. Direct. 21. *If God forbid you to Deſpair, it's certainly the Devil that biddeth it.* And *will you knowingly obey the Devil?* What if the Devil perſwaded you to it openly with his own mouth? would you not know that it is bad which ſuch an Enemy draweth you to? Methinks this ſhould be a very great comfort to you, to think that it is the *Devil* that perſwadeth you to deſpair? For that proveth that you *ſhould not* deſpair; and that proveth that your caſe is not deſperate but hopeful. Dir. 21.

§. 33. Direct. 22. *Think whither it tendeth: to deſpair is to give up all hopes of your Salvation: and when you have no hope you will uſe no means:* for to what purpoſe ſhould a man ſeek for that which he hath no hopes to find? And ſo when this weight is taken off, all the wheels ſtand ſtill: The meaning of the Devil hath two parts, the firſt is, *Do not hear, nor read, nor pray, nor ſeek advice, nor talk any more about it with good people, for there is no hope.* And the next part is, either *make away thy ſelf,* or elſe *ſin boldly and take the pleaſure of ſin while thou maiſt; for there is no hope of any better.* And doſt thou think that either of theſe is from God? Or is it for thy good? What is the meaning of all, but *caſt away thy ſoul?* While thou hopeſt, thou wilt ſeek, and uſe ſome means; but to caſt away hope is to caſt away all. And haſt thou ſo far loſt ſelf-love as to be thy ſelf the doer of ſuch a deed? Dir. 22.

§. 34. Direct. 23. *Think what a wrong thou doſt to the Father, the Saviour and the Sanctifier of Souls, to think ſo poorly and deſpairingly of his grace, as if it were not able to prevail againſt thy ſin: and to obſcure us the glory of his redemption; and to believe the Devil in his ſlandering, extenuating and diſhonouring that in God, which he will have moſt glorified by ſinners?* Dir. 23.

§. 35. Direct. 24. *Bethink thee what one Perſon thou canſt name in all the world, that ever periſhed or was rejected, that was willing in this Life to be ſaved* Dir. 24.

ved and Sanctified by Chriſt, and had rather have Chriſt and perfect Holineſs than the treaſures or pleaſures of the world. Name me any one ſuch perſon if thou canſt: but I am ſure thou canſt not: And doſt thou fear that which never was done to any one; or think that Chriſt will begin with thee?

Dir. 25. §. 36. Direct. 25. *Up man and be doing, and reſolve in deſpight of the Devil that thou wilt wait on God in the uſe of means, and caſt thy ſelf on Chriſt, and if thou periſh thou wilt periſh there:* Do this, and thou ſhalt never periſh. Thou canſt not do worſe than *Deſpair* and give up all; nor canſt thou pleaſe the *Devil* more, nor diſpleaſe God more, nor wrong Chriſt and the *ſpirit* more. Thou art certain that thou canſt loſe nothing by truſting thy ſoul on Chriſt, and hoping in him, and patiently uſing his means: Do but this, and *hope* ſhall ſave thee, when Satan by deſpair would damn thee.

Dir. 26. §. 37. Direct. 26. *Underſtand in what time and order it is that Chriſt giveth his grace and ſaveth his people from their ſins: that he doth it not all at once but by degrees, and taketh all the time of this preſent life to do it in:* As able as your Phyſician is he will not finiſh the cure till your life be finiſhed. The next life is the ſtate of abſolute perfection: All things are imperfect here: Deſpair not therefore of all that you have not yet attained: Your ſin may be more mortified yet, and your grace yet more ſtrengthened. If it be done before you come to judgment it's well for you: Do your part in daily diligence: Do you plant and water, and he will give the increaſe. Read more of this before, *Part* 2. againſt Melancholy.

CHAP. VIII.

Directions for the Government of the Senſes.

PART I.

General Directions for the Government of the Senſes (by a Life of Faith).

§. 1. THE moſt wiſe and gracious God, having been pleaſed to conſtitute us of *Soul* and *Body*, that our nobler part in its preparation and paſſage to a nobler ſtate, might have a Companion and Inſtrument ſuited to the lower Place and Employment, through which it is to paſs, hath appointed our *Senſes* not only for the exerciſe and Helps of Life, and the Management of our inferiour Actions, and the communication of his inferiour mercies, but alſo to be the common paſſage to the fantaſie, and ſo to the mind, and to be ſerviceable to our rational powers, and help, in our ſervice of our Maker, and communion with him in his higher gifts. To theſe ends all our *Senſes* ſhould be uſed; as being capable of being ſanctified and ſerviceable to God. But ſin made its entrance by them, and by ſin they are now corrupted and vitiated with the body, and are grown inordinate, violent and unruly in their appetite; and the rational Powers having loſt and forſaken God their proper End and chiefeſt Object, have hired or captivated themſelves to the ſenſitive appetite, to ſerve its ends. And ſo the ſenſitive appetite is become the ruling faculty in the unſanctified, and the ſenſes the common entrance of ſin, and Inſtruments of Satan: and though the work of grace be primarily in the Rational Powers, yet ſecundarily the lower powers themſelves alſo are ſanctified, and brought under the Government of a *renewed Mind* and *Will*, and ſo reſtored to their proper uſe. And though I cannot ſay that Grace immediately maketh any alteration on the *Senſes*, yet *mediately* it doth, by altering the *Mind*, and ſo the *Will*, and then the *imagination*, and ſo the *ſenſitive appetite*, and ſo *in exerciſe*, the ſenſe it ſelf. We ſee that Temperance and Chaſtity do not only reſtrain, but take down the Appetite from the rage and violence which before it had: Not the *natural appetite*, but the *ſenſitive* ſo far as it is ſinful.

§. 2. The *Sanctifying* and *Government* of the *ſenſes* and their *appetite*, lieth in two parts: Firſt, In *guarding* them againſt the entrance of ſin: and Secondly, In uſing them to be the entrance of *good* into the Soul. But this later is ſo high a work that two few are ſkilled in it? and few can well perform the other.

§. 3. Direct. 1. *The principal part of the work is about the ſuperiour Faculties, to get a well informed judgment, and a holy and confirmed Will; and not about the ſenſe it ſelf.* Dir. 1. *Reaſon* is dethroned by ſin: and the *will* is left unguided and unguarded to the *rapes* of ſenſual violence. *Reaſon* muſt be reſtored, before ſenſe will be well governed; for what elſe muſt be their immediate G*overnour*? It is no ſin in Brutes to live by *ſenſe*, becauſe they have not *Reaſon* to rule it: And in *man* it is ruled *more* or *leſs*, as *reaſon* is more or leſs reſtored: When *Reaſon* is only cleared about things temporal (as in Men of worldly wiſdom) there ſenſe will be maſtered and ruled as to ſuch *temporal ends*, as far as they require it. But where *Reaſon* is *ſanctified*, there *Senſe* is ruled to the ends of ſanctification, according to the meaſure of grace.

§. 4. Direct. 2. *It is only the high eternal things of God and our Salvation, objectively ſettled in the Mind and Will, and become as it were connatural to them, and made our Ruling End and Intereſt, that can ſuffice a true and holy Government of the Senſes.* Dir. 2. Lower things may muzzle them, and make men *ſeem* temperate and ſober as far as their *honour*, and *wealth*, and health, and life require it: But this is but ſtopping a gap, while moſt of the hedge lyeth open, and engaging the *Senſe* to ſerve the *Fleſh*, the *World* and the *Devil*, in a handſome, calm and leſs diſhonoured way, and not ſo filthily and furiouſly as others.

§. 5. Direct. 3. *The main part of this Government in the exerciſe, is in taking ſpecial care that no ſenſitive good be made the ultimate end of our deſire, nor ſought for it ſelf, nor reſted in, nor delighted in too much; but to ſee that the Soul (having firſt habitually fixed on its proper higher end and happineſs) do direct all the actions of every ſenſe (ſo far as it falls under Deliberation and choice) to ſerve it remotely to thoſe holy ends.* Dir. 3. For the *ſenſe* is not *ſanctified*, if it be not uſed to a *holy end*, and its *object* is not ſanctified to us, if it be not made ſerviceable to *more holy Objects*. A meer negative reſtraint of ſenſe for common ends, is but ſuch as thoſe *ends* are for which it's done. When the *eyes*, and *ears*, and *taſte*, and *feeling* are all *taught* by reaſon to ſerve God to his glory and our ſalvation, then and never till then they are well governed.

§. 6. Direct. 4. *To this End the conſtant uſe of a lively belief of the Word of God and the things unſeen of the other world, muſt be the firſt and principal means by which our Reaſon muſt govern every ſenſe, both as to their reſtraint and their right employment:* Dir. 4. And therefore *living by ſight*, and *living by faith* are oppoſed in Scripture, 2 Cor. 5. 7. For *we walk by faith, not by ſight*: that is, *ſight* and *ſenſe* is not our principal guiding faculty, but ſubſervient to *faith*; nor the objects of *ſight* the things which we principally or ultimately ſeek or ſet by, but the objects of *faith*: As it is before expounded, 2 Cor. 4. 18. *While we look not at the things which are ſeen, but at the things which are not ſeen: For the things which are ſeen are temporal, but the things which are not ſeen are eternal.* Therefore Faith is deſcribed to be the *Subſtance of things hoped for*, and *the evidence of things not ſeen*, Heb. 12. 1. *Believing* is to a Chriſtian inſtead of *ſeeing*; becauſe he knoweth by Gods teſtimony, that the things *believed* are true, though they are *unſeen*. And you know that the *objects of ſenſe* are all but trifles, to the great aſtoniſhing objects of faith. Therefore if *faith* be *lively*, it muſt needs prevail and over-rule the *ſenſes*, becauſe its *objects* utterly cloud and make nothing of the tranſitory objects of ſenſe. Therefore the Apoſtle *John* ſaith, 1 John 5. 4. *Whatſoever is born of God overcometh the world*: *And this is the victory that overcometh the world, even our faith.* And *Moſes* by *ſeeing him that is inviſible*, overcame the deſires of *Ægypts* treaſures, and the *fear* of the *wrath of the King*, Heb. 11. 26, 27. *Having reſpect to the recompence of reward. Stephen* eaſily bore his cruel death, when *he ſaw Heaven opened*, and *Chriſt ſtanding at the right hand of God*, Acts 7. 56. I dare appeal to that man that is moſt *ſenſual*, and ſaith, *I am not able to deny my appetite, or rule my ſenſes*, whether he would not *be able* if he did but ſee at the ſame time what's done in the other world? If he ſaw Heaven, and Hell, the glorified and the damned, and ſaw the Majeſty of that God who commandeth him to forbear, would he not be able to let alone the Cup, the Diſh, the Harlot, the Sport, which is now ſo powerful with him? I would not thank the moſt beaſtly ſenſualiſt among you, to live as temperately (as to the act) as the ſtricteſt Saint alive, if he did but ſee the worlds which departed ſouls now ſee. It is not poſſible but it would overpower his ſenſual deſires: Yea, and call off thoſe ſenſes to ſerve him in ſome enquiry what he ſhould do to be ſaved. Therefore if *Believing* the *unſeen world*, be *inſtead* of *ſeeing* it with our eyes, it's moſt certain that the means to overcome *ſenſuality* is *faith*, and lively *Belief* muſt rule our ſenſes.

Dir. 5. §. 7. Direct. 5. *The more this Belief of God and glory doth kindle Love to them, the more effectual it will be in the Government of the ſenſes.* Our common Proverb ſaith, *Where the Love is, there is the Eye.* How readily doth it follow the heart! *Love* will not alter the *ſenſe* it ſelf, but it commandeth the *Uſe* of all the *ſenſes*. It will not clear a dim decayed ſight; but it will command it what to look upon. As the ſtronger love of one diſh, or one ſport, or one company, will carry you from another which you love more faintly; ſo the Love of God, and Heaven, and Holineſs, will carry you from the captivity of all ſenſual things.

Dir. 6. §. 8. Direct. 6. *It muſt be well conſidered how powerful and dangerous things ſenſible are, and how high and hard a work it is in this our depraved earthly ſtate to live by faith upon things unſeen, and to rule the ſenſe and be carryed above it: that ſo the ſoul may be awakened to a ſufficient fear and watchfulneſs, and may fly to Chriſt for aſſiſtance to his faith.* It is no ſmall thing for a man *in fleſh*, to live *above fleſh*. The way of the ſouls reception and operation, is ſo much by the ſenſes here, that it's apt to grow too familiar with things ſenſible, and to be ſtrange to things which it never ſaw. It's a great work to make a man in fleſh, to deny the pleaſures which he *ſeeth*, and *taſteth*, and *feeleth*, for ſuch pleaſures as he only *heareth* of; and heareth of as never to be enjoyed till after death, in a world which ſenſe hath no acquaintance with. O what a glory it is to *faith* that it can perform ſuch a work as this! How hard is it to a weak believer! And the ſtrongeſt find it work enough. Conſider this that it may awake you, to ſet upon this work with that care, that the greatneſs of it requireth, and you may live by faith above a life of *ſight* and *ſenſe*: For it is this that your Happineſs or miſery lyeth on.

Dir. 7. §. 9. Direct. 7. *Senſe muſt not only be kept out of the Throne, but from any participation in the Government, and we muſt take heed of receiving it into our counſels, or treating with it, or hearing it plead its cauſe, and we muſt ſee that it get nothing by ſtriving, importunity, or violence, but that it be governed deſpotically and abſolutely, as the Horſe is governed by the Rider.* For if the Government once be *halved* between *ſenſe* and *reaſon*, your lives will be *half beſtial*: And when R*eaſon* ruleth not, *Faith* and *Grace* ruleth not: For *faith* is to *reaſon*, as *ſight* to the *eye*: There are no ſuch Beaſts in human ſhape, who lay by *all the uſe of Reaſon*, and are governed by *ſenſe* alone (unleſs it be *ideots or madmen*): But *ſenſe ſhould* have *no part* of the Government at all: And where it is *chief* in power, the Devil is there the unſeen Governour. You cannot here excuſe your ſelves by any plea of *neceſſity* or *conſtraint*: For though the ſenſe be *violent* as well as *enticing*, yet God hath made the *Reaſon* and *Will* the *abſolute Governours* under him; and by all its rebellion and violence, *ſenſe* cannot *depoſe* them, nor force them to *one ſin*, but doth all the miſchief by procuring their *conſent*. Which is done ſometime by affecting the *fantaſie* and *paſſions* too deeply with the *pleaſure* and alluring ſweetneſs of their objects, that ſo the higher faculties may be drawn into *conſent*; and ſometime by *wearying* out the reſiſting *mind* and *will*, and cauſing them to remit their oppoſition, and relax the reins, and by a *ſinful privation* of reſtraint, to permit the ſenſe to take its courſe: A head-ſtrong Horſe is not ſo *eaſily* ruled, as one of a tender mouth, that hath been well ridden: And therefore though it be in the power of the Rider to rule him, yet ſometime for his *own eaſe* he will looſe the reins; and a Horſe that is uſed thus by a ſlothful or unskilful Rider, to have his will when ever he *ſtriveth*, will *ſtrive* when ever he is croſſed of *his will*; and ſo will be the Maſter. As ill-bred Children that are uſed to have every thing given 'em which they *cry* for, will be ſure *to cry* before they will be croſt of their deſire. So it is with our *ſenſitive appetite*; If you *uſe* to ſatisfie it when it is *eager* or *importunate*, you ſhall be *maſtered* by its *eagerneſs* and *importunity*: And if you *uſe* but to *regard* it over much, and *delay* your commands till *ſenſe* is heard and taken into counſel, it's two to one but it will prevail; or at leaſt will be very *troubleſome* to you, and prove a traytor in your boſome, and its temptations keep you in continual danger. Therefore be ſure that you never looſe the reins, but keep ſenſe under a conſtant government, if you love either your *ſafety* or your *eaſe*.

Dir. 8. §. 10. Direct. 8. *You may know whether Senſe, or Faith and Reaſon be the chief in Government, by knowing which of their objects is made your chiefeſt End, and accounted your Beſt, and loved, and delighted in, and ſought accordingly: If the objects of ſenſe be thus taken for your Beſt and End, then certainly ſenſe is the chief in Government: But if the objects of faith and Reaſon, even God and life eternal be taken for your Beſt and End, then faith and reaſon are the ruling power.* Though you ſhould uſe never ſo great *underſtanding* and *policy* for *ſenſual* things, (as Riches, and Honour, and worldly greatneſs, or *fleſhly* delights) this doth not prove that R*eaſon* is the ruling power; but proveth the more ſtrongly that *ſenſe* is the Conquerour, and that R*eaſon* is depraved and captivated by it, and truckleth under it, and ſerveth it as a voluntary ſlave: And the greater is your learning, wit and parts, and the nobler your education, the greater is the victory and Dominion of *ſenſe*, that can ſubdue, and rule, and ſerve it ſelf by parts ſo noble.

Dir. 9. §. 11. Direct. 9. *Though ſenſe muſt be thus abſolutely ruled, its proper power muſt neither be diſabled, prohibited, nor denyed.* You muſt keep your Horſe *ſtrong* and *able* for his works though not *head-ſtrong* and *unruly*! And you muſt not keep him from the uſe of his *ſtrength*, though you grant him not the *Government*. Nor will you *deny* but that he may be *ſtronger* than the *Rider*, though the Rider have the *ruling power*: He hath more of the power called δύναμις, *natural power*, though the ἐξουσία be yours. So it is here, 1. No man muſt *deſtroy* his bodily *ſenſe*: The *quickeſt ſenſe* is the beſt ſervant to the ſoul, if it be not headſtrong and too impetuous. The *Body* muſt be *ſtricken* ſo far as to be *kept under and brought into ſubjection*, 1 Cor. 9. 27 but not be diſabled from its ſervice to the ſoul: 2. Nor muſt we forbid or forbear the exerciſe of the *ſenſes*, in ſubordination to the exerciſe of the *inferior* ſenſes, *Heb.* 4. 14. It is indeed a *ſmaller loſs* to part with a *right hand* or a *right eye*, than with our ſalvation: But that proveth not that we are put to ſuch ſtreights, as to be neceſſitated to either (unleſs perſecution put us to it): 3. Nor muſt we deny the certainty of the *ſenſitive apprehenſion*, when it keepeth its place; as the Papiſts do that affirm it neceſſary to ſalvation to believe that the *ſight* and *taſte*, and *ſmell*, and *feeling* of all men in the world, that take the Sacrament, are certainly deceived, in taking that to be *Bread* and *Wine* which is not ſo. For if all the *ſenſes* of all men though never ſo *ſound* and *rational*, be certainly deceived in this, we know not when they are not deceived, and there can be no certainty of *faith* or *knowledge*: For if you ſay that the Church telleth us that ſenſe is deceived in this, and only in this: I anſwer, if it be not firſt granted that *ſenſe* (as ſo ſtated) is certain in its apprehenſion, there is no certainty then that there is a Church, or a man, or a world, or what the Church ever ſaid, or any member of it: And if *ſenſe* be ſo *fallible*, the *Church* may be deceived, who by the means of *ſenſe* doth come to all her knowledge. To deny *faith* is the property of an *infidel*: To *deny Reaſon* is to deny *Humanity*, and is fitteſt for a mad man, or a *Beaſt* (if without *reaſon*, *reaſon* could be denyed): But to deny the certainty of *ſenſe* it ſelf, and of *all* the *ſenſes* of all *ſound men*, and that about the proper *objects* of *ſenſe*, this ſheweth that *ambition* can make a *Religion*, which ſhall bring man quite below the Beaſts, and make him a Muſhrome, that *Rome* may have ſubjects capable of her Government, and all this under pretence of honouring faith, and ſaving ſouls: Making God the deſtroyer of nature in order to its perfection, and the *deceiver* of nature in order to its edification.

Deny not ſenſe with the Papiſts.

Dir. 10. §. 12. Direct. 10. *Senſe muſt not be made the Judge of matters that are above it, as the proper objects of faith and reaſon: Nor muſt we argue negatively from our ſenſes in ſuch caſes, which God in nature never brought into their Court.* We cannot ſay, that there is no God, no Heaven, no Hell, no Angels, no ſouls of men, becauſe we *ſee* them not: We cannot ſay, I ſee not the Antipodes, nor other Kingdoms of the world; and therefore there is no ſuch place: So we ſay as well as the Papiſts, that *ſenſe* is no Judge whether the *ſpiritual body* of Chriſt be preſent in the Sacrament, no more than whether an Angel be here preſent: But *ſenſe* with *reaſon* is the Judge whether *Bread* and *Wine* be there preſent, or elſe humane underſtanding can judge of nothing. Chriſt would have had *Thomas* to have *believed* without *ſeeing*, and *feeling*, and bleſſeth thoſe that neither *ſee* him, nor *feel*, and yet *believe*; but he never bleſſeth men for believing *contrary* to the *ſight*, and *feeling*, and *taſte* and all that have ſound ſenſes and underſtandings in the world. Their inſtance of the Virgins conception of Chriſt, is nothing contrary to this: For it belongeth not to *ſenſe* to judge whether a Virgin may conceive: Nor will any wiſe mans *Reaſon* judge, that the Creator who in making the world of nothing was the only cauſe, cannot ſupply the place of a *partial ſecond* cauſe in Generation: They might more plauſibly argue with *Ariſtotle* againſt the Creation it ſelf, that *ex nihilo nihil fit*: But as it is paſt doubt, that the *infallibility* of *ſenſe* is nothing at all concerned in this, ſo it is ſufficiently proved by Chriſtians, that God can *create* without any pre exiſtent matter. *Reaſon* can ſee much *further* than *ſenſe* by the help of *ſenſe*; and yet much further by the help of *Divine Revelation* by *faith*. To argue *Negatively* againſt the concluſions of *Reaſon* or *Divine Revelation*, from the meer negation of *ſenſitive apprehenſion* is to make a *Beaſt* of *man*. We muſt not be ſo *irrational* or *impious*, as to ſay, that there *is* nothing but what we have ſeen, or felt, or taſted, &c. If we will believe others who have *ſeen them*, that there are other parts of the world, we have full Reaſon to believe the ſealed teſtimony of God himſelf, that there are ſuch ſuperior worlds and powers as he hath told us: We have the uſe of *ſenſe* in *hearing*, or *ſeeing Gods Revelation*; and we have no more in receiving mans report of thoſe Countreys which we never ſaw.

§. 13. If they will make it the Queſtion, whether the *ſenſe* may not be deceived; I anſwer, we doubt not by *diſtance* of the objects, or diſtempers, or diſproportions of *it ſelf* or the *Media*, it may: But if the ſenſe it ſelf, and all the *means* and objects have their natural ſoundneſs, aptitude and diſpoſition, it is a contradiction to ſay it is *deceived*: for that is to ſay it is not the *ſenſe* which we ſuppoſe it is: If God *deceive* it thus, he maketh it another thing. It is no more the ſame nor will admit the ſame definition. But however, it is moſt evident, that the *ſenſes* being the firſt entrance or inlet of knowledge, the *firſt certainty* muſt be there, which is preſuppoſed to the certain judgment of the intellect: But if *theſe err*, all following certainty which ſuppoſeth the certainty of the ſenſes is deſtroyed: And this error in the firſt *reception* (like an error in the *firſt concoxion*) is not rectified by the ſecond. And if God ſhould thus leave all men under a fallibility of *ſenſe*, he ſhould leave no *certainty* in the world; and I deſire thoſe that know the definition of a lye to conſider whether this be not to feign God to lye in the very frame of nature, and by conſtant lyes to rule the world, when yet it is impoſſible for God to lye. And if this Blaſphemy were granted them, yet it would be mans duty ſtill to judge by ſuch ſenſes as he hath about the objects of ſenſe: For if God have made them fallible we cannot make them better: Nor can we create a *Reaſon* in our ſelves which ſhall not preſuppoſe the judgement of *ſenſe*, or which ſhall ſupply its ordinary natural defects. So that the *Roman faith* of Tranſubſtantiation, denying the reality of *Bread* and *Wine*, doth not only unman the world, but bring man lower than a Beaſt, and make ſenſe to be no ſenſe, and the world to be governed by natural deceit or lyes, and baniſh all certainty of *faith* and *reaſon* from the Earth: And after all, (with ſuch wonderful enmity to charity as maketh man liker the Devil, than elſe could eaſily be believed) they ſentence all to Hell that believe not this; and decree to burn them firſt on earth, and to *depoſe Temporal Lords* from their Dominions, that favour them, or that will not exterminate them from their Lands, and ſo abſolve their Subjects from their Allegiance, and give their Dominions to others. All this you may read in the third Canon of the *Lateran* General Council under *Innocent* 3.

§. 14. Direct. 11. *Look not upon any object of ſenſe with ſenſe alone, nor ſtep not in it, but let reaſon begin where ſenſe doth end, and always ſee by faith or reaſon the part which is inviſible, as well as the ſenſible part by ſenſe. By that which is ſeen collect and riſe up to that which is unſeen.* If God had given us an *eye*, or *ear*, or *taſte*, or *feeling*, and not a *mind*, then we ſhould have exerciſed no other faculty but what we had. But ſure he that hath given us the *higer faculty* requireth that we uſe it as well as the lower. And remember that they are not meer co-ordinate faculties, but the *ſenſitive* faculty is *ſubordinate* to the *Intellectual*: And accordingly that which the *ſenſible creature* objectively revealeth through the *ſenſe* unto the *Intellect*, is ſomething to which things *ſenſible* are *ſubordinate*. Therefore if you ſtop in *ſenſible things*, and ſee not the *Principle* which animateth them, the *Power* which ordereth and ruleth them, and the *End* which they are *made* for, and muſt be uſed for, you play the Beaſts; you ſee nothing but a *dead carkaſs* without the Soul, and nothing but a uſeleſs ſenſeleſs thing. You know nothing indeed to any purpoſe: no not the *creature it ſelf*; while you know not the *uſe* and *meaning* of the creature, but ſeparate it from its *Life*, and *Guide*, and *End*.

Dir. 12. §. 15. Direct. 12. *Firſt therefore ſee that you ever look upon all things ſenſible as the products of the Will of the inviſible God, depending on him more than the Sunſhine doth upon the Sun; and never ſee or taſte a Creature ſeparatedly from God.* Will you know what a *plant* is, ann know not that it is the *earth* that beareth and nouriſheth it? Will you know what a *Fiſh* is, and yet be ignorant that he liveth in the Water? Will you know what a branch or fruit is, and yet not know that it groweth on the Tree? The *nature* of things cannot be known without the knowledge of their Cauſes, and reſpective parts: It is as no *knowledge* to know incoherent Scraps and Parcels: To know a hand as no part of the *body*, or an *eye* or *noſe* without knowing a *head*; or a *body* without knowing its *life* or ſoul, is *not to know it*; for you make it another thing. It is the difference between a wiſe man and a fool, that *Sapiens reſpicit ad plura, inſipiens ad pauciora*: A wiſe man looketh comprehenſively to things as they are conjunct, and takes all together, and leaveth out nothing that is uſeful to his end; but a fool ſeeth one thing and overſeeth another which is neceſſary to the true knowledge or uſe of that which he ſeeth: ſee God as the *Cauſe* and *Life* of every thing you ſee: As a carkaſs is but a ghaſtly ſight without the ſoul, and quickly corrupteth and ſtinketh when it is ſeparated; ſo the Creature without God is an unlovely ſight, and quickly corrupteth and becomes a ſnare or annoyance to you: God is the beauty of all that's beautiful, and the ſtrength of all that's ſtrong, and the Glory of the Sun, and all that is glorious, and the wiſdom of all that's wiſe, and the goodneſs of all that's good, as being the only *original total cauſe* of all. You play the Brutes, when you ſee the creature, and over-look its *Maker*, from whom it is, whatſoever it is. Will you ſee the *Dial*, and overlook the *Sun*. Remember it is the uſe of every *Creature* to ſhew you *God*, and therefore it is the uſe of every *ſenſe* to promote the knowledge of him.

Dir. 13. §. 16. Direct. 13. *See God as the Conductor, Orderer and Diſpoſer of all the Creatures, according to their natures, as moved neceſſarily or freely: and behold not any of the motions or events of the World, without obſerving the intereſt, and over-ruling hand of God.* *Senſe* reacheth but to the effects and events; but *Reaſon* and *faith* can ſee the firſt cauſe and diſpoſer of all. Again, I tell you, that if you look but on the particles of things by ſenſe, and ſee not God that ſetteth all together, and doth his work by thoſe that never dream of it, you ſee but the ſeveral wheels and parcels of a Clock, or Watch, and know not him that made and keepeth it, that ſetteth on the Poiſe, and winds it up, to fit his ends. *Joſeph* could ſay, *God ſent me hither when* his *Brethren* ſold him into *Ægypt*; And *David* felt his *Father*'s Rod in *Shimei*'s curſe.

Dir. 14. §. 17. Direct. 14. *See God the end of every creature; how all things are ordered for his Service; and be ſure you ſtop not in any creature, without Referring it to a higher end*: Elſe as I have oft told you, you will be but like a Child or illiterate perſon, who openeth the Book, and admireth the workmanſhip of the Printer, and the order and well forming of the *Letters*, but never mindeth or underſtandeth the *ſubject*, *ſenſe* or *end*. Or like one that looketh on a comely picture, and never mindeth either him that made it, or him that is repreſented by it. Or like one that gazeth on the ſign at an Inn-door, and praiſeth the Workmanſhip, but knoweth not, that it is ſet there to direct him to entertainment and neceſſaries within. And this folly and ſin is the greater, becauſe it is the very end of God in all his works of Creation and Providence, to reveal himſelf by them to the intellectual world: And muſt God ſhew his *Power*, and *Wiſdom*, and *Goodneſs* ſo wonderfully in the frame of the creation, and in his daily general and particular providence? and ſhall man that daily ſeeth all this, overlook the intended uſe and end? and ſo make all his glorious work as nothing, or as loſt to him? *Senſe knoweth* no *End* but its own *Delight*, and the *natural* felicity of the *Senſitive* creature, ſuch as things *ſenſibly* afford: But *Reaſon* muſt take up the work where ſenſe doth end its ſtage, and carry all home to him that is the *End* of all. *For OF Him, and THROUGH Him, and TO Him are all thiags, to whom be Glory for ever*, Amen. Rom. 11. 36.

§. 18. Direct. 15. *Beſides the General Uſe and Ultimate end of every creature, labour for a clear acquaintance with the particular uſe and nearer End of every thing which you have to do with, by which it is ſerviceable to your Ultimate end: And ſuppoſe ſtill you ſaw that ſpecial uſe as ſubſerving your higheſt End, as the Title written upon each creature.* As ſuppoſe upon your *Bible* it were written, *The Word of the Living God to acquaint me with himſelf and his Will that I may pleaſe, and glorify, and enjoy him for ever.* And upon your Godly Friend ſuppoſe you ſaw this Title written, *A Servant of God that beareth his Image, and appointed to accompany and aſſiſt me in his ſervice unto life everlaſting.* Upon your *meat* ſuppoſe you ſaw this Title written, *The Proviſions of my Father ſent me as from my Saviours hands not to gratify my ſenſuality, and ſerve my inordinate deſires, but to refreſh and ſtrengthen my body for his Service in my Paſſage to everlaſting life.* So upon your Cloaths, your Servants, your Goods, your Cattle, your Houſes and every thing you have, inſcribe thus the proper uſe and end. Dir. 15.

§. 19. Direct. 16. *Know both the final and the mediate danger, of every thing that you have to do with: and ſuppoſe you ſtill ſee them written upon every thing you ſee.* The *final danger* is *Hell*; The *mediate danger* in *general* is *ſin*: But you muſt find *what ſin it is that this creature* will be made a *Temptation* to by the *Devil* and the *Fleſh*. As ſuppoſe you ſaw written upon *money* and *riches*, *The bait of Covetouſneſs and all evil to pierce me through with many ſorrows and then to damn me*: And ſuppoſe you ſaw written upon *great Buildings*, and *eſtates*, and *honours*, and *attendance*, *The great price which the devil would give for ſouls, and the baits to tempt men, to the inordiate Love of fleſhly pleaſures, and to draw their hearts from God and Heaven to their damnation*: Suppoſe you ſtill ſaw written upon *Beauty* and *tempting actions and attire*, *The Bait of luſt, by which the Devil corrupteth the minds of men to their damnation*. Suppoſe you ſaw written on the *Play-houſe Door*, *The Stage of the Mountebank of Hell, who here cheateth men of their precious time, and enticeth them to vanity, luxury and damnation, under pretence of inſtructing them by a nearer and more pleaſant way than Preachers do*: The like I ſay of *Gaming*, *Recreations*, *Company*: See the *particular ſnare* in all. Dir. 16.

§. 20. Direct. 17. *To this end be well acquainted with your own particular inclinations and diſtempers; that you may know what Creature is like to prove moſt dangerous to you, that there you may keep the ſtricteſt watch.* If you be ſubject to *pride*, keep Dir. 17.

moſt from the *baits* of *Pride*, and watch moſt cauteloully againſt them. If you be ſubject to *Covetouſneſs*, watch moſt againſt the baits of Covetouſneſs; If you are inclined *to luſt*, away from the ſight of alluring Objects. The knowledge of your *Temper* and *Diſeaſe*, muſt direct you both in your *diet* and your *Phyſick*.

Dir. 18. Rom. 7. 7. Mat. 5. 28. Epheſ. 5. 5. Heb. 13. 4. 1 Joh. 2. 15. §. 21 Direct. 18. *Live as in a conſtant courſe of obedience; and ſuppoſe you ſaw the Law of God alſo written upon every thing you ſee.* As when you look on any tempting Beauty; ſuppoſe you ſaw this written on the forehead, [*Thou ſhalt not luſt: Whoremongers and Adulterers God will judge: They ſhall not enter into the Kingdom of God*:] See upon the forbidden *diſh* or *cup* the prohibition of God, [*Thou ſhalt not eat, or drink this*]: See upon *money* and *riches* this written, [*Thou ſhalt not covet*]: See upon the face of all the world, [*Love not the World, nor the things that are in the world: If any Man love the world, the Love of the Father is not in him.*] Thus ſee the *Will* of God on all things.

Dir. 19. §. 22. Direct. 19. *Make not the Objects of Senſe over tempting and dangerous to your ſelves; but take ſpecial care as much as in you lieth, to order all ſo, that you may have as much of the Benefit, and as little of the Snare of the creature as is poſſible.* Would you not be *gluttonous pleaſers* of your *appetite*? Chooſe not then too full a Table, nor overpleaſant tempting drinks or diſhes, and yet chooſe thoſe that are moſt uſeful to your health. Would you not *over-love* the *world*, nor your preſent houſe, or lands, or ſtation: Be not too inſtrumental your ſelves in guilding or dulcifying your bait! If you put in the ſugar, the Devil and the fleſh will put in the *poyſon*. Will you make all as *pleaſant* and *lovely* as you can, when you believe that the *overloving* them is the greateſt danger to your ſalvation? Will you be the greateſt tempters to your ſelves, and then deſire God not to lead you into temptation.

Dir. 20. §. 23. Direct. 20. *Let not the tempting object be too near your Senſe: For nearneſs enrageth the ſenſitive appetite and giveth you an opportunity of ſinning.* Come not too near the fire if you would not be burnt (And yet uſe prudence in keeping the *uſefulneſs* of it for *warmth*, though you avoid the *burning*:) *Diſtance* from the *ſnares* of pride, and luſt, and Paſſion, and other ſins, is a moſt approved remedy: and *Nearneſs* is their ſtrength.

Dir. 21. §. 24. Direct. 21. *Accuſtom your ſouls to frequent and familiar exerciſe about their inviſible Objects, as well as your ſenſes about theirs:* And as you are *daily* and *hourly* in *ſeeing*, and *taſting*, and *hearing* the *creature*, ſo be not *rarely* in the humble adoration of him that appeareth to you in them. Otherwiſe *uſe* will make the *creature* ſo familiar to you, and diſuſe will make God ſo ſtrange, that by degrees you will wear your ſelves out of his acquaintance, and become like carnal ſenſual men, and live all by ſenſe, and forget the holy exerciſe of the life of Faith.

Dir. 22. § 25 Direct. 22. *Loſe not your humble Senſe of the badneſs of your hearts, how ready they are as tinder, to take the fire of every temptation: and never grow fool-hardy and confident of your ſelves.* For your *holy fear* is neceſſary to your *watchfulneſs*, and your *watchfulneſs* is neceſſary to your eſcape and ſafety: *Peters* ſelf-confidence betrayed him to deny his Lord. Had *Noah* and *Lot* and *David* been more afraid of the ſin, they had been like to have eſcaped it. It is a part of the Character of the beaſtly Hereticks that *Jude* declaimeth againſt, that they were *ſpots in their Feaſts of Charity, when they feaſted with* the Church, *feeding themſelves without fear*, verſe 12. When the knowledge or ſenſe of your *weakneſs* and *ſinful* inclination is gone, then *fear* is gone, and then *ſafety* is gone, and your *fall* is near.

PART II.

Particular Directions for the Government of the Eyes.

Dir. 1. Prov. 3. 21. Luk. 11. 34. Mat. 6. 22. Pſal. 145. 15. Pſal. 123. 2, 3. Prov. 28. 27. §. 1. Direct. 1. KNow *the Uſes that your ſight is given you for*: As, 1. To *ſee the Works of God*, that thereby your Minds may *ſee* God himſelf. 2. To read the *word of God*, that therein you may perceive his mind. 3. To ſee the *Servants* of God whom you muſt Love; and the *poor* whom you muſt *relieve* or pity, and all the *viſible* objects of your duty: To conduct your body in the diſcharge of its office about all the matters of the world: And in ſpecial often to look up towards Heaven, the place where your bleſſed Lord is Glorified, and whence he ſhall come to take you to his glory.

Dir. 2. Pſal. 35. 19. Prov. 10. 10. Prov. 30. 17. Iſa. 5. 15. Iſa. 3. 16. Prov. 30. 13. Prov. 23. 33. Prov. 27. 20. Eccle. 1. 8. Eccle. 4. 8. Prov. 23. 5. Prov. 4. 25. Prov. 21. 10. See Dr. *Hammond* on Mat. 6. 22. Prov. 22. 9. Ezek. 10. 5. Iſa. 13. 18. Prov. 28. 27. Matth. 7. 3. Luk. 6. 41. Prov. 6. 4. Pſa. 35. 21. Pſal. 10. 8. Pſal. 36. 1. Matth. 6. 22, 23. Luk. 11. 34. §. 2. Direct. 2. *Remember the ſins which the eye is moſt in danger of, that you may be watchful and eſcape.* 1. You muſt take heed of a *Proud*, and *lofty, and ſcornful eye*: which looketh on your ſelves with admiration, and delight, as the *Peacock* is ſaid to do on his *tail*, and on others as below you with ſlighting and diſdain. 2. You muſt take heed of a *luſtful wanton eye*, which ſecretly carrieth out your heart to a befooling piece of dirty fleſh, and ſtealeth from Beauty and Ornaments a ſpark to kindle that fire which prepareth for everlaſting fire. 3. Take *heed* of a *greedy covetous eye*, which with *Achan* and *Gehezi looketh* on the bait to tempt you to unlawful *love* and *deſire*, and to bring you by their ſin unto their ruine. 4. Take heed of a *Luxurious, Gluttonous and drunken eye*; which is looking on the forbidden fruit, and on the *tempting diſh*, and the *delicious cup*, till it have provoked the Appetite of that greedy Worm, which *muſt* be pleaſed, though at the rate of thy damnation. 5. Take heed of a *gazing wandering Eye*, which like a vagrant hath no home, nor work nor maſter, but gaddeth about to ſeek after death, and find out matter for temptation: Prov. 17. 24. *Wiſdom is before him that hath Underſtanding, but the eyes of a fool are in the Ends of the Earth.* 6. Take heed of an *envious eye*, which looketh with diſlike and diſcontent at the Proſperity of others, eſpecially ſuch as ſtand croſs to your own intereſt: Matth. 20. 15. *Is thine eye evil becauſe I am good?* It is the *envious eye*, that in Scripture moſt uſually is called by the Name of an evil Eye, πονηρὸς ὀφθαλμὸς. It is an *Eye* that would *ſee Evil* rather than good upon another: as Deut. 15. 9. *Leſt thy Eye be Evil againſt thy poor Brother*, &c. *Prov.* 23. 6. it is an eye that grudgeth another any thing that is ours. So Prov. 28. 22. Mar. 7. 22. 7. Take heed of a paſſionate cruel eye that kindleth the *hurting* or reviling fire in thy breaſt, or is kindled by it: that fetcheth matter of rage or malice from all that diſpleaſeth thee in another. 8. Take heed of a ſelf-conceited and cenſorious eye, that looketh on all the actions of another with quarrelling, undervaluing, cenſure or reproach. 9. Take heed of a fond and *fanciful eye*, that falls in *Love too much* with Houſes, or Friend, or Child, or Goods, or whatſoever pleaſeth it. 10. Take heed of a ſleepy ſluggiſh eye, that is ſhut to good, and had rather ſleep than *watch*, and *read*, and *pray*, and labour. 11. Abhor a malignant eye, which looketh with hatred on a *godly man*, and upon the holy aſſemblies and communion of Saints, and upon holy actions; and can ſcarce ſee a man of exemplary *zeal* and *holineſs*, but the heart riſeth againſt him, and could wiſh all ſuch expelled or cut off from the earth. This is the heart that hath the Image of the Devil in moſt lively colours; he being the *Father* of ſuch, as Chriſt calleth him, *John* 8. 44. 12. Abhor an *Hypocritical eye*, which is lifted up to Heaven, when the heart is on earth, on luſts, on honours, on ſports or pleaſure, or plotting miſchief againſt the juſt. Know the evil and danger of theſe diſeaſes of the Eye.

Dir. 3. §. 3. Direct. 3. *Remember that the Eye being the nobleſt, and yet the moſt dangerous Senſe, muſt have the ſtricteſt Watch. Sight is often* put in Scripture for all the Senſes: And *living* by Sight is oppoſed to *living* or *walking* by Faith. 2 Cor. 5. 7. *We walk by Faith, not by Sight.* And a ſenſual Life is called a *walking in the ways of our Heart and in the Sight of the Eyes*, Eccleſ. 11. 9. An *ungoverned Eye* doth ſhew the Power of the ungoverned Senſes. Abundance of *Good* or *Evil* entreth in by theſe Doors: All lieth open if you guard not theſe.

Dir. 4. §. 4. Direct. 4. *Remember that as your Sin or Duty, ſo your Sorrow or Joy do depend much on the Government of your Eyes:* And their preſent Pleaſure is the common way to after Sorrow. What a Flood of Grief did *David* let into his Heart by one unlawful Look?

Dir. 5. §. 5. Direct. 5. *Remember that your Eye is much of your Honour or Diſhonour, becauſe it is the Index of your Minds:* You ſee that which is next the *Mind* it ſelf, or the moſt immediate *Beam* of the inviſible Soul, when you ſee the Eye. How eaſily doth a *wandring Eye*, a *wanton Eye*, a *proud Eye*, *a luxurious Eye*, a *malicious Eye*, a *paſſionate Eye*, bewray the Treaſure of Sin which is in the Hearts? Your Soul lieth opener to the View of others in your *Eye*, than in any other part: Your very Reputation therefore ſhould make you watch.

Prov. 23. 29.

Dir. 6. §. 6. Direct. 6. *Remember that your Eye is of all the Senſes moſt ſubject to the Will, and therefore there is the more of Duty or Sin in it:* For *Voluntarineſs* is the Requiſite to *Morality*, both *good* and *evil*. Your *Will* cannot ſo eaſily command your *Feeling*, *Taſting*, *Hearing* or *Smelling*, as it can your *Sight*; ſo eaſily can it *open* or *ſhut* the *Eye* in a moment, that you are the more unexcuſable if it be not govern'd: For all its Faults will be proved the more *voluntary*. *Cham* was curſed for not turning away his Eyes from his Father's ſhame, and *Shem* and *Japhet* bleſſed for doing it. The Righteous is thus deſcribed, *Iſa.* 33. 15. *He that ſtoppeth his Ears from hearing of Blood, and ſhutteth his Eyes from ſeeing Evil; he ſhall dwell on high*, &c. Mens Idols which they are commanded to caſt away, are called, *The abomination of their eyes*, Ezek. 20. 7. *Covetouſneſs* is called, *The Luſt of the Eyes*, 1 John 2. 16. It's ſaid of the Unclean, that they have *Eyes full of Adultery*, 2 Pet. 2. 14. And as *Sin* ſo *Puniſhment* is placed on the *Eye*: Iſa. 5. 15. *The Eyes of the lofty ſhall be humbled*: Yea the whole Bodies of the Daughters of *Zion* are threatned to be diſhonoured with Nakedneſs, Scabs, and Stink, and Shame, becauſe they walked with *wanton Eyes*, *haughtily* and *mincing as they go*, &c. *Iſa.* 3. 16.

Pſal. 6. 7. Lam. 3. 48, 49, 51.

Dir. 7. §. 7. Direct. 7. *Therefore let believing Reaſon and a holy reſolved fixed Will, keep a continual Law upon your Eyes, and let them be uſed as under a conſtant Government:* This *Job* calleth, the *making a Covenant with them*, Job 31. 1. Leave them not a Liberty; as if a *Look* had nothing in it of *Duty* or *Sin*; or as you might look on what you would. Will you go to fooliſh tempting Plays; and gaze on vain alluring Objects, and think there is *no harm* in all this? Do you think your *Eye* can't *ſin* as well as your *Tongue*? Undoubtedly it's *much Sin* that is both committed *by it*, and entreth at it: Keep away therefore from the Bait, or command your *Eye* to turn away.

Dir. 8. §. 8. Direct. 8. *Remember ſtill how much more eaſie and ſafe it is to ſtop ſin here at the Gates and Outworks, than to beat it out again when it is once got in:* If it have but *tainted* your very *Fantaſie* or *Memory* (as tempting Sights will almoſt unavoidably do) it hath there ſpawned the matter for a Swarm of vain and ſinful *Thoughts*: It is almoſt impoſſible to rule the *Thoughts* without ruling the *Eye*: And then the *Paſſions* are preſently tainted; and the *Citadel* of the *Heart* is taken before you are aware. You little know when a *luſtful Look*, or a *covetous Look* beginneth the Game, to how ſad a Period it tendeth. Many a horrid Adultery, and Murther, and Robbery, and Wickedneſs, hath begun but with a *Look*? A *Look* hath begun that, which hath brought many a thouſand to the Gallows, and many Millions to Hell.

§. 9. Direct. 9. *Keep both Eye and Mind employed in continual Duty, and let them not be idle, and have Leiſure to wander upon Vanity.* Idleneſs and Neglect of *ſpiritual* and *corporal Duty* is the Beginner and the Nurſe of much Senſuality. Let your *ſpiritual Work* and your lawful bodily Labours take up your Time and Thoughts, and command and keep your Senſes in their Services. Dir. 9.

§. 10. Direct. 10. *Beg daily of God the Preſerving Aſſiſtance of his Grace and Providence:* Of his *inward Grace* to *confirm* you and aſſiſt you in your Reſolutions and Watch, and of his *Providence* and gracious *Diſpoſals* of you, and Objects to keep the *Temptations* from before your Eyes? And when others will run and go on purpoſe, to gaze on vain or tempting Shews, or to admire like Children the Vanities of the playful pompous World, do you go to God with *David*'s Prayer, *Pſal.* 119. 37. *Turn away mine Eyes from beholding Vanity: and quicken me in thy way:* And imitate him Ver. 148. *Mine Eyes prevent the Night Watches, that I might meditate in thy Word.* And make every Look a Paſſage to thy Mind, to carry it up to God, and pray, *Pſal.* 119. 18. *Open thou mine Eyes that I may behold the wondrous things out of thy Law.* Obſerve theſe, with the *general Directions* fore-named. Dir. 10.

PART III.

Directions for the Government of the Ear.

§. 1. Direct. 1. *Imploy your Ears in the Duties which they were made for: And to that end underſtand thoſe Duties:* Which are as followeth. 1. *To be the Organ of Reception of ſuch Communications from others*, as is neceſſary for our Converſe in the World, and the duties of our ſeveral Relations and Vocations. 2. To hear the Word of God delivered publickly by his appointed Teachers of the Church. 3. To hear the Counſel of thoſe that privately adviſe us for our Good: And the Reproofs of thoſe that tell us of our Sin and Danger. 4. To hear the Praiſes of God ſet forth by his Church in publick, and particular Servants in private. 5. To hear from our Anceſtors and the Learned in Hiſtory, what hath been done in the Times before us. 6. To hear the Complaints and Petitions of the Poor and Needy and Diſtreſſed, that we may compaſſionate them, and endeavour their Relief. 7. To be the paſſage for Grief and Hatred to our Hearts, by the ſinful Words which we hear unwillingly.

Dir. 1. Gen. 49. 21. Exo. 19. 9. Deut. 1. 16 & 4. 10. & 5. 1, 25, 27. & 31. 13. Prov. 1. 8. & 19, 20. 27. & 22. 17. Eccleſ. 5. 1. & 7. 5. Jam. 1. 19. Iſa. 66. 4. & 65. 12. & 30. 9. Ezek. 12. 2. Mal. 2. 2. Act. 3. 23. Lev. 5. 1. Deut. 13. 12.

§. 2. Direct. 2. *Know which are the Sins of the Ear, that you may avoid them.* And they are ſuch as follow. 1. A *careleſs Ear*, which heareth the Word of God, and the private Exhortations of his Servants, as if it heard them not. 2. A *ſottiſh ſleepy Ear*, that heareth the Word of God but as a confuſed Sound, and underſtandeth not, nor *feeleth* what is heard. 3. A *ſcornful Ear*, which deſpiſeth the Meſſage of God, and the Reproofs and Counſel of Men, and ſcorneth to be reproved or taught. 4. An *obſtinate ſtubborn Ear*, which regardeth not Advice or will not yield. 5. A *prophane* and *impious Ear*; which loveth to hear Oaths and Curſes, and prophane and blaſphemous Expreſſions. 6. A *carnal Ear*, which loveth to hear of *fleſhly* things, but ſavoureth not the Words which ſavour of Holineſs. 7. An *airy hypocritical Ear*, which loveth more the Muſick and Melody, than the Senſe and ſpiritual Elevation Dir. 2.

of the Soul to God; and regardeth more the Numbers and Compoſure and Tone, than the *Matter* of Preaching, Prayer, or other ſuch Duties; and ſerveth God with the *Ear*, when the Heart is far from him. 8. A *curious Ear*, which nauſeateth the moſt profitable Sermons, Prayers or Diſcourſes, if they be not accurately ordered and expreſſed, and ſlighteth or loſeth the offered Benefit, for a (modal) Imperfection in the Offer, or the Inſtrument! and caſteth away all the Gold, becauſe a Piece or two did catch a little Ruſt: And perhaps quarrelleth with the ſtyle of the ſacred Scriptures, as not exact or fine enough for its Expectations. 9. An *itching Ear*, which runs after Novelties, and a heap of Teachers, and liketh ſomething *extraordinary* better than things *neceſſary*. 10. A *ſelfiſh* Ear, which loveth to hear all that tends to the Confirmation of its own Conceits, and to be flattered or ſmoothed up by others, and can endure nothing that is croſs to its opinions. 11. A *proud Ear*, which loveth its own Applauſe, and is much pleaſed with its own Praiſes, and hateth all that ſpeak of him with mean undervaluing Words. 12. A *peeviſh impatient Ear*, which is nettled with almoſt all it heareth, and can endure none but ſilken Words, which are oiled and ſugared and fitted by Flattery, or the loweſt Submiſſion, to their froward Minds; and is ſo hard to be pleaſed, that none but Graduates in the Art of Pleaſing can perform it. 13. A *bold preſumptuous Ear*, which will hear falſe Teachers and Deceivers in a proud Conceit and Confidence of their own Abilities to diſcern what is true and what is falſe. 14. An *ungodly Ear*, that can eaſily hear the Reproach of Holineſs, and ſcorns at the Servants and Ways of Chriſt. 15. A *neutral indifferent Ear*, that heareth either Good or Evil, without much Love or Hatred, but with a dull and cold Indifferency. 16. A *diſſembling temporizing Ear*, which can complyingly hear one ſide ſpeak for Holineſs, and the other ſpeak againſt it, and ſuit it ſelf to the Company and Diſcourſe it meets with. 17. An *uncharitable Ear*, which can willingly hear the Cenſures, Backbitings, Slanders, Revilings, that are uſed againſt others, yea againſt the beſt. 18. An *unnatural Ear*, which can eaſily and willingly hear the Diſhonour of their *Parents*, or other near Relations, if any carnal Intereſt do but engage them againſt their Honour. 19. A *rebellious diſobedient Ear*, which hearkeneth not to the juſt Commands of Magiſtrates, Parents, Maſters, and other Governours, but hearkeneth with more Pleaſure to the Words of ſeditious Perſons that diſhonour them. 20. A *filthy*, *unclean*, *adulterous Ear*, which loveth to hear filthy ribbald Speeches, and Love-ſongs, and Romances, and laſcivious Plays, and the Talk of wanton Luſt and Dalliance. 21. A *ſelf-provoking Ear*, that hearkeneth after all that others ſay againſt them, which may kindle Hatred or Diſlike or Paſſion in them. 22. A *buſie meddling Ear*, which loveth to hear of other Mens Faults, or Matters which concern them not, and to hearken to Tatlers and Carry-tales and Make bates, and to have to do with evil Reports. 23. A *timerous*, *cowardly*, *unbelieving Ear*, which trembleth at every Threatning of Man, tho' in a Cauſe which is God's, and he hath promiſed to juſtifie. 24. An *idle Ear*, which can hearken to idle time-waſting Talk, and make the Sins of Twatlers your own. All theſe ways (and more) you are in danger of ſinning by the *Ear*, and becoming Partakers in the Sins of all whoſe ſinful Words you hear, and of turning into Sin the Words of God and his Servants, which are ſpoken for your Good.

Dir. 3. When hearing Evil is a Sin.

§. 3. Direct. 3. *Know when the hearing of Evil, and not hearing Good is your Sin*; that is, 1. When it is not out of any *impoſed Neceſſity*, but of your *voluntary Choice*: And when you *might avoid* it upon *lawful Terms*, without a *greater Hurt*, and will not. 2. When you *hate not the Evil*, which you are neceſſitated to hear, and *love not* the *Good* which through *Neceſſity* you cannot hear; but your Hearts comply with your *Neceſſities*. 3. When you ſhew not ſo much *Diſowning* and Diſlike of the Evil which you hear, as you might do, without an Inconvenience greater than the Benefit; but make it your own by ſinful Silence or Compliance. 4. When you are preſumptuous and fearleſs of your Danger.

Dir. 4. The Danger of Hearing.

§. 4. Direct. 4. *Know wherein the Danger of ſuch ſinful Hearing lieth.* As, 1. In diſpleaſing God, who loveth not to ſee his Children hearken to thoſe that are abuſing him, nor to ſee them playing too boldly about Fire or Water, nor to touch any ſtinking or defiling thing, but calls to them, *Come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing, and I will receive you.* 2 *Cor.* 6. 16, 17, 18. 2. It is dangerous to your *Fantaſie* and *Memory*, which quickly receiveth hurtful Impreſſions by what you hear: If you ſhould hear *provoking* Words, even againſt your Wills, yet it's hard to eſcape the receiving of ſome hurtful Impreſſion by them: And if you hear laſcivious filthy Words againſt your wills (much more if willingly) it's two to one but they leave ſome Thoughts in your Minds which may gender unto further Sin. And it is dangerous to your *Paſſions* and *Affections*, leſt they catch Fire before you are aware. And it is dangerous to your *Underſtandings*, leſt they be perverted and ſeduced; and to your *Wills*, leſt they be turned after Evil, and turned away from Good; and, alas, how quickly is all this done? 3. It is dangerous to the *Speaker*, leſt your *voluntary Hearing* encourage him in his Sin, and hinder his Repentance. 4. And it is diſhonourable to God and Godlineſs.

Dir. 5. When you are called into ill Company.

§. 5. Direct. 5. *Do your beſt to live in ſuch Company where you ſhall hear that which is goood and edifying, and to eſcape that Company whoſe Conference is hurtful and corrupt.* Run not your ſelves into this Temptation: Be ſure you have a *Call*, and your Call muſt be diſcerned, 1. By your *Office* and *Place*, whether any Duty of your Office or Relation bind you to be there. 2. By your *Ends*; whether you be there as a Phyſician to do them good (as Chriſt went among Sinners) or to do the Work of your proper Calling; or whether you are there out of a carnal, man-pleaſing or temporizing Humour? 3. By the meaſure of your Abilities to attain thoſe Ends. 4. By the meaſure of your Danger to receive the Infection. 5. By the Quality of your Company, and the Probability of *Good* or *Evil* in the Event.

Dir. 6.

§. 6. Direct. 6. *When you are called into ill Company, go fortified with defenſive and offenſive Arms, as foreſeeing what Danger or Duty you are like to be caſt upon.* Foreſee what Diſcourſe you are like to hear, and accordingly prepare your ſelves: Let your firſt Preparation be to preſerve *your ſelves* from the hurt, and your *next* Preparation to confute the Evil, and convince the ſinful Speaker, or at leaſt to preſerve the endangered Hearers, if you have *Ability*, and *Opportunity*. If you are to hear a ſeducing *Heretical Teacher*, there is *one kind* of Preparation to be made: If you are to hear a *beaſtly filthy Talker*, there is another kind of Preparation to be made. If you are to hear a *cunning Phariſee*, or *malignant Enemy of Godlineſs* reproach or cavil or wrangle againſt the Scriptures, or the ways of God, there is another kind of Preparation to be made: If you are to hear but the *ſenceleſs Scorns* or Railings and Bawlings of ignorant prophane and ſenſual Sots, there is another kind of Preparation to be made: To give you particular Directions for your Preparations againſt every ſuch Danger would make my Work too tedious. But remember how much lieth upon your own Preparations or Unpreparedneſs.

Dir. 7.

§. 7. Direct. 7. *Be not ſinfully wanting in good Diſcourſe your ſelves, if you would not be enſnared by bad Diſcourſe from others.* Your *good Diſcourſe* may *prevent*, or *divert*, or *ſhame*, or *diſappoint* their *evil* Diſcourſe. Turn the Stream another way; And do it *wiſely*, that you expoſe not your *ſelves* and your *Cauſe* to Scorn and Laughter: And do it with ſuch Zeal as the Cauſe requireth, that you be not born down by their greater Zeal in Evil. And where it is unfit for you to ſpeak, if it may be let your Countenance or Departure ſignifie your Diſlike and Sorrow.

Dir. 8. §. 8. Direct. 8. *Specially labour to mortifie thoſe Sins, which the unavoidable Diſcourſe of your Company doth moſt tempt you to: That where the Devil doth moſt to hurt you, you may there do moſt in your own Defence.* Doth the Talk which you hear tend moſt to *Hereſie*, *Seduction*, or to turn you from the *Truth?* Study the more to be *eſtabliſhed* in the Truth: Read more Books for it; and hear more that is ſaid by wiſe and godly Men againſt the Error which you are tempted to. Is it to Profaneneſs or Diſlike of a holy Life, that your Company tempt you? Addreſs your ſelves the more to God, and give up your ſelves to Holineſs, and let your *Study* and Practiſe be ſuch as tendeth to keep your Souls in Reliſh with Holineſs, and Hatred of Sin. Is it *Pride* that their applauding Diſcourſe doth tempt you to? Study the more the Doctrine of Humiliation. Is it Luſt that they provoke you to, or is it Drunkenneſs, Gluttony, ſinful Recreations or Exceſſes? Labour the more in the Work of Mortification, and keep the ſtricteſt Guard where they aſſault you.

Dir. 9. §. 9. Direct. 9. *Be not unacquainted with the particular Weakneſſes and Dangers of your own Hearts, or any of your ſinful Inclinations:* That when you know where the Wall is weakeſt you may there make the beſt Defence. That *wanton Word* will ſet a *wanton Heart* on fire, which a *ſober Mind* doth hear with pity as a Bedlam kind of Speech. A *peeviſh paſſionate Heart* is preſently diſturbed and kindled with thoſe Words which are ſcarce obſerved by a *well-compoſed* Soul.

Dir. 10. §. 10. Direct. 10. *Hear every ſinful Word as dictated by the Devil; and ſuppoſe you ſaw him all the while at the Speaker's Elbow, putting each Word into his Mouth, and telling him what to ſay.* For it is as verily the Devil that doth ſuggeſt them all, as if you ſaw him: Suppoſe you ſaw him behind the Railer, hiſſing him on as Boys do Dogs in Fighting, and bidding him, *Call him thus or thus:* Suppoſe you ſaw him at the Malignant's Ear, bidding him, *Revile a holy Life, and ſpeak evil of the Ways and Servants of the Lord:* Suppoſe you ſaw him behind the *Wanton*, bidding him uſe ſuch *ribald Talk*, or on the *Stage* ſuggeſting it to the *Actors*, or at the Ear of thoſe that would provoke you to Paſſion, to tell them what to ſay againſt you: This juſt Suppoſition would much preſerve you.

Dir. 11. §. 11. Direct. 11. *Suppoſe you heard the End annexed to every Speech.* As when you hear one tempting you to Luſt, ſuppoſe he ſaid, *Come, let us take our Pleaſures a while, and be damned for ever:* So alſo in every word that tempteth you to any other Sin; if the *Tempter* put in the *Sin*, do you put in *God's Wrath* and *Hell*, and ſeparate not that which God hath adjoined, but with the *Serpent* ſee the *Sting*.

Dir. 12. §. 12. Direct. 12. *Obſerve when the Infection firſt ſeizeth on you, and preſently take an Antidote to expel it, if you love your Souls.* The Signs of Infection are, 1. When your Zeal abateth, and you grow more indifferent what you hear. 2. Next you will feel ſome little Inclination to it. 3. Next you will a little venture upon an Imitation. 4. And Laſtly, you will come to a full Conſent, and ſo to Ruin. If you feel but a Remitting of your Diſlike and Hatred, or any Filth or Tincture left on your Thoughts and Fantaſie, go preſently and ſhake them off; Bewail it to God in true Repentance, and waſh your Souls in the Blood of Chriſt, and caſt up the Poiſon by holy Reſolutions, and ſweat out the Remnant by the fervent Exerciſes of Love and Holineſs.

PART IV.

Directions for Governing the Taſte and Appetite.

Tit. 1. *Directions againſt Gluttony.*

Dir. 1. §. 1. THE moſt that is neceſſary to be ſaid to acquaint you with the *Nature* and *Evil* of this Sin, is ſaid before in *Chap.* 4. *Part* 7. againſt *Fleſh-pleaſing:* But ſomething more particularly muſt be ſaid, 1. To ſhew you what is, and what is not the Sin of Gluttony. 2. To ſhew you the *Cauſes* of it. 3. The *Odiouſneſs* of it; and 4. To acquaint you with the more particular Helps and Means againſt it.

§. 2. I. *Gluttony is a voluntary Exceſs in Eating, for the pleaſing of the Appetite, or ſome other carnal End.* Here note, 1. The *Matter*, 2. The *End* or *Effect* of this *Exceſs*. 1. It is ſometimes an *Exceſs* in *Quantity*, when more is eaten than is meet. 2. Or elſe it may be an *Exceſs* in the *delicious Quantity*, when more Regard is had to the *Delight* and *Sweetneſs* than is meet. 3. Or it may be an *Exceſs* in the *Frequency* and ordinary Unſeaſonableneſs of eating: When Men eat too oft, and ſit at it too long. 4. It may be an *Exceſs* in the *Coſtlineſs* or *Price*, when Men feed themſelves at too high rates. 5. Or it may be an *Exceſs* of *Curioſity* in the *dreſſing*, and *ſawcing*, and ordering of all. 2. And it is uſually for ſome *carnal End*; whether it may be properly called *Gluttony*, if a Man ſhould think that at a Sacrifice of Thankſgiving he were bound to *eat* inordinately, and ſo made the Service of God his End, we need not enquire, (tho' I ſee not but it may have that Name.) For that's a Caſe that is more rare; and it is undoubtedly a *Sin:* And it is Gluttony, if it be done for the *pleaſing of others* that are importunate with you. But the *common* Gluttony is when it is done for the *pleaſing* of the *Appetite*, with ſuch a *Pleaſure*, as is no Help to *Health* or *Duty*, but uſually a Hurt to *Body* or *Soul*, the *Body* being hurt by the *Exceſs*, the *Soul* is hurt by the *inordinate Pleaſure*.

So the Iſraelites, *Numb.* 11. loathing Manna, becauſe they muſt have *Change of Diet*, was a Sin of Guloſity or Gluttony: Being more for Appetite than *Health*.

Even fruitful Land, ſaith *Plutarch*, enricheth not if it coſt too much the manuring. *So here.*

§ 3. Yea it is a kind of *Gluttony* and *Exceſs*, when Men will not *faſt* or *abſtain* when they are required, from that which at other times they may uſe with Abſtinence and without Blame. If a Man uſe not to eat exceſſively nor deliciouſly, yet if he will not abſtain from his temperate Diet, either at a publick Faſt, or when his Luſt requireth him to take down his Body, or when his Phyſician would diet him for his Health, and his Diſeaſe elſe would be encreaſed by what he eateth, this is an *inordinate Eating* and *Exceſs*, to that Perſon, at that time. Or if the *Delight* that the Appetite hath in one ſort of Meat, which is hurtful to the Body, prevail againſt Reaſon and Health ſo with the Perſon, that he will not forbear it, it is a Degree of *Guloſity* or *Gluttony*, though for *Quantity* and *Quality* it be in *it ſelf* but *mean* and *ordinary*.

§. 4. By this you may ſee, 1. That it is not the *ſame Quantity* which is an *Exceſs* in one, which is in another. A *labouring* Man may eat ſomewhat more than one that doth *not labour*, and a *ſtrong* and *healthful* Body more than the *weak* and *ſick:* It muſt be an *Exceſs in Quantity*, as to that *particular Perſon at that time*, which is, when to pleaſe his Appetite he eateth more than is profitable to his health or duty. 2. So alſo the *Frequency* muſt be conſidered with the Quality of the Perſon: For *one Perſon* may rationally eat a *little and often* for his *Health*, and another may *luxuriouſly* eat ofter than is profitable to Health: Eccleſ. 10. 16, 17. *Wo to thee, O Land, when thy King is a Child, and thy Princes eat in the Morning. Bleſſed art thou, O Land, when thy*

King is the Son of Nobles, and thy Princes eat in due Seaſon, for Strength and not for Drunkenneſs. 3. And in point of *Coſtlineſs*, the ſame meaſure is not to be ſet to a *Prince* and to a *Plow-man*; that is, *luxurious Exceſs* in one, which may be *Temperance* and *Frugality* in another: But yet, *unprofitable Coſt, which, all things conſidered, would do more good another way*, is *Exceſs* in whomſoever. 4. And in *Curioſity* of Diet, a difference muſt be allowed: The happier healthful Man *need* not be ſo curious as the Sick: And the happy Plow-man need not be ſo curious, as *State* and *Expectation* ſomewhat require the *Noble* and the *Rich* to be. 5. And for *length of time*, though unneceſſary ſitting out time at Meat, be a Sin in any, yet the happy *poor Man* is not obliged to ſpend all out ſo much this way, as the *Rich* may do. 6. And it is not all *Delight* in *Meat*, or *pleaſing* the Appetite that is a Sin: But only that which is made *Mens End*, and not referred to a *higher End*; even when the *Delight* it ſelf doth not tend to *health* nor *Alacrity* in duty, nor is uſed to that End, but to pleaſe the Fleſh and tempt unto Exceſs. 7. And it is not neceſſary that we meaſure the Profitableneſs of Quantity or Quality by the *preſent and immediate Benefits*; but by the *more remote* ſometimes; ſo merciful is God, that he alloweth us that which is truly for our Good, and forbiddeth us but that which doth us hurt, or at leaſt no good. 8. All *Sin in eating* is not *Gluttony*, but only ſuch as are here deſcribed.

As *Iſaac's* pleaſant Meat, *Gen.* 27. 7.

§. 5. II. The Cauſes of *Gluttony* are theſe: 1. The chiefeſt is an *innordinate Appetite*, together with a *fleſhly Mind* and *Will*, which is ſet upon *Fleſh-pleaſing* as its Felicity: *They that are after the fleſh do mind the things of the fleſh*, Rom. 8. 6, 7. This *Guloſity* which *Clemens Alexandrinus* calleth *The Throat-Devil*, and *the Belly-Devil* is the firſt Cauſe.

Non poteſt temperantiam laudare is, qui ſummum bonum ponit in voluptate. Eſt enim temperantia libidinum inimica. Cicero. Saith *Ariſtotle*, He is temperate that takes Pleaſure to deny fleſhly Pleaſure, but he is intemperate that is troubled becauſe he cannot have them. *Ethic. l.* 2. *c.* 3.

§. 6. 2. The next Cauſe is, *The want of ſtrong Reaſon, Faith and a ſpiritual appetite and mind*, which ſhould call off the Glutton, and take him up with higher Pleaſures, even ſuch as are more manly, and in which his real Happineſs doth conſiſt. *They that are after the Spirit do mind the things of the Spirit, Rom.* 8. 6. *Reaſon alone* may do ſomething to call up a Man from this *Felicity* of a Beaſt, (as appeareth by the Philoſophers Aſſaults upon the Epicures:) But *Faith* and *Love* which feaſt the Soul with ſweeter Delicates, muſt do the Cure.

§. 7. 3. *Gluttony* is much increaſed by *Uſe*: when the *Appetite* is uſed to be ſatisfied, it will be the more importunate and impetuous: Whereas a *Cuſtom* of Temperance maketh it eaſie, and makes *Exceſs* a matter of no delight but burden. I remember my ſelf, that when I firſt ſet upon the Uſe of *Cornario*'s and *Leſſius* diet (as it is called) (which I did for a time for ſome ſpecial Reaſons) it ſeem'd a little hard for two or three Days; but within a Week it became a Pleaſure, and *another ſort* or *more* was not deſirable. And I think almoſt all that uſe *one Diſh only*, and a ſmall Quantity, do find that *more* is a *Trouble*, and not a Temptation to them: So great a matter is *Uſe* (unleſs it be with very ſtrong and labouring Perſons.)

§. 8. 4. *Idleneſs and want of Diligence in a Calling is a great Cauſe of Luxury and Gluttony*: Though *Labour* cauſe a healthful Appetite, yet it cureth a beaſtly ſenſual Mind: An idle Perſon hath leiſure to think of his Guts, what to eat, and what to drink, and to be longing after this and that: Whereas a Man that is wholly taken up in lawful Buſineſs, eſpecially ſuch as findeth Employment for the Mind, as well as for the Body, hath no Leiſure for ſuch thoughts: He that is cloſe at his ſtudies, or other calling hath ſomewhat elſe to think on than his appetite.

§. 9. 5. Another Incentive of *Gluttony* is the Pride of rich Men, who to be accounted good *Houſe-keepers*, and to live at ſuch rates as are agreeable to their Grandeur, do make their Houſes, Shops of Sin, and as bad as Ale-houſes; making their Tables a Snare both to themſelves and others, by *Fulneſs*, *Variety*, *Delicioſneſs*, *Coſtlineſs* and *Curioſity* of Fare: It is the *Honour* of their Houſes that a Man may drink exceſſively in their Cellars when he pleaſe; and that their Tables have excellent Proviſions for *Gluttony*, and put all that ſit at them upon the Trial of their Temperance, whether a Bait ſo near them, and ſo ſtudiouſly fitted, can tempt them to break the Bounds and Meaſure which God hath ſet them. It is a lamentable thing when ſuch as have the Rule of others, and Influence on the common People, ſhall think their *Honour* lieth upon their *Sin*; yea upon ſuch a *conſtant Courſe* of Sinning? And ſhall think it a Diſhonour to them to live in ſweet and wholſome Temperance, and to ſee that thoſe about them do the like? And all this is either becauſe they overvalue the Eſteem and Talk of fleſhly Epicures, and cannot bear the Cenſure of a Swine, or elſe becauſe they are themſelves of the ſame Mind, and are ſuch as *Glory* in their Shame, *Phil.* 3. 18, 19.

Socrates *dixit, eos qui præcocia magni emerent, deſperare ſe ad maturitatis tempus perventuros* Laert. in Socrat. *Cum vocaſſet ad cœnam divites, & Zantippen modice puderet apparatus; Bono inquit, eſto animo: Nam ſiquidem modeſti erunt frugique, menſam non aſpernabuntur; ſin autem intemperantes, nulla nobis de hiſce cura fuerit.* Idem. ibid. *Aiebat alios vivere ut ederent, ſe autem edere ut vivat.* Ibid.

§. 10. 6. Another Incentive is the Cuſtom of *urging* and *importuning* others to eat ſtill more and more, as if it were a neceſſary Act of Friendſhip. People are grown ſo uncharitable and ſelfiſh, that they ſuſpect one another, and think they are not welcome, if they be not urged thus to eat: And thoſe that invite them think they muſt do it to avoid the Suſpicion of ſuch a ſordid Mind: And I deny not but it is fit to urge any to that which is fit for them to do: And if we ſee that Modeſty maketh them eat leſs than is beſt for them, we may perſwade them to eat more. But now without any due reſpect to what is beſt for them, Men think it a neceſſary Complement to provoke others more and more to eat, till they peremptorily refuſe it: But amongſt the familiareſt Friends there is ſcarce any that will admoniſh one another againſt Exceſs, and adviſe them to ſtop when they have enough; and tell them how eaſily it is to ſtop beyond their Bounds, and how much more prone we are to *exceed*, than to come ſhort; and ſo *Cuſtom* and *Complement* is preferred before *Temperance* and honeſt *Fidelity*. You'll ſay, what will Men think of us, if we ſhould not perſwade them to eat, much more if we ſhould deſire them to eat no more? I anſwer, 1. Regard your Duty more than what Men think of you: Prefer Virtue before the Thoughts or Breath of Men. 2. But yet if you do it wiſely, the Wiſe and Good will think much the better of you. You may eaſily let them ſee that you do it not in ſordid ſparing, but in Love of Temperance and of them; if you ſpeak but when there is need either for eating *more* or *leſs*; and if your Diſcourſe be firſt in *general* for *Temperance*, and apply it not till you ſee that they need help in the Application. 3. It is undeniable that healthful Perſons are much more prone to *Exceſs*, than to the defect in Eating, and that Nature is very much bent to Luxury and Gluttony, I think as much as to any one Sin; and it's as ſure that it is a *beaſtly breeding odious Sin*: And if this be ſo, is it not clear that we ſhould do a great deal more to help one another againſt ſuch Luxury than to provoke them to it? Had we not a greater Regard to Mens Favour, and Fancies, and Reports, than to God and the Good of their Souls, the Caſe were ſoon decided.

§. 11. 7. Another Cauſe of *Gluttony* is, that *rich Men* are not acquainted with the true Uſe of Riches, nor think of the Account which they muſt make to

Hic eſt mos nobilium ante alios: Artes quæ liberales fuerunt, mechanicæ evaſere: ipſique qui bellorum duces, philoſophi, rectores urbium, ac patres patriæ eſſe ſolent, venatores, atq; aucupes facti ſunt, utq; intelligas nullam eſſe reliquam ſpem ſalutis, Nobilitati tribuitur quod eſt Gulæ, aut proculdubio vanitatis: Petrarch.

God of all they have: They think that their Riches are *their own*, and that they may uſe them as they pleaſe; or that they are given them as plentiful proviſions for their fleſh, and *they* may *uſe* them for themſelves to ſatisfy their own deſires,aſlong as they drop ſome crumbs or ſcraps, or ſmall matters to the poor: They think they may be ſaved juſt in the ſame way that the Rich man in *Luk. 16.* was damned; and he that would have warned his five Brethren that they come not to that place of torment,is yet himſelf no warning to his followers: They are *cloathed in purple and fine linnen* or ſilk, and *fare ſumptuouſly* or deliciouſly *every day*; *and have their good things in this life*,and perhaps think they merit by giving the ſcraps to *Lazarus*(which it's like that Rich man alſo did.) But God will one day make them know, that the Richeſt were but his Stewards, and ſhould have made a better diſtribution of his proviſions, and a better improvement of his Talents; and that they had nothing of all their riches given them for any hurtful,or unprofitable pleaſing of their Appetites, nor had no more allowance for Luxury than the poor. If they knew the Right uſe of Riches, it would reform them.

§. 12. 8. Another cauſe of *Gluttony* is their unacquaintedneſs with thoſe *Rational* and *Spiritual Exerciſes* in which the delightful fruits of *Abſtinence* do moſt appear. A man that is but a painful ſerious Student, in any noble ſtudy whatſoever, doth find a great deal of Serenity and Aptitude come by *Temperance*, and a great deal of cloudy miſtineſs on his mind, and dulneſs on his invention come by *fulneſs* and exceſs: And a man that is uſed to holy contemplations, meditation, reading, prayer, ſelf-examination or any ſpiritual converſe above,or with his heart, doth eaſily find a very great difference; how *abſtinence* helpeth, and Luxury and fulneſs hinder him. Now theſe *Epicures* have no acquaintance with any ſuch Holy or *Manly* works; nor any mind of them, and are therefore unacquainted with the ſweetneſs and benefit of *abſtinence*; and having no taſte or trial of its benefits, they cannot value it. They have nothing to do when they riſe from eating but a little talk about their worldly buſineſs, or complement and talk with company which expect them, or go to their ſports to empty their paunches for another meal, and quicken their appetites leſt Luxury ſhould decay: as the Iſraelites worſhipped the Golden Calf, (and as the Heathens their God *Bacchus*) Exod. 32. 5. *They ſate down to eat and drink, and roſe up to play*: Their diet is fitted to their *work!* Their idle or worldly lives agree with *gluttony*: But were they accuſtomed to *better* work, they would find a neceſſity of a better diet.

1 Cor. 10. 7.

Of this ſee more in my Book of ſelf-denial.

§. 13. 9. Another great *cauſe* of *Gluttony* is mens beaſtly *ignorance* of what is *hurtful* or *helpful* to their very *health*: they make their appetites their *rule* for the *quantity* and *quality* of their food. And they think that *nature* teacheth them ſo to do, becauſe it *giveth* them ſuch an *appetite*, and becauſe it is the *meaſure* to a beaſt. And to prove themſelves *Beaſts*, they therefore take it for *their meaſure*: As if their *natures* were not *Rational* but only ſenſitive; or *nature* had not given them *Reaſon* to be the ſuperiour and *Governour* of *ſenſe?* As if they knew not that God giveth the *Bruits* an appetite *more bounded* becauſe they have not Reaſon to bound it; and giveth them not the temptation of your *delicate varieties*; or giveth them a concoction anſwerable to their appetites; and yet giveth *man* to be the *Rational Governour* of thoſe of them that are for his ſpecial ſervice and apt to exceed: And if his Swine, his Horſes, and his Cattle were all left to their Appetites, they would live but a little while. If *promiſcuous generating* be not lawful in mankind,which is lawful in *bruits*, why ſhould they not confeſs the ſame of the Appetite. Men have ſo much love of *life* and fear of death,that if they did but know how much their Gluttony doth haſten their death, it would do more to reſtrain it with the moſt, than the fear of death eternal doth. But they judge of their digeſtion by their *preſent feeling*: If they *feel not* their ſtomachs ſick,or diſpoſed to vomit, or if no preſent pain correct them,they think they have eaten no more than doth them good. But of this more anon in the *Directions*.

See Plutarchs Precepts of health.

§. 14. 10 Another great cauſe of Gluttony is that it is grown the *commoneſt cuſtom*,and being not known is in no diſgrace, unleſs men eat till they ſpew, or to ſome extraordinary meaſure. And ſo the meaſure which every man ſeeth another uſe,he thinketh is *moderation* and is fit for him: whereas the ignorance of Phyſick, and matters of their own health, hath made Gluttony almoſt as common as eating, with thoſe that are not reſtrained by *want* or *ſickneſs*: And ſo every man is an example of evil to another, and encourageth one another in the ſin: If *Gluttony* were but in as much diſgrace as *whoredom*, yea or as *drunkenneſs* is,and as eaſily known, and as commonly taken notice of, it would contribute much to a common reformation.

III. *The Greatneſs of the ſin of Gluttony.*

Rom. 16. 17, 18. *They ſerve not the Lord Jeſus but their own Bellies.*

§. 15. To know the *Greatneſs* of the ſin, is the chief part of the cure, with thoſe that do but believe that there is a *God*: I ſhall therefore next tell you of its nature, effects and accidents which make it *great*, and therefore ſhould make it *odious* to all.

§. 16. 1. *Luxury* and *Gluttony* is a ſin exceeding contrary to the *Love of God*: It is *Idolatry*: It hath the *heart* which God ſhould have: And therefore *Gluttons* are commonly and well called *Belly-Gods*, and *God-bellies*, becauſe that *Love*, that *care*, that *delight*, that *ſervice*, and *diligence* which *God* ſhould have,is given by the *Glutton* to his *Belly* and his *Throat*. He *Loveth* the pleaſing of his Appetite better than the pleaſing of God: His *Diſhes* are more *delightful* to him than any holy Exerciſe is: His *thoughts* are more *frequent* and *more ſweet* of his *belly* than of God or Godlineſs: His *care* and *labour* is more that he may be pleaſed in meats and drinks,than that he may ſecure his ſalvation,and be *juſtified* and ſanctified. And indeed the Scripture giveth them this name, Phil. 3. 19. *whoſe end is deſtruction,whoſe God is their Belly, who glory in their ſhame, who mind earthly things*, being *enemies to the Croſs of Chriſt*, that is, to *bearing the Croſs for Chriſt, and to the Crucifying of the fleſh*, and to the mortifying,ſuffering parts of Religion. Nay ſuch a *devouring Idol* is the *Belly* that it ſwalloweth up more by *Intemperance* and *exceſs* than all other Idols in the world do. And remember that the very life of the *ſin* is in the *Appetite* and *Heart*: when a mans *heart* is ſet upon his *Belly*, tho' he fare never ſo hardly thro' neceſſity, he is a *Glutton* in *Heart*: When you make a great *matter* of it, what you ſhall eat and drink as to the *delight*,and when you take it for a great loſs or ſuffering if you fare hardly, and are troubled at it, and your thoughts and talk are of your *belly*, and you have not that *Indifferency* whether your fare be *courſe* or *pleaſant* (ſo it be wholſome) as all ☜ *Temperate* perſons have, this is the *Heart* of *Gluttony*, and is the *Hearts* forſaking of God, and making the *Appetite* its God.

§. 17. 2. *Gluttony is ſelf-murder*: Though it kill not ſuddenly,it killeth ſurely: Like the dropſie which *killeth* as it *filleth*, by degrees. Very many of the wiſeſt Phyſicians do believe that of thoſe that over live their Child-hood, there is ſcarce one of twenty,yea or of a hundred that dieth, but *Gluttony*

or

It is a common ſaying that *Gula plures occidit quam gladius. Quicquid avium votitat, quicquid piſcium natat, quicquid ferarum diſcurrit, noſtris ſepelitur ventribus. Quære nnnc cur ſubito moriamur? Quia mortibus vivimus.* Senec.

Hierom. ſaith that he had read of ſome that had been ſick of the *Arthritis* and *Podagra*, that were *cured* by *being* brought to poverty by confiſcation of their eſtates, and ſo brought to a poor dyet.

Chryſoſtome ſaith the difference betwixt famine and exceſs is, that famine kills men ſooner out of their pain, and exceſs doth putrifie and conſume them by long and painful ſickneſſes, *in Hebr. Hom.* 29.

or *exceſs* in *eating* or drinking is a *principle cauſe* of their death, tho' not the moſt *immediate* cauſe. It is thought to kill a hundred to one of all that dye at Age. And it will not let them dye *eaſily* and quickly, but tormenteth them firſt, with manifold *diſeaſes* while they live; You eat more than *nature* can perfectly concoct, and becauſe you feel it not trouble you or make you ſick, you think it hurts you not: Whereas it doth by degrees firſt alter and vitiate the temperament of the blood and humours making it a crude unconcocted unnatural thing,unfit for the due nutrition of the parts; turning the nouriſhing maſs into a burdenſome excrementitious mixture, bounding with Saline or tartareous matter,and conſiſting more of a pituitous ſlime, or redundant ſeroſity, than of that ſweet nutrimental milk of nature quickened with thoſe *ſpirits* and well proportioned heat, which ſhould make it fit to be the Oyle of life. And our Candle either ſparkleth away with Salt,or runs away becauſe there is ſome Thief in it, or goeth out becauſe the Oyle is turned into Water; or preſently waſteth and runs about thro' the inconſiſtent ſoftneſs of its Oyle: Hence it is that one part is tainted with corruption; and another conſumeth as deſtitute of fit nutriment; and the veſſels ſecretly obſtructed by the groſneſs or other unfitneſs of the blood to run its circle and perform its offices, are the cauſe of a multitude of lamentable diſeaſes. The frigid diſtempers of the Brain, the ſoporous and comatous effects, the Lethargy, Carus and Apoplexy, the Palſie, Convulſion, Epilepſie, Vertigo, Catarrhs, the Head-ache, and oft the Phrenſie and Madneſs, come all from theſe effects of *gluttony* and *exceſs*, which are made upon the blood and humours. The Aſthma uſually, and the Phthiſis or Conſumption, and the Pleuriſie and Peripneumony, and the Hemoptoick paſſion often come from hence: Yea the very Syncopes or Swooning, Palpitations of the heart,and Faintings, which men think rather come from weakneſs, do uſually come either from *oppreſſion* of nature by theſe ſecret excrements or Putrilaginous Blood, or elſe from a weakneſs contracted by the inaptitude of the blood to nouriſh us, being vitiated by exceſs: The loathing of meat and want of appetite is ordinarily from the crudities or diſtempers cauſed by this exceſs. Yea the very Canine appetite which would ſtill have more, is cauſed by a vitiouſneſs in the humours thus contracted: The Pains of the Stomach, Vomitings, the Cholera, Hiccoughs,Inflammations,Thirſts,are uſually from this cauſe: The Wind Cholick,the Iliack Paſſion,Looſneſs and Fluxes, the Teneſinus and Ulcers,the Worms and other troubles in thoſe parts,are uſually from hence: The obſtructions of the Liver, the Jaundice, Inflamations, Abſceſſus and Ulcers, Schirrhus, and Dropſie, are commonly from hence. Hence alſo uſually are Inflammations,Pains,Obſtructions and Schirrhus of the Spleen: Hence commonly is the Stone, Nephritick torments, and Stoppages of Urine and Ulcers of the Reins and Bladder: Hence commonly is the Scorbute and moſt of the Feavours which are found in the World, and bring ſuch multitudes to the grave: Even thoſe that immediately are cauſed by Colds, diſtempers of the Air or Infections, are oft cauſed principally by long exceſs which vitiateth the humours,and prepareth them for the diſeaſe: Hence alſo are Gouts and Hyſterical affects, and diſeaſes of the eyes and other exterior parts. So that we may well ſay that Gluttony enricheth Landlords, filleth the Church-yards, and haſtneth multitudes untimely to their ends. Perhaps you'll ſay that the moſt temperate have diſeaſes: To which experience teacheth me to anſwer that uſually Children are permitted to be Voracious and Gluttonous, either in quantity or in quality, eating raw Fruits and things unwholeſome, and ſo when Gluttony hath bred the diſeaſe, or laid in the matter,then all the temperance that can be us'd is little enough to keep it under all their life after:and abundance that have been brought to the doors of death by *exceſs*,have been preſerved after many years to a competent age by *abſtinence*, and many totally freed from their diſeaſes. Read *Cornario*'s Treatiſe of himſelf, and *Leſſius* and Sir *William Vaughan*, &c. (Though yet I *perſwade* none without neceſſity to their exceeding ſtrictneſs.) Judge now what a murderer Gluttony is, and what an enemy to mankind.

As ſmoak driveth away the Bees from their Hive, ſaith Baſil de Junin. *So gluttony expelleth all ſpiritual gifts, and excellent endowments of mind.*

§. 18. 3. *Gluttony* is alſo a *deadly enemy to the mind*, and to *all* the noble employments of Reaſon both *Religious*, *Civil*, and *artificial*: It unfits men for any cloſe and ſerious ſtudies, and therefore tends to nouriſh ignorance, and keep men fools: It greatly unfits men for hearing Gods Word, or reading, or praying,or meditating,or any holy work; and makes them have more mind to ſleep; or ſo undiſpoſeth and dulleth 'em,that they have no life or fitneſs for their duty;but a clear head not troubled with their drowſie vapours will do more, and get more in an hour,than a full bellied Beaſt will do in many. So that Gluttony is as much an enemy to all Religious and manly ſtudies, as *drunkenneſs* is an enemy to a Garriſon, where the drunken Souldiers are diſabled to reſiſt the Enemy.

Saith Baſil, A Ship heavy laden is unfit to ſail; So a full belly to any duty.

§. 19. 4. *Gluttony* is alſo an enemy to dilgence in every honeſt Trade and Calling: For it dulleth the *Body* as well as the *Mind*: It maketh men heavy and drowſie, and ſlothful and go about their buſineſs as if they carried a Coat of Lead; and were in Fetters: They have no vivacity and alacrity and are fitter to ſleep or play, than work.

§. 20. 5. *Gluttony* is the immediate ſymptom of a *carnal mind*, and of the damnable ſin of *fleſh-pleaſing* before deſcribed: And a *carnal mind* is the very ſum of iniquity, and the proper name of an unregenerate ſtate: *It is enmity againſt* God, *and neither is nor can be ſubject to his Law*: So that they that are thus *in the fleſh cannot pleaſe* God, *and they that walk after the fleſh ſhall dye*, Rom. 8. 6, 7, 8, 13. The filthieſt ſins of Leachers, and Miſers, and Thieves, are but to *pleaſe the fleſh*: And who ſerveth it more than the Glutton doth?

Semper ſaturitati juncta eſt laſcivia, Hieron.

§. 21. 6. *Gluttony* is the *breeder* and *feeder* of all other luſts: *Sine Cicere & Baccho friget venus*: It pampereth the fleſh to feed it,and make it a ſacrifice for *luſt*. As dunging the ground doth make it fruitful, eſpecially of Weeds: So doth Gluttony fill the mind with the Weeds and Vermine of filthy thoughts, and filthy deſires and words, and deeds.

Ventri obedientes animalium numero computantur non hominum: Senec.

§. 22. 7. *Gluttony* is a *baſe* and *beaſtly kind of ſin*: For a man to place his happineſs in the pleaſure of a *Swine*; and to make his Reaſon ſerve his throat, or ſink into his Guts: As if he were but a *Hogſhead* to be filled and emptyed:or a Sink for Liquor to run thro' into the chanel; or as if he were made only to carry meat from the Table to the Dunghil,how baſe a kind of life is this? yea, *many beaſts* will not eat and drink exceſſively as the Gluttonous Epicure will do.

It is *Chryſoſtoms* ſaying in *Hebr. Hom.* 29.

§. 23. 8. *Gluttony* is a *Prodigal conſumer* and *devourer* of the Creatures of God: What is he worthy of that would take meat and drink and caſt it away into the chanel? nay, that would be at a great deal of coſt and curioſity to get the pleaſanteſt meat he could procure, to caſt away? The Glutton doth worſe: It were better of the two to throw all his *exceſſes* into the Sink or Ditch, for then they would not firſt hurt his body. And are the Creatures of God of no more worth? Are they given you to do worſe than caſt them away? Would you have your Children uſe their proviſions thus?

Jer. 5. 7.

§. 24. 9. *Gluttony* is a moſt *unthankful ſin*, that takes Gods mercies and ſpews them as it were in his face; and carryeth his proviſions over to his enemy, even to the ſtrengthening of fleſhly luſts: And turneth them all againſt himſelf? You could not have a bit but from his liberality and bleſſing and will you uſe it to provoke him and diſhonour him?

§. 25. 10. *Gluttony* is a *ſin* which turneth your own mercies, and wealth, and food, into your ſnare, and to your deadly ruine: Thou *pleaſeſt* thy *throat* and *poyſoneſt* thy ſoul. It were better for thee a thouſand times that thou hadſt lived on ſcraps, and in the pooreſt manner, than thus to have turned thy plenty to thy damnable ſin, Deut. *6.* 11, 12. *When thou ſhalt have eaten and be full, then beware leſt thou forget the Lord.* Prov. 30. *9. Feed me with food convenient for me, leſt I be full and deny thee, and ſay, Who is the Lord?* Pſal.75.*29*,30. *So they did eat and were filled, for he gave them their own deſire; they were not eſtranged from their luſt.*

Magna pars libertatis eſt bene moratus venter. Senec.

§. 26. 11. *Gluttony* is a great *Time-waſting ſin*: What a deal of time is ſpent in getting the money that is laid out to pleaſe the throat? and then by ſervants in preparing for it; and then in long ſitting at meat and feaſtings; and not a little in taking Phyſick to carry it away again, or to eaſe or cure the diſeaſes which it cauſeth; beſides all the time which is loſt in languiſhing ſickneſs, or cut off by untimely death. Thus they *live* to *eat*, and *eat to fruſtrate*, and to *ſhorten life*.

§. 27. 12. It is a *Thief* that robbeth you of your *eſtates*, and devoureth that which is given you for better uſes, and for which you muſt give account to God. It is a coſtly ſin and couſumeth more than would ſerve to many better purpoſes. How great a part of the riches of moſt Kingdoms are ſpent in Luxury and Exceſs?

When a friend of *Socrates* complained to him, What a dear place is this? Wine will coſt ſo much, and Honey ſo much, and Purple ſo much: *Socrates* took him to the Meal-Hall, Lo, ſaith he, you may buy here half a Sextare of good Meal for a half penny (which boyled in water was his meat) God be thanked the Market is very cheap: Then he took him to an Oyl-ſhop, where a meaſure (*Chænix*) was ſold for two braſs dodkins. Then he led him to a Brokers ſhop where a man might buy a Suit of Clothes for ten drams: You ſee, quoth he, that the penny worths are reaſonable, and things good cheap throughout the City. *Plutarch. de Tranquil. Anim.pag.* 153.

§. 28. 13. It is a ſin that is a great enemy to the common good: Princes and Common-wealths have reaſon to hate it, and reſtrain it as the enemy of their ſafety. Men have not money to defray the publick charges, neceſſary to the ſafety of the Land, becauſe they conſume it on their Guts: Armies and Navies muſt be unpaid, and Fortifications neglected, and all that tendeth to the glory of a people muſt be oppoſed as againſt their perſonal intereſt, becauſe all is too little for the throat. No great works can be done to the honour of the Nation, or the publick good: No Schools or Alms-houſes built or endowed, no Colledges erected, no Hoſpitals, nor any excellent work, becauſe the Guts devour it all. If it were known how much of the Treaſure of the Land is thrown down the Sink by Epicures of all degrees, this ſin would be frowned into more diſgrace.

§. 29. 14. *Gluttony* and *Exceſs* is a ſin greatly aggravated by the *Neceſſities of the poor*. What an incongruity is it, that one member of Chriſt (as he would be thought) ſhould be feeding himſelf deliciouſly every day, and abounding with abuſed ſuperfluities, whilſt another is ſtarving and pining in a Cottage, or begging at the door? and that ſome families ſhould do worſe than caſt their delicates and abundance to the Dogs, whileſt thouſands at that time are ready to famiſh, and are fain to feed on ſuch unwholſome food, as killeth them as ſoon as Luxury kills the Epicure! Do theſe men believe that they ſhall be judged according to their feeding of the poor? Or do they take themſelves to be members of the ſame body with thoſe whoſe ſufferings they ſo little feel? 1 *Cor.* 12. 26. It may be you'll ſay, *I do relieve many of the poor.* But are there not *more* yet to be relieved? As long as there are *any* in diſtreſs, it is the greater ſin for *you* to be *luxurious*. Deut. 15. 7. *If there be among you a poor man of one of thy brethren in the land———thou ſhalt not harden thy heart, nor ſhut thy hand againſt thy poor brother, but thou ſhalt open thy hand wide unto him,* &c. Nay, how often are the poor oppreſſed to ſatisfie *luxurious appetites*. Abundance muſt have hard bargains and hard uſage, and toil like Horſes, and ſcarce be able to get bread for their families, that they may bring in all to *belly-god* Landlords, who conſume the fruit of other mens labours upon their devouring fleſh.

Matth. 25.

§. 30. 15. And it is the heinouſer ſin becauſe of the common calamities of the Church and Servants of Chriſt throughout the world: One part of the Church is oppreſſed by the Turk, and another by the Pope, and many Countries waſted by the cruelties of Armies, and perſecuted by proud impious enemies; and is it fit then for others to be wallowing in ſenſuality and gluttony? Amos *6.* 1, 3, 4, 5, *6. Wo to them that are at eaſe in* Zion—— *Ye that put far away the evil day, and cauſe the ſeat of violence to come near———That lye upon beds of Ivory, and ſtretch themſelves upon their couches, and eat the Lambs out of the flock, and the Calves out of the midſt of the ſtall, that chaunt to the ſound of the Viol——That drink Wine in bowls, and anoint themſelves with the chief oyntments, but they are not grieved for the affliction of* Joſeph: It is a time of great humiliation, and are you now given up to fleſhly luxury? Read Iſa. 22. 12, 13, 14. *And in that day did the Lord God of Hoſts call to weeping and to mourning, and to baldneſs, and to girding with ſackcloth; and behold, joy and gladneſs, ſlaying Oxen, and killing Sheep, eating Fleſh and drinking Wine, let us eat and drink for to morrow we ſhall dye:———Surely this iniquity ſhall not be purged from you till ye dye, ſaith the Lord of Hoſts.*

§. 31. 16. *Luxury* is a *ſin* moſt unſeemly for men in ſo great miſery, and incongruous to the ſtate of the *Gluttonous* themſelves. O man if thou hadſt but a true ſight of thy ſin and miſery of death and judgement, and of the dreadful God whom thou doſt offend, thou wouldſt perceive that *faſting*, and *prayer*, and *tears* become one in thy condition much better than glutting thy devouring fleſh. What a man unpardoned, unſanctified, in the power of Satan, ready to be damned if thus thou dye (for ſo I muſt ſuppoſe of a Glutton) for ſuch a man to be taking fleſhly his pleaſure! For a *Dives* to be faring ſumptuouſly every day, that muſt ſhortly want a drop of water to cool his tongue, is as fooliſh as for a Thief to feaſt before he goeth to hanging: Yea, and much more. For you might yet prevent your miſery: and another poſture doth better *beſeem* you to that end: *Faſting* and *crying mightily to God*, is fitter to your ſtate. See *Jonah* 3. 8. *Joel* 1. 14. *Joel.* 2. 15.

§. 32. 17. *Gluttony* is a ſin ſo much the greater, by how much the more *Will* and delight you have in the committing of it: The ſweeteſt, moſt voluntary and beloved ſin is (*cæteris paribus*) the greateſt: And few are more pleaſant and beloved than this.

§. 33. 18. Thoſe are the worſt ſins, that have *leaſt Repentance*: But Gluttony is ſo far from being truly Repented of by the luxurous Epicure, that he loveth it, and careth, and contriveth how to commit it, and buyeth it with the price of much of his eſtate.

§. 34. 19. It is the greater ſin, becauſe it is ſo *frequently committed*: Men *live in it* as their daily practice and delight: They *live for it*, and make it the end of other ſins: It is not a ſin that they ſeldom

dom fall into,but it is almoſt as familiar with them, as to eat and drink : Being turned into Beaſts, they *live* like Beaſts continually.

§. 35. 20. Laſtly, It is a *ſpreading ſin*, and therefore is become common, even the ſin of Countries, of *rich* and *poor* : For both ſorts love their *Bellies*, though both have not the like proviſion for them. And they are ſo far from taking warning one of another, that they are encouraged one by another : and the ſin is ſcarce noted in one of a hundred that daily liveth in it : Nor is there almoſt any that reprove it, or help one another againſt it (unleſs by impoveriſhing each other) but moſt by Perſwaſions and Examples do encourage it (though ſome much more than others :) So that by this time you may ſee that it is no rare, nor venial little ſin.

§. 36. And now you may ſee alſo, that it is no wonder if no one of the Commandments expreſly forbid this ſin, (not only becauſe it is a ſin *againſt our ſelves* directly but alſo) becauſe it is againſt every one almoſt of the Commandments. And think not that either *Riches* or *Poverty* will excuſe it, when even *Princes* are reſtrained ſo much as from *unſeaſonable eating*, Eccleſ. 10. 16. If it was one of the great ſins that *Sodom* was burnt with fire for, judge whether *England* be in no danger by it : Read O *England*, and know thy ſelf and tremble, Ezek. 16. 49. *Behold, this was the iniquity of thy Siſter* Sodom ; PRIDE, FULNESS *of bread, and abundance of* IDLENESS *was in her and in her daughters, neither did ſhe ſtrengthen the hand of the poor and needy.*

IV. *The Directions or Helps againſt it.*

Dir. 1. Saith *Plato*, God is the temperate mans Law : and pleaſure the intemperate mans.

§. 37. Direct. 1. *Mortify the fleſh*, according to the Directions, *Chap.* 4. *Part* 7. *Subdue its inclinations and deſires : and learn to eſteem and uſe it but as a Servant.* Think what a pitiful price a little gluttonous pleaſure of the Throat is, for a Man to ſell his God and his ſalvation for : Learn to be indifferent whether your meat be pleaſing to your appetite or not ; and make no great matter of it : Remember ſtill what an odious, ſwiniſh, damning ſin it is, for a mans heart to be ſet upon his belly. Gal. 5. 24. *All that are Chriſts have crucified the fleſh with its affections and luſts.*

Dir. 2. Heb. 13. 9.

§. 38. Direct. 2. *Live faithfully to God, and upon ſpiritual durable delights.* And then you *will fetch the meaſure of your eating and drinking from their tendency to that higher end.* There is no uſing any inferiour thing aright,till you have firſt well reſolved of your end, and uſe it as a means thereto, and mark *how far it is a means.*

Dir. 3.

§. 39. Direct. 3. *See all your Food as provided and given you by God, and beg it and the Bleſſing of it at his hand, and then it will much reſtrain you from uſing it againſt him.* He is a wretch indeed that will take his food as from his Fathers hand,and throw it in his face, tho' perhaps a petulant child would do ſo by a fellow ſervant : He that thinketh he is moſt beholden to himſelf for his plenty,will ſay as the fool, Luke 12. 19, 20. *Soul take thy eaſe, eat, drink and be merry, thou haſt enough laid up for many years.* But he that perceives it is the hand of God that reacheth it to him, will uſe it more reverently. It is a horrid aggravation of the Gluttony of this age, that they play the *Hypocrites* in it, and firſt (for cuſtom) crave Gods bleſſing on their meat, and then ſit down and ſin againſt him with it : Such are the prayers of Hypocritical ſenſualiſts. But a ſerious diſcerning of God as the Giver, would teach you 1 Cor. 10. 31. *whether you eat or drink to do all to his glory* from whom it comes.

Dir. 4.

§. 40. Direct. 4. *See by faith the Blood of Chriſt as the purchaſing cauſe of all you have : and then ſure you will bear more reverence to his blood, than to caſt the fruit of it into the ſink of ſenſuality, and to do worſe than throw it on the dunghill* : What ! Muſt Chriſt be a ſacrifice to God, and die to recover you the mercies which you had forfeited, and now will you caſt them to the Dogs ? and pleaſe a ſinful appetite with them ? did he die to purchaſe you proviſion for your luſts,and to ſerve the fleſh with ?

§ 41. Direct. 5. *Forget not how the firſt ſin came into the world, even by eating the forbidden fruit* : And let the ſlain creatures whoſe lives are loſt for you, remember you of that ſin, which brought the burden on them for your ſakes : And then every piece of fleſh that you ſee, will appear to you as with this caution written upon it, [O *ſin not as your firſt Parents ſinned by pleaſing of your appetite ; for this our death, and your devouring the fleſh of your fellow-creatures, is the fruit of that ſin,and warneth you to be temperate. Revel not to exceſs in your fellow creatures lives.*]

Dir. 6.

§. 42. Direct. 6. *Keep an obedient tender Conſcience, not ſcrupulouſly perplexing your ſelves about every bit you eat* (as melancholy perſons do) *but checking your appetite, and telling you of Gods Commands, and teaching you to fear all ſenſual exceſs.* It is a graceleſs diſobedient ſenſeleſs heart that maketh men ſo boldly obey their Appetite : When the fear of God is not in their hearts,no wonder if they *feed* and *feaſt themſelves without fear*, Jude 12. Either they make a ſmall matter of ſin in the general, or at leaſt of this ſin in particular : It is uſually the ſame perſons that fear not to ſpend their time in idleneſs, ſports or vanity, and to live in worldlineſs or fleſhly luſts, who live in Gluttony to feed all this. The Belly is a Bruit, that ſticks not much upon *Reaſon* : Where *Conſcience* is *aſleep* and *ſeared*, Reaſon and Scripture do little move a ſenſual *belly-god* : And any thing will ſerve inſtead of *Reaſon* to prove it lawful,and to anſwer all that's ſaid againſt it. There is no diſputing the caſe with a man that is *aſleep* ; eſpecially if his *Guts* and *Appetite* be awake : You may almoſt as well bring *Reaſon* and *Scripture* to keep a *Swine* from over-eating, or perſwade a hungry Dog from a Bone, as to take off a Gluton from the pleaſing of his Throat, if he be once grown blockiſh,and have maſtered his conſcience by *unbelief*,or ſtilled it with a ſtupifying opiate. His *taſte* then ſerveth inſtead of Reaſon, and againſt reaſon : Then he ſaith, *I feel it do me good*, (that is, he feeleth that it *pleaſeth* his *appetite*, as a Swine *feeleth* that his meat doth him good when he is ready to burſt :) and this anſwereth all that can be ſaid againſt it: Then he can ſacrifice his time and treaſure to his belly, and make a jeſt of the Abſtinence and Temperance of ſober men, as if it were but a needleſs ſelf-afflicting, or fit only for ſome weak and ſickly perſons. If the conſtant fear and obedience of God do not rule the ſoul, the Appetite will be unruled : And if a *tender conſcience* be not Porter, the Throat will be common for any thing that the Appetite requireth. One ſight of Heaven or Hell, to awaken their *Reaſon* and ſleepy *Conſciences*, would be the beſt remedy to convince them of the odiouſneſs and danger of this ſin.

Dir. 7. Socrates adeo par & temp ratè vixi ut cum A thenas p ſtis ſæv merova ret, ſol ipſe num quam æ taverit. Laertius in Socr

§. 43. Direct. 7. *Underſtand well what is moſt conducible to your health ; and let that be the ordinary meaſure of your diet for quantity, and quality, and time.* Sure your *Nature* it ſelf, if you are yet men, ſhould have nothing to ſay againſt this *meaſure*,and conſequently againſt all the reſt of the Directions which *ſuppoſe* it : *Nature* hath given you *Reaſon* as well as *Appetite*, and *Reaſon* telleth you, that your *health* is more to be regarded *than your appetite.* I hope you will not ſay that God is too ſtrict with you, or would diet you too hardly as long as he alloweth you (ordinarily) to chooſe that (when you can have it lawfully) which is moſt for your own *health*, and forbiddeth you nothing but that which *hurteth* you. What Heathen or Infidel that is not either *mad* or *ſwiniſh*, will not allow this *meaſure* and *choice*, as well as Chriſtians? Yea, if you *believe not a Life to come*, methinks you ſhould be loth to ſhorten *this Life* which now you have. God would but keep you from hurting your ſelves by your Exceſs, as you would keep your *Children* or your *Swine*. Tho' he hath a farther End in it, and ſo muſt you, namely, that a healthful Body may be ſerviceable to a *holy Soul*, in your Maſter's work: Yet it is the *Health* of your *Bodies* which is to be your *neareſt* and *immediate* End and Meaſure.

It is a very great Overſight in the *Education* of Youth, that they be not taught betimes ſome common and neceſſary Precepts about Diet, acquainting them what tendeth to *Health* and *Life*, and what to *Sickneſs*, *Pain* and *Death* And it were no unprofitable and unneceſſary thing, if *Princes* took a Courſe that all their Subjects might have ſome ſuch common needful Precepts familiarly known (As if it were in the Books that Children firſt learn to read in, together with the Precepts of their moral Duty:) For it is certain, that Men *love not Death* or *Sickneſs*, and that all Men love their *Health* and *Life*: And therefore thoſe that fear not God, would be much reſtrained from *Exceſs* by the fear of *Sickneſs* and of *Death*. And what an Advantage this would be to the *Commonwealth*, you may eaſily perceive, when you conſider what a maſs of Treaſure it would ſave, beſides the Lives, and Health, and Strength of ſo many Subjects. And it is certain, that moſt People have no conſiderable Knowledge, what *meaſure* is beſt for them; but the common Rule that they judge by, is their *Appetite*. They think they have eaten *enough*, when they have eaten as long as they have *liſt*, and not before. If they could *eat more with an Appetite, and not be ſick after it*, they never think they have been guilty of *Gluttony* or *Exceſs*.

§. 44 *Firſt*, Therefore you muſt know, that *Appetite is not to be your Rule or Meaſure, either for Quantity, Quality, or Time*: For, 1. It is *irrational*, and *Reaſon* is your *Ruling* Faculty, if you are Men. 2. It dependeth on the Temperature of the Body, and the Humours and Diſeaſes of it, and not meerly on the natural *Need* of meat. A man in a *Dropſie* is moſt *Thirſty*, that hath leaſt cauſe to drink: Tho' frequently in a putrid or malignant Feavor a draught of cold drink would probably be Death, yet the Appetite deſireth it never the leſs: Stomachs that have acid Humours, have commonly a *ſtrong Appetite*, be the *Digeſtion* never ſo *weak*, and moſt of them could eat with an appetite above twice as much as they ought to eat. And on the contrary, ſome others *deſire* not ſo much as is neceſſary to their Suſtenance, and muſt be urged to eat againſt their Appetite. 3. Moſt healthful People in the World have an appetite to *much more* than *Nature* can well digeſt, and would *kill* themſelves if they pleaſed their appetites: For God never gave Man his appetite to be the *Meaſure* of his *Eating* or *Drinking*, but to make that grateful to him, which reaſon biddeth him take. 4. Man's *Appetite* is not now ſo ſound and regular as it was before the Fall, but is grown more rebellious and unruly, and diſeaſed as the Body is: And therefore it is now much more unfit to be our meaſure, than it was before the Fall. 5. You ſee it even in Swine, and many greedy Children, that would preſently kill themſelves, if they had not the Reaſon of others to rule them. 6. *Poyſon* it ſelf may be as delightful to the Appetite as *Food*: And dangerous Meats, as thoſe that are moſt wholſome. So that it is moſt certain, that Appetite is not fit to be the *Meaſure* of a Man. Yet this is true withal, that when *Reaſon* hath nothing againſt it, then an *Appetite* ſheweth what *Nature* taketh to be moſt agreeable to it ſelf; and *Reaſon* therefore hath *ſomething for it* (if it have nothing againſt it;) becauſe it ſheweth what the Stomack is like beſt to cloſe with and digeſt; and it is ſome Help to *Reaſon* to diſcern when it is prepared for Food.

§. 45. *Secondly*, It is certain alſo, that the *preſent feeling* of *Eaſe* or *Sickneſs* is no certain Rule to judge of your *Digeſtion*, or your *Meaſure* by: For though ſome tender, relaxed, windy Stomachs are ſick or troubled when they are overcharged, or exceed their meaſure, yet with the moſt it is not ſo; unleſs they exceed to very *Swiniſhneſs*, they are not ſick upon it, nor feel any Hurt at preſent by leſs Exceſſes, but only the Imperfection of Concoctions doth vitiate the Humours, and prepare for Sickneſſes by Degrees (as is aforeſaid;) and one feeleth it a Month after in ſome diſeaſed Evacuations, and another a Twelve-month after, and another not of many Years, till it have turned to ſome uncurable Diſeaſe: (For the Diſeaſes that are bred by ſo long Preparations are ordinarily much more uncurable, than thoſe that come but from ſudden Accidents and Alterations, in a cleaner Body.) Therefore to ſay, [*I feel it do me no harm, and therefore it is no Exceſs*,] is the Saying of an Ideot, that hath no *foreſeeing Reaſon*, and reſiſteth not an *Enemy* while he is garriſoning, fortifying and arming himſelf, but only when it comes to Blows: Or like him that would go into a Peſt houſe, and ſay, *I feel it do me no harm*; but within few days or weeks he will feel it. As if the *Beginning* of a Conſumption were no hurt to them, becauſe they feel it not! Thus living like a Beaſt, will at laſt make Men *judge* like Beaſts, and brutiſie their *Brains* as well as their *Bellies*.

Rules for the Meaſure of Eating.

§. 46. *Thirdly*, It is certain alſo, that the *common Cuſtom* and *Opinion* is *no certain* Rule; nay, *certainly* it is an *erring Rule*: For *judging by Appetite* hath brought Men ordinarily to take *Exceſs* to be but *Temperance*. All theſe then are falſe meaſures.

§. 47. If I ſhould here preſume to give you any Rules for judging of a right meaſure, Phyſicians would think I went beyond my Calling, and ſome of them might be offended at a Deſign that tendeth ſo much to their Impoveriſhing, and thoſe that ſerve the greedy Worm would be more offended. Therefore I ſhall only give you theſe general Intimations. 1. Nature is content with a little, but *Appetite* is never content till it have drowned Nature. 2. It is the *Perfection of Concoction*, and *Goodneſs* of the nutriment that is more conducible to Health, than the *Quantity*. 3. Nature will eaſilier overcome twice the quantity of ſome light and paſſible Nouriſhment than half ſo much of groſs and heavy meats (therefore thoſe that preſcribe juſt twelve Ounces a day without differencing meats that ſo much differ, do much miſtake.) 4. A healthful ſtrong Body muſt have more than the Weak and Sickly. 5. Middle aged Perſons muſt have more than old Folks or Children. 6. *Hard Labourers* muſt have more than *eaſie* Labourers, and theſe more than the idle or Students, or any that ſtir but little. 7. A Body of cloſe Pores, that evacuateth little by ſweat or tranſpiration, muſt have leſs, eſpcially of Moiſture, than another. 8. So muſt a cold and flegmatick Conſtitution. 9. So muſt a Stomach that corrupteth its Food, and caſteth it forth by periodical bilious Evacuations. 10. That which troubleth the Stomach in the Digeſtion is too much, or too bad, unleſs with very weak ſickly Perſons. 11. So is that *too much* or *bad* which maketh you more dull for Study, or more *heavy* and unfit for Labour (unleſs ſome Diſeaſe be the principal Cauſe.) 12. A Body that by *Exceſs* is *already filled with Crudities*, ſhould take leſs than another, that Nature may have time to digeſt and waſte them. 13. Every one ſhonld labour to know the Temperature of their own Bodies, and what Diſeaſes they are moſt enclined to, and ſo have the Judgment of their Phyſician, or ſome skilful Per-

Venter parvo contentus eſt, ſi das illi quod debes, non quod potes. Senec.

Juvenum virtus eſt, Nihil nimis. Socrat.

Perſon, to give them ſuch Directions as are ſuitable to their own particular Temperature and Diſeaſes. 14. Hard Labourers err more in the Quality than the Quantity, partly through Poverty, partly thro' Ignorance, and partly thro' Appetite, while they refuſe that which is more wholſome (as meer Bread and Beer) if it be leſs pleaſing to them. 15. If I may preſume to conjecture, ordinarily *very hard Labourers* exceed in Quantity about a *4th part: Shopkeepers of eaſier Trades* do ordinarily exceed about a *Third part: Voluptuous Gentlemen* and their *Serving-men*, and other Servants of theirs that have no hard Labour, do uſually exceed about *Half in Half:* (But ſtill I except Perſons that are extraordinarily temperate thro' *Weakneſs*, or thro' *Wiſdom*:) And the ſame Gentlemen uſually exceed in *Variety*, *Coſtlineſs*, *Curioſity* and *Time*, much more than they do in *Quantity*, (ſo that they are *Gluttons* of the firſt Magnitude.) The Children of thoſe that govern not their Appetites, but let them eat and drink, as much and as often as they deſire it, do uſually exceed *above Half in Half*, and lay the Foundation of the Diſeaſes and Miſeries of all their Lives. All this is about the *Truth*, though the Belly believe it not.

Venter præcepta non audit. Senec.

§. 48. When you are once grown wiſe enough to know what in *Meaſure*, and *Time*, and *Quality* is *fitteſt for your Health*, go not *beyond that* upon any Importunity of *Appetite*, or of *Friends*: For all that is beyond that, is *Gluttony* and *Senſuality*, in its *Degree*.

Dir. 8.

§. 49. Direct. 8. *If you can lawfully avoid it, make not your Table a Snare of Temptation to your ſelves or others.* I know a greedy Appetite will make *any Table* that hath but *Neceſſaries* a Snare to it ſelf: But do not you *unneceſſarily* become *Devils*, or Tempters to your ſelves or others. 1. For *Quality*, ſtudy not *Deliciouſneſs* too much; unleſs for ſome weak diſtempered Stomachs, the beſt Meat is that which leaveth behind it in the Mouth neither troubleſome Loathing, nor an eager Appetite after more, for the *Taſte*'s ſake: But ſuch as *Bread* is, that leaveth the Palate in an indifferent Moderation. The curious Inventions of new and delicious Diſhes, meerly to pleaſe the *Appetite*, is Gluttony inviting to *greater Gluttony*: Exceſs in *Quality* to invite to Exceſs in *Quantity*.

If you will not take this Counſel, at leaſt uſe after Meat to ſet before your Gueſts a Baſon and a Feather, or a Provang to vomit it up again, that you may ſhew ſome Mercy to their Bodies, if you will ſhew none to their Souls.

§. 50. Object. *But* (you'll ſay) *I ſhall be thought niggardly or ſordid, and reproached behind my Back, if my Table be ſo fitted as to the Temperate and Abſtinent.*

A Senſualiſt craving to be admittted of *Cato* among his Familiars, *Cato* anſwer'd him, I cannot live with one whoſe Palate is wiſer than his Brain. *Eraſ.*

Anſw. This is the pleading of *Pride* for *Gluttony*: Rather than you will be talk'd againſt by *Belly-gods*, or ignorant fleſhly People, you will ſin againſt God, and prepare a Feaſt or Sacrifice for *Bacchus* or *Venus*: The ancient Chriſtians were torn with Beaſts, becauſe they would not caſt a little *Frankincenſe* into the Fire on the Altar of an Idol: And will you feed ſo many *Idol Bellies* ſo liberally to avoid their Cenſure? Did not I tell you, that *Guloſity* is an irrational Vice? Good and temperate Perſons will ſpeak well of you for it: And do you more regard the Judgment and Eſteem of Belly-gods?

§. 51. Object. *But it is not only riotous luxurious Perſons that I mean: I have no ſuch at my Table: But it will be the Matter of Obloquy even to good People, and thoſe that are ſober.*

Anſw. I told you ſome meaſure of *Gluttony* is become a *common Sin*: And many are tainted with it thro' *Cuſtom*, that otherwiſe are *good* and *ſober*: But ſhall they therefore be left as uncurable? Or ſhall they make all others as bad as they? And muſt we all commit that Sin, which ſome ſober People are grown to favour? You bear their Cenſures about different Opinions in Religion, and other matters of difference; and why not here? The deluded *Quakers* may be Witneſſes againſt you, that while they run into the contrary Extream, can bear the deepeſt Cenſures of all the World about them. And cannot you for honeſt *Temperance* and *Sobriety* bear the cenſures of ſome diſtempered or guilty Perſons that are of another Mind: Certainly in *this* they are no *temperate* Perſons, when they plead for *Exceſs* and the *Baits of Senſuality and Intemperance.*

§. 52. 2. *For Variety* alſo, make not your Table *unneceſſarily a Snare*: Have no greater Variety, than the Weakneſs of Stomachs, or Variety of *Appetites* doth require. *Unneceſſary Variety* and *Pleaſantneſs* of Meats, are the Devil's great Inſtruments to draw Men to *Gluttony*? (And I would wiſh no *good* People to be his *Cooks* or *Caterers*:) When the very bruitiſh *Appetite* it ſelf begins to ſay of *one diſh, I have enough*, then comes another to tempt it unto more Exceſs, and another after that to more: All this that I have ſaid, I have the concurrent Judgment of *Phyſicians* in, who condemn *Fulneſs* and *Variety*, as the great Enemies of Health, and Nurſeries of Diſeaſes. And is not the concurrent Judgment of Phyſicians more valuable about matters of *Health*, than your private Opinions or *Appetite*? Yet when *Sickneſs* requireth *Variety*, it is *neceſſary*.

§. 53. 3. *Sit not too long at Meat*: For beſides the Sin of *waſting Time*, it is but the way to tice down a little and a little more: And he that would be *temperate*, if you ſate but a *Quarter of an Hour*, (which is ordinarily enough) will exceed when he hath the Temptation of *Half an Hour* (which is enough for the Entertainment of Strangers:) Much more when you muſt ſit out an Hour, (which is too much of all Conſcience:) Though *greedy Eating* is not good, yet *ſober Feeding* may ſatisfie *Nature* in a little time.

§. 54. 4. *See that your Proviſions be not more coſtly than is neceſſary*: Tho' I know there muſt be a Difference allow'd for *Perſons* and *Times*, yet ſee that no *Coſt* be beſtowed *unneceſſarily*: And let ſober *Reaſon* and not *Pride* and *Gluttony* judge of the *neceſſity*: We commonly call him the *Rich Glutton*, Luke 16. that *fared ſumptuouſly every Day*: It is not ſaid that he did eat any more than other Men, but that he *fared ſumptuouſly*. You can't anſwer it comfortably to God, to lay that out upon the *Belly*, which might do more good another way: It's a horrid Sin to ſpend ſuch ſtore of Wealth unneceſſarily upon the Belly, as is ordinarily done. The cheapeſt Diet (*cæteris paribus*) muſt be preferred.

The old Faſhion in Countrymens Houſes was not amiſs, where the Story of this Rich Glutton and *Lazarus* was wont to be painted over their Tables on their Walls.

§. 55. Object. *But the Scandal of Covetouſneſs muſt be avoided as well as Gluttony. Folks will ſay, that all this is done meerly from a miſerable Worldly Mind.*

Anſw. 1. It is eaſier to bear that Cenſure than the Diſpleaſure of God. 2. No Scandal muſt be avoided by Sin: It is a Scandal taken, and not given. 3. With *temperate Perſons* your *Exceſs* is much more ſcandalous. 4. I'll teach you a Cure for this in the next Direction.

§. 56. Object. *But what if I ſet Variety and Plenty on my Table? May not Men chuſe whether they will eat too much? Do you think Men are Swine, that know not when they have enough?*

Anſw. Yes, we ſee by certain Experience, that moſt Men know not when they have enough, and do exceed when they think they do not. There is not one of many, but is much more prone to exceed, than to come ſhort, and abundance ſin in Exceſs, for one that ſinneth by Defect: And is Sin ſo ſmall a matter with you, that you will lay ſnares before men, and then ſay, They may take heed? So Men may chuſe whether they will go into a *Whore-houſe*, and yet the Pope doth ſcarce deal honeſtly to licenſe them at *Rome*: much leſs it is well to prepare them, and invite Men to them. Will you excuſe the Devil for tempting *Eve* with the forbidden Fruit, becauſe ſhe might chuſe whether ſhe would meddle with it? What doth that on your Table, which is purpoſely cooked to the tempting of the Appetite, and is *fitted* to draw Men to *Guloſity* and *Exceſs*, and is no way *needful*? *Wo to him that layeth a Stumbling-block before the Blind. Let no Man put a Stumbling-block in his Brother's Way*: It is the Wicked's Curſe, [*Let their Table be made a Snare, and a Trap, and a Stumbling-block.*] And it was *Balaam*'s Sin, that he taught *Balack* to tempt *Iſrael*, or lay a *Stumbling-block* before them.

1 Cor. 8. 9. Lev. 19. 14. Rom. 14. 13. Rom. 11. 9. Rev. 2. 14.

Dir. 9. §. 57. Direct. 9. *Reſolve to beſtow the Coſt of ſuch Superfluities upon the Poor, or ſome other charitable uſe; that ſo it become not a Sacrifice to the Belly.* Let the greateſt and needfulleſt Uſes be firſt ſerved: It is no time for you to be glutting your Appetites, and wallowing in Exceſs, when any (yea, ſo many) about you do want even Cloaths and Bread. If you do thus lay out all upon the Poor, which you ſpare from feeding your own and other Mens Exceſs, then none can ſay, that your ſparing is thro' covetous Niggardize; and ſo that Reproach is taken off. The Price of *one Feaſt*, will buy Bread for a great many poor People. It's ſmall thanks to you to give to the Poor ſome Leavings, when your Bellies are firſt glutted with as much as the Appetite deſired: This coſteth you nothing. A Swine will leave that to another which he cannot eat. But if you will a little pinch your Fleſh, or deny your ſelves, and live more ſparingly and thriftily, that you may have the more to give to the Poor, this is commendable indeed.

Dir. 10. §. 58. Direct. 10. *Do not overperſwade any to eat when there is no need, but rather help one another againſt running into Exceſs*: By ſeaſonable Diſcourſes of the ſinfulneſs of Gluttony, and of the Excellency of Abſtinence, and by friendly Watchings over and warning one another. Satan and the *Fleſh* and *its* unavoidable Baits, are Temptation ſtrong enough: We need not by unhappy Kindneſs to add more.

Dir. 11. §. 59. Direct. 11. *When you feel your Appetites eager againſt Reaſon and Conſcience, check them, and reſolve that they ſhall not be pleaſed. Unreſolvedneſs* keepeth up the Temptation: If you would but *reſolve* once, you would be *quiet*: But when the *Devil* findeth you *yielding*, or *wavering*, or *unreſolved*, he will never give you Reſt. *Prov.* 23. 1, 2, 3. *When thou ſitteſt to eat with a Ruler, conſider diligently what is before thee, and put a Knife to thy Throat if thou be a Man given to Appetite: Be not deſirous of his Dainties, for they are deceitful Meat.* The Words tranſlated *If thou be a Man given to Appetite* (agreeable to the *Septuagint* and the *Arabick*) are tranſlated by *Montanus*, and in the *Vulgar Latin*, and the *Chaldee Paraphraſe*, [*If thou have the Power of thy own Soul, or be Maſter of thy Soul, Compos animæ*] Shew that thou art Maſter of thy ſelf by thy Abſtinence. Inſtead of [*Put a Knife to thy Throat*] (that is, *Threaten thy ſelf into Abſtinence*,) the *Syriack*, and divers Expoſitors tranſlate it [*Thou doſt*, or *leſt thou doſt put a Knife to thy Throat*] that is, *Thou art as bad as cutting thy Throat*, or *deſtroying thy ſelf, when thou art gluttonouſly feeding thy ſelf*,] Keep up *Reſolution* and the Power of Reaſon.

Dir. 12. §. 60. Direct. 12. *Remember what thy Body is, and what it will ſhortly be, and how loathſome and vile it will be in the Duſt: And then think how far ſuch a Body ſhould be pampered and pleaſed, and at what rates.* Pay not too dear for a Feaſt for worms: Look into the Grave, and ſee what is the End of all your pleaſant Meats and Drinks; of all your curious coſtly Fare. You may ſee there the Sculls caſt up, and the ugly Hole of that Mouth which devoured ſo many ſweet delicious Morſels; But there is none of the Pleaſure of it now left. O wonderful Folly! that Men can ſo eaſily, ſo eagerly, ſo obſtinately waſte their Eſtates, and neglect their Souls, and diſpleaſe their God, and in effect even ſell their Hopes of Heaven for ſo ſmall and ſordid a Delight, as the pleaſing of ſuch a piece of Fleſh, that muſt ſhortly have ſo vile an End! Was it worth ſo much Care, and Toil, and Coſt, and the caſting away of your Salvation to pamper that Body a little while, that muſt ſhortly be ſuch a loathſome Carcaſs? Methinks one Sight of a Scull or a Grave, ſhould make you think *Gluttony* and *Luxury* Madneſs. Eccleſ. 7. 2. *It is better to go to the Houſe of Mourning, than to the Houſe of Feaſting: For that is the End of all Men, and the living will lay it to heart. David* ſaith of the Wicked, *Let me not eat of their Dainties*; but, *Let the Righteous ſmite me and reprove me*, Pſal. 141. 4, 5. So dangerous a thing is *Feaſting*, even among Friends, where of it ſelf it is lawful, that *Job* thought it a ſeaſon for his *Fears* and *Sacrifice*, Job 1. 4, 5. *And his Sons went and feaſted in their houſes every one his day, and ſent and called for their three Siſters to eat and to drink with them.* But *Job* ſacrificed for them ſaying, *It may be my Sons have ſinned, and curſed* (that is, thought *provokingly, unreverently, unholily or contemptuouſly of*) *God in their Hearts. Thus did* Job *continually.* A *Funeral* is a ſafer place for you than a *Feaſt*.

See 1 Cor. 6. 13.

Qui Chriſtum deſiderat, & illo pane veſcitur, non curat magnopere quàm de pretioſis cibis ſtercus conficiat. Hieron. Epiſt. ad Paul.

Nihil tam æque tibi proderit ad temperantiam, quam frequens cogitatio brevis ævi, & incerti: Quicquid facis reſpice mortem Senec.

Dir. 13. §. 61. Direct. 13. *Go into the Houſes of the Poor ſometimes, and ſee what Proviſions they live upon, and what time they ſpend at Meat: And then bethink you whether their Diet or yours do tend more to the Mortification of fleſhly Luſts*; and whether theirs will not be as ſweet as yours at the laſt? And whether meer riches ſhould make ſo great a difference in eating and drinking between them and you? I know that where they want what is neceſſary to their Health, it is lawful for you to exceed them, and be thankful: But not ſo as to forget their wants, nor ſo as to turn your Plenty to Exceſs. The very *Sight* now and then of a poor Man's Diet and manner of Life would do you good; Seeing affecteth more than Hearſay.

Dir. 14. §. 62. Direct. 14. *Look upon the ancient Chriſtians, the Patterns of Abſtinence, and think whether their Lives were like to yours.* They were much in *faſtings* and *Abſtinence*; and Strangers to Gluttony and Exceſs: They were ſo prone to *Exceſs* of Abſtinence, rather than *Exceſs* of Meat, that abundance of them lived in Wilderneſſes or Cells, upon Roots, or upon Bread and Water: (From the Imitation of whom in a formal Hypocritical manner came Swarms of Fryers that are now in the World:) And will you commend their Holineſs, and Abſtinence, and yet be ſo far from any ſerious Imitation of them, that you will in *Gluttony* and *Exceſs*, oppoſe your ſelves directly againſt them?

§. 63. I have now detected the Odiouſneſs of this Sin, and told you if you are *willing* how you may beſt avoid it. If all this will not ſerve, but there be *any prophane Perſon among you like* Eſau, *who for one Morſel of Meat ſold his Birthright*, Heb. 12. 16. who for the pleaſing of his Throat will ſell his Soul, let him know that God hath another kind of Cure for ſuch: He may caſt thee into *Poverty*, where thou ſhalt be a Glutton only in *Deſire*, but not have to *ſatisfie* thy Deſire: He may ſhortly caſt thee into thoſe Diſeaſes, which ſhall make thee loath thy Pleaſant Fare, and wiſh thou hadſt the poor Man's Fare and Appetite, and make thee ſay of all the Baits of thy Senſuality, *I have no Pleaſure in them*, Eccleſ. 12. 1. The Caſe will be altered with thee when all thy Wealth, and Friends, and Greatneſs cannot keep thy pampered Carkaſs from Corruption, nor procure thy Soul a Comfort equal to a drop of water to cool thy tongue, tormented in the flames of God's diſpleaſure:

Luk. 6. 25. *Wo to you that are full, for ye ſhall hunger.*

ſure: Then all the Comfort thou canſt procure from God and Conſcience will be but this ſad *Memento, Remember that thou in thy Life-time receivedſt thy good things, and likewiſe* Lazarus *evil things; but now he is comforted, and thou art tormented.* Luke 16. 25. James 5. 1, 5. *Go to now ye rich Men; weep and howl for your Miſeries that ſhall come upon you——Ye have lived in Pleaſure on the Earth, and been wanton; ye have nouriſhed your Hearts as in a Day of Slaughter; ye have condemned and killed the Juſt,* &c.

Temperantiam exigit Philoſophia non Pœnam. Senec.

§. 64. Yet after all this, I ſhall remember you that you run not into the contrary Extream: Place not more Religion in external abſtinence and faſtings than you ought: Know your own Condition, and how far either *Faſting* or *Eating* is really a *Help* or a *Hindrance* to you in thoſe greater things which are their Ends, and ſo far uſe them. A decaying Body muſt be carefully ſupported: An unruly Body muſt be carefully ſubdued: The ſame medicines ſerve not for contrary Tempers and Diſeaſes: To think, that abſtaining from *Fleſh*, and glutting your ſelves with *Fiſh*, and other Meats, is acceptable to God, or that meer abſtaining ſo many Hours in a Week, and ſerving your Appetite on the reſt, is meritorious, or that Abſtinence from Meat will prove you holy, without an Abſtinence from Sin, all this is ſelf-deluding Error. Nor muſt you raiſe a great many of perplexing Scruples about all that you eat or drink, to no Edification, but meerly to your Vexation; but in cheerful Temperance preſerve your Health, and ſubdue Concupiſcence.

Tit. 2. *Directions againſt Drunkenneſs, and all Exceſs of Drink.*

§. 1. I. THE moſt that I have ſaid againſt *Gluttony* will ſerve againſt *Exceſs* of *Drink* alſo: Therefore I need not repeat it. *Drunkenneſs* in the largeſt Senſe extendeth both to the *Affection* and to the *Effect*: And ſo he is a *Drunkard* (that is, *Reputatively*, in the ſight of God) who *would* drink too much if he *had it*, and is not reſtrained by his *will*, but by Neceſſity.

§. 2. *Drunkenneſs* in the *Effect* or *Act*, is ſometime taken more *largely*, ſometime more *ſtrictly*: *Largely* taken it ſignifieth *all Drinking to Exceſs to pleaſe the Appetite*: Two things here make up the Crime, 1. *Love of the Drink*, or *pleaſing the Appetite*, which we call *Guloſity*. 2. *Exceſs in Drinking*; which *Exceſs* may be in *Quantity* or *Quality*.

§. 3. *Drunkenneſs ſtrictly taken*, ſignifieth *Drinking till Reaſon have received ſome Hurt*: And of *this* there be many Degrees He that hath in the *leaſt Degree diſturbed his Reaſon*, and diſabled or hindred it from its proprer Office, is *drunken in that Degree*; and he that hath overturned it or quite diſabled it, is *ſtark drunk*, or drunk in a greater degree.

§. 4. All *Exceſs* of *Drink* is ſinful *Guloſity* or *Senſuality*, of the *ſame Nature* with *Gluttony*, and falls under all my laſt *Reproofs* and *Directions*: And in ſome Perſons that can ſit it out, and bear much Drink without Intoxication, the Sin may be greater than in ſome others, that by a ſmaller Quantity are drunk by a Surprize, before they are aware; but yet, *cæteris paribus*, the Overthrow of the Underſtanding maketh the Sin to be much the greater: For it hath all the Evil that the other *degrees* have, with more; it is *a voluptuous Exceſs in Drink to the Depravation of Reaſon. Guloſity* is the general Nature of it: *Exceſs* is the *Matter*; *Depravation* of *Reaſon* is its ſpecial Form.

§. 5. It is *Exceſs of drinking when you drink more than, according to the Judgment of ſound Reaſon, doth tend to fit your Body mediately or immediately for its proper Duty without a greater hurt.* Sometime the *immediate Benefit* is moſt to be regarded, (As if a Man had ſome preſent Duty of *very great moment* to perform:) The preſent Benefit conſiſteth, 1. In the Abatement of ſuch a troubleſome Thirſt or Pain, as hindreth you from doing your Duty. 2. In adding that Reſocillation and Alacrity to the Spirits, as maketh them fitter Inſtruments for the Operations of the Mind and Body. That *Meaſure* which doth one or both of theſe without greater hurt is not too great: I ſay *without greater hurt*; becauſe if any ſhould in a *Dropſie* or a *Feavor* prefer a little preſent *Eaſe* and *Alacrity* before his *Health* and *Life* it were *Exceſs*: Or if any Man ordinarily *drink more* than Nature will well digeſt, and which cauſeth the Incoction of his Meat, and conſequently Crudities, and conſequently a Dunghil of Flegm and vitious Humours, fit to engender many Diſeaſes, this is *Exceſs of Drinking*, though he feel it eaſe him, and make him cheerful for the *preſent time*. And this is the common Caſe of moſt Bibbers or Tiplers, that are not ſtark Drunkards: They feel a preſent Eaſe from *Thirſt*, and perhaps a little *Alacrity* of Spirits, and therefore they think that meaſure is *no Exceſs*, which yet tendeth to Crudities and Diſeaſes, and the Deſtruction of their Health and Life.

§. 6. Therefore (except in ſome great extraordinary Caſe of Neceſſity) it is not ſo much the *preſent* as the *future foreſeen Effects*, which muſt *direct* you to know your meaſure. *Reaſon* can foreſee, though *Appetite* cannot: *Future Effects* are uſually *great* and *long*; when *preſent Effects* may be *ſmall* and *ſhort*. He that will do that which tendeth to the hurt of his *Health*, for the *preſent eaſing* or *pleaſing* of his thirſty Appetite, doth ſin againſt *Reaſon*, and play the *Beaſt*. You ſhould be ſo well acquainted with your Bodies, and the means of your own Health, as to know firſt whether the *enduring* of the *Thirſt*, or the *drinking* to *quench it* is like to be the more hurtful to your Health, and more a Hindrance to your Duty.

§. 7. And for the *preſent Alacrity*, which Strong-drink bringeth to ſome, you muſt *foreſee* that you purchaſe it not at too dear a rate, by a longer dulneſs or diſablement afterwards; and take heed that you take not an alien counterfeit *Hilarity* conſiſting in meer *ſenſual Delight*, for that Serenity and juſt Alacrity of the Spirits as doth fit you for your Duty. For this alſo is a uſual (and wilful) Self-deceit of Senſualiſts: They make themſelves believe, that a Cup of Sack or Strong-drink giveth them a *true aſſiſtant Alacrity*, when it only cauſeth a *ſenſual Delight*, which doth more hinder and corrupt the Mind than truly further it in its Duty; and differeth from true *Alacrity* as *Paint* from *Beauty*, or as a Feavor doth from our natural Heat.

§. 8. You ſee then that Intemperance in Drinking is of two Sorts: 1. *Bibbing*, or drinking too much. 2. *Drunkenneſs* (in various degrees.) And theſe *intemperate Bibbers* are of ſeveral Sorts. 1. Thoſe that when they have over-heated themſelves, or are feaviriſh, or have any ordinary diſeaſed Thirſt, will pleaſe their Appetites, tho' it be to their hurt, and will venture their Health rather than endure the Thirſt; tho' in Feavors, Dropſies, Coughs, it ſhould be the greateſt Enemy to them, yet they are ſuch beaſtly Servants to their Appetites, that drink they muſt whatever come of it: Though Phyſicians forbid them, and Friends diſſwade them, they have ſo much of the *Bruit*, and ſo little of the *Man*, that *Appetite* is quite too hard for *Reaſon* with them. Theſe are of two Sorts: One Sort keep the *Soundneſs* of their *Reaſon*, tho' they have loſt all the *Strength* and *Power* of it, for want of a *reſolved Will*: And theſe confeſs that they *ſhould abſtain*, but tell you, *They cannot: They are not ſo much Men.* The other ſort have given up their very *Reaſon* (ſuch as it is) to the Service of their *Appetites*; and theſe will not believe (till the Cough, or Gout, or Dropſie,*&c.* make them believe it (that their meaſure of drinking is too much,or that it will do them hurt; but ſay, that it would hurt them more to forbear it: Some thro' real ignorance, and ſome made willingly ignorant by their appetites.

§. 9. 2. *Another* ſort of *Bibbers* there are much worſe than thoſe, who have no great diſeaſed thirſt to excuſe their guloſity,but call it a *Thirſt* whenever their *Appetite* would have drink; and uſe themſelves ordinarily to ſatisfy ſuch an *Appetite*, and drink almoſt as oft as the *throat* deſireth it, and ſay, it is but to quench their thirſt; and never charge themſelves with *Intemperance* for it. Theſe may be known from the firſt ſort of *Bibbers* by the *quality* of their drink: It is *cold ſmall beer* that the firſt ſort deſire to quench a *real thirſt*; when Reaſon bids them *endure* it, if other means will not quench it. But it is *Wine* or *Strong-Drink*, or ſome drink that hath a *delicious guſt*, which the *ſecond* ſort of *Bibbers* uſe, to pleaſe the *Appetite* which they call *their Thirſt*. And of theſe Luxurious Tiplers, next to ſtark Drunkards, there are alſo divers *degrees*, ſome being leſs guilty, and ſome more.

Et non ſolum hæc ſeculares viri, ſed & ipſe grex domini ejuſque paſtores, qui exemplo eſſe omni plebi debuerint, ebrietate quam plurimi quaſi vino madidi torpebant reſoluti, & animoſitatum tumore, jurgiorum contentione, invidiæ rapacibus ungulis, indiſcreto boni malique judicio carpebantur. Gildas.

§. 10. 1. The Loweſt degree are they that will never ordinarily drink but at meals: But they will then drink more than nature requireth,or than is profitable to their health.

§. 11. 2. The ſecond degree are they that uſe to drink between meals when their appetite deſireth it, to the hindering of concoction, and the increaſe of *Crudities* and *Catarrhs*,and to the ſecret gradual vitiating of their humours, and generating of many diſeaſes: and this without any true neceſſity,or the approbation of ſound Reaſon, or any wiſe Phyſician: Yet they tipple but at *home*,where you may find the pot by them at unſeaſonable times.

§. 12. 3. The third *degree* are many poor men that have not drink at home,and when they come to a Gentlemans houſe or a feaſt, or perhaps an ALE-houſe, they will pour in for the preſent to exceſs, tho' not to Drunkenneſs,and think it is no harm, becauſe it is but ſeldom, and they drink ſo ſmall drink all the reſt of the year, that they think ſuch a fit as this ſometimes is medicinal to them, and tendeth to their health.

§. 13. 4. Another rank of Bibbers are thoſe that tho' they haunt not ALE-houſes or Taverns, yet have a throat for every *health or pledging Cup* that reacheth not to drunkenneſs: and uſe ordinarily to drink many unneceſſary cups in a day to pledge (as they call it) thoſe that drink to them; And *cuſtom* and *complement* are all their excuſe.

§. 14. 5. Another degree of *Bibbers* are common ALE-houſe haunters, that love to be there, and to ſit many hours perhaps in a day,with a pot by them, tipling, and drinking one to another. And if they have any bargain to make, or any Friend to meet,the ALE-houſe or Tavern muſt be the place, where Tippling may be one part of their work.

6. The higheſt degree are they, that are not apt to be ſtark *Drunk*, and therefore think themſelves leſs faulty, while they ſit at it, and make others drunk,and are ſtrong themſelves to bear away more, than others can bear: they have the Drunkards *appetite*, and *meaſure*, and *pleaſure*, tho' they have not his giddineſs and loſs of wit.

§. 15. 3. And of thoſe that are *truly Drunken* alſo, there are many degrees and kinds. As ſome will be *drunk* with *leſs* and ſome with more; ſo ſome are only poſſeſſed with a little *diſeaſed Levity*, and *talkativeneſs* more than they had before: Some alſo have diſtempered *Eyes*, and *ſtammering tongues*: Some alſo proceed to *unſteady reeling heads*, and *ſtumbling feet*,and unfitneſs for their callings: Some go further to *ſick and vomiting ſtomachs*. or elſe to *ſleepy* heads: and ſome proceed to ſtark madneſs, quarelling, railing, bawling, hooting, ranting, roaring, or talking nonſenſe, or doing miſchief: the furious ſort being like mad dogs that muſt be tied; and the ſottiſh prating and ſpewing ſort being commonly the deriſion of the Boys in the ſtreets.

§. 16. II. Having told you what *Tipling* and *Drunkenneſs* is, I ſhall briefly tell you their Cauſes: but briefly becauſe you may gather moſt of them from what is ſaid of the Cauſes of Gluttony. 1. The firſt and Grand Cauſes are theſe three concurrent: A Beaſtly *raging appetite* or Guloſity: A *Weakneſs* of *Reaſon* and *Reſolution* to rule it: And a *want of Faith* to ſtrengthen *Reaſon*, and of *Holineſs* to ſtrengthen *Reſolution*. Theſe are the very Cauſe of all.

§. 17. 2. Another cauſe is, their *not knowing* that their *exceſs* and tipling is really a hurt or danger to their health: And they are ignorant of this from many cauſes: One is, becauſe they have been bred up among ignorant people, and never taught to know what is good or bad for their own bodies, but only by the common talk of the miſtaken vulgar. Another is becauſe their appetite ſo maſtereth their very Reaſon, that they can chooſe to believe that which they would not have to be true. Another reaſon is becauſe they are of healthful bodies,and therefore feel no hurt at preſent, and preſume that they ſhall feel none hereafter, and ſee ſome abſtemious Perſons weaker than they (who began not to be abſtemious till ſome chronical diſeaſe had firſt invaded them) And thus they do by their Bodies,juſt as wicked men do by their ſouls: They judge all by *preſent Feeling*, and have not wiſdom enough to take things foreſeen into their Deliberation and Accounts: That which *will be* a great while hence they take for nothing, or an uncertain ſomething next to nothing: As Heaven and Hell move not ungodly men, becauſe they ſeem a great way off; ſo while they feel themſelves in health, they are not moved with the threatning of ſickneſs: The *cup* is in their *hands*, and therefore they will not ſet it by, for fear of they know not what,that will befal them you know not when: As the thief that was told,he ſhould anſwer it at the day of judgment, ſaid, he would take the other Cow too, if he ſhould ſtay unpuniſhed till then; ſo theſe Belly-Gods think, they will take the other Cup, if they ſhall but ſtay till ſo long hence: And thus becauſe this temporal puniſhment of their Guloſity is not ſpeedily exerciſed, the hearts of men are fully ſet in them to pleaſe their appetites.

§. 18. 3. Another cauſe of *Tipling* and *Drunkenneſs* is, a wicked *Heart* that loveth the *company* of wicked men,and the fooliſh talk,and cards and dice, by which they are entertained: One ſin ticeth down another: It is a delight to prate over a pot, or rant and game, and drive away all thoughts that ſavour of ſound *Reaſon* or the fear of God, or the care of their ſalvation: Many of them will ſay, It is not for love of the *drink* but of the company, that they uſe the *ALE-houſe*: An Excuſe that maketh their ſin much worſe, and ſheweth them to be exceeding wicked: To love the company of wicked men, and love to hear their lewd and idle fooliſh talk, and to game and ſport out your time with them, beſides your tipling, this ſheweth a wicked fleſhly heart, much worſe than if you loved the drink alone: Such

Why *Gregory* ſet up Wakes, & Church-Ales, and Meetings on Holy-days in *England*, you may ſee *Li.* 10. *Regiſt.* *Ep.* 71. in policy to win the heathens; *Qui boves ſolent multos in ſacrificio dæmonum occidere, debet his etiam de hac re aliqua ſolemnitas immutari, ut die dedicationis vel natalitiis martyrum, tabercula ſibi circa eaſdem eccleſias, quæ ex fanis commutata ſunt, de ramis arborum faciant, & religioſis conviviis ſolennitatem celebrent: Nec Diabolo jam animalia immolent, ſed ad laudem Dei in uſu ſuo animalia occidant, & donatori omnium de ſatietate ſua gratias agant,* &c. But do Chriſtians need this as Heathens did, when we ſee the ſad Effects of ſuch Riotings? *Lege Acoſt. l.* 3. *c.* 34.

company as you *love* beſt, ſuch are your own diſpoſitions: If you were no *Tiplers* or *Drunkards*, it is a certain ſign of an ungodly perſon to love ungodly company better, than the company of wiſe and godly men, that may edifie you in the fear of God.

§. 19. 4. Another cauſe of *Tipling* is *Idleneſs*, when they have not the conſtant employments of their callings to take them up: Some of them make it their chief excuſe that they do it to paſs away the time: Blind wretches! that are ſo near eternity, and can find no better uſes for their Time: To theſe I ſpoke before Chap. 5. Par. 1.

§. 20. 5. Another cauſe is, the wicked neglect of their dutys to their own families; making no conſcience of loving their own relations, and teaching them the fear of God; nor following their buſineſs, and ſo they take no pleaſure to be at home: The company of wife and children and ſervants is no delight to them, but they muſt go to an ALE-houſe or Tavern for more ſuitable company. Thus one ſin bringeth on another.

§. 21. 6. Another cauſe is the ill management of matters at home with their own Conſciences; when they have brought themſelves into ſo terrible and ſad a caſe that they dare not be much alone, nor ſoberly think of their own condition, nor ſeriouſly look towards another world; but fly from themſelves, and ſeek a place to hide them from their conſciences, forgetting that *ſin* will find them out: They run to an ALE-houſe, as *Saul* to his muſick, to drink away melancholy, and drown the noiſe of a guilty ſelf-accuſing mind: And to drive away all thoughts of God, and Heaven, and ſin, and Hell, and death, and judgement, till it be too late. As if they were reſolved to be damned, and therefore reſolved not to think of their miſery nor the remedy: But though they dare venture upon *Hell it ſelf*, the ſots dare not venture upon the ſerious thoughts of it! Either there is a *Hell*, or there is *none*: If there be *none*, why ſhouldſt thou be *afraid* to think of it? If there be a *Hell* (as thou wilt find it if thou hold on but a little longer) will not the *feeling* be more intolerable than the *thoughts* of it? And is not the *forethinking* on it a neceſſary and cheap prevention of the feeling? O how much wiſer a courſe were it to retire your ſelves in ſecret, and there to look before you to eternity, and hear what conſcience hath firſt to ſay to you concerning your life paſt, your ſin and miſery, and then what God hath to ſay to you of the remedy: You'll one day find, that this was a more neceſſary work, than any that you had at the ALE-houſe, and that you had greater buſineſs with God and Conſcience, than with your idle companions.

§. 22. 7. Another cauſe is the cuſtom of pledging thoſe that drink to you, and of drinking healths, by which the Laws of the Devil and the ALE-houſe do impoſe upon them the meaſures of exceſs, and make it their duty to diſregard their duty to God: So lamentable a thing it is, to be the tractable ſlaves of men, and intractable rebels againſt God! *Plutarch* mentions *One* that being invited to a feaſt, made a ſtop when he heard that they compelled men to drink after meat, and askt whether they compelled them to *eat too*? Apprehending that he went in danger of his belly: And it ſeems to be but cuſtom that maketh it appear leſs ridiculous or odious to conſtrain men to drinking than to eating.

§. 23 8. Another great cauſe of *exceſs* is the Devils way of drawing them on by degrees: He doth not tempt them directly to be drunk, but to drink one cup more, and then another and another, ſo that the worſt that he ſeemeth to deſire of them is, but to *drink a little more*: And thus as *Solomon* ſaith of the fornicator, they yield to the flatterer and go on as the *Ox to the ſlaughter, and as the Fool to the correction of the* ſtocks, *till a dart ſtrike* through *his liver, as a bird haſteth to the ſnare, and knoweth not that it is for his life*: Prov. 7. 21, 22, 23.

24. III. The Greatneſs of this ſin appeareth in what is ſaid before of *Gluttony*: More ſpecially 1. Think how *baſe* a maſter thou doſt ſerve, being thus a ſlave to thy throat: What a beaſtly thing it is, and worſe than beaſtly: For few beaſts but a ſwine will be forced to drink more than doth them good. How low and poor is that mans reaſon that is not able to command his throat?

§. 25. 2. Think how thou conſumeſt the creatures of God that are given for *ſervice* and not for *guloſity* and *luxury*. The *Earth* ſhall be a witneſs againſt thee, that it bore that fruit for better uſes, which thou miſpendeſt on thy ſin. Thy Servants and Cattle that labour for it ſhall be witneſſes againſt thee: Thou offereſt the creatures of God as a ſacrifice to the Devil for Drunkenneſs and Tipling is his ſervice. It were leſs folly to do as *Diogenes* did, who, when they gave him a large cup of wine, threw it under the table that it might do him no harm: Thou makeſt thy ſelf like Caterpillars, and Foxes, and Wolves, and other deſtroying creatures that live to do miſchief, and conſume that which ſhould nouriſh man; and therefore are purſued as unfit to live! Thou art to the common-wealth as Mice in the Granary, or Weeds in the Corn. It is a great part of the work of faithful Magiſtrates to weed out ſuch as thou.

§. 26. 3. Thou robbeſt the *poor*, conſuming that on thy throat which ſhould maintain them: If thou have any thing to ſpare, it will comfort thee more at laſt, to have given it to the needy, than that a greedy throat devoured it. The covetous is much better in this than the Drunkard and Luxurious: For he is a *gatherer*, and the other is a ſcatterer: The Common-wealth maintaineth a double or treble charge in ſuch as thou art: As the ſame paſture will keep many Sheep which will keep but one Horſe; ſo the ſame country may keep many temperate perſons which will keep but a few Gluttons and Drunkards. The worldling makes proviſion cheaper by *getting* and *ſparing*: But the Drunkard and Glutton make it dearer by waſting: The covetous man that ſcrapeth together for himſelf, doth oft-times *gather for one that will pity the poor*, when he is dead: *Prov.* 28. 8. But the Drunkard and Riotous devour it while they are alive. One is like a Hog that is good for ſomething at laſt, though his feeding yield no profit while he liveth: The other is like devouring vermine, that leave nothing to pay for what they did conſume: The one is like a Pike among the fiſhes, who payeth when he is dead for that which he devoured alive: But the other is like the ſink or chanel that repayeth you nothing but ſtink and dirt, for all that you caſt into it.

Prov. 13. 23. Prov. 14. 21. & 21. 13. & 30. 14. & 22. 9. & 28. 27.

§. 27. 4. Thou draweſt poverty and ruine upon thy ſelf. Beſides the value which thou waſteſt God uſually joyneth with the prodigal by his judgements, and ſcattereth as faſt as he. Prov. 21. 17. *He that loveth pleaſure ſhall be a poor man*: *He that loveth wine and oyl ſhall not be rich. There is that ſcattereth and yet increaſeth*, Prov. 11. 24. But this is not the iſſue of thy ſcattering. Prov. 23. 19, 20, 21. *Hear thou my ſon and be wiſe, and guide thy heart in the way: Be not amongſt wine bibbers, amongſt riotous eaters of fleſh: For the Drnnkard and the Glutton ſhall come to poverty, and drowſineſs ſhall cloath a man with rags.*

Diogenes begging of a Prodigal, askt a pound of him, when he askt but a penny of the next Becauſe ſaith he, I may oft receive of them, but God knows whether ever I ſhall have more of him. *Laert. in Diog.* Prov. 28. 19.

§. 28. 5. Thou art an enemy to thy family: Thou grieveſt thy friends: Thou impoveriſheſt thy children,

dren, and robbeſt thoſe whom thou art bound to make proviſion for. Thou filleſt thy houſe with diſcontents and brawlings, and baniſheſt all quietneſs and fear of God: A diſcontented or a *brawling wife*, and *ragged deſolate untaught Children*, are often ſigns that a Drunkard or Riotous perſon is the maſter of the family.

§. 29. 6. Thou art a heynous conſumer of thy precious Time: This is far worſe than the waſting of thy eſtate: O that thou didſt but know, as thou ſhalt know at laſt, what thoſe hours are worth, which thou waſteſt over thy pots! and how much greater work thou hadſt to lay it out upon? How many thouſands in Hell are wiſhing now in vain, that they had thoſe hours again to ſpend in prayer and repentance, which they ſpent in the ALE-houſe, and ſenſeleſly caſt away with their companions in ſin. Is the glaſs turned upon thee, and death poſting towards thee, to put an end to all thy time, and lay thee where thou muſt dwell for ever; and yet canſt thou ſit tipling and prating away thy time, as if this were all that thou hadſt to do with it? O what a wonder of ſottiſhneſs and ſtupidity is a hardned ſinner, that can live ſo much below his *reaſon*! The *ſenſleſs neglect* of thy ſouls concerment, and greater matters, is the great part of thy ſin, more than the drunkenneſs it ſelf.

§. 30. 7. How baſe a Price doſt thou ſet upon thy Saviour and Salvation, that will not forbear ſo much as a cup of drink for them? The *ſmalneſs* of the thing ſheweth the *ſmalneſs* of thy Love to God, and the *ſmalneſs* of thy regard to his word and to thy ſoul. Is that loving God as God, when thou loveſt a cup of drink better! Art thou not aſhamed of thy *Hypocriſie*, when thou ſaiſt thou loveſt God *above all*, when thou loveſt him not ſo well as thy Wine and Ale! Surely he that loveth him not above *Ale*, loveth him not above *all*! Thy *choice* ſheweth what thou *loveſt beſt*, more certainly than thy *tongue* doth. It is the diſh that a man greedily eateth of that he *loveth*, and not that which he commendeth but will not meddle with. God tryeth mens love to Him by their keeping his commandments: It was the aggravation of the firſt ſin, that they would not deny ſo ſmall a thing as the forbidden fruit, in obedience to God! And ſo it is of thine, that wilt not leave a forbidden cup for him! O miſerable wretch! doſt thou not know that thou canſt not be Chriſts Diſciple, if thou forſake not *all* for him, and hate not even thy *life* in compariſon of him, and wouldſt not rather dye than forſake him, *Luk.* 14. 26, 33. And art thou like to lay down thy life for him that wilt not leave a cup of drink for him? Canſt thou burn at a ſtake for him, that canſt not leave an ALE-houſe, or vain company or exceſs for him! What a ſentence of condemnation doſt thou paſs upon thy ſelf; Wilt thou ſell thy God and thy ſoul for ſo ſmall a matter as a cup of drink? Never delude thy ſelf, to ſay I hope I do not ſo, when thou knoweſt that God hath told thee in his word, that *Drunkards ſhall not inherit the Kingdom of God*: 1 Cor. 6. 10. Nay God hath commanded thoſe that will come to Heaven, to have no familiarity with thee upon earth, *no not ſo much as to eat* with thee! 1 *Cor.* 5. 11. Read what Chriſt himſelf ſaith, Mat. 24. 48, 49, 50, 51. *But if that evil ſervant ſhall ſay in his heart My Lord delayeth his coming, and ſhall begin to ſmite his fellow ſervants, and to eat and to drink with the drunken, the Lord of that ſervant ſhall come in a day when he looketh not for him, and in an hour when he is not aware of, and ſhall cut him aſunder and appoint him his portion with the hypocrites: There ſhall be weeping and gnaſhing of teeth.* Read Deut. 29. 19, 20. If when thou heareſt the *words* of Gods *curſe* thou *bleſs thy ſelf in thy heart and ſay, I ſhall have peace, though I walk in the imagination of my heart to add drunkenneſs to thirſt: The Lord will not ſpare that man, but then the anger of the Lord and his jealoſie ſhall ſmoak againſt him, and all the curſes that are written in this Book ſhall lye upon him, and the Lord ſhall blot out his name from under Heaven, and the Lord ſhall ſeparate him to evil.* Thou ſeeſt here how God will ſpice thy Cups.

Joh. 14. 15.
1 Joh. 5. 2, 3.

§. 31. 8. Thou art the *ſhame of humane nature*: Thou repreſenteſt man in the likeneſs of a Beaſt, and worſe: As if he were made but inſtead of a Barrel or a ſink: Look on a drunkard filthing and ſpewing and reeling and bawling, and ſee if he be not uglier than a bruit? Thou art a ſhame to thy *own Reaſon*, when thou ſheweſt the world, that it cannot ſo much as ſhut thy mouth, nor prevail with thee in ſo ſmall a thing. Wrong not *Reaſon* ſo much as to call thy ſelf *Rational*; and wrong not mankind ſo much as to call thy ſelf a *man*: *Non homo ſed amphora*; ſaid one of *Bonoſus* the drunken Emperor when he was hanged: *It is a barrel and not a man*.

And a ſhame to thy family: As its ſaid that *Cicero's* Son proved a drunkard, to whom he directed his Book *de officiis*: which is made his fathers reproach.

§. 32. 9. Thou deſtroyeſt that *Reaſon* which is the Glory of thy Nature, and the *natural* part of the *Image* of God upon thy mind: If thou ſhouldſt deface the Kings Arms or Image in any publick place, and ſet in the ſtead of it the image of a dog, would it not be a Traiterous contempt? How much worſe is it to do thus by God? If thou didſt mangle and deform thy body, it were leſs in this reſpect; for it is not thy *body* but thy *ſoul* that is made after the *Image* of God: Hath God given thee *Reaſon* for ſuch high and excellent ends and uſes, and wilt thou dull it and drown it in obedience to thy throat? Thy *Reaſon* is of higher value than thy houſe or land or money, and yet thou wilt not caſt them away ſo eaſily! Had God made thee an ideot, or mad and lunatick, thy caſe had been to be pitied, but to make thy *ſelf* mad and deſpiſe thy man-hood: deſerveth puniſhment. It's the ſaying of *Baſil*; *Involuntary madneſs deſerveth compaſſion, but voluntary madneſs, the ſharpeſt whips.* Prov. 19. 29. *Judgments are prepared for ſcorners, and ſtripes for the fools back*: Eſpecially for the *voluntary fool*: He that will *make himſelf a beaſt* or *a mad-man*, ſhould be uſed by others like a beaſt or a mad-man whether he will or not.

§. 33. 10. Thou makeſt thy ſelf unfit for any thing, that is good. O how unfit art thou to read or hear or meditate on the Word of God! how unfit to pray? how unfit to receive the Holy Sacrament? what a dreadful thing is it to think of a Drunken man ſpeaking to God in Prayer? Thy *beſt* poſture till thou art ſober is to be *aſleep*: For then thou doſt leaſt hurt, and thou art made uncapable of doing good; yea and of *receiving* any good from others? Thou art not ſo much as capable of reproof or council; He that ſhould caſt Pearls before ſuch a Swine, and offer to ſpeak to thee for the good of thy ſoul, would but diſhonour the Name and Word of God. As it is ſaid of a drunkard, that when one rebuked him, ſaying, *Art thou not aſhamed to be thus drunken*, replyed, *Art thou not aſhamed to talk to a man that is drunken*? It is a ſhame to the man that would cure thee by *Reaſon*, when thou haſt thrown away thy Reaſon. And if thou have but a *merry cup*, and thinkeſt thy ſelf the *fitter* for thy duty, yea if thou do it *well*, as to the outward appearance, as the *principle* is falſe and baſe, ſo thou deſerveſt blame for caſting thy work upon ſo great a hazzard. As *Sophocles* ſaid of an *Orator* that wrote well when he was half drunken, *Though he did it well, he did it ignorantly and in uncertainty*: For thy *levity* weakneth thy judgement, and thou doſt the good thou doſt but at a venture; as a *Paſſionate*

Of drunken Prieſts I am loth to ſpeak: but pray ſuch to read Iſa. 52. 12. & 28. 7. Mic. 2. 11.

1 Tim. 3. 3, 8. Iſa. 56. 11, 12. Lev. 10. 9. Jer. 35. Ezek. 44. 21. Matth. 24. 49. 1 Theſ. 5. 7. Gal. 5. 21.

man *may ſpeak well*, but it's *unlikely* and *uncertain*; and therefore no thanks to *him* that it fell not out to be worſe.

§. 34. 11. Thou diſpoſeſt thy ſelf to almoſt every ſin: *Drunkenneſs* breaketh every one of the Commandments; by *diſpoſing* men to break them all. It diſableth to the duties of the *firſt* Commandment above all, *viz.* to know God, and believe and truſt and love him: It utterly unfitteth men for the holy *worſhip*, required in the ſecond Commandment as I have ſhewed: He that hateth the guilt of *former ſin*, in his Worſhippers, hateth *preſent wickedneſs* much more, Prov. 21. 27. *The Sacrifice of the wicked is abomination: How much more when he bringeth it with a wicked mind. Idolatry*, and wantonneſs, and exceſs in *eating* and *drinking* uſually diſpoſe to one another. See 1 *Cor.* 10. 7. Sacrifices of *mirth* and jovialty and gluttony and drunkenneſs are fit for Idols and Devils, but unfit for God? And therefore commonly we find that it is the drunkards and riotous people in every Town that are the great enemies to the Preaching of the Goſpel, and to all holy exerciſes, and to all that fear God, and will not be as mad as they: When there is a Sacrifice to be offered to *Bacchus*, and any merry meeting where potting and feaſting and dancing and roaring is to be the game, there it is that the Miniſters and the Servants of Chriſt are ſlandered and ſcorned and railed at. There it is that Helliſh reproach of Godlineſs, like the Devils Canons are let fly without controle (Though through Gods mercy they have more powder than bullet, and do little Execution). There it is that the Devil fitteth as Preſident in his Council, plotting what to do againſt the people and wayes of Chriſt. And though it be drunken ſottiſh Council, it is the fitter for his buſineſs: for it is a *bruitiſh thunderbolt* that he hath to caſt; a ſenſleſs furious work that he hath to do; and no other inſtruments will ſerve his turn. He hath a plot to blow up the Reputation and honour of ſerious Godlineſs; but he that ſetteth fire to his train muſt withal *blow up* himſelf: And none is ſo fit for this work as a Drunkard or a ſenſual Sot: Few others will venture to caſt their own ſouls into the fire of Hell, that they may procure a little ſtinking breath to be blown into the faces of the godly: Few others would ſet their own houſes on fire, that they may trouble Gods ſervants by the ſmoak. Their very work is to do as thoſe in *Dan.* 3. to caſt the ſervants of Chriſt into thoſe flames, which muſt devour thoſe that caſt them in, and muſt ſcarce touch a thred of the garments, or a hair of the head of thoſe for whom it was prepared: And who would do this, that knew what he did, and were well in his wits: Muſt he not be firſt made drunk that doth it? Alſo *drunkenneſs* diſpoſeth you to *ſwearing* and *blaſpheming* and *perjury* and ſpeaking contemptuouſly and unreverently of God, and to ſpeak prophanely and jeſtingly of the Scripture: And thus *fools make a mock of ſin*, Prov. 14. 9. You are good for none of the holy exerciſes of the Lords day: That's the day that you muſt defile with your filthy ſin: The day in which God ſendeth abroad his gracious invitations and the Devil his wicked incitations: In which God giveth moſt of his Grace, and the Devil infecteth moſt with ſin: In which God is beſt ſerved by his ſincere ones, and the Devil is moſt ſerved by his impious ones. And you diſpoſe your ſelves to ſin againſt your Governors: You have no hold of *tongue* or action when you are drunken: How many in their Drunkenneſs have reproached and abuſed Father and Mother; and ſpoken Treaſon againſt their King, or reviled Magiſtrates and Superiors: And perhaps attempted and *done* miſchief as well as ſpoken it? If you are *Superiours*, how unfit are you to judge or govern? Is it not lawful for any to appeal from you as the Woman did from *Philip* drunk, to *Philip* ſober? You will be apter to abuſe your inferiors than well to govern them. Alſo Drunkenneſs deſtroyeth civility, juſtice aud charity. It inflameth the mind with anger and rage: It teacheth the tongue to curſe and rail and ſlander: It makes you unfaithful and uncapable of keeping any ſecret, and ready to betray your chiefeſt friend, as being maſter neither of your mind or tongue or actions. Drunkenneſs hath made men commit many thouſand murders: It hath cauſed many to murder themſelves, and their neareſt relations: Many have been drowned by falling into the water, or broke their necks with falling from their Horſes, or dyed ſuddenly by the ſuffocation of nature: It draweth men to idleneſs, and taketh them off their lawful calling: It maketh a multitude of thieves, by breeding neceſſity, and emboldening to Villany. It is a principle cauſe of luſt and filthineſs, and the great maintainer of whoredoms; and taketh away all ſhame and fear and wit, which ſhould reſtrain men from this or any ſin: What ſin is it that a drunken man may not commit? no thanks to him that he forbeareth the greateſt wickedneſs! Cities and Kingdoms have been betrayed by Drunkenneſs: Many a drunken Garriſon hath let in the enemy. There is no confidence to be put in a drunken man: Nor any miſchief that he is ſecure from.

See Prov. 23. 29, 30, 31, 32, 33.

Eſt certa & conſtans plurimorum ſententia, fruſtra Indos Chriſtianam religionem doceri, quamdiu peſtifera iſthæc conſuetudo inerti noſtrorum diſſimulatione retinetur, ſaith Acoſta ſpeaking of drunkenneſs. *l.* 3. *c.* 22. *p.* 336.

Leg. Joſ. Acoſtam de procur. Indor. ſalut. l. 3. *c.* 21, 22.

Gluttons and Drunkards and Luſtful ſenſualiſts, are prepared for Atheiſm, Infidelity and any impious conceit. For their wits are buried in the dunghil of their guts, & drowned in the excrementitious humidity of their brains: (*ubi oculus ſiccus clarus intellectus*): and the vapours & fumes of their boiling luſts, do ſo intoxicate and cloud their brains, that they have little uſe of their reaſon except to contrive the ſervice of their guts and luſts. *Lege Baſilii Homil. in Ebriet. & Lux. Vide ipſe ex taberna duos ſemi captos vino egreſſos, vix oboli cauſa, ſe mutuo uno eodemque gladio confeciſſe; & quidem extracto his è percuſſo corpore, præ alterum feriendi furore: Itaque momento temporis ambo exanimes corruerunt.* Joſ. Acoſta de proc. Ind. ſalut. l. 3. c. 21. p. 332.

12. Laſtly, Thou ſinneſt not alone, but tempteſt others with thee to perdition. It is the great crime of *Jeroboam* that he *made* Iſrael *to ſin*: *The Judgement of God* determineth thoſe men to death, that *not only do* wickedneſs, *but have pleaſure in them that do it*, Rom. 1. 32. And is not this thy caſe? Art thou not Satans inſtrument to tempt others with thee, to waſt their Time, and neglect their ſouls, and abuſe God and his creatures? Yea ſome of you *glory in your ſhame*, that you have drunk down your companions, and carried it away (the honour of a *ſponge* or a *tub*, which can *drink up* or *hold* liquor as well as you.) And what is that man worthy of, that would thus transform himſelf and others, into ſuch Monſters of iniquity.

§. 55. IV. Next let us hear the *drunkards excuſes*, (for even *drunkenneſs* will pretend to *Reaſon*, and men will not make themſelves *mad* without an argument to juſtifie it.) 1. Saith the Tipler, *I take no more than doth me good: You allow a man to eat as much as doth him good, and why not to drink as much? No man is fitter to judge this than I, For I am ſure I feel it do me good.*

Anſw. What good doſt thou mean man! Doth it fit thee for holy thoughts or words or deeds? Doth it help thee to *live well*, or fit thee to *dye well*? Art thou ſure that it tendeth to the *health* of thy *body*? Thou canſt not ſo ſay without the imputation of folly or ſelf-conceitedneſs, when all the wiſe Phyſicians in the world do hold the contrary. No it doth as Gluttony doth: It pleaſeth thee in the drinking, but it filleth thy Body with crudities, and flegm, and prepareth for many Mortal ſickneſſes: It maketh thy body like grounds after a flood, that are covered with ſtinking ſlime: Or like fenny Lands that are drowned in water, and bear no fruit: Or like grounds that have too much rain, that are diſſolved to dirt, but are unfit for uſe. It maketh thee like a leaking ſhip, that muſt be pumpt and emptied or it will ſink: If thou have not Vomits or Purges to empty thee, thou wilt quickly drown or ſuffocate thy life. As *Baſil* ſaith, A drunkard is like a Ship in a Tempeſt, when all the goods are caſt overboard to disburden it leſt it ſink. Phyſicians muſt

Anſw.

pump thee, or diſburden thee, or thou wilt be drowned: And all will not ſerve if thou hold on to fill it up again: For Intemperance maketh moſt Diſeaſes uncurable. A Hiſtorian ſpeaketh of two Phyſicians that differed in their Prognoſticks about a Patient; one forſook him as uncurable, the other undertook him as certainly curable; but when he came to his Remedies, he preſcribed him ſo ſtrict Abſtinence as he would not undergo, and ſo they agreed in the Iſſue; when one judged him incurable becauſe intemperate, and the other curable if he would be temperate. Thou that *feeleſt* the *Drink* do *thee Good*, doſt little think how the Devil hath a deſign in it, not only to *have thy Soul*, but to *have it quickly*; that the Mud-walls of thy Body being waſh'd down may not hold it long. And I muſt tell thee, that thou haſt cauſe to value a good Phyſician for greater Reaſons than thy Life, and art more beholden to him than many others, even that he may help to keep thy Soul out of Hell a little longer, to ſee if *God will give thee Repentance*, that thou *mayeſt eſcape out of the Snare of the Devil, who taketh thee captive at his Will*, 2 Tim. 2. 25, 26. As *Ælian* writeth of King *Antigonus*, that having great reſpect for *Zeno* the Philoſopher, he once met him when he was in drink, and embracing him, urged him to ask of him what he would, and bound himſelf with many Oaths to give it him. *Zeno* thanked him, and the Requeſt he made to him was, that *he would go home and vomit*: To tell him that he more needed to be diſburdened of his Drink, than he himſelf did need his Gifts. The truth is, the *Good* that thou feeleſt the Drink do thee is but the preſent *pleaſing of thy Appetite*, and tickling thy Fantaſie by the exhilirating Vapours. And ſo the Glutton and the Whoremonger and every ſenſual Wretch will ſay, that he *feeleth it do him good*: But God bleſs all ſober Men from ſuch a *Good*. So the *Gameſter* feeleth the Sport do *him good*, but perhaps he is quickly made a Beggar by it. It is Reaſon and Faith, and not thy *Appetite* or preſent *Feeling* that muſt tell thee what and how much *doth thee good*.

Obj. 2. §. 36. Obj. 2. *But I have heard ſome Phyſicians ſay, that it is wholſome to be drunk ſometimes.*

Anſw. *Anſw.* None but ſome Sot, that had firſt drunk away his own Underſtanding; I have known Phyſicians that have been Drunkards themſelves, and they have been apt to plead for their own vice; but they quickly killed themſelves, and all their Skill could not ſave their Lives from the effects of their own Beſtiality, even as the Knowledge and Doctrine of a wicked Preacher, will not ſave his Soul, if he live contrary to his Profeſſion. And what if the *Vomiting* of a Drunkard *did* him ſome good with all the harm! Are there not eaſier, ſafer, lawfuller means enough to do the ſame good *without* the harm? He is a Bruit himſelf, and not a Phyſician that knoweth no better Remedy than this. But thy Conſcience telleth thee, this is but a falſe Excuſe.

Obj. 3. §. 37. Obj. 3. *But I wrong no body in my drink; the hurt is my own.*

Anſw. *Anſw.* No thanks to thee if thou wrong no body. But read over the former Aggravations, and then juſtifie thy ſelf in this if thou canſt. It ſeems thou makeſt nothing of wronging God by Diſobedience. But ſuppoſe it be no ones hurt but thy own, doſt thou hate thy ſelf? Is thy *own hurt* nothing to thee? What, doſt make nothing of the Damning of thy own Soul? Whom wilt thou love if thou hate thy ſelf? It is the Aggravation of this Sin, as well as *Fornication*, 1 Cor. 6. 18. that it is againſt your *own Bodies*, and much more as againſt your *own Souls*.

Obj. 4. §. 38. Obj. 4. *But I was but merry, I was not drunken.*

Anſw. *Anſw.* It were well for you if God ſhould ſtand to your Names and Definitions, and take none for a Sinner that taketh not himſelf for one. There are ſeveral degrees of Drunkenneſs ſhort of the higheſt degree; and if your Reaſon was not diſturbed, yet the Exceſs of Drink only, and Tipling and Guloſity will prove a greater Sin than you ſuppoſe.

§. 39. Obj. 5. *But I drink but a little; but my Head is weak, and a little over turneth it.* Obj. 5.

Anſw. If you know that before-hand, you are the more unexcuſable, that will not avoid that meaſure which you know you cannot bear. If you knew that leſs Poiſon would kill you than another, you would be more the *fearful* of it, and not the leſs. *Anſw.*

§. 40. Obj. 6. *But I have a thirſt upon me, and I take no more than will quench it.* *Anſw.*

Anſw. So the Whoremonger ſaith, he hath a *Luſt upon him*, and he taketh no more than will quench it: And the malicious Man, that beateth you or undoes you may ſay, that he hath a *Paſſion* upon him, and he taketh no more revenge on you than ſatisfieth it. But if you *add Drunkenneſs to Thirſt*, read your Doom again, *Deut.* 29. 19. If it be a *natural* moderate Thirſt, Moderation will ſatisfie it: If it be a *diſeaſed thirſt*, as in a Feavor or Dropſie, the Phyſician muſt direct you in the Cure: And ſmall Drink is fitter for a thirſt than ſtrong; but if it be the thirſt of a Drunkard's raging appetite that hath been uſed to be pleaſed, and therefore is loth to be denied, you are beſt quench it upon better and cheaper Terms, than the diſpleaſing God, and damning your Souls, leſt you find it more troubleſome in the Flames of Hell, to want a drop of water for your Tongues, than it would have been to have bridled a beaſtly Appetite: And leſt you then cry out as *Lyſimachus* when thirſt forced him to yield to the *Scythians*, for a little Drink, *Quam brevis voluptatis gratia, quantum fælicitatis amiſi? For how ſhort a Pleaſure did I loſe ſo great Felicity?* Take heed of *reaſoning* your Souls into Impenitence. Obj. 3.

Bibendi conſuetudo augit aviditatem. Plin.

Perinde eſt vinolentiam bibendo velle ſedare, atque ignem materia appoſita pergere extingere: Nam quod naturæ appetitioni datur moderatam eſt, at vitioſa & præter naturam libido, nullo expletur. Acoſta ub. ſup.

Queſt. 1. *It is not lawful to drink when we are thirſty, and know of no harm that it is like to do us, ſeeing Thirſt telleth us what the Stomack needeth.* *Queſt.* 1.

Anſw. A Beaſt may do ſo, that hath no higher faculty to guide him. And a Man may take in the Conſideration of his Thirſt to guide his Reaſon in judging of the due Quantity and Time; but not otherwiſe: A Man muſt never drink to pleaſe his appetite either *againſt Reaſon*, or *without it*: And no Man muſt ſo captivate his Reaſon to Senſe, as to think that his Appetite is his principal Rule or Guide herein; nor be ſo bruitiſh as to know no otherwiſe what doth him good or hurt, but by his *preſent Feeling*: Sometime true Reaſon may tell a Man, that thirſt is a ſign that Drink is needful to his Health, and then he may take it. Sometime (and commonly with blockiſh People) pleaſing a thirſt may hurt their Health, and they are ſo fooliſh that they do not know it, either becauſe they are ignorant of ſuch things, or becauſe their Appetite maketh them unwilling to believe it, till they feel it, and becauſe they judge only by the preſent Effects; ſo a Man may kill himſelf with drinking cold Drink in a heat, in ſome Feavors, in a Dropſie, a Cough, a Cachexy, &c. And Exceſs doth inſenſibly vitiate the Blood and heap up matter of many Diſeaſes, which are incurable before the Sot will believe that Drinking when he was thirſty did him any harm. If really it will do no harm, you may drink when you are thirſty (becauſe it will do good.) But if it will quench natural Heat, and hinder Concoction, and breed Diſeaſes thro' *unſeaſonableneſs*, or ill *Quality*, or Exceſs, it is neither your *Thirſt*, nor your *ſottiſh Ignorance* of the Hurt, that will excuſe you from the Sin, or prevent the Coughs, Stone, Gout, Cholick, Swellings, Palſies, Agues, Feavors or Death, which it will bring. *Anſw.*

Queſt. 2. Queſt. 2. *Is it not lawful to drink a health ſometimes when it would be ill taken to refuſe it, or to be uncovered while others drink it?*

Anſw. *Anſw.* Diſtinguiſh between, 1. Drinking meaſurably as you need it, and unmeaſurably when you need it not. 2. Between the foreſeen effects; and doing it ordinarily, or when it will do hurt, or extraordinarily when it will more prevent hurt. And ſo I conclude.

1. It is unlawful to drink more than is good for your health, by the provocation of other men.

2. It is unlawful to do that which tempteth and encourageth others to drink too much. And ſo doth the cuſtom of pledging healths, eſpecially when it is taken for a crime to deny it.

3. Therefore the ordinary pledging or drinking of ſuch healths is unlawful; becauſe it is the ſcandalous hardening of others in their ſin unto their ruine.

4. But if we fall in among ſuch furious Beaſts as would ſtab a man if he did not drink a health, it is lawful to do it to ſave ones life, as it is to give a Thief my Purſe: Becauſe it is a ſin not ſimply evil of it ſelf to drink that Cup, but by accident, which a greater accident may preponderate.

5. Therefore *any other Accident* beſide the ſaving of your life, which will really preponderate the Hurtful accident, may make it Lawful: As poſſibly in ſome caſes and Companies the offence given by *denying* it may be ſuch as will do more hurt far, than yielding would do. (As if a malignant company would lay ones Loyalty to the King upon it.) *&c.*

6. Chriſtian prudence therefore (without carnal complyance) muſt be always the preſent decider of the caſe, by comparing the good and the evil effects.

7. To be bare when others lay the honour of the King or Superiors upon it, is a Ceremony that on the aforeſaid Reaſon may be complyed with.

8. When to avoid a greater evil we are extraordinarily put on any ſuch Ceremony, it is meet that we joyn ſuch words (where we have liberty) as may prevent the ſcandal, or hardening any preſent in ſin.

9. And it is a duty to avoid the company which will put us upon ſuch inconveniences, as far as our Calling will allow us.

V. But becauſe it is the Drunkards *heart* or *will* that needs *perſwaſion*, more than his underſtanding needs Direction, I ſhall before the Directions yet endeavour his fuller *conviction*, if he will but *read* and *conſider ſoberly*, (if ever he be ſober) theſe following Queſtions, and not leave them till he anſwer them to the ſatisfaction of his own Conſcience.

Queſt. 1. §. 42. Queſt. 1. *Doſt thou know that thou art a man? and what a man is?* Doſt thou know that *Reaſon* differenceth him from a beaſt that is ruled by Appetite and hath *no Reaſon?* If thou do, let thy *Reaſon* do its office, and do not drown it, or ſet the beaſt above it.

Queſt. 2. §. 43. Queſt. 2. *Doſt thou believe that there is a God that is the Governour of the world, or not?* If not, tell me how thou cameſt to be a man? And how came thy *tongue* and *palate* to *taſte* thy drink or meat, any more than thy *finger*. Look on thy *finger* and on thy *tongue* and thou canſt ſee no reaſon why one ſhould *taſte* and not the other? If thou live in midſt of ſuch a world, which he hath made and daily governeth, and yet believeſt not that there is a God, thou art ſo much worſe already than *drunk* or mad, that it is no wonder if thou be a Drunkard. But if thou *do believe* indeed that there is a God, hear further thou ſtupid beaſt and tremble! Is he the Governour of Heaven and Earth, and is he not worthy to be the Governor of thee? Is all the World at his diſpoſe? and is he not worthy to diſpoſe of thy throat and appetite? Are Crowns and Kingdoms, Heaven and Hell at his diſpoſe and will, and is he not worthy to be maſter of thy Cup and Company? wilt thou ſay to him by thy practice, Go rule Sun and Moon, and rule all the world, except my Appetite and my Cup?

Queſt. 3. §. 44. Queſt. 3. *Doſt thou verily believe that God is preſent with thee, and ſeeth and heareth all that is done and ſaid among you?* If not, thou believeſt not that he is God! For he that is *abſent* and *ignorant*, and is not *Infinite*, *Omnipreſent*, and *Omniſcient* is not God: And if *God* be not there, *thou art* not *there* thy ſelf: For what can uphold thee and continue thy life and breath and being? But if thou believe that God is preſent, dareſt thou drink on, and dareſt thou before him waſte thy time, in prating over a Pot with thy Companions?

Queſt. 4. §. 45. Queſt. 4. *Tell me, doſt thou believe that the Holy Scripture is true?* If thou do not, no wonder if thou be a *drunkard*. But if thou do, remember that then it is *true*, that *drunkards ſhall not inherit the Kingdom of God*, 1 Cor. 6. 10. And then mark what the Scripture ſaith, Iſa. 21. 1. *Woe to the Crown of Pride, to the drunkards of* Ephraim, Hab. 2. 15. *Woe to him that giveth his Neighbour drink, that putteſt thy bottle to him and makeſt him drunk alſo:* Iſa. 5. 11. *Woe to them that riſe up early in the morning that they may follow ſtrong drink, that continue till night till wine inflame them: And the Harp and the Viol and the Tabret and the Pipe and Wine are in their Feaſts, but they regard not the work of the Lord, nor conſider the operation of his hands*, v. 22. *Woe unto them that are mighty to drink wine, and men of ſtrength to mingle ſtrong drink:* Prov. 31. 4, 5, 6. *It is not for Kings to drink wine, nor for Princes ſtrong drink; leſt they drink and forget the Law, and pervert the judgement of any of the afflicted: Give ſtrong drink to him that is ready to periſh and wine to thoſe that be of heavy hearts.* See Amos 6. 6. Luke 21. 34. *Take heed to your ſelves, leſt at any time your hearts be over charged with ſurfeiting and drunkenneſs and cares of this life, and ſo that day come upon you unawares.* Rom. 13. 13, 14. *Not in gluttony and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying, but put ye on the Lord Jeſus Chriſt, and make no proviſion for the fleſh to ſatisfie the luſts thereof.* Prov. 20. 1. *Wine is a mocker ſtrong drink is raging; and whoſoever is deceived thereby is not wiſe.* Prov. 23. 29, 30, 31, 32. *Who hath woe? who hath ſorrow? who hath contentions? who hath babling? who hath wounds without cauſe? who hath redneſs of eyes? they that tarry long at the wine: they that go to ſeek mixt wine. Look not thou upon the wine when it is red; when it giveth his colour in the cup: When it moveth it ſelf aright: At laſt it biteth like a Serpent and ſtingeth like an Adder. Thine eyes ſhall behold ſtrange Women, and thy heart ſhall utter perverſe things: Yea thou ſhalt be as he that lyeth down in the midſt of the Sea, or as he that lyeth upon the top of a maſt.* Hoſ. 4. 11. *Whoredom and wine and new wine take away the heart.* Joel 1. 5. *Awake ye drunkards, and weep and howle all ye drinkers of wine,* &c. If thou do indeed believe the Word of God, why do not ſuch paſſages make thee tremble?

Id ſane magno Chriſtianis opprobrio eſt, Ingam Regem barbarum & idolis deditum ab ebrietate ſubditos ſibi populos cohibuiſſe; noſtros vero quos oportebat mores quoque perditos emendare, temulentia incrementa tanta feciſſe. Acoſta l. 3. c. 21.

§. 46. Queſt. 5. *Doſt thou conſider into how dangerous a caſe thou putteſt thy ſelf when thou art drunk or joyneſt thy ſelf with drunkards?* What abundance of other ſins thou art lyable to? And in what peril thou art of ſome preſent judgement of God? Even thoſe examples in Scripture which encourage thee ſhould make thee tremble. To think that even a *Noah* that was drunken but once, is recorded to his ſhame for a warning unto others: How horrid 2 Sam. 11. 13. a crime even *Lot* fell into by the temptation of drunkenneſs? How *Uriah* was made drunk by a *David* 2 Sam. 13. 28. to have hid his ſin? How *Davids* ſon *Amnon*, in Gods juſt revenge, was murdered by his brother *Abſoloms* command, when *his heart was merry with wine*. How *Nabal* was ſtrucken dead by God after his drunkenneſs, 1 *Sam*. 25. 36, 37, 38. How King *Ela* was murdered as he was drinking himſelf drunk, 1 *Sam*. 16. 9. And how the terrible hand appeared Dan. 5. 1. 30. writing upon the Wall to King *Belſhazzar* in his carouſing, to ſignifie the loſs of his Kingdoms, and that very night he was alſo ſlain. Thou ſeeſt God ſpareth not Kings themſelves, that one would think might be allowed more pleaſure: And will he ſpare thee? Prov. 31. 4, 5. *It is not for Kings to drink wine, nor for Princes ſtrong drink*: And is it then *for thee*? mark the dreadful fruits of it, even to the greateſt, Hoſ. 7. 3, 4, 5. *They make the King glad with their wickedneſs, and the Princes with their lyes: They are all Adulterers as an Oven heated——In the day of our King the Princes have made him ſick with bottles of wine: He ſtretched out his hand with ſcorners.* Thou ſeeſt that be they great or ſmall, both *ſoul* and body is caſt by *tipling* and drunkenneſs into greater danger, than thou art in at Sea in a raging tempeſt. Thou putteſt thy ſelf in the way of the vengeance of God, and art not like to ſcape it long.

Queſt. 6. §. 47. Queſt. 6. *Didſt thou ever meaſure thy ſin by that ſtrange kind of puniſhment commanded by God againſt incorrigible gluttons and drunkards*, Deut. 21. 18, 19, 20, 21. *If a man have a ſtubborn and rebellious Son, which will not obey the voice of his Father, or the voice of his Mother, and that when they have chaſtened him will not hearken to them, Then ſhall his Father and his Mother lay hold on him, and bring him out to the Elders of his City, and to the gate of his place: And they ſhall ſay unto the Elders of his City, This our Son is ſtubborn and rebellious; he will not obey our voice, he is a Glutton and a Drunkard: And all the men of his City ſhall ſtone him with ſtones, that he dye: So ſhalt thou put away evil from among you, and all* Iſrael *ſhall hear and fear*. Surely *Gluttony* and *Drunkenneſs* are heynous crimes, when a mans *own Father and Mother* were bound to bring him to the Magiſtrate to be put to death, if he will not be reformed by their own correction? And you ſee here that *youth* is no excuſe for it, though *now* it is thought excuſable in them.

Queſt. 7. §. 48. Queſt. 7. *Doſt thou think thy drink is too good to leave at Gods command? Or doſt thou think that God doth grudge thee the ſweetneſs of it? or rather that he forbids it thee for thy good, that thou maiſt ſcape the hurt.* And tell me, *Doſt thou love God better than thy drink and pleaſure, or doſt thou not*? If *not*, thy own Conſcience muſt needs tell thee, (if thou have a Conſcience not quite ſeared) that there is no hope of thy ſalvation in that ſtate: But if thou ſay, thou doſt, will God, or any wiſe man believe thee, that thou loveſt him better, and wilt not be ſo far ruled by him, nor leave ſo ſmall a matter for his ſake? 1 Joh. 5. 3. *For this is the Love of God that we keep his commandments, and his commandments are not grievous.* So 2 *Joh.* 6.

Queſt. 8. §. 49. Queſt. 8. *Doſt thou remember that thy Carkaſs muſt lye rotting in the grave, and how loathſome a thing it muſt ſhortly be*? And canſt thou make ſo great a matter of the preſent ſatisfying of ſo vile a body, and dung the earth at ſo dear a rate?

Queſt. 9. §. 50. Queſt. 9. *Wouldſt thou have all thy friends and children do as thou doſt*? If ſo, what would become of thy eſtate? It would be a mad world if all were drunkards: Wouldſt thou have thy Wife a Drunkard? If ſhe were, thou wouldſt ſcarce be confident of her Chaſtity. Wouldſt thou have thy Servants Drunkards? If they were, they might ſet thy houſe on fire? and they would do thee little work, or do it ſo as it were better be undone. Thy houſe would be a *Bedlam* if all were Drunkards; and much worſe than *Bedlam*; for there are *ſome wiſe* men to govern and correct the mad ones. But if thou like it not in *Wife* and *Children* and *Servants*, why doſt thou continue it thy ſelf? Art thou not neareſt to thy ſelf? Doſt thou love any others better than thy ſelf? Hadſt thou rather thy own ſoul were damned than theirs? Or canſt thou more eaſily endure it? I have wondered ſometimes to obſerve ſome Drunkards very ſevere againſt the ſame ſin in their Children, and very deſirous to have them ſober! But the Reaſon is becauſe the *ſobriety* of their Children is no *trouble* to them, nor puts them to deny the pleaſure of their appetites, as their own ſobriety muſt do.

§. 51. Queſt. 10. *Wouldſt thou have thy Phyſician drunk when he ſhould cure thee of thy ſickneſs? or thy Lawyer drunk when he ſhould plead thy cauſe? or the Judge when he ſhould judge it?* If not, why wilt thou be drunken when thou ſhouldſt ſerve thy God, and mind the buſineſs of thy ſoul? If thou wouldſt not have thy *ſervant* be *potting* in an Ale-houſe when he ſhould be about *thy* work; wilt thou ſit *potting* and *prating* there, when thou haſt a thouſand fold *greater* work to do, for thy everlaſting happineſs? *Qu.* 10.

§. 52. Queſt. 11. *If one do but lame or ſpoil thy Beaſt and make him unfit for thy ſervice, wouldſt thou be pleaſed with it*? And wilt thou unfit thy ſelf for the ſervice of God, as if thy work were of leſs concernment than thy Beaſts? *Qu.* 11.

§. 53. Queſt. 12. *Would it pleaſe you if your ſervants poured all that drink in the Chanel*? If not, I have before proved to thee that it ſhould diſpleaſe thee more to pour it into thy belly: For thou wilt find at laſt, that it will hurt thee more? *Qu.* 12.

§. 54. Queſt. 13. *What reliſh hath thy pleaſant liquor the next day*? will it *then* be any ſweeter than wholeſome abſtinence? All the delight is ſuddenly gone: There is nothing left but the ſlime in thy guts, and the Ulcer in thy Conſcience, which cannot be cured by all thy Treaſure, nor palliated long by all thy pleaſure. And canſt thou value much ſo ſhort delights? As all thy ſweet and merry cups, are *now* no ſweeter than if they had been Wormwood; ſo all the reſt will quickly come to the ſame end and reliſh! As *Plato* ſaid of his ſlender ſupper compared to a Rich mans feaſt, Yours *ſeemeth better to night, but mine will be better to morrow*: So thy Conſcience telleth thee, that Temperance and holy obedience will be better *to morrow*, and better to Eternity, tho' gluttony and drunkenneſs ſeem better *Now*. *Qu.* 13.

§. 55. Queſt. 14. *Doſt thou conſider how dear thou payeſt for hell? and buyeſt damnation at a harder rate than ſalvation might be attained at.* What *ſhame* doth it coſt thee? what *ſickneſs* is it like to coſt thee? what painful vomitings or worſe doſt thou undergoe? How much doſt thou ſuffer in thy eſtate? And is *Hell* worth all this adoe? *Qu.* 14.

§. 56. Queſt. 15. *Doſt thou not think in thy heart, that ſober temperate Godly men do live a more quiet and comfortable life than thou?* (as well as an *honeſter* and *ſafer* life.) If thou do think ſo, why wilt thou not imitate them? It is as free for thee to chooſe as them. If thou think they do not, Conſider that as they have none of thy forbidden Cups, ſo they have none of thy *thirſt* or *deſire* after them? Abſtinence is *ſweeter* much to them. They have none of thy ſowre belchings or Vomitings, nor ſhame, nor danger, nor thy reckoning to pay: They have none of thy gripes of Conſcience, and terrors under the guilt of ſuch a ſin! They live in the Love of God and the forethoughts of Heaven, while thou *Qu.* 15.

He is happieſt that needeth *leſt* of any Creature, and not he that *hath moſt*.

Socrates ſaid it was proper to God only to need nothing, but thoſe that came neareſt to God in this were the happieſt men.

art in the Ale-houſe: And doſt thou not think in thy Conſcience, that to a heart that is ſuited and ſanctified thereto, it is not a ſweeter thing to live in the Love of God, than in the love of thy ſenſuality? Dareſt thou ſay (whatever thou thinkeſt) that God and Heaven and Holineſs are not ſo lovely and fit to be delighted in, as a Cup of Wine or Ale? ſure thou dareſt not ſay ſo! If it were for no more than the different Aſpects of *Death* and *Eternity* to *them* and to *thee*, I account thy life in the midſt of thy pleaſures incomparably more ſad than theirs. They look at Death as at the *time* of hope, and the day of their deliverance, as the Aſſizes are to the innocent or pardoned man: But thou lookeſt on *Death* with terror as the end of all thy mirth, as the Guilty Malefactor thinketh on the Aſſizes: (Or elſe with ſenſeleſneſs or preſumption which is worſe.) They look unto Eternity as their endleſs unſpeakable felicity: And thou *dareſt* ſcarce ſeriouſly think of it, without the deluſory eaſe of *unbelief* or of *falſe hopes*. Thou dareſt not ſeriouſly look beyond death, unleſs thro' the Devils cheating ſpectacles. I tell thee, a ſober Godly man would not have thy *merry life* (as thou accounteſt it) one day, for all thy wealth, or for any worldly gain? He had rather lye in Jail, or ſit in the Stocks that while, than Drink and Swagger with thee? Keep thy merriment to thy ſelf, for no wiſe man or good man will be thy partner. If thou wert their enemy they would not wiſh thee ſo much miſery as thou chooſeſt. As the ſtory goeth of a Confeſſor that hearing many confeſs the ſin of Drukenneſs, would needs try himſelf what pleaſure was in it: And having Vomited and ſlept it out, the next Drunkard that came to him in Confeſſion, he appointed him for Penance to be *drunk again*, and told him, he need no ſharper penance.

Qu. 16. §. 57. Queſt. 16. *How cometh it to paſs that thy very Pride doth not cure thy drunkenneſs?* Pride is ſo natural and deep rooted a ſin, that I dare ſay thou haſt not overcome *it*, if thou have not overcome the *ſenſuality*: And is thy *Credit* no more worth with thee? wilt thou for a Cup of Drink be made the talk of the Country, the ſcorn of the Town, the ſport and laughing game of Boys, and the pity of ſober perſons? If thou be a great man among them, and they dare not ſpeak it to thy face, and thou heareſt not what they ſay of thee, yet in private they make bold with thy name, to talk of thee as of a filthy Beaſt? Canſt thou think that ſober men do honour thee? What honour may *accidentally* be due to thee from thy *place*, is another matter; but thou takeſt a courſe to keep them from honouring thee for thy *worth*; and doſt thy worſt to bring thy rank and place into contempt. It's ſaid that in *Spain* a Drunkard is not allowed for a *witneſs* againſt any man: And ſure he is not a *credible* perſon. Regard thy *reputation*, if thou careſt not for thy ſoul.

1 Theſ. 5. 7. They that are drunken, are drunken in the night.

Qu. 17. §. 58. Queſt. 17. *Doſt thou not love the fleſh it ſelf which thou ſo much pampereſt?* If thou do, why wilt thou drown it, and choak it up with flegm and filth? Ask Phyſicians whether drunkenneſs be wholſome. Mark how many drunkards live to be old: *Ennius podagricus* is a Proverb: The ſickneſs is longer than the ſweetneſs of the cup. If thou feareſt not Hell, fear the Conſumption, Gout or Dropſie.

Qu. 18. §. 59. Queſt. 18. *Why ſhouldſt thou not take more pleaſure in the company of thy family, and in the company of people fearing God; that worſhip him in truth of heart, and will do their beſt to help to ſave thee?* Canſt thou give any reaſon for it, why ſuch company ſhould not be more pleaſant to thee, than thy pot-companions? and why it ſhould not be pleaſanter to talk of the way to Heaven, and the pardon of ſin, and the love of Chriſt, and of eternal happineſs, than to prate a deal of idle non-ſenſe in an Ale-houſe? There is no Reaſon for it but thy filthy mind, that is ſuitable to vanity and ſin, and unſuitable to all that's wiſe and holy.

§. 60. Queſt. 19. *What if thou ſhouldſt dye in a drunken fit?* Qu. 19. Wouldſt thou not thy ſelf take thy caſe to be deſperate or dangerous? Why, it may be ſo for ought thou knoweſt: It hath been the caſe of many a one. But if it *be not ſo*, yet to *dye a drunkard* is as certain damnation, as to dye *in drunkenneſs*: If the *guilt* of the ſin be on thee, it is all one *when* it was committed, whether lately or long ago? For *unpardoned ſin* is moſt ſure damnation: And it is certainly *unpardoned*, till it be truly *Repented* of: And it is not *Repented* of if it be not *forſaken*: And *then* bethink thee how thou wilt review theſe days, and what thoughts thou wilt then have of thy Cups and Company!

§. 61. Queſt. 20. *Art thou willing to part with thy ſin, or art thou not?* Qu. 10. Speak man, *Art thou willing*? If thou be not *willing*, bear witneſs againſt thy ſelf that thou doſt *not Repent* of it, and that thou *art not forgiven* it, and therefore that thou art at preſent a ſlave of the Devil, and if thou dye ſo, as ſure to be damned as thou art alive. Bear witneſs, that thou waſt not kept from grace, and conſequently from Heaven, againſt thy will; but by thy *wilful refuſal* of it; and that it was not becauſe thou *couldſt* not be ſaved that thou goeſt to Hell, but becauſe thou wouldſt not? Sure even now thou canſt not have the face to deny any of this, if thou confeſs that thou art *not willing* to amend. *Take thy will in ſin*, if *Gods will muſt* be violated, which tendered thee mercy, and commanded thee to accept it; but be ſure that *God* will have *his* will in puniſhing thee.

§. 62. But I ſuppoſe that thou wilt ſay thou art *willing* to amend and leave thy ſin, but thou *canſt* not do it, becauſe fleſh is frail, and company is tempting, and God giveth thee not grace: *Willing* thou art, but yet unable: But ſtay a little! God will not ſo let thee carry it, and ſmooth over thy wickedneſs with a lye. Thy meaning, if thou ſpeak out, is not that thou *art willing*, *preſently* and *heartily willing* to forſake thy ſin, but only that thou *wouldſt* be *willing*, if the *drink* and the *Devil* did not tempt thee? And ſo thou wilt *be willing* to *love* God and be ſaved, when nothing ſhall tempt thee to the contrary! And wouldſt thou thank thy Wife for ſuch a *willingneſs* to forſake *adultery* when *no body will tempt her to it*? or thy ſervant to do thy *work* when he hath nothing to tempt him to *idleneſs* or neglect? Judge by this what thanks thou deſerveſt of God for ſuch a willingneſs? But dally not with God, and mock not thy Conſcience but ſpeak to the queſtion, *Art thou willing to give over thy company, and tipling from this day forward or art thou not?* Take heed what thou ſaiſt: If thou ſay, No, God may ſay Nay to all thy cryes for mercy in the day of thy miſery and diſtreſs. But if ſtill thou ſay that thou art *willing*, but *not able*, I will convince thee of thy falſhood.

§. 63. Queſt. 1. *Tell me then, what force is uſed to make thee ſin againſt thy Will?* Queſt. 1. Waſt thou *carried* to the *Ale-houſe*, or didſt thou go thy ſelf? Waſt thou gagg'd and drencht? Was it poured down thy throat by violence? or didſt thou take the Cup and pour it down thy ſelf? Who was the man that held open thy mouth and poured it in? Nay if it had been thus, it had not been thy ſin; for *no will, no ſin*. Or did they ſet a Sword or Piſtol to thy breaſt and ſo force thee to it? If *they had*, that had not proved thee *unwilling*, but only that they forced thee to be *willing*. And their force is no excuſe. For *God* threatned *Hell*, and thou ſhoudſt have feared that moſr.

§. 64. Queſt. 2. *Didſt thou love the Drink, or loath it when thou waſt drinking it?* Queſt. Didſt thou

Love it againſt thy *will*, when *love* and *willingneſs* are all one?

ueſt. 3. §. 65. Queſt. 3. *Wilt thou forbear the next time till thou art carried to it, and till it is forcibly poured down with a horn?* If not, confeſs it is thy will.

ueſt. 4. §. 66. Queſt. 4. *Couldſt thou not forbear, if the Judge or the King ſtood by?* And canſt thou not *forbear* when *God* ſtands by? If thou *wilt*, thou *canſt*.

ueſt. 5. §. 67. Queſt. 5. *Couldſt thou not forbear, if thou wert ſure to be put to death for it?* If the Law hang'd all Drunkards, and the Hangman were at thy back? Surely thou couldſt. And *canſt* thou not then forbear if thou wilt, when God hath made it worſe than hanging, and when Death is coming to fetch thee to execution.

ueſt. 6. §. 68. Queſt. 6. *Couldſt thou not forbear it in ſickneſs, if thy Phyſician required it, and told thee if thou drink it will be thy death?* I doubt not but thou couldſt: If not, thou art very unworthy to live, that canſt not deny thy ſelf a Cup of drink for the ſaving of thy life: And thou art as unworthy to be ſaved, if thou wilt not do that to ſave thy ſoul, which thou wouldſt do to ſave thy preſent life.

ueſt. 7. §. 69. Queſt. 7. *Yea, couldſt thou not forbear if it were to ſave the life of thy Wife, or Child, or Friend, or Neighbour?* If thou kneweſt that forbearing thy forbidden Cup would ſave thy life of any one of them, *couldſt* thou not? Nay, *wouldſt* thou not do it? If not, thou telleſt the world what a Husband, what a Father, what a Friend, and what a Neighbour thou art, that wouldſt not forbear a Cup of Drink to ſave a Friend or Neighbours life: I ſhould think thee an unworthy friend, if thou wouldſt not do that much at thy friends *requeſt*, though there were no ſuch neceſſity lay upon it. If this *be ſo*, I'll never take a Drunkard for my Friend: for he *would* not forbear a Cup of Drink for my ſake, no not if it were to ſave my life. If thou ſay, God forbid, I would do more than that: Why then didſt thou ſay, *Thou canſt not forbear?* Mark how thy tongue reproves thy falſhood? And canſt thou not do that for thy *own ſoul*, which thou couldſt do for the life, or at the requeſt of a Friend or Neighbour.

ueſt. 8. §. 70. Queſt. 8. *Couldſt thou not forbear if it were to get a Lordſhip or a Kingdom? yea, to ſave thy own eſtate, if it were all in danger, and this would ſave it?* I doubt not but thou couldſt. Why then doſt thou ſay, thou *canſt not do it?*

ueſt. 9. §. 71. Queſt. 9. *If thou wert certain that thou wereſt to dye to morrow, wouldſt thou be drunk to night?* Or if thou wert ſure to dye within this Week or Month, wouldſt thou be drunk ere then? I do not believe thou wouldſt. *Fear* would *ſo long* ſhut thy mouth. Thou ſeeſt then that thou *canſt forbear* if thou wert but *willing*, and wert but awaked out of thy ſtupidity and folly.

u. 10. §. 72. Queſt. 10. *What if thou wert ſure that there were an ounce of Arſenick or other ſuch poyſon in the Cup? Couldſt thou not then forbear it?* Yes, no doubt of it: It is plain therefore that thou ſpeakeſt falſly, when thou ſaieſt that thou *canſt not!* And is not *Gods wrath* and *curſe* in thy Cup much worſe than poyſon?

u. 11. §. 73. Queſt. 11. *What if thou ſaweſt the Devil ſtanding by thee and offering thee the Cup, and perſwading thee to drink it, couldſt thou not then forbear?* Yes, no doubt of it. And is he not as certainly there tempting thee, as if thou *ſaweſt* him? Well, the matter is proved againſt thee to thy own conſcience, that if thou *wilt* forbear, thou *canſt*.

u. 12. §. 74. Queſt. 12. *But yet if thou canſt not, bethink thee, whether thou canſt better bear the pains of Hell?* For God is not in jeſt with thee in his threatnings. If thy thirſt be harder to bear than Hell, then chooſe that which is eaſieſt to thee? But remember hereafter that thou hadſt thy choice.

§. 75. Yet, art thou *willing* to let go thy ſin? (for I am ſure thou art *able* ſo far as thou art *willing*) I will take thy caſe to be as it is; that is, that thou haſt ſome half uneffectual *willingneſs*, or lazy wiſh which will not conquer a temptation, and that thou art ſometimes in a little better mood than at other times, and that thou loveſt thy ſin, and therefore wouldſt not leave it if thou couldſt chooſe, but thou loveſt not Hell, and therefore haſt ſome thoughts of parting with thy Cups againſt thy will, for fear of puniſhment. Theſe *wiſhes* and *purpoſes* will never ſave thee: It muſt be a *renewed Nature*, *Loving God*, and *hating* the ſin, that muſt make thee capable of ſalvation. But yet in the mean time it is neceſſary that thou *forbear* thy ſin, though it be but through *fear*; for thou canſt not *expect* elſe that the Holy Ghoſt ſhould renew thy *Nature*. Therefore I will give thee *Directions* how to *forbear* thy ſin moſt *ſurely* and *eaſily*, if thou be but *willing*, and withal to promote thy *willingneſs* it ſelf with the performance.

Practical Directions againſt Tipling and Drunkenneſs.

§. 76. Direct. 1. *Write over thy bed and thy chamber door where thou maiſt read it every morning before thou goeſt forth, ſome Text of holy Scripture that's fit to be thy Memorandum:* As 1 Cor. 6. 10. *Drunkards ſhall not inherit the Kingdom of God*, and Rom. 8. 13. *If ye live after the fleſh, ye ſhall dye: but if by the Spirit you mortifie the deeds of the body, you ſhall live.* And read it before thou goeſt out of thy doors. Dir. 1.

§. 77. Direct. 2. *Alſo fall down on thy knees to God, and earneſtly beg of him to keep thee that day from temptations, and ill company, and from all thy fleſhly deſires and exceſs: and eſpecially that he would renew thy nature, and give thee a hatred of the ſin.* Dir. 2.

§. 78. Direct. 3. *Keep thy ſelf in the conſtant employments of thy Calling; and ſpend not one quarter of an hour in idleneſs, and allow not leiſure to thy thoughts, ſo much as to think of thy drink and pleaſures; much leſs to thy body to follow it.* God hath commanded thee whoever thou art, to labour ſix days, and in the ſweat of thy brows to eat thy bread; and hath forbidden idleneſs and negligence in thy calling: Avoid this and it will help thee much. Dir. 3.

§. 79. Direct. 4. *Reckon not upon long life, but think how quickly death will come, and that for ought thou knoweſt thou maiſt dye that day*; and how dreadful a caſe it would prove to thee to be found among Tiplers, or to dye before thou art truly converted. Think of this before thou goeſt out of thy doors! and think of it as thou art going to the Ale-houſe: Look on the *Cup* and the *Grave* together: The duſt of thoſe bones will be wholſome Spice to thee. Remember when thou ſeeſt the *Wine* or *Ale*, how unlike it is to that black and loathſome liquor which thy blood and humours will be turned into, when thou art dead. Remember that the hand that taketh the Cup muſt ſhortly be ſcattered bones and duſt, and the *mouth* that *drinketh* it down, muſt ſhortly be an ugly hole: and the Pallate, and Stomach, and Brain that are delighted by it, muſt ſhortly be ſtinking puddle: and that the *Graves of Drunkards* are the *Field* or *Garden* of the *Devil*, where Corpſe are ſowed to riſe at the reſurrection to be fewel for Hell. Dir. 4.

§. 80. Direct. 5. *When thou are tempted to the Ale-houſe, call up thy Reaſon, and remember that there is a God that ſeeth thee, and will judge thee,* Dir. 5.

and that thou haſt an endleſs life of joy or torment ſhortly to poſſeſs, and that thou haſt ſinned thus too long already, and that without ſound Repentance thy caſe is deſperate, and that thou art far from true Repentance while thou goeſt on in ſin. Ask thy ſelf, Have I not ſinned long enough already? Have I not long enough abuſed mercy? Shall I make my caſe remedileſs, and caſt away all hope? Doth not God ſtand by, and ſee and hear all? Am I not ſtepping by death into an endleſs world? Think of theſe things, and *uſe* thy *Reaſon* if thou be a man, and haſt Reaſon to uſe.

Dir. 6. §. 81. Direct. 6. *Exerciſe thy ſelf daily in Repenting for what is paſt: and that will preſerve thee for the time to come.* Confeſs thy former ſin to God with ſorrow, and beg forgiveneſs of it with tears and groans: If thou make light of all that's paſt, thou art prepared to commit more: Think as thou goeſt about thy work, how grievouſly thou haſt ſinned, againſt thy knowledge and conſcience; in the ſight of God; againſt all his mercies, and how obſtinately thou haſt gone on, and how unthankfully thou haſt rejected mercy, and neglected Chriſt, and refuſed grace! Think what had become of thee if thou hadſt dyed in this caſe? and how exceedingly thou art beholden to the patience of God, that he cut thee not off, and caſt thee not into Hell; and that he hath provided and offered thee a Saviour, and is yet willing to pardon and accept thee through his Son, if thou wilt but reſolvedly return, and live in *faith* and *holineſs*. Theſe penitent thoughts and exerciſes will kill thy ſin and cure thee. *Faſt* and humble thy ſelf for what thou haſt done already: As the holy Apoſtle ſaith, 1 Pet. 4. 1, 2, 3, 4, 5. *Foraſmuch as Chriſt hath ſuffered for us in the fleſh, arm your ſelves likewiſe with the ſame mind: for he that hath ſuffered in the fleſh hath ceaſed from ſin: That he no longer ſhould live the reſt of his time in the fleſh to the luſts of men, but to the will of God: For the time paſt of our life may ſuffice us to have wrought the will of the Gentiles, when we walked in laſciviouſneſs, luſts, exceſs of wine, revellings, banquetting, abominable idolatries, wherein they think it ſtrange that you run not with them to the ſame exceſs of riot, ſpeaking evil of you: who ſhall give account to him that is ready to judge the quick and the dead.*

Dir. 7. §. 82. Direct. 7. *Keep from the place and company*, Epheſ. 5 7, 11. *Be not partakers with them. Have no fellowſhip with the unfruitful works of darkneſs, but rather reprove them.* Thou canſt not deny but thou art *able* no do *this* if thou *wilt*. Canſt thou not ſtay at home and come not near them? If thou be *willing* to eſcape, run not into the ſnare.

Dir. 8. §. 83. Direct. 8. *Stop at the firſt Cup:* be not drawn on by *little* and *little*: As the ſluggard ſaith, *Yet a little more ſleep*; ſo the *drunkard* ſaith, yet a *little more drink*: I will take but *one cup more*: Underſtand thy *due meaſure* that thou maiſt know what is exceſs: To an ordinary healthful body, that doth not very much labour and ſweat, a quart in a day is enough: To cold and flegmatick perſons it is too much: The old Rule was, *Prima ad ſitim, ſecunda ad hilaritatem, tertia ad voluptatem, quarta ad inſaniam. The firſt Cup is for thirſt, the ſecond for mirth, the third for ſenſual pleaſure, the fourth for madneſs.* Eſpecially you that have drunk too much ſo long, ſhould rather *drink leſs* than other men: Your *ſoul* requireth it for *penitence* and for *prevention*; Your *bodies* require it, to cure the *crudities* already heaped up.

Dir 9. §. 84. Direct. 9. *Avoid the tempting ceremonies of drunkards, ſuch as drinking healths, or urging others to pledge them, or drink more. Plutarch* ſaith, that when *Ageſilaus* was made the Maſter of a Feaſt, and was to preſcribe the Laws for drinking, his Law was; *If there be Wine enough give every one what he asketh for; if not enough, devide it equally*; By which means none were tempted or urged to drink, and the intemperate were aſhamed to ask for more than others. As among *Witches*, ſo among *Drunkards*, the Devil hath his Laws and Ceremonies, and it's dangerous to practiſe them.

§. 85. Direct. 10. *Go to thy ſinful companions to their houſes, and tell them plainly and ſeriouſly that thou repenteſt of what thou haſt done already, and that thou art aſhamed to remember it, and that now thou perceiveſt that there is a righteous God, and a day of judgment, and an endleſs puniſhment to be thought on, and that thou art reſolved thou wilt be voluntarily mad no more: and that thou wilt not ſell thy Soul and Saviour for a merry cup: And beſeech them for the ſake of Chriſt, and of their ſouls, to joyn with thee in repentance and reformation; but let them know, that if they will not, thou comeſt to take thy leave of them and art reſolved thou wilt no more be their companion in ſin, leſt thou be their companion in Hell.* If thou art *willing indeed* to *Repent* and be *ſaved*, do this preſently and plainly; and ſtick not at their diſpleaſure or reproach: If thou *wilt not*, ſay *thou wilt not*, and ſay no more thou *canſt not*; but ſay, *I will keep my ſin and be damned*: For that's the Engliſh of it. Dir. 1

§. 86. Direct. 11. *Suppoſe when the Cup of exceſs is offered thee, that thou ſaweſt theſe words [Sin and Hell] written upon the Cup, and ſaweſt the Devil offering it thee, and urging thee to drink, and ſaweſt Chriſt bleeding on the Croſs, and calling to thee, O drink not that which coſteth ſo dear a price as my blood.* Strongly imprint this ſuppoſition on thy mind: And it is not unreaſonable: For certainly *ſin* is in thy *Cup*, and *Hell* is next to *ſin*; and it is the Devil that puts thee on, and it's Chriſt unſeen that would diſſwade thee. Dir. 1

§. 87. Direct. 12. *Suppoſe that there were mortal poyſon in the Cup that is offered thee:* Ask thy ſelf, *Would I drink it if there were poyſon in it?* If not, why ſhould I drink it when *ſin* is in it, and *Hell* is near it? And the ſuppoſition is not vain. It's written of *Cyrus*, that when *Aſtyages* obſerved that at a Feaſt he drank no Wine, and asked him the reaſon, he anſwered, becauſe he *thought there was poyſon in the cup: for he had obſerved ſome that drunk out of it, loſt their ſpeech or underſtanding, and ſome of them vomited*, and therefore he feared it would *poyſon him*: However it's *poyſon* to the ſoul. Dir. 1

§. 88. Direct. 13. *Look ſoberly upon a drunken man, and think whether that be a deſirable plight for a wiſe man to put himſelf into.* See how ill-favouredly he looks, with heavy eyes, and a ſlabbering mouth, ſtinking with drink or vomit, ſtaggering, falling, ſpewing, bawling, talking like a mad man, pitied by wiſe men, hooted at by Boys; and madly reeling on towards Hell. And withal look upon ſome *wiſe* and *ſober* man, and ſee how compoſed and comely is his countenance and geſture; how wiſe his words, how regular his actions, how calm his mind; envied by the wicked, but reverenced by all that are impartial. And then bethink thee which of theſe it is better to be like. Saith *Baſil, Drunkenneſs makes men ſleep like the dead, and wake like the ſleeping.* It turneth a *man* into a uſeleſs, noyſome, filthy, hurtful, and devouring Beaſt. Dir. 1

§. 89. Direct. 14. *If all this will not ſerve turn, if thou be but willing*, I can teach thee a cheap reſtraint, and tell thee of a medicine that is good againſt Drunkenneſs and Exceſs. *Reſolve that after every Cup of exceſs thou wilt drink a Cup of the juice* Dir. 1

juyce of Wormwood, or of Carduus, or Centaury, or Germander; at leaſt, as ſoon as thou comeſt home and groweſt wiſer, that this ſhall be thy penance: And hold on this courſe but a little while, and thy appetite will rather chooſe to be without the *drink*, than to bear the penance. Do not ſtick at it; if thy Reaſon be not ſtrong enough for a *manly cure*, *drench* thy ſelf like a *Beaſt*, and uſe ſuch a cure as thou art capable of: And in time it may bring thee to be capable of a better. And I can aſſure thee, a *bitter draught* is a very cheap remedy to prevent a ſin.

Dir. 15. §. 90. Direct. 15. *If all this will not ſerve*, I have yet another remedy if thou be but *Willing*: *Confeſs thy ſelf unfit to govern thy ſelf, and give up thy ſelf to the government of ſome other: Thy Wife, thy Parents, or thy friend*: And here theſe things are to be done. 1. *Engage thy Wife, or Friend to watch over thee, and not to ſuffer thee to go to the Ale-houſe, nor to drink more than is profitable to thy health.* 2. *Deliver thy* Purſe *to them, and keep no money thy ſelf.* 3. *Drink no more at home but what they give thee, and leave it to them to judge what meaſure is beſt for thee.* 4. *When thou art tempted to go to the Ale-houſe, tell thy wife or friend that they may watch thee.* Even as thou wouldſt call for help if Thieves were robbing thee. 5. *Give leave to thy Wife or friend to charge the Ale-ſellers to give thee no drink: And go thy ſelf when thou art in thy right mind, and charge them thy ſelf to give thee none*; and tell them that thou art not thy ſelf, or in thy right wits when thou deſireſt it. If theſe means ſeem now too hard to thee, and thou wilt ſin on, and venture upon the wrath and curſe of God and upon Hell, rather than thou wilt uſe them, remember hereafter that thou waſt damned, becauſe thou *wouldſt be damned*, and that thou choſeſt the way to Hell to ſcape theſe troubles, and take that thou getteſt by it: But do not ſay, thou *couldſt not help it*, for I am ſure thou *canſt do this if thou wilt*. Thou wilt lock thy door againſt Thieves: Lock thy mouth alſo againſt a more dangerous Thief, that would rob thee of thy Reaſon and ſalvation. Saith *Baſil*, *If his Maſter do but box or beat his ſervant, he will run away from the ſtroaks; and wilt thou not run away from the drink that would break thy brains and underſtanding?*

Dir. 16. ead Eph. 5. 18. §. 91. Direct. 16. *But the ſaving remedy is this: Study the love of God in Chriſt, and the riches of Grace, and the eternal glory promiſed to holy ſouls, till thou be in* Love *with* God, *and Heaven, and Holineſs, and haſt found ſweeter pleaſure than thy exceſs, and then thou wilt need no more* Directions.

PART V.

Tit. 1. *Directions againſt* Fornication *and all Uncleanneſs.*

§. 1. Though as it is a ſin againſt *another*, *Adultery* and *Fornication* is forbidden in the ſeventh Commandment, and ſhould there be handled, yet as it is a *ſin againſt our own bodies*, which ſhould be *members* of *Chriſt*, and *Temples* of the *Holy Ghoſt*, as 1 *Cor.* 6. 15, 18, 19. ſo it is here to be handled among the reſt of the ſins of the *ſenſes*: And I the rather chooſe to take it up here, becauſe what I have ſaid in the two laſt Titles againſt *Gluttony* and *Drunkenneſs*, ſerve alſo for *this*. The ſame *arguments* and convincing queſtions, and directions, will almoſt all ſerve, if you do but change the name of the ſin: And as the Reader loveth not needleſs tediousneſs, ſo I am glad of this means to avoid the too often naming of ſuch an odious filthy ſin, yet ſomething moſt proper to it muſt be ſpoken. And 1. I ſhall ſhew the Greatneſs of the ſin, and 2. give Directions for the cure.

§. 2. I. There is no ſin ſo odious, but *Love* to it, and *frequent uſing* it, will do much to reconcile the very *judgment* to it: Either to think it *lawful* or *tolerable* and venial; to think it *no ſin*, or but a *little ſin* and eaſily forgiven. And ſo with ſome brutiſh perſons it doth in this. But 1. It is Reaſon enough againſt any ſin that it is *forbidden* by the moſt wiſe infallible univerſal King of all the world. The *Makers will* is enough to condemn it, and ſhall be enough to condemn thoſe that are ſervants of it. He that ſaid, *Thou ſhalt not commit adultery.* 1 Cor. 6. 9, 10. *Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abuſers of themſelves with mankind —— ſhall inherit the Kingdom of God.* V. 15. 16, 17, 18, 19. *Know ye not that your bodies are the members of Chriſt? Shall I then take the members of Chriſt, and make them the members of an harlot? God forbid. What, Know ye not that he which is joined to an harlot is one body: for two* (ſaith he) *ſhall be one fleſh: But he that is joyned to the Lord is one Spirit. Flee fornication: Every ſin that a man doth is without the body: but he that committeth fornication ſinneth againſt his own body. What! know ye not that your body is the Temple of the Holy Ghoſt which is in you*——(Mark that he ſpeaketh not this to *fornicators*: for their bodies are not Temples of the Holy Ghoſt: But to them that by filthy Hereticks in thoſe times were tempted to think fornication no great ſin.) So Eph. 5. 3, 4, 5, 6. *But fornication, and all uncleanneſs, and covetouſneſs, let it not be once named among you as becometh Saints: Neither filthineſs, nor fooliſh talking, nor jeſting——For this ye know, that no whoremonger, nor unclean perſon, nor covetous man who is an idolater, hath any inheritance in the Kingdom of God: Let no man deceive you with vain words; for becauſe of theſe things cometh the wrath of God upon the children of diſobedience: Be not ye therefore partakers with them.* Gal. 5. 19. *Now the works of the fleſh are manifeſt, which are adultery, fornication, uncleanneſs, laſciouſneſs——of the which I tell you before, as I have alſo told you in time paſt, that they which do ſuch things ſhall not inherit the Kingdom of God.* 1 Theſ. 4. 3. *For this is the will of God,* even your *ſanctification, that ye ſhould abſtain from fornication: That every one of you ſhould know how to poſſeſs his veſſel in ſanctification and honour, not in the luſt of concupiſcence, as the Gentiles which know not God.* See alſo Col. 3. 5, 6. Heb. 13. 4. *Marriage is honourable, and the bed undefiled: But whoremongers and adulterers God will judge.* Rev. 21. 8. *The abominable——and whoremongers——ſhall have their part in the lake which burneth with fire and brimſtone.* Rev. 22. 15. *For without are dogs, and ſorcerers, and whoremongers, and murderers*——Jude 7. *Even as* Sodom *and* Gomorrha *and the Cities about them in like manner, giving themſelves over to fornication, and going after ſtrange fleſh, are ſet for an example ſuffering the vengeance of eternal fire.* I ſhall add no more leſt I be tedious.

Deut. 23. 27. Prov. 25. 27. Prov. 5. 3. 5. Prov. 7. 5. 6, 7. Prov. 9. 13, 14, 15. Prov. 22. 14. Eccleſ. 7. 27. Gen. 38. 24.

§. 3. 2. *Beſides Scripture God hath planted in nature a ſpecial pudor and modeſty to reſtrain this ſin: And they that commit it do violate the Law of Nature, and ſin againſt a witneſs and condemner that is within them.* And ſcarce any one of them ever committeth it boldly, quietly and fearleſly, till firſt they have hardened their hearts and ſeared their conſciences and overcome the light of nature, by *frequent wilful ſinning*. Nature hideth the obſcene parts, and teacheth man to bluſh at the mention of any thing that is beyond the bounds of modeſty. Say not that it is meer *cuſtom*; for the vitiated nature of man is not ſo over-preciſe, nor the villany of the world ſo rare and modeſt, but before this day it had quite baniſhed all reſtraints of this ſin, above moſt others, if they *could* have done it, and if God had not written the Law which condemneth it, very deep in nature, with almoſt indelible Characters. So that in deſpight of the horrid wickedneſs of the earth, though mankind be almoſt univerſally inclined to luſt, yet there be univerſally Laws and Cuſtoms reſtraining it, ſo that except a very few Savages and Cannibals like beaſts, there is no Nation on the earth where filthineſs is not a ſhame, and modeſty layeth not ſome rebukes upon uncleanneſs. Ask no further then for *a Law*, when *thy Nature* it ſelf is a *Law* againſt it. And the *better* any man is, the more doth he abhor the luſts of uncleanneſs. So that *among Saints*, ſaith the Apoſtle, it is *not to be named* (that is, not without need and deteſtation) Epheſ. 5. 3. & v. 12. *For it is a ſhame even to ſpeak of thoſe things that are done of them in ſecret.* And when drunkenneſs had uncovered the ſhame of *Noah*, his Son *Cham* is *curſed* for beholding it, and the other Sons bleſt for their modeſt and reverent covering him.

Saith *Boniface (alias Winfrid)* of the *Engliſh Mercian* King *Ethelbald* a fornicator, *Opprobrium generis noſtri patimur, ſive à Chriſtianis ſive Paganis dicentibus, quod gens Anglorum ſpreto more cæterarum gentium,* &c. *hinnientium equorum conſuetudine, vel rudentium aſinorum more, luxuriando & adulterando, Omnia turpiter fœdet, & confundat.* Epiſt. Bonif. 10. ad Perefrid. *Salvagus Sarzanenſis Epiſcopus*——*Pauli* 5. *juſſu Viſitationem Eccleſiarum Stiriæ, Carinthiæ & Carniolæ inſtituerat: Qua peracta, ſex omnino Sacerdotes qui non eſſent concubinarii, in tribus illis Provinciis invenit, cum tamen magna pars ex Jeſuitarum diſciplina prodiiſſet,* &c. Giraldi Apolog. pro Senatu Vener. p. 165. *Mœchum in adulterio deprehenſum necato:* Was a Roman Law, 12. *tab.*

§. 4. 3. And that God hath not put this Law into mans nature without very great cauſe, albeit the Implicite belief and ſubmiſſion due to him, ſhould ſatisfie us, though we knew not the cauſes particularly, yet much of them is notorious to common obſervation: As that *if God had not reſtrained luſt by Laws, it would have made the female ſex moſt contemptible and miſerable, and uſed worſe by men than dogs are.* For firſt rapes and violence would deflowre them, becauſe they are too weak to make reſiſtance: And if that had been reſtrained, yet the luſt of men would have been unſatisfied, and moſt would have grown weary of the ſame woman whom they had abuſed, and taken another; at leaſt when ſhe grew old they would chooſe a younger, and ſo the aged woman would be the moſt calamitous creatures upon earth: Beſides that luſt is addicted to variety, and groweth weary of the ſame; the *fallings* out between men and women, and the ſickneſſes that make their perſons leſs pleaſing, and age and other accidents, would expoſe them almoſt all to utter miſery. And men would be Law-makers, and therefore would make no Laws for their relief, but what conſiſted with their luſts and ends. So that half the world would have been ruined, had it not been for the Laws of matrimony, and ſuch other as reſtrain the luſts of men.

§. 5. 4. *Alſo* there would be a confuſed mixture in procreation, and no men would well know what children are their own: which is worſe than not to know their Lands or Houſes.

§. 6. 5. Hereby all *natural affection* would be diminiſhed or extinguiſhed: As the love of Husband and Wife, ſo the Love between Fathers and Children would be diminiſhed.

§. 7. 6. And conſequently the due education of children would be hindered, or utterly overthrown: the mothers that ſhould firſt take care of them, would be diſabled and turned away, that freſh harlots might be received, who would hate the off-ſpring of the former: So that by this means the world and all ſocieties and civility would be ruined, and men would be made worſe than bruites, whom nature hath either better taught, or elſe made for them ſome other ſupply, Learning, Religion, and civility would be all in a manner extinct, as we ſee they are among thoſe few ſavage Cannibals that are under no reſtraint: For how much all theſe depend upon *education*, experience telleth us: In a word this confuſion in procreation, would introduce ſuch confuſion in mens hearts, and families and all ſocieties by corrupting and deſtroying neceſſary affection and education, that it would be the greateſt plague imaginable to mankind, and make the world ſo baſe and beaſtly that to deſtroy mankind from off the earth would ſee much more deſirable. Judge then whether God ſhould have left mens Luſts unreſtrained.

Object. §. 8. Object. *But* (you'll ſay) *there might have been ſome moderate reſtraint to a certain number, as it is with the Mahometans, without ſo much ſtrictneſs as Chriſt doth uſe.*

Anſw. *Anſw.* That this ſtrictneſs is *neceſſary*, and is an excellency in Gods law, appeareth thus. 1. By the *greatneſs* of the miſchief which elſe would follow: To be remiſs in preventing ſuch a confuſion in the world, would be an enmity to the world. 2. In that mans nature is ſo violently inclined to break over, that if the hedge were not cloſe there were no ſufficient reſtraining them; they would quickly run out at a little gap. 3. The wiſer and the better any nation or perſons are, even among the Heathens, the more fully do they conſent to the ſtrictneſs of Gods Laws. 4. The cleaneſt ſort of brutes themſelves are taught by nature to be as ſtrict in their copulations: Tho' it be otherwiſe with the *meer terreſtial* beaſts and birds, yet the *aerial* go by couples: Thoſe that are called the fowles of the Heavens, that fly in the air, are commonly taught this chaſtity by nature; as if God would not have luſt come near to Heaven. 5 The families of the Mahometans that have more wives than one, do ſhew the miſchief of it in the effects in the hatred and diſagreement of their wives, and the great ſlavery that women are kept in; making them like ſlaves that they may keep them quiet: And when *women* are thus enſlaved, who have ſo great a part in the education of children, by which all virtue and civility are maintained in the world, it muſt needs tend to the debaſing and brutifying of mankind.

§ 9. 7. *Children being the precioueſt of all our treaſure, it is neceſſary that the ſtricteſt Laws be made for the ſecuring of their good education and their welfare.* If it ſhall be treaſon to debaſe or counterfeit the Kings coyn, and if men muſt be hanged for robbing you of your goods and money, and the Laws are not thought too ſtrict that are made to ſecure your eſtates; how much more is it neceſſary that the Laws be ſtrict againſt the vitiating of mankind, and againſt the debaſement of your image on your children, and againſt that which tendeth to the extirpation of all virtue; and the ruine of all ſocieties and ſouls.

§. 10. 8. *God will have a holy ſeed in the world, that ſhall bear his image of holineſs*, and therefore he will have all means fitted thereunto: Bruitiſh promiſcuous generation tendeth to the production of a bruitiſh ſeed: And tho' the *word preached* is the means of ſanctifying thoſe that remain unſanctified from their youth; yet a holy marriage and holy dedication of children to God, and holy education of them, are the *former means*, which God would not have neglected or corrupted, and to which he promiſeth his bleſſing: As you may ſee, 1 Cor. 7. 14. Mal. 2. 15. *Did not he make one? Yet had he the reſidue of the ſpirit: And wherefore one? That he might ſeek a godly ſeed: Therefore take heed to your ſpirit, and let none deal treacherouſly againſt the wiſe of his youth: For the Lord hateth putting away.*

§. 11. 9. *Yea luſt corrupteth the mind of the perſon himſelf*, if it be not very much reſtrained and moderated. It turneth it from the only excellent pleaſure, by the force of that bruitiſh kind of pleaſure. It carrieth away the thoughts; and diſtempereth the paſſions, and corrupteth the fantaſie, and thereby doth eaſily corrupt the intellect and heart.

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1 Kings 11. 4. The wiſdom of *Solomon* preſerved him not from t power of luſt, and the deceit of women. 1 Pet. 2. 10. *Fle ly luſts that fight againſt the ſoul.*

Pleaſure is ſo much of the *End* of man, which his Nature leadeth him to deſire, that the chief thing in the world to make a man *Good* and *Happy* is to engage his heart to thoſe *Pleaſures* which are good, and make men *Happy*: And the chief thing to make him *Bad* and *Miſerable*, is to engage him in the *pleaſures* which make men *Bad* and end in *Miſery*. And the principal thing by which you may know your ſelves or others, what you are, is to know what your *pleaſures* are, or at leaſt, what you *chooſe* and *deſire* for your *pleaſure*. If the *Body* rule the *Soul* you are bruitiſh, and ſhall be deſtroyed: If the *Soul* rule the *Body*, you live according to true human nature and the ends of your creation. If the *Pleaſures* of the *Body* are the predominant Pleaſures which you are moſt addicted to, then the *body* ruleth the *Soul*, and you ſhall periſh as Traytors to God, that debaſe his Image, and turn man into *Beaſt*, *Rom.* 8. 13. If the *Pleaſures* of the *Soul* be your moſt predominant pleaſure, which you are *moſt addicted to* (tho' you attain as yet but little of it) then the *Soul* doth *rule* the *Body*, and you live like *men*: And this cannot well be till *Faith* ſhew the *Soul* thoſe *higher Pleaſures* in God and everlaſting Glory, which may carry it above all *fleſhly pleaſures*. By all this ſet together you may eaſily perceive, that the way of the Devil to *corrupt* and *damn* men, is to *keep* them from *faith*, that they may have no *Heavenly Spiritual pleaſure*, and to ſtrengthen *ſenſuality*, and give them their fill of *fleſhly pleaſures* to impriſon their minds that they may aſcend no higher: And that the way to *ſanctify* and *ſave men*, is to help them by *faith* to *Heavenly pleaſure*, and to abate and keep under that *fleſhly* pleaſure that would draw down their minds. And by this you may ſee how to underſtand the doctrine of mortification and taming the body, and abſtaining from the pleaſures of the fleſh: And you may now underſtand what perſonal miſchief Luſt doth to the Soul.

§. 12. 10. Your own Experience and conſciences will tell you, that if it be not exceedingly moderated, *it unfitteth you for every holy duty*! You are unfit to meditate on God, or to pray to him, or to receive his word, or ſacrament: And therefore nature teacheth thoſe that meddle with holy things to be more continent than others; which Scripture alſo ſecondeth: 1 *Sam.* 21. 4, 5. Such *ſenſual* things and *ſacred* things do not well agree too near.

Rev. 14. 4.

§. 13. 11. And as by all this you ſee ſufficient cauſe, why God ſhould make ſtricter Laws for the bridling of Luſt, than fleſhly luſtful Perſons like; ſo when his Laws *are broken* by the unclean, it is a ſin that Conſcience (till it be quite debauched) doth deeply accuſe the guilty for, and beareth a very clear teſtimony againſt: O the unquietneſs! the horrour! the deſpair that I have known many perſons in, even for the ſin of *ſelf-pollution* that never proceeded to fornication! And how many adulterers and fornicators have we known that have lived and died in deſpair, and ſome of them hanged themſelves! *Conſcience will* condemn this ſin with a heavy condemnation, till *cuſtom* or *infidelity* have utterly ſeared it.

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§. 14. 12. And it is alſo very obſervable, that when men have once maſtered Conſcience in this point, and reconciled it to this ſin of *fornication*, it's an hundred to one that they are utterly hardned in all abomination, and ſcarce make conſcience of any other villany whatſoever! If once *fornication* go for *nothing*, or a *ſmall matter* with them, uſually all other ſin is with them of the ſame account: If they have but an *equal temptation* to it, lying, and ſwearing, and perjury, and theft, yea and murder, and treaſon would ſeem ſmall too: I never knew any one of theſe but he was reconcileable and prepared for any villany that the Devil ſet him upon: And if I know ſuch a man, I would no more truſt him, than I would truſt a man that wants nothing but *Intereſt* and *Opportunity* to commit any heynous ſin that you can name. Though I confeſs I have known divers of the *former ſort*, that have committed this ſin under horrour and deſpair, that have retained ſome good in other points, and have been recovered; yet of this *latter ſort*, that have reconciled their *Conſciences* to fornication, I never knew one that was recovered, or that retained any thing of Conſcience or honeſty, but ſo much of the *ſhew* of it as their *Pride* and *worldly Intereſt* commanded them: and they were malignant enemies of goodneſs in others, and lived according to the *unclean Spirit* which poſſeſſed them. They are terrible Words, Prov. 2. 18, 19. *For her houſe inclineth unto death, and her paths unto the dead: None that go unto her return again, neither take they hold on the paths of life.* Age keepeth them from actual filthineſs and luſt (and ſo may Hell; for there is no fornication): but they retain their debauched ſeared Conſciences.

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When an Adulterer asked *Thales* whether he ſhould *make a Vow* againſt his ſin, he anſwered him, *Adultery is as bad as perjury: If thou dare be an adulterer*, thou that durſt dareſt forſwear thy ſelf. *Laert.*

Herod durſt behead *John*, that durſt be inceſtuous.

§. 15. 13. And it is the greater ſin becauſe it is not committed alone; but the Devil taketh them by couples: Luſt enflameth luſt: And the fewel ſet together makes the greateſt flame: Thou art guilty of the ſin of thy wretched companion, as well as of thine own.

§. 16. 14. Laſtly the *miſerable effects* of it, and the *puniſhments* that in this *life* have attended it, do tell us how God accounteth of the ſin; It hath ruined perſons, families and Kingdoms: And God hath born his teſtimony againſt it, by many ſignal judgements, which all Hiſtories almoſt acquaint you with. As there is ſcarce any ſin that the New-teſtament more frequently and bitterly condemneth, (as you may ſee in *Pauls* Epiſtles, 2 *Pet.* 2. *Jude* &c.) ſo there are not many that Gods Providence more frequently purſueth with *ſhame* and miſery on earth: And in the latter end of the world, God hath added one concomitant Plague not known before, called commonly, the *Lues Venerea*, the *Venereous Pox*; ſo that many of the moſt bruitiſh ſort, go about ſtigmatized with a mark of Gods vengeance, the prognoſtick or warning of a heavier vengeance. And there is none of them all (that by great Repentance be not made new creatures) but leave an infamous name and memory, when they are dead, (if their ſin was publickly known.) Let them be never ſo great, and never ſo gallant, victorious, ſucceſsful, liberal, and flattered or applauded while they live, God ordereth it ſo, that Truth ſhall ordinarily prevail, with the Hiſtorians that write of them when they are dead; and with all ſober men, their names rot and ſtink, as well as their Bodies: Prov. 10. 7. *The memory of the juſt is bleſſed, but the name of the wicked ſhall rot.* So much of the *Greatneſs* of the *ſin*. *Boniface* Arch-Biſhop of *Mentz* writing to *Ethilbald* an Engliſh King that was a fornicator, Epiſt. 19. ſaith [Fornication is a reproach not only among Chriſtians, but Pagans——For in old *Saxony*, if a virgin had thus ſtained her Fathers houſe, or a married woman, breaking the marriage covenant had committed adultery, ſometime they force her to hang her ſelf with her own hand, and over her aſhes when ſhe is burnt, they hang the Fornicator. Sometimes they gather a band of women, they lead her about ſcourging her with rods; and cutting off her cloaths at the girdle, and with ſmall knives cutting and pricking all her body, they ſend her from Village to Village thus bloody and mangled with little wounds; And ſo more and more, (incited by a zeal for chaſtity) do meet her and ſcourge her again, till they

Jud. 19. & 20. The tribe of *Benjamin* was almoſt cut off upon the occaſion of an Adultery or rape. See Num. 25. 8. Gen. 12. 17. 2 Sam. 12. 10. Luk. 3. 19. 1 Cor. 5. 1. Joh. 8. 2. *Aid. Ælian. fol.* 47.

leave her either dead, or ſcarce alive; that others may fear Adultery and Luxury: And the *Wineds* which is the filthieſt and worſt ſort of Men, do keep the love of Matrimony with ſo great a zeal, that the woman will refuſe to live when her huſband is dead. And after ſome reproofs of the fornicating King, he addeth theſe further Stories [*Ceolred* your Highneſs predeceſſor, as they witneſs who were preſent, he being ſplendidly banquetting with his Earls, was by the evil ſpirit that drew him to violate Gods Law, ſuddenly diſtracted in his ſin; ſo that without repentance and confeſſion, being raging mad and talking with the Devil, and abominating Gods Prieſts, he departed out of this life, no doubt to the torments of Hell. And *Oſred* (King of the *Deiri* and *Bernicii*) the ſpirit of luxury carried in fornication and defiling the ſacred Virgins in the Monaſteries, till ſuch time as by a vile and baſe kind of death, he loſt his glorious Kingdom, together with his youthful and luxurious life. Wherefore moſt dear ſon, take heed of the Ditch into which thou haſt ſeen others fall before thee——] *Vid. Auct. Bib. Pat. To.* 2. *pag.* 55, 56.

And how great Sufferings was laid on Prieſts, Monks and Nuns that had committed fornication, by ſeveral years impriſonment and ſcourging, ſee *ib. pag.* 84. in an edict of *Carloman* by the advice of a Council of Biſhops.

And *Epiſt.* 85. *p.* 87. *Bonifac.* writteth to *Lulio*, that he was fain to ſuffer a Prieſt to officiate, Baptize, Pray, &c. that had long ago committed fornication, becauſe there was none but he alone to be had in all the country, and he thought it better to venture that one mans ſoul than let all the people periſh, and deſireth *Lullo's* counſel in it. By all which we may ſee how heinous a ſin fornication was then judged.

Object. Object. *But* (ſay the *filthy* ones), *did not* David *commit the ſin of Adultery? Did not God permit them many Wives among the Jews? How many had* Solomon? *Therefore this is no ſuch great ſin as you pretend:* Thus every filthineſs a little while will plead for it ſelf.

Anſw. *Anſw. David* did ſin: And is the ſin ever the leſs for that? It's eaſier to forbear it, than undergo the tears and ſorrows which *David* did endure for his ſin! Beſides the bitterneſs of his Soul for it, his Son *Abſalom* rebelleth and driveth him out of his Kingdom, and his own Wives are openly defiled: And yet God leaveth it as a perpetual blot upon his name. *Solomon's* ſin was ſo great that it almoſt ruined him and his Kingdom: Tho' experience cauſed him to ſay more againſt it, than is ſaid in the Old-Teſtament by any other, yet it is a controverſy among Divines whether he was ever recovered and ſaved: and ten tribes of the twelve were therefore taken from his line, and given to *Jeroboam*. And is this any Encouragement to you to imitate him? Chriſt telleth you in the caſe of divorcement, that God permitted (not *allowed*, but *forbore*) ſome ſuch ſins in the Jews becauſe of the *Hardneſs of their hearts*, Mar. 10. 5. but from the beginning it was not ſo; but *one man* and *one woman* were conjoyned in the primitive inſtitution. And the ſpecial reaſon why plurality was connived at among the Jews, was for the fuller peopling of the Nation; they being the only covenanted People of God; and being few among encompaſſing Enemies, and being ſeparated from the people of the earth, their ſtrength and ſafety and glory lay much on their increaſed number, and therefore ſome inordinancy was connived at for their multiplication, but never abſolutely *allowed* and *approved* of. And yet *fornication* is puniſhed ſeverely; and *Adultery* with *Death*.

II. *The Directions againſt Fornication.*

Dir. 1. §. 18. Direct. 1. *If you would avoid uncleanneſs, avoid the things that diſpoſe you to it*, as Gluttony, or fulneſs of diet, and pampering the *fleſh*; *Idleneſs*, and other things mentioned under the next *Title*, of *ſubduing luſt*. The abating of the filthy *Deſires* is the ſureſt way to prevent the filthy act: which may be done, if you are but willing.

§. 19. Direct. 2. *Avoid the preſent Temptations:* Go not where the ſnare lieth without neceſſity: Abhor the Devils bellows that blow up the fire of luſt; ſuch as enticing apparel, filthy talk, and ſights, of which more alſo under the next Title. *Dir.* 2.

§. 20. Direct. 3. *Carefully avoid all opportunity of ſinning. Come not near the Door of her houſe*, ſaith *Solomon*, Prov. 5. 8. Avoid the company of the perſon thou art in danger of. Come not where ſhe is: This thou canſt do if thou art willing: None will force thee: If thou wilt go *ſeek* for a *thief*, no wonder if thou be robbed. If thou wilt go ſeek *fire* to put in the thatch, no wonder if thy houſe be burnt. The Devil will ſufficiently play the Tempter: Thou needeſt not help him: that's his part; leave it to himſelf; It's thy part to watch againſt him: And he will find thee work; If thou watch as narrowly and conſtantly as thou canſt, it's well if thou eſcape. As thou loveſt thy ſoul, avoid all *Opportunities* of ſinning: Make it *impoſſible* to thy ſelf; Much of thy ſafety lieth in this point. Never be in *ſecret company* with her thou art in danger of; but either not at all, or only in the ſight of others: Eſpecially *contrive not* ſuch *Opportunities*; as to be together in the *night*, in the *dark*, or on the Lords-day when others are at Church (one of the Devils Seaſons for ſuch works) or any ſuch opportunity, leiſure and ſecreſie: For *opportunity* it ſelf is a ſtrong temptation: as it is the way to make a Thief, to ſet money in his way, or ſo to truſt him as that he can eaſily deceive or rob you and never be diſcovered; ſo it is the way to make your ſelf unclean to get ſuch an *opportunity* of *ſinning*, that you may eaſily do it without any probability of impediment or diſcovery from men. The chief point in all the *art* or *watch* is, to *keep far enough off*. If you touch the pitch you will be defiled. *Whoſoever toucheth her ſhall not be innocent*, Prov. 6. 29. *Can a man take fire in his Boſom, and his Cloaths not be burnt? Can one go upon hot Coals and his feet not be burnt? So he that goeth in to his Neighbours wife*, verſ. 27, 28. Bring not the fire and the Gunpowder too near. If thou canſt not keep at a diſtance, nor forbear the *preſence* of the bait, thou art not like to forbear the ſin. *Dir.* 3.

§. 21. Direct. 4. *Reverence thy own Conſcience:* Mark what it ſpeaketh now, for it will ſhortly ſpeak it in a more terrible manner: Hear it voluntarily; for it is terrible to hear it when thou canſt not reſiſt: Treat with Conſcience in the way while it is reconcileable: for thou knoweſt not how terrible a Tormenter it is. I doubt not but it hath given thee ſome gripes for thy very *luſt*, before it ever came to *practice*: But the ſoreſt of its gripes now, are but like the playing of the Cat with the mouſe, before the killing gripe is given. Doth no man ſee thee? *Conſcience* ſeeth thee: And thou art a wretch indeed if thou reverence not Conſcience more than man: As *Chryſoſtom* ſaith, [*Suppoſe no man know the Crime but himſelf aad the Woman with whom he did commit it! How will he bear the Rebukes of Conſcience; when he carrieth about with him ſo ſharp and bitter an accuſer? For no man can over-run himſelf; and no man can avoid the Sentence of this court within him: It is a tribunal not to be corrupted with money, nor perverted by flattery; for it is divine, being placed in the ſoul by God himſelf: The leſs the Adulterer now feeleth it, the more he haſtneth to the perdition of his Soul.*] Doſt thou not feel a ſentence paſt within thee! A terrible ſentence, telling thee of the wrath of a revenging God? Bleſs God that it is not yet an *irreverſible* ſentence; but ſue out thy pardon quickly leſt it come to that. Doſt thou not feel, *Dir.* 4.

feel, that thou art afraid and aſhamed to pray or to addreſs thy ſelf to God? Much more afraid to think of dying, and appearing before him? If thy ſin make thee ready to fly from him now, if thou knoweſt how, canſt thou look him in the face at laſt; or canſt thou hope to ſtand with comfort at his bar? Art thou fit to live in Heaven with him, that makeſt thy ſelf unfit to *pray* to him? Even *lawful* procreation (as I ſaid before) doth bluſh to come too near to holy Exerciſes: As *Chryſoſtom* ſaith, [*Die quo liberis operam dediſti legitime, quamvis crimen illud non ſit, orare tamen non audes* ——— *Quod ſi ab incontaminato lecto reſurgens times ad orandum accedere; quum in Diaboli lecto ſis, cur horribile Dei nomen audes invocare?*] Conſcience is a better friend to thee than thou doſt imagine when it would reclaim thee from thy ſin: And will be a ſharper enemy than thou canſt now imagine, if thou obey it not.

Plutarchs Roman. Queſt. 65. is, Why the Bridegroom is not to have any light when he firſt cometh to Bed to his Bride? and anſwereth [Happily this was inſtituted to ſhew how ſinful and damnable all unlawful company of Man and Woman together is, ſeeing that which is lawful and allowed, is not without ſome blemiſh and note of ſhame.]

Dir. 5. §. 22. Direct. 5. *Suppoſe thou ſaweſt written upon the door of the houſe or chamber where thou entreſt to ſin, Whoremongers and Adulterers* God *will judge*: Heb. 13. 4. And *write that, or ſuch ſentences upon thy Chamber door, or at leaſt upon thy heart.* Keep thy eye upon the terrible threatnings of the dreadful God. Dareſt thou ſin, when vengeance is at thy back? Will not the thought of Hell-fire quench the fire of luſt, or reſtrain thee from thy preſumptuous ſin? Doſt thou not ſay with *Joſeph, How ſhall I do this great wickedneſs and ſin againſt God?* (Gen. 39. 7.) As it is written of a chaſt woman that being tempted by a Fornicator, wiſht him firſt at her requeſt to hold his finger in the fire: and when he refus'd, anſwer'd him, *why then ſhould I burn in Hell to ſatisfy you?* So ask thy ſelf, *can I eaſilier overcome the* Flames of *Hell*, than the *flames of luſt?*

Dir. 6. §. 23. Direct. 6. *Remember man that God ſtands by*: If he were not there, thou coulſt not be there: for *in him* thou *liveſt*, and *moveſt* and *art*: He that made the eye muſt ſee, and he that made the light and darkneſs, doth ſee as well in the dark as in the light: If thou imagine that he is *abſent* or *ignorant*, thou believeſt not that he is *God*: For an *abſent* and *ignorant God*, is *no God.* And *dareſt* thou, I ſay *dareſt thou*, commit ſuch a villany and God behold thee? what! that which thou wouldſt be aſhamed a Child ſhould ſee? which thou wouldſt not do if a mortal man ſtood by? Doſt thou think that thy locks, or ſecreſie or darkneſs, have darkned or ſhut out God? Doſt thou not know that he ſeeth not only within thy Curtains, but within thy heart? O what a hardned heart haſt thou that in the ſight of God, thy maker and thy judge, dareſt do ſuch wickedneſs! Ask thy Conſcience man, would I do this if I were to die to morrow, and go to God? would I do this if I ſaw God, yea or but an Angel in the room? If not, ſhoulſt thou do it, when God is as ſure there as if thou ſaweſt him? O remember man that he is a *Holy God*, and hateth uncleanneſs, and that he is a conſuming fire? *Heb.* 12. 29.

Dir. 7. §. 24. Direct. 7. *Suppoſe all the while that thou ſaweſt the Devil opening thee the door, and bringing thee thy mate, and driving on the match, and perſwading thee to the ſin*: What if he appeareth to thee openly to play his part, as ſure as he now playeth it unſeen? would not thy luſt be cooled? and would not the Devil cure the diſeaſe which he hath excited in thee? why then doſt thou obey him now, when he is as certainly the inſtigator as if thou ſaweſt him? why man, haſt thou ſo little Reaſon, that *ſeeing* and *not ſeeing* will make ſo great a difference with thee? what if thou wert blind, woulſt thou play the Fornicator before all the company, becauſe thou ſeeſt them not? when thou knoweſt they are there? If thou *know any thing*, thou knoweſt *God is there*: And thou maiſt *feel* by the *temptation* that *Satan* is in it. Wilt thou not be *ruled by the Laws*, unleſs thou *ſee the King*? wilt thou not fear the infection of the Plague unleſs thou ſee it? Uſe thy *Reaſon* for thy ſoul as well as for thy Body; and do in the caſe as thou wouldſt do if thou ſaw the *Devil tempting* thee, and Chriſt forbidding thee.

§. 25. Direct. 8. *If thou be unmarried, marry*, *Dir.* 8. if eaſier remedies will not ſerve. It is better to *marry* than to *burn*, 1 Cor. 7. 9. It is Gods Ordinance partly for this end. *Marriage is honourable and the bed undefiled*, Heb. 13. 4. It is a reſemblance of Chriſts Union with his Church, and is ſanctified to believers, *Eph.* 5. 1 *Cor.* 7. Perhaps it may caſt thee upon great troubles in the world, if thou be unready for that ſtate (as it is with Apprentices): Forbear then thy ſin at eaſier rates, or elſe the lawful means muſt be uſed though it undo thee. It's better thy Body be undone than thy Soul, if thou wilt needs have it to be one of them: But if thou be *married* already, thou art a *monſter* and not a *man*, if the remedy prevail not with thee: But yet the other directions may be alſo ſerviceable to thee.

§. 26. Direct. 9. *If leſs means prevail not, open* *Dir.* 9. *thy caſe to ſome able faithful* Friend, *and engage them to watch over thee; and tell them when thou art moſt endangered by the temptation*: This will ſhame thee from the ſin, and lay more engagements on thee to forbear it. If thou tell thy friend, Now I am tempted to the ſin, and now *I am going* to it; he will quickly ſtop thee: Break thy *ſecreſy*, and thou loſeſt thy *opportunity.* Thou *canſt do this* if thou be willing: If *ever* thy Conſcience prevail ſo far with thee, as to reſolve againſt thy ſin, or to be willing to eſcape, then take the *time* while Conſcience is awake and go tell thy *friend*: and tell him who it is that is thy wicked companion, and let him know all thy haunts, that he may know the better how to help thee. Doſt thou ſay, that this will *ſhame thee*? It *will* do ſo to him that it's *known* to: But that is the benefit of it, and that's the reaſon I adviſe thee to it, that *ſhame* may help to ſave thy ſoul. If thou go on, the *ſin* will both *ſhame* and *damn* thee: and a greater ſhame than this is a gentle remedy in ſo foul and dangerous a diſeaſe.

§. 27. Direct. 10. Therefore, if yet all this will *Dir.* 10. not ſerve turn, *Tell it to many, yea rather tell it all the Town than not be cured*: And then the publick ſhame will do much more: Confeſs it to thy *Paſtor*, and deſire him *openly to beg the Prayers of the Congregation for thy pardon and recovery.* Begin thus to *crave* the fruit of *Church Diſcipline* thy ſelf; ſo far ſhouldſt thou be from *flying* from it, and ſpurning againſt it as the deſperate hardned ſinners do. If thou ſay, This is a *hard leſſon*, remember that the ſuffering of Hell is harder. Do not ſay that I wrong thee, by putting thee upon ſcandal and open ſhame: It is *thou* that putteſt thy ſelf upon it, by making it *neceſſary*, and refuſing all eaſier remedies. I put thee on it, but on ſuppoſition that thou *wilt not* be eaſilier cured: Almoſt as Chriſt puts thee upon *cutting off a right hand*, or *plucking out a right eye leſt all the Body be caſt into Hell*: This is not the way that he commandeth thee *firſt* to take: he would have thee avoid the need of it: but he tells thee that it's better to do ſo than worſe; and that this is an eaſie ſuffering in compariſon of Hell. And ſo I adviſe thee, if thou love thy *credit*, forbear thy *ſin* in a cheaper way; but if thou wilt not do ſo, take this way rather than damn thy ſoul. If the ſhame of all the Town be upon thee, and the Boys ſhould hoot after thee in the Streets, if it would drive thee from thy ſin, how eaſie were thy ſuffering in compariſon of what it is like to be? Concealment is Satans great advantage. It would be hard for thee to ſin thus if it were but opened.

Tit. 2. *Directions againſt inward filthy luſts.*

Dir. 1. §. 1. Direct. 1. Becauſe with moſt the temperature of the *Body* hath a great hand in this ſin, *your firſt care muſt be about the body to reduce it unto a Temper leſs inclined to luſt*: And *here* the *chief remedy is faſting and much abſtinence.* And this may the better be born, becauſe for the moſt part it is perſons ſo ſtrong as to be able to endure it that are under this Temptation. If your Temptation be not ſtrong, the leſs *abſtinence* from meat and drink may ſerve turn. (For I would preſcribe you no ſtronger Phyſick than is needful to cure your diſeaſe.) But if it be *violent* and leſſer means will not prevail, it's better your Bodies be ſomewhat weakened, than your ſouls corrupted and undone. Therefore in this caſe, 1. Eat no Breakfaſt nor Suppers; but one meal a day, unleſs a bit or two of Bread and a ſup or two of Water in the morning, and yet not too full a Dinner, and nothing at night. 2. Drink no Wine or ſtrong Drink, but Water if the ſtomach can bear it without ſickneſs, (and uſually in ſuch hot Bodies it is healthfuller than Beer.) 3. Eat no hot Spices or ſtrong or heating or windy meats: Eat Lettice and ſuch cooling Herbs. 4. If need require it, be often let Blood, or purged with ſuch Purges as copiouſly evacuate ſeroſity, and not only irritate. 5. And oft bath in cold Water. But the Phyſician ſhould be adviſed with, that they may be ſafely done.

§. 2. If you think this courſe too dear a cure, and had rather cheriſh your fleſh and luſt, you are not the perſons that I am now directing; for I ſpeak to ſuch only as are willing to be cured, and to uſe the neceſſary means that they may be cured? If you be not brought to this, your conſcience had need of better awakening. I am ſure Chriſt ſaith that when the Bridegroom was taken from them, his Diſciples ſhould *faſt*, Mar. 2. 19, 20. And even painful *Paul* was *in faſting often*, 2 Cor. 6. 5. & 11. 27. and *kept under his body, and brought it into ſubjection, leſt by any means when he had preached to others, himſelf ſhould become a caſt away*, 1 Cor. 9 27. And I am ſure that the ancient Chriſtians that lived in ſolitude and eat many of them nothing but bread and water, or meaner fare than bread, did not think this cure too dear. Yea, ſmaller neceſſities than this engaged them in *faſting*, 1 Cor. 7. 5. This unclean Devil will ſcarcely be caſt out but by *prayer and faſting*, Mar. 6. 29.

Act. 10. 30. & 14. 23. Luk. 2. 37

§. 3. And I muſt tell you that *Fulneſs* doth naturally cheriſh Luſt, as fewel doth the fire. *Fulneſs of bread* prepared the Sodomites for their *filthy luſts*. It's no more wonder that a ſtuffed paunch hath a luſtful fury, than that the water runs into the Pipes when the Ciſtern is full, or than it is wonder to ſee a dunghil bear weeds, or a Carrion to be full of crawling Magots. *Plutarch* ſpeaks of a Spartan that being asked *why* Lycurgus *made no Law againſt Adultery*, anſwered, *There are no Adulterers with us*: But ſaith the other, *what if there ſhould be any?* ſaith the Spartan, *Then he is to pay an Ox ſo great, as ſhall ſtand on this ſide the River* Tayget *and drink of the River* Eurota: ſaith the other, *that is impoſſible*: And ſaith the Spartan, *Et quo pacto Spartæ exiſtat adulter in qua divitiæ, deliciæ, & Corporis adſcitius cultus probro habentur? & contra verecundia, modeſtià, ac obedientia Magiſtratibus debitæ obſervatio decori laudiq; dantur?* that is, *And how can there be an Adulterer at* Sparta, *where riches, delights and ſtrange attire or ornament are a diſgrace or reproach? and contrarily ſhamefacedneſs, modeſty and the obſervance of due obedience to Magiſtrates is an honour and praiſe?* And if Rich Men think it their priviledge to *fare ſumptuouſly* and ſatisfie their appetites, they muſt take it for their Priviledge to feed their luſt? But God giveth no man *plenty* for ſuch uſes; nor is it any excuſe for *eating* and *drinking much*, becauſe you *have much*, no more than it would be to your Cooks to put *much Salt* in your meat more than in poorer mens, becauſe you *have more.* He that obſerveth the *filthy* and *pernicious effects* of that Gluttony which is accounted rich mens honour and felicity, will never envy them that miſerable happineſs, but ſay rather as *Antiſthenes*, *Hoſtium filiis contingat in deliciis vivere*: *Let it befal the Children of my enemies to live in delights*: but that the *curſe* is *too heavy* for a *Chriſtian* to uſe to any of his Enemies. But for himſelf he muſt remember that he is the Servant of a Holy God, and hath a Holy work to do, and Holy ſacrifices to offer to him, and therefore muſt not pamper his fleſh, as if he were preparing a ſacrifice for *Venus*. For as 1 Theſ. 4. 3, 4. *This is the will of God, even your ſanctification, that you abſtain from fornication, that every one of you ſhould know how to poſſeſs his Veſſel in Sanctification and honour, not in the luſt of concupiſcence as the Gentiles that know not God.* As the Philoſopher anſwer'd *Antigonus* when he asked him whether he ſhould go to a merry feaſt that he was invited to, *Thou art the Son of a King*: ſo it is anſwer enough for a Chriſtian againſt Temptations to voluptuouſneſs, I *am the Son of the moſt Holy God.* If thou be invited to Feaſts where *urgency* or *allurement* is like to make thee break thy bounds, go not, or go back when thou ſeeſt the bait. As *Epaminondas* in *Plutarch* finding exceſs at a feaſt that he was invited to, went away when he ſaw it, ſaying, *Ego te ſacrificare, non laſcivire putaram*: ſo ſay thou, *I came to dine, and not to be wanton or luxurious*; to ſupport my body for duty, and not to pamper it for luſt. *Plutarch* marvelleth at the folly of thoſe men that deteſt the *charms of Witches leſt they hurt them, and fear not but love the charms of diſhes which hurt a thouſand where Witches hurt one.* Withdraw the fuel of exceſs, and the fire of luſt will of it ſelf go out: or at leaſt this enemy muſt be beſieged and *ſtarved out*, when it connot be conquered by *ſtorm*.

It's Zeno's compariſon in *Laert. l.* 7. c. 1.

In *Laert.* l. 6. c. 1.

Laert. l. 2. c. 38.

Dir. 2. §. 4. Direct. 2. *Take heed of Idleneſs, and be wholly taken up in diligent buſineſs, of your lawful callings, when you are not exerciſed in the more immediate ſervice of God.* *David* in his *idleneſs* or *vacancy* catch thoſe ſparks of luſt, which in his troubles and military life he was preſerved from. Idleneſs is the ſoil, the culture, and the opportunity of Luſt. The *idle* perſon goeth to School to the Devil: He ſets all other employment aſide, that the Devil may have time to teach him and treat with him and ſollicit him to evil: Do you wonder that he is thinking on luſtful objects, or that he is taken up in feaſting and drinking, in chambering and wantonneſs? why he hath nothing elſe to do. Whereas a laborious diligent perſon hath a *body ſubdued* and hardned againſt the *mollities*, the effeminateneſs of the wanton; and a *mind employed* and taken up with better things: Leave thy *Body* and *mind* no *leiſure* to think of tempting filthy objects, or to look after them. As *Hierom* ſaith, *Facito aliquid operis ut ſemper Diabolus inveniat te occupatum*: *Be ſtill doing ſome work that the Devil may always find thee buſie.* And do not for thy fleſhly eaſe remit thy *labours* and indulge thy fleſh. Riſe early and go late to bed, and put thy ſelf upon a *neceſſity* of *diligence* all the day: *undertake* and *engage* thy ſelf, in as much buſineſs as thou art able to go thro', that if thou *wouldſt*, thou maiſt not be able to give any indulgence to the fleſh: For if thou be not ſtill preſſed by *neceſſity*, Luſt will ſerve it ſelf by *idleneſs*, and the *fleſh will lye down* if it feel not the *ſpur*: Therefore are the Rich and idle more luſtful and filthy than the poor labouring people. The ſame *Bed* is the place of *ſloth* and *Luſt*. Hear a Heathen and refuſe not to imitate him. *Seneca* ſaith, [*No day paſſeth me in*

Otia ſi tollas periere Cupidinis arcus, &c.

In vacuo pectore regnant amor. Ovid.

Diogenes Called Love, *Otioſorum negotium.*

in idleneſs: Part of the night I reſerve for ſtudies, I do not purpoſely ſet my ſelf to ſleep, but yield to it when it overcometh me: and when my eyes are wearied with watching, and are falling, I hold them to their work: —— I had rather it went ill with me than delicately or tenderly. If thou be delicate or tender, the mind by little and little is effeminate, and is diſſolved into the ſimilitude of the idleneſs and ſloth in which it lyeth. I ſleep very little, and take but a ſhort nap: It ſufficeth me to have ceaſed watching: ſometimes I know that I ſlept, ſometime I do but ſuſpect it.] *Ariſtotle* ſaith, *Nature made nothing to be idle:* And *Plato* calls *Idleneſs* the *Plague of Mortals*. If thou be reſerved to ſerve and pleaſe thy fleſh, then never ask advice againſt thy luſt, for it's part of the pleaſure of it: and then no wonder if thou refuſe this Phyſick as too bitter, and the remedy as too dear: But if thou be reſolved to be cured and to be ſaved, ſtick not at the pains: give up thy ſelf totally to thy buſineſs, and luſt will dye for want of food.

ullus mi-
i per oti-
m dies
xit: par-
em nocti-
m ſtudiis
endico:
Non vaco
mno ſed
ccumbo,
& oculos
igilia
fatigatos,
adenteſque
n opere de-
ineo.——
Malè mihi
ſſe malo
uam mol-
liter; ſi
mollis es,
aulatim
effœminatur
nimus, at-
que in ſimi-
litudinem
otii ſui:
& pigritiæ in qua jacet ſolvitur: Dormio minimum & breviſſimo ſomno utor: ſatis eſt mihi vigilare deſiiſſe: Aliquando dormiſſe ſcio, aliquando ſuſpicor.

§. 5. Direct. 3. *If thou wouldſt be free from luſt, keep far enough from the tempting object.* If poſſible dwell not in the houſe with any perſon that thou feeleſt thy ſelf endangered by: If that be not poſſible avoid their company, eſpecially in private: Abhor all laſcivious and immodeſt actions. Doſt thou give thy ſelf the liberty of wanton dalliance, and luſtful embracements, and yet think to be free from luſt? wilt thou put thy hand into the fire when thou art afraid of being burnt? Either thou haſt the *power* of thy own heart, or thou haſt not: If thou *haſt*, why doſt thou not quench thy luſt? If thou *haſt not*, why doſt thou caſt it upon greater temptations, and put it farther out of thy power than it is? Fly from a tempting object for thy ſafety, as thou wouldſt fly from an enemy for thy life. Theſe *Loving enemies* are more dangerous than *hating enemies*: They get the Key of our hearts, and come in and ſteal our treaſure with our conſent, or without reſiſtance, when an open enemy is ſuſpected and ſhut out.

Dir. 4. §. 6. Direct. 4. *Command thy Eyes, and as* Job 31. 1. *make a Covenant with them, that thou maieſt not think on tempting objects:* Shut theſe Windows and thou preſerveſt thy heart. Gaze not upon any alluring object. A *look* hath kindled that fire of luſt in many a heart, that hath ended in the fire of Hell. It's eaſier to ſtop luſt at theſe outward doors, than drive it out when it hath tainted the heart. If thou canſt not do this much, how canſt thou do more? An ungoverned eye fetcheth fire to burn the ſoul that ſhould have governed it.

Plutarch de *Curioſitate*, praiſeth *Cyrus* that would not ſee *Panthea*; and reproveth them that caſt a wanton eye at women in Coaches as they paſs by, and look out at Windows to have a full view of them, and yet think they commit no fault, ſuffering a curious eye and a wandring mind, to ſlide and run every way, *pag.* 142.

Dir. 5. §. 7. Direct. 5. *Linger not in the pleaſant ſnares of luſt, if thou feel but the leaſt beginnings of it: but quickly caſt water on the firſt diſcerned ſpark; before it break out into a flame.* The Amorous Poet can teach you this, *Ovid. de Rem. Am.* If ever delay be dangerous it is here. For delay will occaſion ſuch engagements to ſin, that you muſt come off at a far dearer rate. If the meat be undigeſtible, it's beſt not *look* on it: it's the next beſt, not to *touch* or *taſte* it; but if once it go down, it will coſt you ſickneſs and pain to get it up again; and if you do not, you periſh by it.

Dum licet, & modici tangunt præcordia motus,
Si piget in primo limine ſiſte pedem.
Opprime dum nova ſunt ſubiti mala ſemina morbi:
Et tuus incipiens ire reſiſtat equus.
Nam mora dat vires.— ——

Dum novus eſt cœpto potius pugnemus amori:
Flamma recens parva ſparſa reſedit aquâ.
Interea tacitæ ſerpunt in viſcera flammæ.
Et mala radices altius arbor agit.

§. 8. Direct. 6. *Abhor laſcivious immodeſt ſpeech:* *Dir.* 6. As ſuch words come from either vain or filthy hearts, and ſhew the abſence of the fear of God, ſo they tend to make the hearer like the ſpeaker. And if thy ears grow but patient and reconcileable to ſuch diſcourſe, thou haſt loſt much of thy innocence already. Chriſtians muſt abhor the *mentioning* of ſuch filthy ſins, in any other manner, but ſuch as tends to bring the hearers to abhor them. Be not deceived; *evil words corrupt good manners*, 1 Cor. 15. 33. *Let no corrupt communication proceed out of your mouth, but that which is good to the uſe of edifying, that it may miniſter grace to the hearers, and grieve not the holy ſpirit of God. Corrupt communication* is rotten ſtinking communication: and none but Dogs and Crows love Carrion. But *Fornication and all uncleanneſs* and (πλεονεξία) *inordinate luſt or luxury, let it not be once named among you, as becometh Saints; neither filthineſs nor fooliſh talking, nor jeſting*, &c.

§ 9. Direct. 7. *Abhor the covering of filthy luſt with handſome names to make it the more acceptable.* *Dir.* 7. Their diſcourſe is more dangerous that would thus dreſs up an ugly luſt, than theirs that ſpeak of it in naſty language. Thus among the bruitiſh party, it goeth under the names of *Love* and *having a Miſtreſs*, and *Courting*, and ſuch like. But (as one ſaith that's cited in *Stobæus*): *It is doubled. Luſt that is commonly called Love, and doubled Love is ſtark madneſs.* If *filthineſs* will walk abroad, let it go *for filthineſs*, and appear as it is.

§. 10. Direct. 8, *Avoid the Reading of Romances and Love ſtories:* *Dir.* 8. which are the Library of *Venus*; or the Devils Books of the *Luſtful art*; to cover over *filthineſs* with cleanly names, and bewitch the fantaſies of fools with fine words: To make men conceive of the ready way to Hell, under the notions and images of Excellency, Beauty, Love, Gallantry: And by repreſenting ſtrong and amorous paſſions, to ſtir up the ſame paſſions in the Reader. As he that will needs read a Conjuring Book, is well enough ſerved if Devils come about his ears, ſo they that will needs read ſuch Romances and other Books of the *Burning art*, it is juſt with God to ſuffer an unclean Devil to poſſeſs them, and to ſuffer them to catch the *Feavor* of *Luſt*, which may not only *burn* up the *heart*, but cauſe that pernicious *deliriation* in the *brain*, which is the ordinary ſymptom of it.

§. 11. Direct. 9. *Avoid all wanton Stage-plays and Dancings, which either cover the odiouſneſs of luſt, or produce temptations to it.* *Dir.* 9. As God hath his *preachers* and *holy aſſemblies* and exerciſes, for the Communion of Saints and the ſtirring up of Love and holineſs; ſo theſe are Satans inſtruments and aſſemblies and exerciſes, for the communion of *ſinners*, and for the ſtirring up of luſt and filthineſs. They that will go to the Devils Church deſerve to be poſſeſſed with his Principles, and numbred with his Diſciples. The ancient Chriſtians were very ſevere againſt the ſeeing of theſe *ſpectacula*, *ſhews* or *plays*; eſpecially in any of the Clergy.

Vide Petrarch. de Spect. Dial. 30.

§. 12. Direct. 10. *Avoid all tempting unneceſſary ornaments or attire, and the regarding or gazing on them upon others.* *Dir.* 10. It is a procacious luſtful deſire to ſeem comely and amiable, which is the common cauſe of this exceſs. The *Folly* or *Luſt* or both, of *faſhioniſts* and gawdy Gallants, is ſo conſpicuous to all in their affected dreſs, that never did *Pride* more croſs it ſelf, than in ſuch publications of ſuch diſgraceful *folly* or *luſt*. They that take on them to be adverſaries to luſt, and yet are careful when they preſent themſelves to ſight, to appear in the

Lyſander forbad his daughters to wear the brave attire which *Dionyſius* ſent them, *Ne luxuriâ conſpicuæ turpiores videantur, Leſt being conſpicuous in luxury, they ſhould ſeem the more deformed.*

the moſt adorned manner,and do all that Harlots can do to make themſelves a ſnare to fools, do put the charitable hard to it, whether to believe that it is their *tongues* or their *backs* that are the *lyar*. As *Hierome* ſaith, *Thou deſerveſt Hell though none be the worſe for thee: For thou broughteſt the poyſon if there had been any to drink it.* Let thy apparel be ſuited not only to thy *rank* but to thy *diſeaſe*. If thou be inclined to luſt, go the more meanly clad thy ſelf, and gaze not on the ornaments of others. It's folly indeed that will be enamoured on the Taylors work, yet this is ſo common, that it's frequently more the apparel than the perſon that enticeth firſt! and homely rags would have prevented the deceit. As the Poet ſaith [*Auferimur cultu: gemmis auroq; teguntur Omnia: pars minima eſt ipſa puella ſui.* Ovid. de Remed. Am.]

Dir. 11. §. 13. Direct. 11. *Think on thy tempting object as it is within, and as it ſhortly will appear without.* How ordinary is it for that which you call *Beauty* to be the portion of a *fool*; and a *fair skin* to cover a ſilly childiſh peeviſh mind; and a ſoul that is enſlaved to the Devil. And as *Solomon* ſaith, Prov. 11. 22. *As a jewel of Gold in a Swines ſnout, ſo is a fair woman without diſcretion.* And will you luſt after ſuch an adorned thing? Think alſo what a dunghil of filth is covered with all theſe ornaments that it would turn thy ſtomach if thou ſaweſt what is within them. And think what a face that would be if it were but covered with the Pox? and what a face it will be when ſickneſs or age hath conſumed or wrinkled it: And think what thy admired Carkaſs will be when it hath lain a few days in the grave; Then thou wouldſt have little mind of it? And how quickly will that be? O man, there is nothing truly amiable in the Creature, but the image of God; the *wiſdom* and *holineſs* and *righteouſneſs of the ſoul.* Love this then, if thou wilt Love with *wiſdom,* with *purity* and *ſafety*: For the Love of *Purity* is pure and ſafe.

Dir. 12. §. 14. Direct. 12. *Think on thy own death and how faſt thou haſteth to another world.* Is a luſtful heart a ſeemly temper for one that is ready to dye, and ready to ſee God, and come into that world where there is nothing but pure and holy doth abide.

Dir. 13. §. 15. Direct. 13. *Conſider well the tendency and fruits of luſt, that it may ſtill appear to your minds as ugly and terrible as it is indeed.* 1. Think what a *ſhame* it is to the ſoul; that can no better rule the body, and that it is ſo much defiled by its luſts. 2. Think what an unfit companion it is to lodge in the ſame heart with Jeſus Chriſt and the Holy Spirit,ſhall a member of Chriſt be thus polluted? ſhall the Temple of the *Holy Ghoſt* be thus turned into a Swine ſty? Is *luſt* fit to dwell with the Love of God? wilt thou entertain thy Lord with ſuch odious company? what an unkindneſs and injury is this to God,that when he that dwelleth in the higheſt Heavens condeſcendeth to take up a dwelling in thy heart, thou ſhouldſt bring theſe Toads and Snakes into the ſame room with him? Take heed leſt he take it unkindly and be gone: He hath ſaid he will dwell with the *humble* and *contrite heart*,but where ſaid he, *I will dwell in a luſtful heart*? 3. Think how unfit it makes thee for prayer, or any holy addreſs to God. What a ſhame and fear and deadneſs it caſts upon thy ſpirit? 4. And think how it tends to worſe. Luſt tendeth to actual filthineſs, and that to Hell: cheriſh not the Eggs if thou wouldſt have none of the Brood: It's an eaſie ſtep from a *Luſtful heart* to a *defiled body*, and a ſhorter ſtep thence to everlaſting horror than you imagine: As St. *James* ſaith [*Every man is tempted when he is drawn aſide of his own luſt and enticed; then when luſt hath conceived, it bringeth forth ſin, and ſin when it is finiſhed bringeth forth death,* Jam. 1. 13, 14. Gal. 6. 8. *If ye ſow to the fleſh, of the fleſh ye ſhall reap corruption.* Remember that *Luſt* is the ſpawn of ſin, and ſin is the way to Hell.

Dir. 14. §. 16. Direct. 14. *Be ſure to keep up a holy conſtant Government over thy Thoughts.* Suffer them not to go after tempting, filthy, ſenſual things. As ſoon as ever a thought of Luſt comes into thy mind, abhor it and caſt it out. Abundance of the cure and of thy ſafety lyeth upon thy *Thoughts.* They that let their Thoughts run uncontrolled, and feed on filthineſs,are already *fornicators* in the heart; and are hatching the Cockatrice Eggs; and no wonder if from *Thoughts* they proceed to *deeds.* O what a deal of uncleanneſs is committed by the *Thoughts* which people are little aſhamed of, becauſe they are unſeen of men! If the thoughts of many were open to beholders,what wantonneſs and luſt would appear in many adorned Sepulchres: Even in the time of holy Worſhip; when once ſuch give the unclean ſpirit poſſeſſion of their thoughts,how hardly is he caſt out? they can ſcarce look a comely perſon in the face, without ſome vicious thought. If *Hierome* confeſs that in his Wilderneſs, his Thoughts were running among the Ladies at *Rome*, what may we think of them that *feed* ſuch filthy Phantaſies. Say not, *you cannot rule your Thoughts.* You can do *much* if you will, and more than you do: If *money* and *honour* can make an ungodly Preacher command his Thoughts to holy things, in the ſtudies of Divinity through much of his life, you may ſee that your *Thoughts* are much in your power (but of this before.)

Dir. 15. §. 17. Direct. 15. *If other means ſerve not, open thy caſe to ſome friend, and ſhame thy ſelf to him,* as I adviſed under the former Title. *Confeſſion* and *ſhame* and *advice* will help thee.

Dir. 16. §. 18. Direct. 16. *Above all go to Chriſt for help, and beg his ſpirit, and give up thy Heart to better things*: O if it were taken up with God and Heaven and the holy life that's neceſſary thereto, theſe things are ſo *Great* and *Holy* and *ſweet*, and of ſuch *concernment* to thee, that they would leave little room for Luſt within thee, and would make thee abhor it as contrary to thoſe things which have thy heart. No ſuch cure for any carnal Love as the Love of God; nor for *fleſhly luſts* as a ſpiritual renewed Heavenly mind. Thou wouldſt then tell Satan that God hath taken up all the room, and thy narrow Heart is too little for him alone; and that there is no room for luſt or the thoughts that ſerve it. A true Converſion which turneth the heart to God, doth turn it from this with others ſins,though ſome ſparks may ſtill be unextinguiſhed: It was once noted that many turn from other ſects to the *Epicureans* but none from the Epicureans to any other ſect: The reaſon was becauſe nature is inclined to ſenſuality in all,and when it is confirmed by uſe and doctrine, Philoſophy is too weak to maſter it: But Chriſt calleth and ſaveth Epicures, and Publicans and Harlots, and hath cleanſed many ſuch by his grace, which teacheth men to *deny ungodlineſs and worldly luſts, and to live ſoberly, righteouſly and godly in the world.* *Philoſtratus* tells us of a ſudden change upon one *Iſæus*, that turned him from Luxury to exceeding temperance: ſo that when one asked him, *Is not yonder a handſome woman?* he anſwered, *The diſeaſes of my eyes are cured:* when they askt him which diſh was the pleaſanteſt, he anſwered, *Deſii curare*; *I have done regarding ſuch things:* and told them the reaſon that marvelled at his change, *Becauſe he found that he did but gather fruits out of* Tantalus *garden.* They are *deceitful luſts*,Eph. 4.22. And Satan himſelf will reproach thee for ever, if he can deceive thee by them. As *Alexander* when he had taken *Darius* his gallantry and ſumptuous Houſes and Furniture, reproaches him with it ſaying, *Hoccine erat imperare*? was this *to rule*? ſo Satan would ſhew thee thy luſts and ſay, was this to be a Chriſtian and ſeek ſalvation.

PART VI.

Directions againſt ſinful exceſs of Sleep.

§. 1. OF this ſomething is ſaid already, *Chap.* 5. *Part* 1. §. 51. and more afterwards in the Directions againſt *Idleneſs.* Therefore I ſhall ſay but little now. 1. I ſhall ſhew you, when *ſleep* is *exceſſive:* 2. Wherein the ſinfulneſs of it conſiſteth: 3. What to do for the cure of it.

§. 2. I. *Sleep* is given us for the neceſſary remiſſion of the *animal operations*, and of the labour or motion of the *exteriour* parts, by the quieting of the *ſenſes*, or ſhutting them up; that the *Natural* and *Vital operations* may have the leſs diſturbance. It is neceſſary, 1. To *our Reſt*: 2. To *Concoction*: Therefore *Wearineſs* and *want of Concoction* are the chief indications, to tell us *how much* is needful for us. *Sleep* is *ſinfully exceſſive*, 1. When it is *Voluntarily more than is needful to our health.* 2. When it is *unſeaſonable*, at forbidden times.

§. 3. It is not *all wearineſs* or *ſleepineſs* that maketh ſleep *lawful* or *needful*: for ſome is contracted by lazineſs, and ſome by many diſeaſes, and ſome by other conſtant cauſes which makes men almoſt always weary. Nor is it *all* want of *concoction* that ſleep is a remedy for, ſome may be cauſed by exceſs of eating which muſt be cured a better way, and many diſeaſes may cauſe it which require other cure. Therefore none muſt indulge *exceſs* upon theſe pretences. Nor muſt a *preſent ſenſe* of the *pleaſure of ſleeping*, or the *diſpleaſure of waking*, be the judge: For *ſluggards* may think they *feel* it do them good, and that early riſing doth them hurt, but this good is but their preſent eaſe, and this hurt is but a little trouble to their *head*, and *eyes*, and *lazy* fleſh, juſt at the time. But Reaſon and experience muſt judge what *Meaſure* is beſt for your *Health*, and that you muſt not exceed: To ſome five hours is enough: To the ordinary ſort of healthful perſons ſix hours is enough: To many weak valetudinary perſons *ſeven* hours is needful: To ſick perſons I am not to give Directions.

§. 4. 2. *Sleep* is *exceſſive* at that particular *Time* when it is unſeaſonable: As 1. When we are aſleep when we ſhould be doing ſome neceſſary buſineſs which calls for preſent diſpatch. 2. Or when we ſhould be hearing the Sermon, or praying, in publick or private: In a word, when it puts by any greater duty which we ſhould then perform. As when the Diſciples ſlept when Chriſt was in his agony: *Could ye not watch with me one hour? watch and pray that ye enter not into temptation*, Matth. 26. 40, 41.

§. 5. It is a foppery and abuſe of God and our ſelves, to think that the breaking of our ſleep is a thing that of it ſelf pleaſeth God: or that riſing to pray at midnight is more acceptable to God than at another hour: uſually ſuch riſing to pray is ſinful, 1. Becauſe it is done in an erroneous conceit that God accepts it better than in the day time. 2. Becauſe they waſte time in dreſſing and undreſſing. 3. Or elſe hurt their health by cold in the Winter, and ſo loſe more time than they redeem by ſhortning their lives. 4. And uſually they are more drouſie and unfit. But to riſe in the night to prayer is meet, on ſome extraordinary occaſion that calls for it (as to pray with, or for a dying perſon, or ſuch like;) or when an extraordinary feavor and fitneſs prepareth us for it; and when we can ſtay up when we are up, and not loſe time in going to bed again. But ordinarily that way is to be choſen that beſt *Redeemeth time*: and that is, to conſider juſt how much ſleep our *health* requireth, and to take it if we can together without interruption, and to riſe then and go about our duties. But thoſe that *cannot* ſleep in the Night, muſt *redeem* that Time as diſcretion ſhall direct them.

§. 6. It is the *Voluntarineſs* of the *exceſs* that the *ſinfulneſs* principally conſiſteth in: And therefore the *more voluntary* the *more ſinful.* In a Lethargy or Caros it is no ſin: And when long *watching*, or ſome bodily weakneſs or diſtemper make it almoſt unavoidable, the ſin is the ſmaller: Therefore in caſe of long watching and heavineſs. Chriſt *partly* excuſed his Diſciples, ſaying, *The Spirit is willing, but the fleſh is weak*, Matth 26. 41. But when it cometh from a *fleſh-pleaſing ſloth*, or from a *diſregard* of any holy exerciſe that you are about, it is a *grievous ſin.* And though it be *involuntary* juſt at the time, and you ſay, *I would fain forbear ſleeping now if I could*, yet if it be *Voluntary remotely* and in its *Cauſes*, it is your ſin: You would *now* forbear *ſleeping*; but you would not forbear that pampering your body, and ſtuffing your Guts which cauſeth it: you would not deny the fleſh its eaſe to avoid it

§. 7. II. The ſinfulneſs of *exceſs* of ſleep lyeth in theſe particulars: 1. That it is a ſinful waſting of every minute of that *time* which is conſumed in it. And this is a very grievous thing, to a heart that is ſenſible of the precioùſneſs of time, when we think how ſhort our lives are, and how great our work is, it ſhould tell us how great a ſin it is, to caſt away any of this little time, in *needleſs ſleep.* And yet what abundance of it with many is thus ſpent. Almoſt half their whole lives is ſpent in bed, by many drones, that think they may ſleep becauſe they are rich, and have not a neceſſity of labouring to ſupply their wants. I was never tempted, (that I remember) ſo much to grudge at Gods natural ordering of man, in any thing, as that we are fain to waſte ſo much of our little time in ſleep, nor was I ever tempted to grudge at my weakneſs ſo much on any account as this, that it deprived me of ſo much precious time, which elſe might have been uſed in ſome profitable work. The *preciouſneſs* of *Time* makes *exceſſive ſleeping* to be a great ſin, according to the meaſure of the exceſs.

Nil temporis tam perit de vita noſtra quam quod ſomno deputatur. Ber.

§. 8. 2. It is a neglect of all our *powers* and *parts* which ſhould all that time be exerciſed. *Reaſon* is idle and buryed all that while: All your *wiſdom* and *knowledge* is of no uſe to you: All the *learning* of the greateſt *Scholar* in the world, is of no more ſervice than if he were illiterate, nor all the prudence and policy of the wiſeſt, than if they were meer Ideots: All the *ſtrength* and health of the ſtrongeſt is of no more ſervice than if they were ſick, nor the *ſkill* of the greateſt *artiſt*, than if he had never learnt his art, nor any of your limbs or ſenſes, than if you were lame, or blind, or deaf, or ſenſeleſs. And I leave it to any mans conſideration and judgment, whether if Drunkenneſs be ſo odious a ſin, becauſe it depriveth a man voluntarily of the uſe of his *Reaſon* and *parts*, it muſt not be a very great ſin to do the ſame by ſleeping, by frequent, voluntary, exceſſive ſleeping. For no man I think is *Drunk* ſo often as the *ſluggard* is dead in *ſleep*: Sluggards quite kill their *Reaſon* when moſt Drunkards do but maim it, or make it ſick. Sluggards bury their wits and parts, uſually ten times as long in the year, as the filthieſt drunkards do. And hath God given you Reaſon, and parts, and ſtrength for no better uſe, than to bury it for ſo conſiderable a part of your lives?

Dormiens nemo ullius pretii eſt. Plato in Laert.

§. 9. 3. *Exceſs of ſleep* is guilty of all the *omiſſions of thoſe Duties*, which ſhould *all that time* have been performed: Of the omiſſion of every holy *thought*, and *word* and *deed* which ſhould have been then exerciſed: And of the omiſſion of all the duties of *your Callings*: Of the omiſſion of every *prayer* you ſhould have then prayed, and every *Chapter* you ſhould have *read*, and all the *good* which you ſhould have *got* to *your ſelves*, or *done* to *others*; to Wife, Husband, Children, Parents, Servants, Neighbours. And you know that *omiſſions* are one *half* and the *greater half* of the ſins of the world; And that God will condemn the wicked at laſt for their *omiſſions* *Matth.* 25. for not *feeding* the poor, not *clothing* them, not viſiting: and that he requireth the improvement of all his talents; and that it is his terrible ſentence, Matth. 25. 26, 30. *Thou wicked and ſlothful ſervant*, &c. *Caſt ye the unprofitable ſervant into outer darkneſs; there ſhall be weeping and gnaſhing of teeth.* What then ſhall we think of the wilful omiſſion, not of *one* duty, but of *all duty* whatſoever, not now and then, but conſtantly for an hour or two or three once in four and twenty hours! No Love of God, no deſires towards him, no good is exerciſed all that time.

Queſt. Whether love of ſleep may be a mortal ſin?

§. 10. Queſt. *Can the Love of ſleep alone be the mortal reigning ſin in any one? The reaſon of the doubt is, becauſe that the mortal ſin is a ſin of miſtaken intereſt, that is, ſuch as hath a mans chiefeſt Love, and is preferred before God, which it ſeems ſo ſmall a thing as* ſleep *or eaſe cannot be, but it ſeems a meer neglect or remiſneſs in the way of duty, and not to be choſen as any mans felicity.*

Anſw. The ſin that is ſet up againſt the Love of God as a mans *ultimate end and happineſs*, is *fleſh-pleaſing* in the General, or Carnal *ſelf-love*: And he that is guilty of this can hardly be imagined to exerciſe his *ſenſual deſire* only in the way of ſloth and ſleep. It is certain that he preferreth the *greateſt Pleaſure* of his fleſh which he can attain before *the leſs*; and therefore as to the *Habit or Inclination*, he is as much addicted to *Covetouſneſs*, *Gluttony*, *Ambition*, or other ways of ſenſuality: And if they are within his reach, that he can hope to attain them, he will actually deſire ſuch greater pleaſures, more than this: For there is no man that is an unregenerate ſenſualiſt that hath mortified Covetouſneſs, Luxury and Pride, and yet is captivated only by *ſleep* or *ſloth*: The ſame grace which truly mortifieth the *Greater* would mortifie the leſs. But it is poſſible that a *Beggar* or ſome ſuch perſon that hath no other ſenſual pleaſure but *Idleneſs* in view or hope, may *exerciſe* his ſenſuality principally this way! Not but that *radically* he preferreth *riches* and *honour* before his beggarly ſloth and eaſe; but thoſe *deſires* having *no matter* to work upon, do not *ſtir* in him; becauſe he hath no *hope* of reaching ſuch a thing. The ſum is, 1. Carnal *ſelf-love* is the great oppoſite to the Love of God. 2. This *ſelf love* worketh towards *carnal* pleaſure, and to the *greateſt moſt*. 3. *Habitually* therefore the Love of *Riches*, *honour* and *voluptuouſneſs* is ſtronger than the Love of eaſe. 4. *Actually* the love of eaſe may be the ſtrongeſt in ſome. 5. But if thoſe perſons were as *capable* of the *higher fleſhly pleaſures* they *would* love them actually more. 6. It is not the *omitting* of ſome particular duties through the love of eaſe, which proveth ſuch a ſenſual unſanctified ſtate of ſoul; but the *preferring* of *mens eaſe* before a *Holy life* in the main: As when men ſo far love their *eaſe*, that they will not make it the *chief* of their *deſires* and *employments* to *ſeek the Kingdom of God and his righteouſneſs*, Matth. 6. 33.

The overcoming of *exceſſive ſleep* is eaſie, if you be but throughly willing.

Dir. 1. §. 11. Direct. 1. *The firſt thing to be done, is to correct that ſluggiſh flegmatick temper of body which inclineth you to it, which is chiefly to be done by ſuch an abſtinence or temperate dyet, as I gave directions for before.* A *full* belly is fit for nothing elſe but *ſleep* or *luſt*. Reduce your dyet to that meaſure which is needful to your health, and eat not any more to pleaſe your appetites. And let faſting cure you when you have exceeded.

Dir. 2. §. 12. Direct. 2. *Labour hard in your Callings that your ſleep may be ſweet while you are in it; or elſe you will lye in bed on pretence of neceſſity, becauſe you cannot ſleep well when you are there.* Then you will ſay, you muſt take it out in the morning, becauſe you ſleep not in the night. But ſee that this be not cauſed by *Idleneſs*: Weary your bodies in your daily labours: *For the ſleep of the labouring man is ſweet*, Eccleſ. 5. 12.

§. 13. Direct. 3. *See that thou have a Calling which find thee employment for all thy time which Gods immediate ſervice ſpareth.* Yea, which ſomewhat *urgeth* thee to diligence: Otherwiſe thou wilt lye in bed, and ſay, thou haſt time to ſpare, or nothing to do: You can riſe when you have a journey to be gone, or a buſineſs of preſſing neceſſity to be done: Keep your ſelves under ſome conſtant neceſſity, or urgency of buſineſs at the leaſt. Dir. 3.

§. 14. Direct. 4. *Take pleaſure in your Callings, and in the ſervice of God.* Sluggards themſelves can riſe to that which they take much pleaſure in: As to go to a Merriment, or Feaſt, or Play, or Game, or to a good bargain, or any thing which they *delight in*. If thou hadſt a *Delight* in thy *Calling*, and in *reading the Scripture*, and *praying*, and doing good, thou couldſt not lye contentedly in bed, but wouldſt long to be up and doing, as Children to their play: The wicked can *riſe early* to do wickedneſs, becauſe their hearts are ſet upon it: They can be *drunk*, or *ſteal*, or *whore*, or plot their ambitious and covetous deſigns, when they ſhould *ſleep*: And if thy heart were ſet as much on good, as theirs is on evil, wouldſt not thou be as wakeful and as readily up? Dir. 4.

Prov. 4. 16

1 Theſſ. 5. 6, 7.

§. 15. Direct. 5. *Remember the grand importance of the buſineſs of your ſouls which always lyeth on your hands, that the greatneſs of your work may rouze you up.* What, lye ſlugging in bed, when you are ſo far behind hand in knowledge and grace, and aſſurance of ſalvation; and have ſo much of the Scripture and other Books to read and underſtand? Haſt thou not grace to beg for a needy ſoul? Is not Prayer better work than *exceſs of ſleeping? Great buſineſs* in the *world* can make you riſe, and why not *Greater?* Dir. 5.

§. 16. Direct. 6. *Remember that thou muſt anſwer in Judgment for thy time:* And what comfort wilt thou have, to ſay I ſlugg'd away ſo many hours in a morning? And what comfort at death when time is gone, to review ſo much caſt away in ſleep? Dir. 6.

§. 17. Direct. 7. *Remember that God beholdeth thee, and is calling thee up to work.* If thou underſtoodſt his Word and Providence, thou wouldſt hear him as it were, ſaying as the Mariners to *Jonah*, *What meaneſt thou, O ſleeper? Ariſe, call upon thy God.* Wilt thou lye *ſleeping* inordinately when God ſtands over thee, and calls thee up? If the King, or any great perſon, or friend, did but knock at thy door, thou wouldſt riſe preſently to wait upon them. Why, God would ſpeak with thee by his *word*, or hear thee ſpeak to him by prayer; and wilt thou lye ſtill and deſpiſe his Call? Dir. 7.

§. 18. Direct. 8. *Remember how many are attending thee while thou ſleepeſt.* If it be Summer, the Sun is up before thee that hath gone ſo many thouſand miles while thou waſt aſleep: It hath given a days light to the other half of the world ſince thou laidſt down, and is come again to light thee to thy work, and wilt thou let it ſhine in *vain*? All the creatures are ready in their places to aſſiſt thee, and art thou aſleep? Dir. 8.

§. 19. Direct. 9. *Conſider whether thou wilt allow thy ſervants to do the like:* They muſt be up and at work, or you will be offended, and tell them that they are no ſervants for you, and that you hire them not to ſleep. And do you not owe God more ſervice than they owe you? Doth *God hire you* to ſleep?

Is it any lawfuller for you than them to ſleep one minute more than is needful to your health? No, not a minute: If you are ſicklier than they, that's another matter; (But ſee that *fulneſs* and *idleneſs* cauſe it not.) But otherwiſe your Riches are no excuſe to you: Will you *loyter* more than they, becauſe you receive more? and do leſs ſervice, becauſe you have more to pay? Or is it your priviledge to be ſo miſerable, as to *loſe* that time which poor men *ſave*?

Dir. 10. §. 20. Direct. 10. *Remember that your morning hours are the chiefeſt part of all the day for any holy exerciſes or ſpecial employment of the mind.* The mind is freſh and clear and there is leſs interruption by worldly buſineſs; whereas when others are up and about their buſineſs you will have interpellations. Thoſe that have tryed it can ſay by experience, that the morning hours are the flower of their time, for prayer or ſtudies: And that *early riſing* is a great part of the art of Redeeming Time.

Dir. 11. §. 21. Direct. 11. *Remember how many are condemning you by their diligence while you are ſlugging away your time*: How many holy perſons are then at prayer in ſecret, wreſtling fervently with God for their ſalvation: Or reading and meditating in his wotd? What do they get while you are ſleeping! The bleſſed man doth delight in the Law of the Lord, and meditate in it day and night: And you love your eaſe, and are ſleeping day and night: Will not all theſe be witneſſes againſt you? So will the diligent in their Callings; and ſo will the worldlings and wicked that riſe early to their ſin! How many thouſand are hard at work while you are *ſleeping*? Have you not work to do as well as they?

Dir. 12. §. 22. Direct. 12. *Remember* that *ſenſuality* or *fleſh-pleaſing* is the great condemning ſin that turns the heart from God: And if it be odious in a drunkard or fornicator, why is it not ſo in you? Mortifie the fleſh, and learn to deny it its inordinate deſires, and your ſin is almoſt cured.

Dir. 13. §. 23. Direct. 13. For then the *executive* part is *eaſie* when you are *willing*: It is but agreeing with ſome one to awaken you, and a little cold water will waſh away your drowſineſs if you conſent.

PART VII.

Directions againſt ſinful Dreams.

§. 1. D*Reams* are neither good nor *ſinful* ſimply in themſelves, becauſe they are not rational and voluntary, nor in our power. But they are often *made ſinful* by ſome other voluntary Act: They may be ſinful by *participation* and *conſequently*. And the acts that make them *ſinful*, are either ſuch as go *before* or ſuch as follow after.

§. 2. 1. The antecedent cauſes are any ſinful act which diſtempereth the body, or any ſin which inclineth the fantaſie and mind thereto; or the omiſſion of what was neceſſary to prevent them. 2. The cauſes which afterwards make them objectively ſinful, are, the ill uſes that men make of them: As when they take their dreams to be Divine Revelations, or truſt to them or are affrighted by them as ominous or as prophetical; and make them the ground of their actions, and ſeduce themſelves by the phantaſms of their own brains.

Dir. 1. §. 3. Direct. 1. *Avoid thoſe bodily diſtempers as much as you can which cauſe ſinful dreams, eſpecially fulneſs of dyet*: A full ſtomach cauſeth troubleſome dreams and luſtful dreams: And hath its ill effects by night and by day.

Dir. 2. §. 4. Direct. 2. *Endeavour the cure of thoſe ſinful diſtempers of the mind which cauſe ſinful dreams.* The cure of a worldly mind is the beſt way to cure worldly covetous dreams: And the cure of a *luſtful heart* is the beſt way to cure luſtful dreams: And ſo of the reſt: Cleanſe the fountain, and the waters will be ſweeter day and night.

Dir. 3. §. 5. Direct. 3. *Suffer not your Thoughts, or tongue, or actions to run ſinfully upon that in the day, which yon would not dream ſinfully of in the night.* Common experience telleth us, that our dreams are apt to follow our foregoing *thoughts* and *words*, and *deeds*. If you think moſt frequently and affectionately of that which is *good*, you will dream of that which is *good*. If you *think* of luſtful filthy objects, or ſpeak of them, or meddle with them, you will *dream* of them: And ſo of covetous and ambitious dreams, and they that make no conſcience to ſin waking, are not like much to ſcruple *ſinning* in their ſleep.

Cogitationes ſanctiores ſequuntur ſomnia blandiora & delectabiliora Greg. Moral.

Dir. 4. §. 6. Direct. 4. *Commend your ſelves to God by prayer before you take your reſt, and beſeech him to ſet a guard upon your fantaſie when you cannot guard it.* Caſt the cure upon him, and fly to him for help by *faith* and *prayer* in the ſenſe of your inſufficiency.

Dir. 5. §. 7. Direct. 5. *Let your laſt thoughts ſtill before your ſleep be holy, and yet quieting and conſolatory thoughts.* The dreams are apt to follow our *laſt Thoughts*. If you betake your ſelves to ſleep with worldlineſs or vanity in your minds, you cannot expect to be wiſer or better when you are aſleep, than when you are awake. But if you ſhut up your dayes thoughts with God, and ſleep find them upon any *Holy* ſubject, it is like to uſe them as it finds them. Yet if it be diſtruſtful, unbelieving, fearful thoughts which you condole with your dreams may ſavour of the ſame diſtemper. Frightful and often ſinful dreams do follow ſinful doubts and fears. But if you ſweeten your laſt Thoughts with the Love of Chriſt: and the remembrance of your former mercies, or the foreſight of eternal joyes, or can confidently caſt them on your ſelves upon ſome *promiſe*, it will tend to the quietneſs of your ſleep, and to the ſavourineſs of your dreams: And if you ſhould dye before morning, will it not be moſt deſirable that your laſt thoughts be holy?

Iturus in ſomnum aliquid tecum deferi in memoria & cogitatione in quo placide obdormias, quod etiam ſomniare juvet: ſic tibi nox ut dies illuminatur, & in deliciis tuis placide obdormies: in pace quieſces, facilè evigilabis, & ſurgens promptus eris ad redeundum in id, unde non totus diſceſſiſti.

Dir. 6. §. 8. Direct. 6. *When you have found any corruption appearing in your dreams, make uſe of them for the renewing of your repentance, and exciting your endeavours to mortifie that corruption*: A corruption may be perceived in dreams, 1. When ſuch dreams as diſcover it are *frequent*: 2. When they are *earneſt* and *violent*: 3. When they are *pleaſing* and *delightful* to your fantaſies: Not that any *certain* knowledge can be fetcht from them, but ſome conjecture as added to other ſigns. As if you ſhould *frequently*, *earneſtly* and *delightfully* dream of *preferments* and *honours*, of the favours of great men, ſuſpect ambition, and do the more to diſcover and mortifie it: If it be of riches, and gain, and money, ſuſpect a covetous mind. If it be of revenge or hurt to any man that you diſtaſte, ſuſpect ſome malice and quickly mortifie it: So if it be of luſt, or feaſting, or drinking, or vain recreations, ſports and games, do the like.

Dir. 7. §. 9. Direct. 7. *Lay no greater ſtreſs upon your dreams, than there is juſt cauſe.* As 1. When you have ſearcht, and find no ſuch ſin prevailing in you as your dreams ſeem to intimate, do not conclude that you have more than your waking evidence diſcovers. Prefer not your *ſleeping* ſigns before your *waking* ſigns and ſearch. 2. When you are conſcious that you indulge no corruption to occaſion ſuch a dream, ſuppoſe it not to be faulty of it ſelf, and lay not the blame of your bodily temperament, or unknown cauſes, upon your ſoul, with too heavy and unjuſt a charge. 3. Abhor the preſumptuous folly of thoſe that uſe to prognoſticate by their dreams, and meaſure their Expectations by them, and caſt themſelves into *hopes* or *fears* by them. Saith *Diogenes*, *What folly is it to be careleſs of your waking thoughts and actions, and inquiſitive about your Dreams? A mans happineſs or miſery lieth upon what he doth when he is awake, and not upon what he ſuffereth in his ſleep.*

See the Directions for holy Conference, *To.* 2. *Ch.* 10.

CHAP. IX.

Directions for the Government of the Tongue.

Tit. 1. *The General Directions.*

Dir. 1. §. 1. Direct. 1. *Underſtand in general of what Moment and Concernment it is that the Tongue be well governed and uſed.* For they think that *words* are inconſiderable, will uſe them inconſiderately. The Conceit that *Words* are of ſmall moment (as ſome ſay of *Thoughts*, that they are free) doth cauſe Men to uſe their *tongues* as if they were *free*, ſaying, *Our lips are our own: who is Lord over us?* Pſal. 12. 4.

The greatneſs of the ſins and duties of the Tongue. Pſal. 57. 8. Pſal. 16. 9. Pſal. 30. 12.

§. 2. 1. The tongue of man is his *Glory*: by which *expreſſively* he excelleth the Brutes: And a wonderful Work of God it is, that a Man's Tongue ſhould be able to articulate ſuch an exceeding number of Words: And God hath not given Man ſo admirable a Faculty for Vanity and ſin: The nobler and more excellent it is, the more to be regarded, and the greater is the Fault of them that do abuſe it. *Hilary* compareth them to an ill Barber that cuts a Mans Face, and ſo deformeth him, when his work was to have made him more neat and comely. So it is the *Office* of the tongue to be excellently ſerviceable to the good of others, and to be the Glory of Mankind: The ſhame therefore of its Faults is the more unexcuſable.

Matth. 7. 16, 17, 18. Matth. 12. 33, 34.

§. 3. 2. The tongue is made to be the *Index* or Expreſſer of the Mind: Therefore if the *Mind* be regardable, the *tongue* is regardable. And if the mind be not regardable, the *Man* is not regardable. For our Lord telleth us, that the Tree is known by its fruit: an evil Tree bringeth forth evil Fruits: and *out of the abundance of the heart the Mouth ſpeaketh.* And *Ariſtotle* ſaith, that [*Such as a man is, ſuch are his Speeches, ſuch his works, and ſuch his life.* Therefore by *vain* or *ſinful* words you tell men the *vanity* and *corruption* of your minds.

Lingua index mentis. *Ariſtippus* being asked, *Quid differat ſapiens ab inſipiente? Mitte, inquit, ambos nudos ad ignotos, & diſces.* Laert. in Ariſtip.

§. 4. 3. *Mens works have a great dependance on their words*: Therefore if their *deeds* be regardable, their *words* are *regardable.* *Deeds* are ſtirred up, or cauſed by *words.* Daily Experience telleth us the power of ſpeech. A *ſpeech* hath ſaved a Kingdom, and a *ſpeech* hath loſt a Kingdom. Great Actions depend on them, and greater conſequents.

§. 5. 4. *If the men that we ſpeak to be regardable, words are regardable.* For words are powerful inſtruments of their *good* or *hurt.* God uſeth them by his Miniſters for Mens Converſion and ſalvation: And Satan uſeth them by his Miniſters for men's ſubverſion and damnation. How many thouſand Souls are hurt every Day by the words of others! Some deceived, ſome puffed up, ſome hardned, and ſome provoked to ſinful Paſſions! And how many thouſand are every day edified by words! either inſtructed, admoniſhed, quicked or comforted. *Paul* ſaith, *The weapons of our warfares are mighty through God*: And *Pythagoras* could ſay, that *Tongues cut deeper than Swords, becauſe they reach even to the ſoul*: Tongue-*ſins* and *duties* therefore muſt needs be *great.*

2 Cor. 10. 4.

Pſal. 66. 2. & 96. 2. & 135. 3. & 148. 13. & 29. 2. & 100.

§. 6. 5. *Our Tongues are the Inſtruments of our Creatour's praiſe*; purpoſely given us to ſpeak *good of his name*, and to *declare his works with rejoycing.* It is no ſmall part of that ſervice which God expects from Man, which is performed by the Tongue; nor a ſmall part of the end of our Creation: The *uſe* of all our higheſt *faculties, parts* and *Graces* are expreſſively by the Tongue: Our Wiſdom and Knowledge, our Love and Holineſs are much loſt as to the Honour of God, and the good of others, if not expreſſed. The tongue is the Lanthorn or Caſement of the ſoul, by which it looketh out, and ſhineth unto others. Therefore the ſin or duty of ſo noble an inſtrument are not to be made light of, by any that regard the honour of our Maker.

§. 7. 6. *Our words have a great reflection and operation upon our own hearts.* As they come from them, ſo they recoil to them, as in prayer and conference we daily obſerve. Therefore for our *own good* or *hurt*, our words are not to be made light of.

§. 8. 7. *Gods Law and Judgment will beſt teach you what regard you ſhould have to words.* Chriſt telleth you, that by *your words you ſhall be juſtified, and by your words you ſhall be condemned*, Matth. 12. 37. And it is *words* of *Blaſphemy againſt the Holy Ghoſt*, which are the unpardonable ſin, James 3. 2. *If any man offend not in word, the ſame is a perfect man, and able to bridle the whole body.* V. 6. *The Tongue is a fire; a world of Iniquity: ſo is the tongue amongſt our Members, that it defileth the whole Body; and ſetteth on fire the courſe of nature, and it is ſet on fire of Hell:* Jam. 1. 26. *If any Man among you ſeem to be Religious, and bridleth not his tongue, but deceiveth his own heart, this mans Religion is vain.* 1 Pet. 3. 10. *For he that will love life and ſee good days, let him refrain his tongue from evil, and his lips that they ſpeak no guile.* Matth. 12. 36. *But I ſay unto you, that every idle word that Men ſhall ſpeak, they ſhall give account thereof in the Day of judgement.* The third Commandment telleth us, that *God will not hold him guiltleſs that taketh his name in vain.* And Pſal. 15. 1, 2, 3. *Speaking the truth in his heart, and not backbiting with the tongue,* is the mark of him that ſhall abide in *Gods Tabernacle*, and *dwell in his Holy Hill.* And the very work of Heaven is ſaid to be the perpetual *praiſing of God, Rev.* 14. 11. Judge now how *God* judgeth of your words.

Matth. 12. 31.

They who uſe but few words need not many Laws, ſaid *Charyllus*, when he was asked why *Lycurgus* made ſo few Laws. *Plut. Apophtheg.* p. 423.

§. 9. 8. And ſome conjecture may be made by the *Judgement* of all the world. Do you not care your ſelves what men ſpeak of you and to you? Do you not care what language, your children, or ſervants, or neighbours give you? Are not *words* againſt the King *treaſonable* and capital as well as deeds? The *wheel of Affairs, or courſe of nature is ſet on fire by words*, Jam. 3. 6. I may conclude then with Prov. 18. 21. *Death and life are in the power of the tongue:* and Prov. 21. 23. *Whoſo keepeth his mouth and his tongue, keepeth his ſoul from trouble.*

Dir. 2. The Duties of the Tongue.

§. 10. Direct. 2. *Underſtand well and remember the particular Duties of the Tongue:* For the meer reſtraint of it from evil is not enough: And they are theſe, 1. To glorify God by the magnifying of his Name: To ſpeak of the praiſes of his Attributes and Works. 2. To ſing Pſalms of Praiſe to him, and delight our Souls in the ſweet commemoration of his Excellencies. 3. To give him thanks for the Mercies already received, and declare to others what he hath done for our Souls and Bodies, for his Church and for the World.

4. To

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Laert. in
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4. To pray to him for what we want, and for our brethren, for the Church, and for the Converſion of his and our Enemies. 5. To appeal to him and ſwear by his name when we are called to it lawfully. 6. To make our neceſſary Covenants and Vows to him, and to make open profeſſion of our belief, ſubjection and obedience to him, before men. 7. To preach his word, or declare it in diſcourſe, and to teach thoſe that are committed to our care, and edifie the ignorant and erroneous as we have opportunity. 8. To defend the truth of God by conference or diſputation; and confute the falſe Doctrine of deceivers. 9. To exhort men to their particular Duties, and to reprove their particular ſins; and endeavour to do them good as we are able. 10. To confeſs our own ſins to God and man as we have occaſion. 11. To crave the advice and help of others for our ſouls; and enquire after the will of God, and the way to ſalvation. 12. To praiſe that which is good in others, and ſpeak good of all men, ſuperiours, equals and inferiours, ſo far as there is juſt ground and cauſe. 13. To bear witneſs to the truth, when we are called to it. 14. To defend the cauſe of the juſt and innocent, and vindicate them againſt falſe accuſers; and excuſe thoſe cauſes and perſons that deſerve excuſe. 15. To communicate and convey to others the ſame good *impreſſions* and *affections* of mind, which God hath wrought on *us*, and not only the *bare truths* themſelves which we have received. 16. Laſtly, To be inſtruments of common converſe; of expreſſing our mutual affections and reſpects, and tranſacting all our worldly buſineſs: for learning, arts, manufactures, &c. Theſe are the Uſes and Duties of the Tongue.

Dir. 3. The Sins of the Tongue.

§. 11. Direct. 3. *Underſtand and remember what are the ſins of the Tongue to be avoided*: And they are very *many*, and many of them very *great*: The moſt obſervable are theſe.

§. 12. 1. (Not to ſay any more of the Sins of omiſſion; becauſe it is eaſie to know them, when I have named the Duties, which are done or omitted,) among the Sins of *Commiſſion*, the firſt that I ſhall Name is *Blaſphemy*, as being the Greateſt; which is the *Reproaching* of God: to ſpeak contemptuouſly of God, or to vilifie him, or diſhonour him by the denying of his Perfections, and to debaſe him by falſe Titles, Doctrines, Images, Reſemblances, as likening him to man in any of our imperfections; any thing that is a reproaching of God is *Blaſphemy*. Such as *Rabſhekah* uſed when he threatned *Hezekiah*; and ſuch as Infidels and Hereticks uſe, when they deny his Omnipreſence, Omniſcience, Government, Juſtice, particular Providence or Goodneſs: and affirm any evil of him, as that he is the author of ſin, or falſe of his word, or that he governeth the world by meer deceit, or the like.

§. 13. 2. Another ſin of the Tongue is *falſe Doctrine*, or *teaching things falſe and dangerous* as from God: If any falſly ſay, he had ſuch or ſuch a point by Divine Inſpiration, Viſion or Revelation, that maketh him a *falſe Prophet*. But if he only ſay falſly, that this or that Doctrine is contained in the Scripture, or delivered by Tradition to the Church, this is but to be a *falſe Teacher*: which is a ſin greater or leſs according to the aggravations hereafter mentioned.

§. 14. 3. Another of the ſins of the Tongue is an *oppoſing of Godlineſs indirectly*, by *falſe application of true Doctrine*, and an oppoſing of *Godly perſons* for the ſake of *godlineſs*, and cavilling againſt particular truths and *Duties* of Religion: or indirectly oppoſing the Truth or *duty* under pretence of oppoſing only ſome controverted Mode or Imperfection in him that ſpeaketh or performeth it: A defending of thoſe points and practices which would ſubvert or undermine Religion. A ſecret Endeavour to make all ſerious *godlineſs* ſeem a needleſs thing. There are many that ſeem Orthodox, that are impious and malicious oppoſers of that Truth in the Application, which themſelves do notionally hold, and poſitively profeſs.

§. 15. 4. Another great ſin of the Tongue, is the prophane *deriding of ſerious Godlineſs*, and the mocking, and jeaſting, and ſcorning at Godly perſons as ſuch: or ſcorning at ſome of their real or ſuppoſed Imperfections, for their Piety ſake, to make *them odious*, that *Piety through them* might be made *odious*. When Men ſo ſpeak, that the drift and tendency of their ſpeech, is to draw Men to a diſlike of Truth or holineſs; and their mocks or ſcorns at ſome particular Opinion, or Practice, or Mode, doth tend to the contempt of Religion in the ſerious practice of it: When they mock at a Preacher of the Goſpel, for ſome expreſſions or Imperfections, or for truth it ſelf, to bring him and his doctrine into contempt: or at the Prayers and Speeches of Religious perſons to the injury of Religion.

§. 16. 5. Another great ſin of the Tongue, is unjuſtly to forbid Chriſts Miniſters to preach his Goſpel, or ſpeak in his Name; or to ſtand up againſt them and contradict, reſiſt and hinder them in the preaching of the truth: and as *Gamaliel* calls it, *to fight againſt God*, Acts 5. 39. Yet thus they did by the Apoſtles, v. 46. *When they had called the Apoſtles and beaten them, they commanded that they ſhould not ſpeak in the Name of Jeſus, and let them go.* So Acts 4. 18, 19. *And they called them and commanded them not to ſpeak at all, nor teach in the Name of Jeſus: but* Peter *and* John *anſwered and ſaid unto them, Whether it be right in the ſight of God, to hearken unto you more than unto God, judge ye; for we cannot but ſpeak the things which we have ſeen and heard.* 1 Theſ. 2. 15, 16. *Who both killed the Lord Jeſus, and their own Prophets, and have perſecuted us: and they pleaſe not God and are contrary to all men: Forbidding us to ſpeak to the Gentiles that they might be ſaved, to fill up their ſins alway: for the wrath is come upon them to the uttermoſt.* As Dr. *Hammond* Paraphraſeth it, [*And this generally is the ground of their quarrel to us, that in ſpight of their prohibition, we preach to the* Gen*tiles*———].

§. 17. 6. Another ſin of the Tongue, is *Prophane Swearing* either by God or by Creatures: And alſo all light and unreverent uſe of the Name and Attributes of God, of which more afterwards.

§. 18. 7. Much more is *Perjury* or *Forſwearing* a moſt heinous ſin, it being an appealing to God, the Author and Defender of Truth, to bear witneſs to an untruth, and to judge the offender; and ſo a craving of Vengeance from God.

§. 19. 8. *Lying* alſo is a great and common ſin of the Tongue: of which more anon.

§. 20. 9. Another ſin of the Tongue, is *hypocritical diſſembling*, which is worſe than meer *lying*: when Mens Tongues agree not with their Hearts, but ſpeak good words in prayer to God, or conference with men, to cover evil Intentions or affections, and to repreſent themſelves to the hearers as better than they are.

Quod facere inſtituis noli prædicare: nam ſi facere nequiveris, rideberis. Pittaci Sent. in Laert.

§. 21. 10. Another is *Oſtentation* or *proud boaſting*, either of mens wit, and learning, or greatneſs, or riches, or honour, or ſtrength, or beauty, or parts, or piety, or any thing that men are proud of. As the faithful *do make their boaſt in God*, (Pſal. 34. 2. Pſal. 44. 8.) and in the *Croſs of Chriſt*, by which *they are crucified to the world*, (Gal. 6. 14.) So the covetous *boaſt themſelves in the*

the mulitude of their riches, Pſal. 49. 6. and the *Workers of Iniquity boaſt themſelves againſt the righteous*, *and the proud do triumph and ſpeak hard things*, Pſal. 94. 2, 3, 4. *Even againſt the Lord* do they boaſt, in their *boaſting* againſt his people, *Ezek.* 35. 13. So far as Pride prevaileth with men, they are apt to *boaſt themſelves to be ſome body*, Acts 5. 36. Either *openly* as the more *fooliſh* do, or cunningly by the help of fair pretences, as the more ingenious proud ones do.

§. 22. 11. Another Sin of the Tongue, is *unſeaſonable ſpeaking of common things when holy things* ſhould be preferred; as on the Lords Day, or at the time of publick Worſhip, or when the Company, Occaſion, or Opportunity call for holy Speeches: Worldlings are talking as *Saul* of their Aſſes, when they ſhould talk of a Kingdom, 1 *Sam.* 9. & 10. To ſpeak about your Callings and Common Affairs is lawful, ſo it be moderately and in ſeaſon: But when you talk *all* of the World and Vanity, and never have done, and will ſcarce have any other talk in your mouths, and even on Gods day will *ſpeak your own words*, (Iſa. 58. 13.) this is prophane and ſinful ſpeaking.

§. 23. 12. Another common ſin of the Tongue, is a *tempting* and *perſwading* others to ſin, enticing them to gluttony, drunkenneſs, wantonneſs, fornication, or any other crime; as men that *not only do the ſame, but have pleaſure in them that do them.* Rom. 1. 32. This is to be the Inſtruments and ſervants of the Devil, and moſt *directly* to do his work in the world. The ſame I may ſay of unjuſt excuſing, extenuating or defending the ſins of others, or *commanding*, *alluring*, *affrighting*, or *encouraging* them thereto.

§. 24. 13. Another is, a *carnal manner* of *handling* the ſacred things of God, as when it is done with *lightneſs*, or with unſuitable *curioſity* of words, or in a ludicrous toyiſh manner, eſpecially by the Preachers of the Goſpel themſelves; and not with a ſtyle that's grave and ſerious, agreeable to the weight and majeſty of the truth.

§. 25. 14. Another is an *imprudent*, *raſh and ſlovenly handling* of *holy things*: when they are ſpoken of ſo ignorantly, unskilfully, diſorderly or paſſionately, as tendeth to diſhonour them, and fruſtrate the deſired good ſucceſs.

Didymus Alex. on *Jam.* 3. of Bridling the Tongue, ſaith, *Non putandum eſt de peccato prolativi ſermonis, quæ ſolœciſmos & barbariſmos quidam vocant, hæc fuiſſe dicta.*

§. 26. 15. Another ſin of the tongue is the *reviling* or *diſhonouring* of *ſuperiours*: When Children ſpeak unreverently and diſhonourably to, or of their Parents, or Subjects of their Governours, or Servants of their Maſters, either to their Faces, or behind their backs. 2 Pet. 2. 10. *They are not afraid to ſpeak evil of Dignities*, Jude 8.

§. 27. 16. Another is, the *imperious contempt of Inferiours*, inſulting over them, provoking and diſcouraging them; Epheſ. 6. 4. *Fathers provoke not your Children to wrath.*

§. 28. 17. Another ſin of the *Tongue* is *Idle talk* and multitude of uſeleſs words: a babling loquacity, or unprofitableneſs of ſpeech: when it is ſpeech that tendeth to no edification, nor any good uſe for mind or body or affairs.

§. 29. 18. Another ſin is *Fooliſh talk*, or *jeaſting* in *levity* and *folly*, which tendeth to poſſeſs the minds of the hearers with a diſpoſition of *levity* and *folly*, like the ſpeakers: Epheſ. 5. 4. *Fooliſh talking* and *jeaſting* are things not *convenient*. Honeſt mirth is lawful; and that is the *beſt* which is moſt ſanctified, as being from a holy principle, and about a holy matter, or to a holy end: as *Rejoycing in the Lord alwayes*, Phil. 4. 4. *If any be merry let him ſing Pſalms*, Jam. 5. 13. But ſuch a light and frothy jeaſting as is but the vent of habitual levity by idle words is not allowable. But eſpecially thoſe perſons do moſt odiouſly abuſe their tongues and Reaſon, who counterfeit ideots or fools, and uſe their wit to cover their jeaſts with a ſeeming folly, to make them the more ridiculous, and make it their very profeſſion to be the Jeaſters of great men. They make a trade of heinous ſin.

§. 30. 19. Another ſin is *Filthy ſpeaking*, Eph. 5. 4. Obſcene and ribbald talk; which the Apoſtle calls *corrupt* or *rotten communication*, Epheſ. 4. 29. when wanton filthy minds do make themſelves merry with wanton filthy ſpeeches: This is the Devils preparative to whoredom and all abominable uncleanneſs: For when the tongue is firſt taught to make a ſport of ſuch filthy ſins, and the Ear to be delighted in it, or be indifferent to it, there remaineth but a ſmall ſtep to actual filthineſs.

§. 31. 20. Another ſin of the tongue is *curſing*; when men wiſh ſome miſchief cauſleſly or unwarrantably to others: If you ſpeak but in paſſion or jeaſt, and deſire not to them in your hearts the hurt which you name, it is nevertheleſs a ſin of the *tongue*, as it is to ſpeak *blaſphemy* or *treaſon* in a paſſion or in jeaſt: The *Tongue* muſt be ruled as well as the heart. But if really you deſire the hurt which you wiſh them, it is ſo much the worſe: But it is worſt of all, when paſſionate factious men will turn their very *Prayers* into *Curſings*, calling for *fire from Heaven*, and praying for other mens deſtruction or hurt; and pretending Scripture Examples for it; as if they might do it unwarrantably, which others have done in other caſes in a warrantable manner.

§. 32. 21. *Slandering* is another ſin of the tongue: when out of malice and ill-will, men ſpeak evil falſly of others to make them odious or do them hurt: Or elſe through uncharitable credulity, do eaſily believe a *falſe report*, and ſo report it again to others; or through raſhneſs and unrulineſs of tongue, divulge it, before they try it, or receive either juſt proof, or any warrantable call to mention it.

§. 33. 22. Another ſin is *Backbiting* and *venting ill reports* behind mens backs, without any warrant: Be the matter *true* or *falſe*, as long as you either know it not to be true, or if you do, yet vent it to make the perſon leſs reſpected, or at leaſt without a ſufficient cauſe, it is a ſin againſt God, and a wrong to men.

§. 34. 23. Another ſin is *raſh cenſuring*, when you ſpeak that *evil* of another, which you have but an uncharitable ſurmiſe of; and take that to be *probable* which is but *poſſible*, or that to be certain which is but *probable* againſt another.

§. 35. 24. Another ſin is *Railing*, *reviling*, or paſſionate provoking words, which tend to the diminution of charity, and the breach of peace, and the ſtirring up of diſcord, and of a return of railing words from others, contrary to the Love and patience and meekneſs and gentleneſs which becometh Saints.

Exiſtimant loquacitatem eſſe facundiam, & maledicere omnibus, bonæ conſcientiæ ſignum arbitrantur. Hieron. Cont. Helvid.

§. 36. 25. Another ſin is *cheating*, *deceiving*, *over-reaching* words: when Men uſe their tongues to defraud their Neighbours in bargaining for their own gain.

§. 37. 26. Another ſin of the tongue is *falſe witneſs-bearing*, and *falſe accuſing*; a ſin which cries to God for vengeance, who is the Juſtifier of the Innocent.

§. 38. 27. Another ſin of the *tongue* is the *paſſing an unrighteous ſentence in judgment*: when Rulers abſolve the guilty or condemn the juſt, and call evil good and good evil, and ſay to the Righteous, *Thou art wicked*, Prov. 24. 24.

§. 39.

§. 39. 28. Another ſin of the Tongue is *Flattery*; which is the more heinous by how much more *hurtful*: And it is moſt *hurtful*, 1. When it tendeth to delude men in the *greateſt things*, even the *ſtate* of their *ſouls*; The flattery of a Preacher that deceiveth men as in the name of Chriſt, is of all other flattery the moſt pernicious: To make the unregenerate believe that they are regenerate, and the ungodly to believe that they are Godly, and the unjuſtified to believe that they are juſtified, and the Children of Satan to believe that without Converſion they may be ſaved; to make a worldling, a ſwearer, a glutton, a drunkard, a fornicator, a formal hypocrite, or a hater of holineſs; believe that ſuch as he may come to Heaven without the ſanctifying renewing work of the Holy Ghoſt, this is the moſt eminent ſervice of the Devil that the Tongue of any man can do him, except it be the very open oppoſers of Religion: As the Devil uſeth more to flatter men to Hell, than to frighten them thither, ſo do his Miniſters and inſtruments. And all doctrines of Libertiniſm and looſneſs, which warrant men to do evil and to neglect a holy life, are of the two a more dangerous way of flattery, than that which conſiſteth but in miſapplication. Thus alſo carnal friends do uſe to flatter a ſinner into preſumption and falſe hopes, when they ſee him convinced of his ſin and miſery, and ſay, [Trouble not your ſelf, God is merciful, and you have lived well, and been a good neighbour, and done no body *harm*, and if ſuch as you be not ſaved, God help a great many.] Thus when a convinced ſinner is ſtriving to get out of the Devils ſnares, the ſervants of Satan rock him aſleep again by falſe and flattering ſpeeches and deceit. 2. Flattering is pernicious when it tendeth to the hurt of *many*: as when Rulers are deceived and perverted by it to the deſtruction of the people and themſelves, Prov. 26. 28. *A lying tongue hateth thoſe that are afflicted by it, and a flattering mouth worketh ruine.* See 1 Theſ. 2. 5. Ezek. 12. 24. Pſal. 12. 2, 3.

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§. 40. 29. Another ſin is a *jearing*, *mocking*, *deriding* or *ſcorning* at others, either for their *infirmities of body or mind*, or for their *virtues*, or through *envy* and *malice* or *pride* or a *cuſtome* of deriding ſcornful ſpeech. *Scorners delight in ſcorning*, Prov. 1. 22. See Pſal. 22. 7. & 44. 13. & 79. 4. eſpecially when ſinners *ſcorn* at the reproofs and counſels of the godly, and caſt them all back into their faces with contempt: For he that *reproveth a ſcorner getteth himſelf a blot*, Prov. 9. 7, 8. *A ſcorner loveth not one that reproveth*, Prov. 15. 12.

§. 41. 30. Another *tongue-ſin* is *Idolatry* or *falſe worſhip*: the *praiſe* of Idols, or praying to them: or making ſongs or ſpeeches or diſputes for them: as alſo the falſe worſhip of the true God. Theſe among others are the *ſins of the Tongue* to be avoided. No wonder if there be yet more, for the *Tongue is* [ὁ κόσμος τῆς ἀδικίας] *a world of iniquity*, Jam. 3. 6.

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Dir. 4.

§. 42. Direct. 4. *When you have thus underſtood the duties and ſins of the Tongue, and the greatneſs of them, the next thing which you muſt be moſt careful and diligent about is, that you keep all that upon the heart which ſhould be upon the tongue, and keep the heart clean from that which the tongue muſt be kept clean from.* The principal work muſt be about the heart. For *out of the abundance of the heart the mouth ſpeaketh*. 1. The tongue will be no other way effectually governed: If the heart be upon the world, the *tongue* will moſt commonly be upon the world: you may *force it* a little againſt your hearts, but it will be but to a very unconſtant obedience: when you ever ſo little looſe the reins it is gone. If the heart be proud, the *tongue* will ſpeak *proudly*: If the *heart* be *luſtful*, or *vain*, or *malicious*, the words will ordinarily be ſo too. 2. Or if you can force the *tongue* to go *againſt* the *heart*, it is but an *hypocritical* reformation. A *vain*, a proud, a worldly, a wanton, a malicious or ungodly heart will condemn you, though the tongue were forced to ſpeak humbly, *chaſtely*, *patiently*, or *piouſly*. Therefore if you would overcome the *Vanity*, or *worldlineſs*, or *wantonneſs*, or any other corruption of your ſpeech, firſt ſet your ſelves to overcome the ſame corruption in your *hearts*, and to revive and actuate the contrary graces: And if you would uſe your tongues to the honour of God, and the edification of men, wind up the ſpring of thoſe holy affections which muſt be as water to the mill. It is the uſe of the *tongue* to *expreſs* the *mind*: And it is the *uſe of holy ſpeech* to be the expreſſion of a *holy mind*: And do you think to expreſs that which you have not? Will you make a *duty* of a *lie*? If you would *ſpeak* of *Chriſt*, or *Heaven* with *ſerioſneſs*, ſee that your *hearts* are *ſeriouſly* ſet upon *Chriſt* and *Heaven*. When you go into any company where you ſhould ſpeak for God, and for the hearers good, endeavour before hand to get a deep impreſſion on your hearts, of thoſe attributes or truths of God which you would expreſs; and to revive the ſenſe of that upon *your ſelves* which you would make others ſenſible of. Stir up within you the *Love of God*, and the *Love of holineſs and truth*, and a *love of the ſouls* of them you ſpeak to; and then you will be as a Conduit which runs as ſoon as the Cock is turned, becauſe it's always full of water.

loqui quæ
ntis, &
ntire
ua lo-
ueris, ut
eneca.
idum
hil lingua
qui va-
s, dum
ndi du-
ex altè
ſedit ſenſus: Sent. Pittaci in Laertio. *Bias percontanti homini impio*
id eſſet *pietas, nihil reſpondet; cumque ille ſilentii cauſam ſciſcitaretur,*
a, inquit, *de rebus nihil ad te pertinentibus quæris.* Laert.

Dir. 5.

§. 43. Direct. 5. *Labour for underſtanding in the matters on which you ſhould diſcourſe*: Ignorance denyeth proviſion for diſcourſe, or furniſheth you only with chaff and vanity; and maketh you ſo ſpeak as that it were better to ſay nothing. Knowledge and wiſdom is a continual ſtore-houſe of good and profitable talk; ſuch as the *ſcribe inſtructed to the Kingdom of Heaven, that bringeth out of his treaſure things new and old*, Matth. 13. 52. When a man *underſtandeth* the matter which he is to ſpeak of, he is furniſhed to ſpeak underſtandingly of it to others, and to defend it againſt gainſayers, Pſal. 37. 30. 31. *The mouth of the righteous ſpeaketh wiſdom and his tongue talketh of judgment: The Law of his God is in his heart; none of his ſteps ſhall ſlide*, Prov. 10. 31, 32. *The mouth of the juſt bringeth forth wiſdom: but the froward tongue ſhall be cut out: The lips of the righteous know what is acceptable: but the mouth of the wicked ſpeaketh frowardneſs. Wiſe men* are never unprovided for *wiſe ſpeech*: But the *mouth of fools bewrayeth* their folly, Prov. 15. 2. *The tongue of the wiſe uſeth knowledge aright; but the mouth of fools poureth out fooliſhneſs*, Prov. 14. 3. *In the mouth of the fooliſh is a rod of pride; but the lips of the wiſe ſhall preſerve them*, Prov. 18. 6, 7. *A fools lips enter into contention, and his mouth calleth for ſtrokes. A fools mouth is his deſtruction, and his lips are the ſnare of his ſoul.* But you'll ſay, To tell us that we ſhould *get wiſdom* is a word ſoon ſpoken, but not a thing that's eaſily or quickly done: It's very true: And therefore it's as true that the tongue is not eaſily well uſed and governed; for men cannot expreſs the wiſdom which they have not, unleſs it be by rote: Therefore you muſt take *Solomons* counſel, Prov. 2. 1, 2, 3, 4, 5. *My ſon, if thou wilt receive my words, and hide my commandments with thee; ſo that thou encline thine ear to wiſdom, and apply thy heart to underſtanding; yea,*

yea if thou cryeſt after knowledge and lifteſt up thy voice for underſtanding; If thou ſeekeſt her as ſilver, and ſearcheſt for her as for hidden treaſures; Then ſhalt thou underſtand the fear of the Lord, and find the knowledge of God: For the Lord giveth wiſdom, &c.——

Dir. 6. Jam. 1. 19. Slow to ſpeak, ſlow to wrath. Prov. 17. 28. §. 44. Direct. 6. *In the mean time learn to be ſilent till you have learnt to ſpeak. Let not your tongues run before your wits; ſpeak not of that which you do not well underſtand, unleſs as Learners to receive inſtruction: Rather of the two ſpeak too little than too much.* Thoſe that will needs talk of things which they underſtand not, do uſe either to *ſpeak evil* of them, (as *Jud.* 10.) when they are *good*, or to ſpeak *evilly* of them, be they *good* or *bad*. He that cannot hold his tongue well cannot ſpeak well. *There is a time to keep ſilence, and a time to ſpeak*, Eccleſ. 3. 9. Amos 5. 13. *There* is *a time ſo evil that the prudent ſhould keep ſilence.* At ſuch a time, *Nihil æquè proderit quam quieſcere, & minimum cum aliis loqui & plurimum ſecum*, Saith *Seneca: It's then the beſt way to be quiet, and to ſay little to others, and much to your ſelves.* You have *two ears* and *one tongue: Hear twice* and *ſpeak once:* we oftner repent of ſpeaking than of being ſilent. Few words are quickly anſwered for: To be wary and ſparing of your ſpeech doth not only avoid abundance of contention, danger and repentance, but alſo procureth you a reputation of wiſdom. *Plutarch* ſaith well, that *Pauca loquentibus paucis legibus opus eſt. There needs but few Laws for them that ſpeak but few words.* When one ſaid to the Cynick when he was much ſilent [*If thou art a wiſe man thou doſt fooliſhly; If thou be a fool thou doſt wiſely:*] He anſwered, *Nemo ſtultus tacere poteſt: A fool cannot hold his tongue*: And he that cannot hold his *tongue* cannot hold his *peace*. *Pythagoras* his council in this agreeth with Chriſts, *Aut ſile, aut affer ſilentio meliora: Either be ſilent, or ſay ſomething that is better than ſilence.* It was a wiſe anſwer of him that being asked *whom covetous Landlords, and whom covetous Lawyers hated moſt*, did anſwer to the firſt, *Thoſe that eat little and ſweat much* (For they uſually live long, and ſo their Leaſes ☞ are not ſoon expired:) and to the ſecond [*Thoſe that ſpeak little and love much.*] For ſuch ſeldom make any work for Lawyers. Two things are requiſite in the matter of your ſpeech, that it be ſomewhat *needful* to be ſpoken, and that it be a thing which you underſtand: Till then be ſilent.

Dir. 7. *Noli cito loqui: eſt enim inſaniæ indicium.* Bias in Laert. §. 45. Direct. 7. *Take heed of haſty raſhneſs in your ſpeech and uſe deliberation*, eſpecially in *great* or in *doubtful* things. *Think* before you *ſpeak* It's better to try your words *before* you ſpeak them: than *after*: A *preventing trial* is better than a *repenting tryal*: But if both be omitted, *God* will try them to your greater coſt. I know in matters that are throughly underſtood a wiſe man can ſpeak without any further premeditation, than the immediate actuating of the knowledge which he doth expreſs: But when there is any fear of miſ-underſtanding, or a diſability to ſpeak fitly and ſafely without fore-thoughts, there haſty ſpeaking without deliberation (eſpecially in weighty things) muſt be avoided. Prov. 29. 20. *ſeeſt thou a man that is haſty in his words? there is more hope of a fool than of him*; eſpecially take heed in ſpeaking either *to God* in *prayer*, or in the *name of God* or as *from God* in *preaching* or *exhortation*; or about the holy matters of God in any of thy diſcourſe, Eccleſ. 5. 1, 2. *Keep thy foot when thou goeſt to the houſe of God, and be more ready to hear than to offer the ſacrifice of fools; for they conſider not that they do evil* (that is, watch thy ſelf in publick worſhip, and be forwarder to learn of God and to obey him, as ſenſible of thy ignorance and ſubject to his will, than to offer him thy ſacrifice (as if he ſtood in need of thee) while thou neglecteſt or rejecteſt his commands.) *Be not raſh with thy mouth, and let not thy heart be haſty to utter any thing before God: for God is in Heaven and thou upon earth, therefore let thy words be few: For a dream cometh through multitude of buſineſs, and a fools voice is known by multitude of words*: That is, Come to God as an obedient learner and a receiver, and not as a giver; and therefore be readier to hear what he hath to command thee, than to pour out many words before him, as if he would accept and hear thee for thy babling: If loquacity and forwardneſs to talk many undigeſted words be a ſign of folly among men, how much more when thou ſpeakeſt to God that is in Heaven.

§. 46. Direct. 8. *Keep a holy government over all your paſſions* (as aforeſaid) *and eſpecially try all thoſe words with ſuſpicion which any paſſion urgeth you to vent.* For Paſſion is ſo apt to blind the judgement, that even *holy paſſions* themſelves muſt be warily managed, and feared, as you carry fire among ſtraw or other combuſtible matter. As *grievous words ſtir up anger*, Prov. 15. 1. So *anger cauſed grievous words. Be not haſty in thy ſpirit to be angry; for anger reſteth in the boſome of fools*, Eccleſ. 7 9. To govern the *tongue* when you are in any *Paſſion* (either *Love*, or *fear*, or grief, or anger) is like the governing of a Ship in ſtorms and Tempeſts, or the managing of a Horſe that is fierce and heated. Prov. 14. 16, 17. *The fool rageth and is confident: He that is ſoon angry dealeth fooliſhly.* Prov. 21. 19. *It is better to dwell in the Wilderneſs than with a contentious angry woman.* Prov. 29. 22. *An angry man ſtirreth up ſtriſe, and a furious man aboundeth in tranſgreſſion.* There is no ruling the tongue if you cannot rule the *paſſions*: Therefore it's good council, Prov. 22. 24. *Make no friendſhip with an angry man, and with a furious man thou ſhalt not go; leſt thou learn his way, and get a ſnare to thy ſoul.* Dir. 8.

§ 47. Direct. 9. *Foreſee your opportunities of profitable diſcourſe, and your temptations to evil ſpeeches:* For we are ſeldom throughly prepared for ſudden unexpected accidents. Conſider when you go forth what company you are like to fall into, and what good you are like to be called to, or what evil you are likeſt to be tempted to: Eſpecially conſider the ordinary ſtated *duties* and *temptations* of your *daily* company and converſe. Dir. 9.

§. 48. Direct. 10. *Accordingly (beſides your aforeſaid general preparations be prepared particularly for thoſe duties and thoſe temptations: Carry ſtill about with you ſome ſpecial preſervatives againſt thoſe particular ſins of ſpeech which you are moſt in danger of; and ſome ſpecial proviſions and helps to thoſe duties of ſpeech which you may be called to.* As a Surgeon will carry about with him his Inſtruments and Salves which he is like to have uſe for, among the perſons that he hath to do with: And as a Traveller will carry ſuch neceſſaries ſtill with him as in his travel he cannot be without. If you are to converſe with angry men, be ſtill furniſhed with patience and firm reſolutions to give *place to wrath*, Rom. 12. 19. If you are to converſe with *ignorant ungodly men*, go furniſhed with powerful convincing reaſons, to humble them and change their minds: If you are to go amongſt the caviling or ſcorning enemies of *holineſs*, go furniſhed with well digeſted arguments for the defence of that which they are likeſt to oppoſe; that you may ſhame and ſtop the mouths of ſuch gainſayers. This muſt be done by *the word of the ſpirit, which is the word of God*, Epheſ. 6. 17. Therefore be well acquainted with the Scripture, and with particular plain Texts for each particular uſe: By them the *man of God is compleat, throughly furniſhed to every good work*, 2 Tim 3. 17. Dir. 10.

§. 49.

Dir. 11. Pſal. 139. 4

§. 49. **Direct. 11.** *Continually walk as in the preſence of God and as under his Government and Law, and as thoſe that are paſſing on to Judgement.* Ask your ſelves whatever you ſay. 1. Whether it be fit for God to hear? 2. Whether it be agreeable to his holy Law? 3. Whether it be ſuch ſpeech as you would hear of at the day of judgement? If it be ſpeech unmeet for the hearing of a grave and reverend man, will you ſpeak it before God? will you ſpeak wantonly or filthily, or fooliſhly or maliciouſly, when God *forbiddeth* it, and when he is preſent and heareth every word, and when you muſt certainly give account to him of all?

Dir. 12. Pſal. 19. 14.

§. 50. **Direct. 12.** *Pray every morning to God for preſervation from the ſins of ſpeech that you are lyable to that day.* Commit the cuſtody of your tongues to him; Not ſo as to think your ſelves diſcharged of it, but ſo as to implore and truſt his grace. Pray as *David*, Pſal. 141. 3, 4. *Set a watch O Lord before my mouth; keep the door of my lips; encline not my heart to any evil thing; and that the words of your mouth and the meditations of your heart, may be acceptable to him.*

Dir. 13.

§. 51. **Direct. 13.** *Make it part of your continual work to watch your tongues.* Careleſneſs and negligence will not ſerve turn in ſo difficult a work of government. *James* telleth you that to *tame* and *rule* the *tongue* is harder than to tame and *rule* wild *beaſts* and *birds* and *ſerpents*; and as the ruling of a *horſe* by the *bridle*, and of a *Ship* that's *driven by fierce winds*; and that the *tongue is an unruly evil*; *and that he that offendeth not in word is a perfect man, and able alſo to bridle the whole body*, Jam. 3 Make it therefore your *ſtudy and work*; and *watch* it continually.

Dir. 14

§. 52. **Direct. 14.** *Call your tongues daily to account; and ask your ſelves, what evil you have ſpoken and what good you have omitted every day: And be humbled before God in the penitent confeſſion of the ſin which you diſcover, and renew your reſolution for a ſtricter watch for the time to come.* If your ſervant be every day faulty, and never hear of it, he will take it as no fault, and be little careful to amend; Nay you will remember your very Ox of his fault when he goeth out of the Furrow by a prick or ſtroke, and your Horſe when he is faulty, by a ſpur or rod: And do you think if you let your *ſelves*, even your *tongues*, be faulty every day and never tell them of it, or call them to account, that they are ever like to be reformed, and not grow careleſs and accuſtomed to the ſin? Your firſt care muſt be for *preventing* the *ſin*, and doing the duty; ſaying as *David*, Pſalm 39. 1, 2, 3. *I ſaid I will take heed to my wayes that I offend not with my tongue: I will keep my mouth with a bridle while the wicked is before me: I was dumb with ſilence I held my peace.*——— Pſal. 35. 28. *My tongue ſhall ſpeak of thy righteouſneſs and of thy praiſe all the day long.* Pſal. 71. 24. Pſal. 119. 172. *My tongue ſhall ſpeak of thy word.* Pſalm 45. 1. *My tongue is as the pen of a ready writer.* But your next care muſt be to *repent* of the faults which you commit, and to judge your ſelves for them and reform: Remembring that *there is not a word in your tongues but it is altogether known to God.* Pſal. 139. 4.

ir. 15.

§. 53. **Direct. 15.** *Make uſe of a faithful monitor or reprover.* We are apt through *cuſtom* and *partiality* to overlook the faults of our own ſpeech. A friend is here exceeding uſeful: Deſire your friend therefore to watch over you in this: And amend what he telleth you of: And be not ſo fooliſh as to take part with your *fault* againſt your *friend*.

Tit. 2. *Special Directions againſt prophane ſwearing, and uſing Gods name unreverently and in vain.*

What an Oath is.

§. 1. I. TO *ſwear* is *an affirming or denying of a thing with an appeal to ſome other thing or perſon as a witneſs of the truth or avenger of the untruth, who is not producible as Witneſs or Judge in humane courts.* An *affirmation* or *negation* is the *matter* of an *oath*: The *peculiar appellation* is the *form*: It is not *every appeal* or atteſtation that maketh an oath. To appeal to ſuch a *witneſs* as is *credible* and may be produced in the Court, from a *partial incredible witneſs*, is no oath. To appeal from an *incompetent Judge* or an *inferior Court*, to a *competent Judge* or *higher Court*, is no ſwearing. To ſay, [*I take the King for my witneſs*, or *I appeal to the King*,] is not to *ſwear by the King*: But to ſay, [*I take God to witneſs, or I appeal to God as the Judge of the truth of what I ſay*] is to *ſwear by God*. But to appeal to God as a righteous Judge againſt the injuſtice or cruelty of men, without relation to his *atteſting* or *judging* any *affirmation* or *negation* of our *own*, is no *ſwearing* by him, becauſe there wanteth the *Matter* of an *Oath*. An *Oath* is an appeal to ſome ſupernatural or *higher* and more *terrible power*, than that of the Court or perſon we ſwear to, to make our teſtimony the more credible, when other evidences of certainty or credibility are wanting. So that a *legal teſtimony or appeal* are not *ſwearing*.

Deut. 6. 13. & 10. 20.

What's a lawful Oath.

§. 2. *Swearing* is either *juſt* and *lawful*, or *ſinful* and *abuſive*. To a *juſt* and *lawful* oath it is neceſſary, 1. That it be God *alone ultimately* that we *ſwear* by: Becauſe no witneſs and avenging Judge above humane Courts can be appealed to but God: And therefore to ſwear by any creature properly and in the ſenſe as God is ſworn by, is to *idolize* it, and to aſcribe it to the properties of God. (Of which more anon.) 2. It is neceſſary to a *juſt oath*, that the *matter* be *true* as it is *aſſertory* or *negative*, and alſo if it be *promiſſory*, that the matter be, 1. Honeſt and lawful, 2. and poſſible: And where any one of theſe are wanting, it is unlawful. 3. It is needful that there be an *honeſt end*: For the *end* is a principal ingredient in all *moral good* and *evil*. 4. It is needful that it be done upon a ſufficient call and honeſt *motives*, and not unneceſſarily or without juſt reaſon. 5. And the manner and *circumſtances* muſt be lawful.

Iſa. 48. 1. Jer. 4. 2.

§. 3. An *oath* is an *equivocal* word, taken ſometimes for that which is *formally* ſo, as before deſcribed; and ſometime for that which is but the *matter* and *expreſſive form* without any real intent of ſwearing. Or, *an Oath* is taken either for the whole humane act compleatly, containing the *word* ſignifying and the *purpoſe* ſignified; or elſe for the *outward ſign* or *words* alone. (As the word *Prayer* ſignifieth ſometime the bare *form* of words, and ſometime the *words* and *deſire* ſignified by them: And as the word *ſacrament* is ſometime taken for the external ſigns only, and ſometime for the ſigns with the *mutual* covenanting and *actions* ſignified.) Here it may be queſtioned.

Queſt.

§. 4. Queſt. *Whether it be ſwearing or not, which is frequently uſed by ignorant careleſs people, who uſe the words or form of an oath, in meer cuſtome, not knowing what an oath is, nor having any thought or purpoſe of appealing to God, or to the creature by which they ſwear. The reaſon of the doubt is, becauſe it ſeemeth to be but the matter or external part of an oath; and it is the form that ſpecifieth and denominateth: He that ſhould ignorantly ſpeak the words of an oath in Latine or Greek while he underſtandeth not the language and intendeth no ſuch thing, doth not ſwear.*

Anſw. How far the *Intent* of the ſwearer (as of the Baptizer or Baptized to Baptiſm) is neceſſary to the Being of an Oath?

§. 5. *Anſw.* 1. In the full and propereſt ſenſe of the word, It is before God no *oath* if there be *no intent of confirming* your ſpeech by an *Appeal to God*, or to that which you *ſwear by*. As a ludicrous waſhing and uſing the words of Baptiſm, is no true Baptiſm, no more than a Corpſe is a man (And thus it is true which the Papiſts ſay, that the Intention of the Baptizer is neceſſary to the being of Baptiſm: That is, It is neceſſary to the Being of *ſacramental adminiſtration to the Baptizer himſelf: before God*, that he *really* intend to *Baptize*: And it is neceſſary to the *Being* of *Baptiſm* before God in the *perſon baptized* that *he himſelf* if at age, or thoſe that have power to dedicate him to God if he be an infant, do really intend it: And it is neceſſary to the *Being* of the *external ordinance in foro Eccleſiæ, before the Church*, that both the *Baptizer* and *Baptized* do *profeſs* or *ſeem to intend it*:) 2. But if you *uſe* ſuch *words* as are the ordinary form of an oath in a language which you underſtand, ſo as the hearers may juſtly ſuppoſe you to underſtand it, it is an *oath*, *coram hominibus*, *before men*, and in the *latter narrower ſenſe* of the word: And it ſhall be obligatory and pleadable againſt you in any Court of juſtice by thoſe you ſwear to: Yea and *God himſelf*, doth take you thereby to be obliged thus to men: And if it be a *prophane cauſeleſs ſwearing*, *men* muſt call it *an oath*; for they ſee not the heart; even as they muſt take him to be baptized that profeſſeth to intend it: And *in foro humano*, it is ſo indeed: And God himſelf will account you a *ſinner*, even one that uſe the *external form* of an *oath*, and that which *before men*, *is an oath*, to the wrong of his name and honour and to the ſcandal of others. And it will not excuſe you that you *knew not that it was an oath*, or that you *knew not the nature of an oath*, or that you raſhly uſed it, not conſidering that it was an oath: For you were *bound* to have *known* and to have *conſidered*: You *ſhould* have done it, and *might* have done it if you would. But if they were *words* which you *could not know* to have been the *form* or *expreſſions* of *an oath*, but the hearers might perceive that you meant no ſuch thing, but ſomething elſe, then you are excuſable, if you had juſt cauſe to uſe them.

☞ How far ſwearing by Creatures is a ſin.

Deut. 10. 20.
Iſa. 45. 23.
Iſa. 65. 16.
Jer. 4. 2.

§. 6. II. As to the caſe of *ſwearing by Creatures*, how far it is ſinful; it is juſt like the caſe of *worſhipping Images*, or *by Images*: He that worſhippeth an *Image* or *any Creature as God*, and *ultimately terminateth* his worſhip in it, doth commit *direct and full Idolatry*: Which is ſo much the *greater* ſin, by how much the *baſer* the thing is which he *idolizeth*: But if he make the *Image* or *Creature*, but his *medium* of that worſhip which ſhould be *immediately* offered to God, in whom it is *ultimately terminated*, then it is not *groſs Idolatry*, but it is *falſe* and *forbidden worſhip* of the *true God*: But if the Creature be made but the *medium* of *that worſhip which* God would have offered him *by a medium*, then it is *lawful* ſo to uſe or worſhip it; (As to honour and admire God as appearing in his works; to give that worſhip or honour to our *Parents* and *Rulers* as *his Officers*, which is *ultimately terminated* in *God*) juſt ſo is it in the caſe of *ſwearing*: For *ſwearing* is a part of the *worſhip of God*. He that *ſweareth* by any Creature as a God, or as the avenger of thoſe that by falſhood elude the judgement of *man*, doth commit Idolatry in it; As *Julian* did when he ſwore by the *Sun*; (which he praiſed by his Orations and worſhipped as God.) But he that only ſweareth ſo by *a Creature*, as to *intend God ultimately* as the *witneſs* and *avenger*, but yet ſo as that the *creature only* is named, or *ſo named* as hath an *appearance* of Idolatry or tendeth to entice the mind from God, or ſcandalouſly to obſcure his honour, or in any other forbidden way, doth ſwear by the *true God intentionally*, but in a *ſinful manner*. But he that directly ſweareth by God (upon a juſt call), and *by the creature* (or *nameth* the creature rather,) but in a juſt and clear and inoffenſive *ſubordination* to God, is excuſable. So we uſe to lay our hands on the Bible and thus to ſwear [*So help me God, and the Contents of this Book*]. Thus on great occaſions many good men in their writings to clear themſelves from ſome calumny have ſaid [*I call God, and Angels, and Men to witneſs*]. Many in naming *Creatures* intend rather a *Curſe* than a ſwearing by the Creature: As [*If it be not ſo, let God deſtroy me by this fire or this water*, &c.]

Amos 8. 14.
Hoſ. 4. 15.
Zeph. 1. 5.
Jer. 12. 16.
Iſa. 19. 18.

Queſt. *Is it lawful to lay hands on the book and kiſs it in ſwearing as is* done in* England?

Reſp. To take an Oath as impoſed in *England* with laying the hand on the *Bible* and kiſſing it, is not unlawful.

Proved 1. That which is not forbidden by God is Lawful (before God) But ſo to take an Oath is not forbidden by God——Therefore, &c. The minor will be ſufficiently proved by diſproving all the pretenſes of a prohibition. The major needeth no proof.

2. If it be forbidden it is either, 1. As an Act in Worſhip *not commanded*, and ſo will-worſhip, 2. Or as a *ſignificant Ceremony* in worſhip not commanded. 3. Or as an uncommanded ſignificant Ceremony, which hath in it ſelf ſome forbidden matter or manner. But it is not forbidden in any of theſe reſpects: Therefore not at all.

I. Not as an Act not commanded in worſhip: For *à quatenus ad omne valet conſequentia*: Then all Acts in worſhip not commanded would be unlawful, which is falſe: For, 1. The Acts uſed in ſwearing, *Gen.* 24. 2. & 14. 22. *Apoc.* 10. 5. Were not commanded and yet lawful: Of which more anon. 2. God hath not commanded what Tune to ſing a Pſalm in, what diviſion to make of the Bible into Chapters and Verſes, whether to uſe a written or a printed Bible, what words, what method, what particular text to chooſe, what tranſlation to uſe, with many ſuch like.

II. Not as a *ſignificant Ceremony* not commanded: For then all ſuch ſhould be forbidden, which is not true. For, 1. *Abrahams* ſwearing by lifting up the hand (and ſo the Angels *Apoc.* 10) and *Abrahams* ſervant by putting his hand under the thigh, were ſignificant Ceremonies: And he that will ſay they were commanded muſt prove it: The contrary may well by us be ſuppoſed, 1. Becauſe no ſuch Law is notified in Scripture, and here *non apparere* and *non eſſe* are equal, becauſe of the perfection of Gods Laws. 2. Becauſe it is mentioned, as *Paræus* and other Commentators note, as ſome accuſtomed rite, and ſo dependeth not on any particular precept to *Abraham* alone as a Prophet. 3. Becauſe it is not one but ſeveral ſorts of ſwearing Rites that are mentioned, Lifting up the hand, and putting it under the thigh.

2. Almoſt all Chriſtians take ſome uncommanded ſignificant Ceremony in ſwearing to be lawful. The Ceremony mentioned by *Paræus ibid.* as uſed in the *Palatinate* is ſuch, of lifting up three fingers, *Hodie nos juramus, digitis tribus dextræ ſublatis invocantes vindicem S. Trinitatem.* The Engliſh Annotations tell you, that the cuſtoms of countrys are very various in this point, yet moſt agree in adding ſome outward atteſtation of Action or geſture to words in taking of an Oath to make it better remembred and more regarded, than bare words of affirmation, promiſe or imprecation. And *Joſephus* (cited by *Grotius*) tells us, 'twas then the cuſtom among the Jews to ſwear by this Ceremony of putting the hand under the thigh (whether in token of ſubjection, or becauſe it was the place of the ſword the inſtrument of revenge, as *Grotius* and others, or in ex-

pectation of the promiſed ſeed as the Fathers thought.) And the caſe of *Joſeph*'s adjuration ſhews it. *Vid. Perer.* in Gen. 14 & 24.

3. An Action of another part of the Body is no more forbidden to expreſs the mind by, than of the tongue. God never ſaid, you ſhall no way expreſs your minds in things ſacred or civil, but by the Tongue. A Change of the Countenance may expreſs it: a frown or a pleaſant look. (*Index animi Vultus.*) *Paul* did *lift up the hand* to the Jews when he would ſpeak for himſelf: Chriſt made as if he would have gone further, *Luke* 24. Words are not natural ſigns, but *invented* and *arbitrary* in particulars, though the Power of ſpeaking words ſo *invented and learned* be natural. If it be lawful to uſe *ſignificant words*, not commanded in worſhip, it is lawful to uſe *ſignificant Actions* (under due regulation.) Therefore all the antient Churches, without one contradicter that ever I read of, did uſe many ſuch. Though *Auguſtine Ep. ad Januar.* ſadly complaineth that then they were grown to an oppreſſive number; yet he never ſpeaketh againſt the thing it ſelf. To ſtand up at the Creed is a ſignificant expreſſion of conſent, which not only all the Churches elſe, but the old Non-conformiſts never ſcrupled, nor do the preſent as far as I can learn: Whether to ſit, ſtand, or kneel, at ſinging Pſalms, is left at liberty. To put off the Hat is a ſignificant ceremony or Act in worſhip, not commanded in it ſelf, nor uſed of old for the ſame ſignification as now: And where the covering of the head doth ſignifie Reverence, it is better than to be bare. In one country cuſtom maketh ſtanding up, in another ſitting and hanging down the head, in another kneeling, in another proſtration, to be the ſign of Reverence, which accordingly may be uſed in God's Service. When covenants between God and the People, are renewed, conſent may lawfully be expreſſed either by ſtanding up or by holding up the hand (by which ſuffrages in things ſacred were uſed to be given) or by ſubſcribing or by voice. For God hath commanded us the expreſſing of conſent, reverence, &c. But left the word geſture or expreſſing ſign to liberty. He that affirmeth that God hath left no other ſignification of our minds in ſacred things to our liberty, but tied us to words alone, muſt prove what he ſaith (which he muſt do againſt Scripture, againſt nature, and againſt all the judgment and cuſtom of all Chriſts Churches and of the world.)

III. If laying the hand on the Book and Kiſſing it be unlawful for any ſpecial matter or manner forbidden more than other ſignificant acts, it is for ſome of the reaſons named by you: which now I will anſwer.

I. Object. *It ſavoureth of the Romiſh Superſtition.* *Anſw.* 1. Not at all: Prove that if you can: 2. Superſtition is the feigning of things to be Pleaſing or Diſpleaſing to God which are not, and uſing or diſuſing them accordingly: whatever be the Etymologie of the word (*Superſtitum Cultus*, or *ſupra Statutum*, &c) it is certain that the common uſe of it among Heathens (as *Plutarch* at large,) and Chriſtians was, for an erroneous undue fear of God, thinking this or that was *diſpleaſing* or *pleaſing* to him, to be done or to be avoided which was not ſo, but was the conceit of a frightned miſtaking mind. Therefore to ſay that God is diſpleaſed with this ſignification of the mind, when it is not ſo, nor can be proved, is ſuperſtition. And this is not the ſolitary inſtance, of Satans introducing ſuperſtition under pretence of avoiding ſuperſtition. 3. The ſenſe of the Law is to be judged of by the Law, and by the notorious doctrine and profeſſion of the Law-makers and of the Land: which here renounceth the ſuperſtitious uſe of it. But I confeſs I was more afraid that the Papiſts had too much derogated from the Scripture, than given too much to it. And they profeſs that they ſwear not by a creature; *Vid. Perer. ubi ſup.* in *Gen.* 24. 2.

Object. *But Paræus*, &c. in Gen. 24. 2. ſaith, *Non abſque ſuperſtitione fit cum ſuper crucifixum aut codicem Evangelii digitis impoſitis juratur, ut fit in Papatu.* *Anſw.* 1. But that ſame Act which *in Papatu* is ſuperſtitious becauſe of ſuperſtitious conceits and ends, is not ſo in all others that have none ſuch. 2. It is no new thing to be quick in accuſing our adverſaries: but *Paræus* addeth not a ſyllable of proof; And if he had, it muſt have been ſuch as toucht not us, or elſe invalid.

Object. *Some good men have ſcrupled it.* *Anſw.* 1. Ten thouſand to one ſuch, have not ſcrupled it. 2. They are not our Gods nor Law. 3. The Quakers and the Old Anabaptiſts (and they ſay *Origen*) ſcrupled, yea, condemned all ſwearing, or all impoſed Oaths. And if we avoid all as ſin which ſome good men have ſcrupled, we ſhall make Superſtition a great part of our Religion: And when on the ſame Grounds we have but practiſed all as Duty, which ſome good men have taken for Duty, we ſhall quite out-go the Papiſts. He that readeth *Beda*, *Boniface*, and abundance ſuch pious Writers will ſoon ſee, that *Godly* or *Fanatical* Religious perſons Dreams, Viſions, ſtrict Opinions, confident Aſſertions, and credulous believing one another, with the hope of improving ſuch things againſt Pagans and Jews, for Chriſtianity, brought in almoſt all the Legends and ſuperſtitions of the Papiſts.

Object. II. Object. 2. *Our Common-Law Commiſſions, that give authority to examine perſons, direct it to be done* ſupra ſacramenta ſua per ſancta Dei evangelia fideliter præſtanda: *And in the form of Adminiſtrations in Eccleſiaſtical Courts the words are* Ad ſancta Dei Evangelia rite & legitime jurati: *Whether theſe forms do not infer that in their firſt uſe, (at leaſt,) perſons either ſwore by the Evangeliſts or offended in that mode of Swearing: And our Common Law calls it a Corporal Oath, from touching the Book.*

Anſw. *Anſw.* 1. To know the ſenſe of our preſent Law it is not neceſſary that we know the ſenſe of the firſt uſers of the form. For the Law is not now the Kings Law that firſt made it: (He hath no Law that hath no Government,) but the Kings Law that now reigneth, and beareth *his* ſenſe. 2. To juſtify our obedience to a Law, it is not neceſſary that we prove every Phraſe in that Law to be fitly expreſſed. 3. But examine it well, and try whether it be not alſo fit and laudable.

1. There are three things conjoined in the Oaths in queſtion; 1. A *teſtimony aſſertory* or a *promiſe*. 2. *An Oath*, 3. *An Imprecation*. The *Aſſertory Teſtimony* here is the *firſt thing intended*; and the *Oath* and *Imprecation* are but as a means to make that *Teſtimony* or *Promiſe* valid. 2. The publiſhed Doctrine of *England*, in the 39 Articles, the book of Ordination, &c. is, that the Holy Scriptures contain all things neceſſary to Salvation, as being Gods Law or Rule of our *Faith* and *Life*. All our Duty to God is there commanded: All the *Promiſes* on which we hope are there contained: All the puniſhments which the *perjured* or any *ſinner* muſt *feel*, and ſhould *fear*, are there threatned. Therefore 3. The Laying on the *hand* and *Kiſſing* the Book, is an *Action* directly related to the *Imprecation*, and not to the *Oath*, but only by conſequence, as the Imprecation is ſubſervient to the Oath, as the Oath is to the Aſſertion. So that this is the plain paraphraſe of the whole [*I do believe that God the Ruler of all the world, is the Judge of ſecrets which are above mans judgment, the Searcher of hearts,* and the *hater* and *avenger* of *perjury*, *according to this his holy word by which he governeth us*: And *to*

this God I appeal as to the truth of this my teſtimony, conſenting my ſelf, to loſe all the benefit of his promiſes to be juſt, and to bear all the puniſhment here threatned to the Perjured, if I lie.]

And what could be ſaid more fitly, 1. To own the Proteſtant doctrine that the Scripture is Gods perfect word: that the evil to be feared, and the good to be hoped for, is all there contained, and is all the fulfilling of that word? 2. And to put the word in its due ſubordination to God? And our ordinary form of ſwearing ſheweth this [*So help you God, and the Contents of this Book.*] Whether you will call this [*ſwearing upon or by the Goſpel*] or call it [*a corporal Oath*] or a *ſpiritual Oath*, is only *de nomine*, and is nothing to the *matter* thus truly deſcribed. *Sacramentum* ſignifieth the Oath it ſelf, and *Ad ſancta evangelia* is a fit phraſe: or if *ſuper ſacramenta* ſignifie the two Sacraments of the Goſpel, it can mean no more than [*As one that by the reception of the Sacrament doth profeſs to believe this Goſpel to be true, I do renounce the benefits of it, if I lie:*] And in this ſence it hath been ſome mens cuſtom to receive the Sacrament when they would ſolemnly ſwear.

Object. III. Object. *Some ſeem to object againſt kiſſing the Book, as having the greater appearance of giving too much to it, or putting ſome adoration on it; and becauſe this Ceremony of kiſſing is held to be of later date than laying on the hand.*

Anſw. *Anſw.* The Ceremony ſignifieth that I love and approve the Goſpel, and place the hope of my ſalvation in it. And the publick Doctrine of the Kingdom before cited, ſheweth us a full Expoſition what we aſcribe to it. But as ſome ſcrupulous Brethren in *Scotland* gratify the Papiſts by rejecting the Oath of Supremacy, which is the moſt thorny hedge againſt them, and this while they cry out againſt Popery; ſo others would gratify the Papiſts, by *ſuggeſting* that we give too much to the Bible, and adore it; when the very ſum of *Englands* Proteſtaniſm, is their juſt aſcribing to the Holy Scriptures its ſufficiency as to all things neceſſary to ſalvation. Thus Satan undoeth ſtill by overdoing.

Object. IV. Object. *Laying on the hand, and kiſſing the Book, ſeem of the ſame nature with the Croſs in Baptiſm, and other ſignificant Ceremonies: And an Oath is part of the Worſhip of God: Therefore not to be taken, with theſe Ceremonies, or elſe will ſeem to juſtify the other.*

Anſw. *Anſw.* 1. Significant words, geſtures, or actions are not therefore evil, becauſe they are ſignificant, (unleſs bruitiſhneſs be a Vertue): Nor becauſe any call them by the name of *Ceremonies* (elſe that *name* might be put on any thing by an enemy to deprive us of our liberty). Therefore I can judge of no Ceremony by that General name alone, till it be named it ſelf *in ſpecie*. 2. Of the Croſs in Baptiſm, ſee my *Diſputations of Church-Government* of *Ceremonies* written long ago. There are theſe notorious differences in the Caſe: 1. The *Croſs* is an *Image* uſed in Gods Worſhip; Though not a *Permanent*, yet a *Tranſient Image*, and uſed *as an Image* of the Croſs of Chriſt, though but in *Water* or *Oyl*. And God hath more ſpecially forbidden Images uſed in his Worſhip, than he hath done a Profeſſing ſignificant Word, Geſture or Action, which is no Image, nor uſed as ſuch. 2. The Croſs ſeemeth to be a third *Sacrament* of the Covenant of Grace, while it is uſed as a Symbol of Chriſtianity, and a *dedicating Sign* (as the Canon calleth it) by which before the Church, there is made a *ſolemn ſelf-obligation*, as *Sacramentally, to renounce the Devil, the World and the Fleſh, and manfully to fight under Chriſts banner as his faithful Servants and Souldiers to our lives end*: Implying our *truſt* and *hope* in Chriſt crucified for the benefits of his death. So that if it be not a compleat third Sacrament, it hath ſo much of that which is proper to a Sacrament (like the *Sacramentum Militare*, whence the Name came into the Church) that for my part, I dare not uſe it, tho' I preſume not to cenſure thoſe that do, nor to condemn all other uſes of the Croſs, which the Ancients abounded in, as ſudden particular profeſſing Signs, much below this ſolemn covenanting uſe. And I think the King would not take it well, when he hath made the *Star* the Badge of the *Knights* of the Garter, (if any Subject will preſume to make another *Symbolum Ordinis* (tho' yet many a ſignificant Geſture or Act may be uſed without offence). So I fear Chriſt would not take it well of me if I preſume to make or uſe another Symbol or *Teſſera* of Chriſtianity, Eſpecially with ſo much of a Covenanting Sacramental Nature. But what's this to things or Geſtures ſignificant of no ſuch kind? You ſee then the difference of theſe Caſes.

But if you were able to prove the Croſs as harmleſs as the Swearing Ceremony, I would be *for the Croſs*, and not againſt the laying the hand on the Book and kiſſing it: For 1. I am not of their mind that form their Judgment of other Particulars to ſuit with their preconceived Opinions of things of the ſame rank or quality: nor make the Intereſt of my former Conceptions, to be the meaſure of my after judging. 2. Nor do I think it ſo great an Honour to be ſtrict in my Opinions, as diſhonour to be *ſuperſtitious*, and to *add to Gods Law*, by ſaying that he forbiddeth what he doth not, or to be affectedly ſingular in denying lawful things, with a *Touch not, taſte not, handle not*, &c. Nor do I eſteem him to be the wiſeſt, beſt or holieſt perſon, who is narroweſt or ſtricteſt in his opinions, but who is Righteſt; nor him that *maketh moſt* things to be ſins, but him that committeth leaſt ſin, which is ſuch indeed; nor him that maketh moſt Laws to himſelf and others, but him that beſt obeyeth Gods Laws.

Queſt. 1. *May one that ſcrupleth thus ſwearing himſelf, yet Commiſſioned, give an Oath thus to another that ſcrupleth it not?* *Queſt.*

Anſw. 1. If the thing be (as is proved) lawful, his Scruple will not make him innocent in neglecting the duty of his place. 2. If the Subſtance of the Oath were lawful, and only the *Mode* or *Ceremony* were ſinful (as ſuſpected), then, 1. If the Commiſſioner muſt himſelf *particularly Command that Mode*, it were unlawful for him to do it. 2. But if he only *command*, and give the Oath as an *Oath*, leaving the Mode without his Approbation or *Command*, to the Taker, and the Law, he may ſo give the Oath: And thus Chriſtians in all Ages have taken it for Lawful to make Covenants even with Infidels and Idolaters, and to take a *Turks* Oath by *Mahomet*, when it is only the *Oath* that we demand, and the *Mode* is his own, which we had rather be without, and give no approbation of. And if a King may thus demand an Infidels or Idolaters Oath (as God himſelf doth mens duty, when he knoweth that they will ſin in doing it) much more may one do ſo, in caſe of a doubtful Ceremony, which he is neither the author nor approver of. But I think this in queſtion, is lawful, fit and laudable. *Anſw.*

§. 7. III. As to the caſe of *Taking Gods Name in vain* (which for brevity I joyn with *ſwearing*) it is done, 1. Either in the *groſſeſt* and moſt hainous ſort; 2. Or in a *lower* ſort. 1. The groſſeſt ſort of taking Gods Name in vain, is by *Perjury*; or calling him in for witneſs to a lye. For among the Jews, *Vanity* and a *Lye*, were words frequently taken in the ſame ſignification. 2. But the *lower* ſort of taking *Gods name in vain*, is when it is uſed *lightly, unreverently, contemptuouſly, jeaſtingly*, or *without juſt cauſe*: And in theſe alſo there is *pro-*

How Gods Name is taken in vain?

See Dr. *Hammonds Pract. Catech.* on the third Commandment. Jer. 5. 2. Rev. 19. 12.

phaneneſs and a very great ſin, which is aggravated according to the Degree of the *contempt* or *prophanation.* It is a great ſin *unreverently* in common talk to make a *by-word*, of ſaying, [*O Lord*, or *O God*, or *O Jeſus*, or *God help us*; or *Lord have mercy on us*, or *God ſend this or that*] or any way to *take Gods Name in vain*: But to uſe it in jears and ſcorns at Religion, or make Play books, or Stage-playes with ſuch *prophane contemptuous jears*, is one of the greateſt villanies that mans tongue can be guilty of againſt his Maker. (Of which anon.)

Dir. 1. §. 8. IV. Direct. 1. *For the avoiding of all this prophaneneſs in ſwearing and taking the Name of God in vain, the firſt Direction muſt be this General one, to uſe all the Directions given in* Chap. 1. *for a wicked mans attaining true Converſion: and withal to obſerve how great an evidence this ſin is of a graceleſs ungodly miſerable ſoul.* For it is ſuppoſed to be an ordinary or frequent ſin, and therefore to have no effectual Principle in the heart which is againſt it; and therefore to have the principal room in the will; and therefore to be unrepented of, (as to any ſaving renewing repentance): If thou hadſt any *true grace*, it would teach thee to fear and honour God more: To make light of God is inconſiſtent with Godlineſs, if it be in a predominant degree: for they are directly contrary.

Dir. 2. §. 9. Direct. 2. *Get thy heart ſenſible of the intrinſick evil of thy ſin.* It would never be ſo eaſily and familiarly committed by thee, if thou didſt not think it ſmall. That thou maiſt know it, conſider of theſe following aggravations.

Saith *Fitz-Herbert.* *l.* 1. c. 23. n. 17. I cannot but lament, that ſo great an impiety as Blaſphemy is, being ſo common, doth paſs unpuniſhed: whereas in other Countreys the leaſt Blaſphemies are ſeverely chaſtned: Inſomuch that in *Spain* I have known a Man ſet in the Market place the greateſt part of a day gaping with a Gagg in his Mouth for ſwearing only By the Life of God.

See Jer. 5. 21, 22. Job 42. 5, 6. & 38. 2, 3, *&c.* 10. 1. Conſider who that God is whom *thou abuſeſt*: Is he not the Great and terrible Majeſty: that made the world, and upholdeth it, and ordereth it by his will; the Governour and Judge of all the earth; infinitely excelling the Sun in glory: A God moſt Holy, and in *holineſs* to be mentioned: And wilt thou make a by-word of his *Dreadful Name!* Wilt thou prophanely ſwear by this *Holy Name?* and uſe the Name of thy God as thou wouldſt ſcarce uſe the Name of thy Father or thy King? Wilt thou unreverently and contemptuouſly toſs it like a foot-ball? Doſt thou know no more difference between *God* and *Man? Know God*, and thou wilt ſooner tremble at his Name, than thus unreverently abuſe it.

§. 11. 2. Conſider *who thou art* that thus ventureſt to prophane the *holy Name* of God? Art thou not his creature and his ſubject? bound to honour him? Art thou not a Worm, unable to reſiſt him? Can he not tread thee into Hell, or ruin thee, and be avenged on thee with a word or leſs? He need to ſay no more, but *Thus I will have it*, to execute his Vengeance on the greateſt of his Enemies: If he *will* it, it will be done. And art thou then a perſon fit to deſpiſe this God, and abuſe his Name? Is it not a wonder of condeſcenſion in him, that he will give leave to ſuch Worms as we to pray *to him*, and *to praiſe* and *worſhip him*, and that he will accept it at our hands! And yet canſt thou venture thus to *ſlight him* and *deſpiſe him*? I have oft heard the ſame impious tongue, reproach the *Prayers* of the *godly*, as if they were too *bold* and *familiar* with God, and pleading againſt long or often praying, becauſe man muſt not be ſo bold with God, and perſwading others that God accepts it not, which yet it ſelf was *bold familiarly* to *ſwear by* his Name, and uſe it lightly and in common talk. And indeed Gods Servants muſt take heed of rude and *unreverent boldneſs* even in *prayer*! How much more than is the *boldneſs* of thy prophaning Gods holy Name to be condemned? Muſt they take heed how they uſe it in *Prayer* and Praiſe, and dareſt thou abuſe it by Oaths, and Curſes, and vain ſpeech?

§. 12. 3. *Doſt thou not ſometime pray by that Name which thou prophanely ſweareſt by?* If *not*, thou ſeemeſt utterly to renounce God, and art a miſerable wretch indeed: But if thou do, what an Hypocrite doſt thou ſhew thy ſelf to be in all thy Prayers, that takeſt on thee to reverence that Name of God, which thou canſt toſs unreverently, and ſwear and curſe by when thou art off thy knees? It is part of Biſhop *Hall's* Character of the *Hypocrite*, that he *boweth to the Name of Jeſus*, and *ſweareth by the Name of God*, and *prayeth to God at Church*, whom he forgets or ſweareth by, the reſt of the Week. Doth not thy conſcience gripe thee for this Hypocriſie, when in thy prayers thou thinkeſt of this abuſe of God?

§. 13. 4. Think Man, what uſe thou wilt have for that *Holy Name* in thy *diſtreſs*, which thou now abuſeſt? When ſickneſs and death cometh, then thou wilt cry, *Lord, Lord*! Then the name of God will be called on more reverently. And dareſt thou now make a foot-ball of it? Doſt thou not fear leſt it ſhould be then thy terrour, to remember on thy death bed when thou art calling upon God, O this is the Name that I was wont to ſwear by, or to take in vain.

§. 14. 5. Remember that Millions of Glorious Angels are magnifying that great and holy Name, which thou art prophaning and taking in vain. And doſt thou not wonder that they do not ſome of them become the Executioners of the vengeance of God againſt thee? and that the Earth doth not open and ſwallow thee up? Shall a Worm on Earth be toſſing that holy name, or ſwearing by it prophanely, which a world of Glorious Angels are magnifying.

§. 15. 6. Conſider that thou art more impious than they that prophane things hallowed and conſecrated to God. Was *Belſhazzer* puniſhed with the loſs of Kingdom and Life for carouſing in the Veſſels of the Sanctuary? Wouldſt thou think him to be prophane, that ſhould make a Stable of the Church, and ſhould feed his Swine with the Communion Cup? and doſt thou not know that the *Name* of God himſelf hath a higher degree of Holineſs, than any place or Utenſils of his Worſhip have? and therefore that it is a greater prophaneneſs to abuſe his Name, than to abuſe any of theſe? Doth not thy Tongue then condemn thee of Hypocriſie, when thou wouldſt exclaim againſt any that ſhould thus prophane the Church, or Font, or Communion Cup, or Table, and yet thy ſelf doſt ordinarily prophane the very Holy Name of God, and uſe it as a common Name?

§. 16. 7. Conſider how unworthily thou requiteſt God, for giving thee thy tongue and ſpeech. He gave thee this noble faculty to honour him by: And is this thy thanks, to uſe it to diſhonour him, by ſwearing and taking his Name in vain?

§ 17. 8. Thy infectious breath corrupteth others: It tendeth to bring God into common contempt among his own Creatures, when they hear his name contemptuouſly ſpoken of.

§. 18. 9. Thou forgetteſt how tender and jealous God hath ſhewed himſelf to be, of the honour of his holy Name; and what terrible Threatnings he hath denounced againſt the Prophaners of it, and what judgments he hath executed on them, Lev. 19. 12. *Ye ſhall not ſwear by my Name falſly: neither ſhalt thou prophane the Name of thy God: I am the Lord.* So Lev. 18. 21. And of the Prieſts it is ſaid, Lev. 21. 6. *They ſhall be holy unto their God, and not prophane the Name of their God.* Pſal. 29. 2. Pſal. 66. 2. & 68. 4. & 34. 3. & 96. 2. Iſa. 9. 6. & 12. 4. & 41. 25. Jer. 34. 16. Ezek. 36. 22, 23.

So

1 King. 8. 16, 18, 19. 29, & 9. 3. 7. 2 Sam. 7. 13. Deut. 14. 23. Pſal. 145. 1, 2. Iſa. 26. 8, 13. Pſal. 86. 9, 12. & 135. 13. Cant. 1. 3. Joh. 12. 28.

So Lev. 22. 2. & v. 31, 32. *Therefore ſhall ye keep my commandments, and do them : I am the Lord : Neither ſhall ye prophane my holy Name, but I will be hallowed among the children of* Iſrael : *I am the Lord which hallow you*, Deut. 28. 58, 59. *If thou wilt not obſerve to do all the words of this Law that are written in this Book, that thou maiſt fear this glorious and fearful name*, THE LORD THY GOD, *then the Lord will make thy plagues wonderful, and the plagues of thy ſeed: Great plagues and of long continuance ; and ſore ſickneſſes and of long continuance.* Worſhipping God and truſting in him, is called, *A walking in his Name*; and *calling upon his Name.* See Mic. 4. 5. Pſal. 99. 6. The place of his publick Worſhip, is called, *The place where he putteth or recordeth his Name*, Exod. 20. 24. Deut. 12. 5, 11, 21. Iſa. 29. 23. *They ſhall ſanctifie my Name, and ſanctifie the holy One of* Jacob, *and ſhall fear the God of Iſrael.* Iſa. 48. 11. *For how ſhould my Name be polluted? and I will not give my glory to another.* God telleth *Moſes*, and *Moſes* telleth *Aaron* when his Sons were ſlain, *I will be ſanctified in them that come nigh unto me, and before all the people I will be glorified*, Lev. 10. 3. So Lev. 24. 10. 14. *A man that in ſtriving with another blaſphemed and curſed, was ſtoned to death.* And in the third Commandment, it is terrible enough that God ſaith, *The Lord will not hold him guiltleſs that taketh his Name in vain.*

Luke 11. 2 §. 19. 10. Doſt thou not uſe to ſay the Lords Prayer, and therein, *Hallowed be thy Name*, Matth. 6. 9. And wilt thou prophane that Name which thou prayeſt may be Hallowed? Is it *Hallowing it, to ſwear by it* and uſe it unreverently and vainly in thy common talk! Or will God endure ſuch Hypocriſie as this? or regard ſuch Hypocritical prayers?

§. 20. 11. Thy cuſtomary ſwearing is an uncharitable accuſation of the hearers, as if they were ſo incredulous, that they would not believe a man without an Oath, and ſo prophane, that they delight in the prophanation of the Name of God, which is the grief of every *honeſt* hearer.

§. 21. 12. Thou *accuſeſt thy ſelf* as a *perſon ſuſpected of lying*, and *not to be believed* : For among honeſt men a *word* is credible without an Oath : Therefore if thou were but *taken* for an honeſt man, thy *bare word* would be believed? And by *ſwearing* thou telleſt all that hear thee that thou ſuppoſeſt thy ſelf to be taken for a perſon whoſe word is not to be believed. And what need haſt thou to tell this ſo openly to others if it be ſo?

§. 22. 13. And by *ſwearing* thou declareſt the ſuſpicion to be true, and that indeed thou art not to be believed : ſo far art thou from making thy ſayings more credible by it. For he that hath ſo little conſcience and fear of God, as to ſwear prophanely, can hardly be thought a perſon that makes any conſcience of a lye. For it is the ſame God that is offended by the one as by the other. A ſwearer warranteth you to ſuſpect him for a lyar.

§. 23. 14. Both *ſwearing* and *taking Gods Name in vain* are the greater ſins, becauſe you have no ſtronger a Temptation to them. Commonly they bring *no honour*, but *ſhame :* They bring no *ſenſual pleaſure* to the ſenſes, as *gluttony*, and *drunkenneſs*, and *uncleanneſs* do*:* And uſually they are committed without any profit, to entice men to them*:* You get not the worth of a penny by your ſin : ſo that it is hard to find what draweth you to it ; or *why* you do it, unleſs it be to *ſhew God* that you fear him not, and unleſs you intend to bid defiance to him, and do that which you think will offend him in meer deſpight. So that one would think a very little grace might ſerve to cure ſuch a fruitleſs ſin : And therefore it is a ſign of graceleſneſs.

§. 24. 15. How terribly doſt thou draw Gods vengeance upon thy ſelf? *Curſing thy ſelf* is a begging for vengeance : *Prophane ſwearing* is a *prophane* contemptuous appeal to the judgment of God : And dareſt thou, even in thy ſins, appeal to the *Judgment of God* ? Doſt thou fear it no more? To this Judgment then thou ſhalt go! But thou wilt quickly have enough of it, and find what it was for ſtubble to appeal to the *conſuming fire*, Heb. 12. 29.

Dir. 3. §. 25. Direct. 3. *Remember Gods preſence, and keep his fear upon thy heart, and remember his judgment to which thou art haſtening, and keep a tender conſcience, and a watch upon thy tongue*, and then thou wilt eaſily eſcape ſuch a ſin as this. Dareſt thou abuſe Gods Name before his face?

Dir. 4. §. 26. Direct. 4. *Write over thy doors or bed, where thou maiſt oft read it, the third Commandment, or ſome of theſe terrible paſſages of holy Scripture*, Matth. 5. 34, 35, 36, 37. *I ſay unto you, ſwear not at all : neither by Heaven——Nor by the Earth—— Nor by thy Head—— But let your communication be yea, yea, nay, nay : for whatſoever is more than theſe, cometh of evil*, Jam. 5. 12. *Above all things*, my brethren, *ſwear not, neither by the Heavens, neither by the earth, nor any other Oath; but let your yea be yea; and your nay, nay ; leaſt ye fall into condemnation (or hypocriſie*, as Dr. *Hammond* thinks it ſhould be read) Zech. 5. 3. *Every one that ſweareth ſhall be cut off*, Jer. 23. 10. *Becauſe of ſwearing the Land mourneth*, Hoſ. 4. 2. Think well on ſuch Texts as theſe.

Dir. 5. §. 27. Direct. 5. *Love God and honour him as God*, and *thou* canſt not thus deſpiſe and abuſe his Name. Thou wilt reverence and honour the *name* of that *perſon* that thou *loveſt* and *reverenceſt* and *honoureſt*. It is *Atheiſm* and *want* of *Love* to God, that makes thee ſo prophane his Name.

Dir. 6. §. 28. Direct. 6. *Puniſh thy ſelf after every ſuch Crime with ſuch a voluntary mulct, or penalty as may help to quicken thy obſervation and remembrance.* If none execute the Law upon thee (which is twelve pence an Oath) lay more on thy ſelf, and give it to the poor. Though you are not bound to do juſtice on your ſelves, you may medicinally help to *cure* your ſelves, by that which hath a rational aptitude thereto.

Tit. 3. *Special Directions againſt* Lying *and Diſſembling.*

What Truth is! §. 1. THat you may know what *Lying* is, we muſt firſt know what *Truth* is, and what is the Uſe of *Speech*. *Truth* is conſiderable, 1. As it is in the *things known* and *ſpoken* of. 2. As it is in the *conception* or *knowledge* of the *mind*; 3. As it is in the *expreſſions* of the tongue. 1. Truth in the *things known* is nothing but their *Reality*; that indeed *they are* that which their names import, or the mind apprehendeth them to be : This is that which is called both *Phyſical* and *Metaphyſical Truth*. 2. *Truth* in the *conception* or *knowledge* of the *mind*, is nothing elſe but the *agreement* or *conformity* of the *knowledge* to the *thing known*: To *conceive* of it *truly*, is to conceive of it *as it is :* *Miſtake* or *error* is contrary to *this Truth*. 3. *Truth* as it is in the *expreſſions* is indeed a twofold *relation*. 1. The *primary relation* is of our *words* or *writings*, to the *matter expreſſed* : And ſo *Truth* of *ſpeech* is nothing but the *agreeableneſs* of our *words* to the *things expreſſed :* when we ſpeak of them as they are. 2. The *ſecondary relation* of our *words* is to the *mind* of the *Speaker :* For the *natural* uſe of the *tongue*, is to *expreſs* the

Vid. Aquin. de Veritat.

mind as well as the *matter:* And thus *Truth* of *Speech* is nothing but the agreeableneſs of our words to our thoughts or judgments. *Truth* as it is the agreement of *Thoughts* or *words* to the *matter,* may be called *Logical Truth*: And this is but the common *Matter* of *Moral* or *Ethical Truth,* which may be found partly in a Clock, or Watch, or Weather-cock, or a Seamans Chart. The agreement of our *words* to our *minds*, is the more proper or *ſpecial matter* of *Moral Truth:* The *form* of it as a *Moral Virtue* is its *agreement* to the Law of the God of Truth: And as the *Terminus* entreth the definition of relations, ſo our *words* have reſpect to the *Mind* of the *hearer* or *reader*, as their proper *Terminus*; their *uſe* being to acquaint him, 1. With the *matter expreſſed*; 2. With our *minds* concerning it: Therefore it is neceſſary to the Logical *Truth* of ſpeech, that it have an aptitude rightly to inform the *hearer*, and to the *Ethical Truth*, that it be *intended* by the ſpeaker *really* to *inform him*, and not to deceive him. (Suppoſing that it is *another* that we ſpeak to.)

§. 2. You ſee then that to a *Moral Truth* all theſe things are neceſſary: 1. That it be an agreement of the words with the matter expreſſed (as far as we are obliged to know the matter.) 2. That it be an agreement of the *words*, with the ſpeakers mind or judgment. 3. That the expreſſions have an aptitude to inform the hearer of both the former truths. 4. That we really intend them to *inform* him of the truth, ſo far as we ſpeak it. 5. That it be agreeable to the Law of God; which is the Rule of *duty*, and diſcoverer of ſin.

§. 3. In ſome ſpeeches the *Truth* of our words as agreeing to the *Matter* and to the *Mind* is all one, *viz.* when our own conception or judgment of a thing is all that we aſſert: As when we ſay [*I think, or I believe, or I judge that ſuch a thing is ſo.*] Here it is no whit neceſſary to the Truth of my words, that the *Thing be ſo* as I think it to be. (For I affirm it not to be ſo) but that indeed I *think* as I ſay I *think.* But that our *words* and *minds* agree, is *always* and inſeparably neceſſary to all *Moral Truth.*

How far we are bound to ſpeak the truth.

§. 4. We are not bound to make known *all that is true* (for then no man muſt keep a ſecret) much leſs to *every man* that asketh us: Therefore we are not bound to endeavour the Cure of every mans *ignorance* or *error* in every matter: For we are not bound to *talk* at all to *every man.* And if I be not bound to make known the truth at all, or my *mind at all*, I am not bound to make known *all the truth*; or *all* that is in my *mind*; No, not to all thoſe to whom I am bound to make known *part* of both. If I find a man in an ignorance or error which I am not bound to cure, (nay, poſſibly it were my ſin to cure it; as to open the ſecrets of the Kings Counſels or Armies to his Enemies, *&c.*) I may and muſt ſo fit my ſpeech to that man, even about thoſe matters, as not to make him know what he *ſhould not know* either of the *matter* or of *my mind*: I may either be ſilent, or ſpeak darkly, or ſpeak words which he underſtandeth not, (through his own imperfection) or which I know his weakneſs will *miſunderſtand*: But I muſt ſpeak *no falſhood* to him. Alſo there is a great difference between ſpeaking ſo, as not to *cure* the *ignorance* or *error* of the hearer which I found him in; and ſo ſpeaking as to lead him into ſome *new error*: I may do the former in many caſes, in which I may not do the latter. And there is great difference between ſpeaking ſuch words as in the *common uſe of men* are apt to inform the hearers of the truth, though I may *know*, that through ſome *weakneſs of their own*, they will miſunderſtand them, and be deceived by them; and the ſpeaking of words which in *common uſe* of men have another ſignification than that which I uſe them to: By the former way, the hearer ſometime is the deceiver of himſelf, and not the ſpeaker, when the ſpeaker is not *bound* to reveal any more to him: But by the latter way, the *ſpeaker* is the *deceiver.* Alſo there is great difference to be made between my ſpeaking to one to whom it is my *duty* to reveal the truth, and my ſpeaking to a man to whom I am not bound to reveal it; yea, from whom my duty to God, and my King or Country, bind me to conceal it. By theſe grounds and diſtinctions you may know what a *Lye* is, and may reſolve the ordinary doubts that are uſed to be raiſed about our ſpeaking truth or falſhood. As,

Queſt. 1.

§. 5. Queſt. 1. *Am I bound to ſpeak the Truth to every one that asketh me? Anſw.* You are not bound to ſpeak at all in every caſe to every one that asketh you: And he that is ſilent, ſpeaketh not the truth.

Queſt. 2.

§. 6. Queſt. 2. *Am I bound to ſpeak the Truth to every one that I anſwer to? Anſw.* Your Anſwer may ſometimes be ſuch as ſignifieth but a *denying to anſwer*, or to reveal what is demanded of you.

Queſt. 3.

§. 7. Queſt. 3. *Am I bound to ſpeak all the Truth, when ever I ſpeak part of it? Anſw.* No: It is Gods Word that muſt tell you *when*, and *how much* you muſt reveal to others: And if you go as far as God alloweth you, it followeth not, that therefore you muſt go further. A Soldier taken by the enemy may tell the truth when he is asked in things that will do no harm to his King and Country; but he muſt conceal the reſt, which would advantage the enemy againſt them.

Matth. 26. 63. Mar. 14. 61. & 15. 5. Luk. 23. 9. Joh. 19. 9. Jer. 38. 26, 27.

Queſt. 4.

§. 8. Queſt. 4. *Is it always a ſin to ſpeak a Logical falſhood; that is, to ſpeak diſagreeably to the thing which I ſpeak of? Anſw.* Not always: For you may ſometimes *believe* an *untruth* without ſin. For you are to *believe* things according to their *evidence* and *appearance:* Therefore if the deceit be unavoidably cauſed by a *falſe appearance* or *evidence*, without any fault of yours, it is not then your fault to *be miſtaken.* But then your expreſſions muſt ſignifie no more *certainty* than you have, nor no more *confidence*, than the *evidence* will warrant. When you ſay, *ſuch a thing is ſo*: the meaning muſt be but, *I am perſwaded it is ſo*: For if you ſay, *I am certain it is ſo*, when you are *not certain*, you offend.

Queſt. 5.

§. 9. Queſt. 5. *Is it always a ſin to ſpeak falſly or diſagreeably to the matter, when I know it to be falſe?* that is, *Is it always a ſin to ſpeak contrary to my judgment or mind? Anſw.* Yes: for God hath forbidden it, and that upon great and weighty Reaſons, as you ſhall hear anon.

Queſt. 6.

§ 20. Queſt. 6. *Is it a ſin when I ſpeak not a known untruth, nor contrary to my opinion, nor with a purpoſe to deceive? Anſw.* Yes; it is oft a ſin when there is none of this. For if it be your *Duty to know* what you ſay, and to *deliberate* before you ſpeak, and your *duty* to be acquainted with the truth or falſhood which you are ignorant of, and your *duty* to take heed that you deceive not another negligently, and yet you *neglect* all theſe duties, and by a *culpable ignorance and negligence* deceive both *your ſelves* and *others*, then this is a ſin, as well as if you *knowingly* deceived them.

Queſt. 7.

§. 11. Queſt. 7. *But though it be a ſin, it remaineth doubtful whether it be a lye? Anſw.* This is but *lis de nomine*, a Controverſie about the *Name* and not the *Thing.* As long as we are agreed that it is a ſin againſt God, and to be avoided, whether you call it a *Lye*, or by another name, is no great matter. But I think it is to be called a *Lye:* Though I know that moſt definers follow *Cicero*, and ſay that a *Lye* is, *A falſhood ſpoken with a purpoſe to deceive*; yet I think, that where the *Will* is *culpably neglective* of *not deceiving*, an *untruth* ſo, negligently, uttered deſerveth the name of a *Lye*.

Queſt. 8. §. 12. Queſt. 8. *Muſt my words to free them from falſhood be alwayes true in the proper literal ſenſe? Anſw.* No: *Auguſtin*'s determination in this caſe is clear truth, *Quod figuratè dicitur non eſt mendacium*, (i. e. *eo nomine.*) To ſpeak *Ironically*, *Metonymically*, *Metaphorically*, &c. is not therefore to *lye*. For the truth of words lying in that aptitude to expreſs the *thing* and *mind*, which is ſuited to the intellect of the hearers, they are *True words* that thus expreſs them, whether *properly* or figuratively: But if the words be uſed figuratively contrary to the *hearers* and the *common ſenſe* of them, with a purpoſe to deceive, then they are a lye, notwithſtanding you pretend a Figure to verifie them.

Queſt. 9. §. 13. Queſt. 9. *Muſt my words be uſed by me in the common ſenſe, or in the hearers ſenſe? Anſw.* No doubt but ſo far as you intend to *inform* the hearer, you are to ſpeak to him in his *own ſenſe*. If he have a peculiar ſenſe of ſome word, differing from the *common ſenſe*, and this be *known* to you, you muſt ſpeak in *his peculiar ſenſe*. But if it be in a caſe that you are *bound* to *conceal* from him, the queſtion is much harder: Some think it an *untruth* and *ſinful* to ſpeak to him in words which you know he will uſe to his own deceit: Others think that you are not bound to fit your ſelves to his infirmity, and ſpeak in his dialect contrary to *common ſenſe*: And that it is not *your fault* that he *miſunderſtandeth* you, though you *foreſee it*, where it will not *profit* him to underſtand you, nor your ſelves are obliged to *make him underſtand* you, but the *contrary*: The next will open this.

Qu. 10. §. 14. Queſt. 10. *Is it lawful by ſpeech to deceive another, yea, and to intend it? Suppoſing it be by truth? Anſw.* It is not a ſin in all caſes, to contribute towards another mans *error* or *miſtake*. For, 1. There are many caſes in which it is *no ſin in him* to miſtake, nor any *hurt* to him: Therefore to contribute to that which is neither *ſin* or *hurt* is of it ſelf *no ſin*: Yea, there are ſome caſes in which an *error* (though not as ſuch) may be a *duty*: As to think charitably and well of an *hypocrite* as long as he ſeemeth to be *ſincere*. Here if by charitable reports I contribute to his miſtake, it ſeemeth to be but *my duty*. For as he is bound to *believe*, ſo I am *bound* to *report* the *beſt* while it is probable. 2. There are many caſes in which a mans ignorance or miſtake may be his very great benefit: His life or eſtate may lie upon it: And I may know that if he underſtood ſuch or ſuch a thing, he would make uſe of it to his ruine. 3. There are many caſes in which a mans (innocent) error is neceſſary to the ſafety of others, or of the Common-wealth. 4. It is lawful in ſuch caſes to deceive ſuch men by *Actions* (as an Enemy by Military Stratagems, or a Traytor by ſigns which he will miſtake.) And *words of truth* which we foreknow he will miſtake (not by our fault, but by his own) do ſeem to be leſs queſtionable, than *actions* which have a proper tendency to deceive. 5. God himſelf hath *written* and *ſpoken* thoſe words which he fore-knew that wicked men would miſtake and deceive themſelves by: And he hath done thoſe works, and giveth thoſe mercies which he knoweth they will turn to a ſnare againſt themſelves. And his Dominion or Prerogative cannot here be pleaded to excuſe it, if it were unholy. And in this ſenſe (as to *Permitting* and *Occaſioning*) it is ſaid, Ezek. 14. 9. *And if the Prophet be deceived, I the Lord have deceived that Prophet.* Yet muſt we not think with *Plato*, that it is lawful *to lye* to an enemy to deceive him: For, 1. All deceit that is againſt Charity or Juſtice is ſinful. 2. And all deceit that is performed by a lye. As *Auguſtine* ſaith, *There are ſome lyes which are ſpoken for anothers ſafety or commodity, not in malice, but in benignity, as the Midwives to* Pharoah——*Theſe lies are not commended in themſelves, but in the deceit* (or *charity*) *of them: They that thus lye will deſerve* (that is, be in the way) *to be at laſt delivered from all lying: There is alſo a lying in jeaſt, which deceiveth not; becauſe he that is ſpoken to, knoweth it to be ſpoken in jeaſt: And theſe two ſorts are not faultleſs: But the fault is not great: A perfect man muſt not lye to ſave his life*——*But it is lawful to ſilence the truth though not ſpeak falſly.* In *Pſal.* And in *Enchirid.* he ſaith, [*Mihi non abſurdum*, &c.] *It ſeemeth not abſurd to me that every lye is a ſin: But it is a great matter or difference, with what mind, and in what matters a man lyeth.* Some think a Phyſician may *lye* to entice his Patient to take a Medicine to ſave his life: He may lawfully *deceive him* by hiding a Medicine, and by *true ſpeeches* and *dark*, which he thinketh will be miſunderſtood, but not by *falſhood*.

Act. 23. 6, 7, 8, 9.

Licitum eſt aliquando ſalva veritate, illa verba proferre, ex quibus probabiliter novimus auditores aliquid concluſores falſi. Hoc enim non eſt mentiri vel falſum teſtari, ſed tantum occaſionem alteri præbere errandi non ad peccatum committendum ſed potius vitandum. Ameſ. Caſ. Conſo. l. 5. c. 53. See Luke 24. 28. John 7. 8, 10.

Qu. 11. §. 15. Queſt. 11. *Wherein lyeth the proper vice of lying? Is it in deceiving? or in ſpeaking falſly? or in ſpeaking contrary to the thoughts? Anſw.* It is the Aggravation of a *lye*, that it be an *injurious deceit*. But the *malignity* of the *ſin* doth not conſiſt in the *meer deceit* of another mans intellect: For, (as is ſaid) it may be a great benefit to many men to be *deceived*: A Patients life may be ſaved by it, when his Phyſician findeth it neceſſary to his taking a Medicine, which without deceit he will not take. And ſo children and weak-headed people muſt be uſed: Now ſuch a *charitable deceit as ſuch* can be no ſin. ☞ Therefore the *common* nature of a *lye* conſiſteth not, *only*, in the *purpoſe of deceiving*, but in the *ſpeaking falſly contrary to the mind*: Elſe it would follow either that all *deceit* is *ſin*, or that all *lying* or *falſe ſpeaking* is lawful, where the *deceit* of another is charitable or lawful: which are neither of them to be granted. Yet it is not *every* untruth that is *a lye*. Some Schoolmen diſtinguiſh between *mentiri* (as being *contra mentem ire*) and *mendacium dicere*, as if *to tell a lye* were not always to *lye*, becauſe not *contrary to the mind*. But then by *mendacium* they mean no more than *falſum*.

What a Lye is? §. 16. I conclude then, that [*A Lye is the voluntary aſſerting of a falſhood*] And the more it tendeth to the *injury* of another, the more it is *aggravated*; but it is one thing to be *injurious*, and another thing to be *a lye*. When I name [*a falſhood*] I mean that which is *art to deceive the hearer*: So that it is neceſſary to the Being of a *lye*, that it be *deceitful*, tho' the *purpoſe of deceiving* be found only in the more explicite ſort of *lyes*: For *falſum diciter à fallendo*: It were not *falſe* if it were not *deceitful*, or *apt to deceive*. For an unapt or figurative expreſſion which hath a right ſenſe as uſed by the ſpeaker and hearer, is no falſhood: In one Language a double *negative affirmeth*; and in another a *double negative* is a more *vehement kind* of *denyal*: and yet neither is to be called by the others *an untruth*. By [*aſſerting*] I mean any expreſſion that maketh the *falſhood our own*, as diſtinct from a *hiſtorical narration*: For it is not lying to *repeat a lye*, as only telling what *another* ſaid. By [*Voluntary*] I mean not only that which is done *knowingly upon actual will and deliberate choice, or conſent*; but alſo that which is done *ex culpa voluntatis, by the fault of the will*, and is to be *imputed to the will*: For it is of *great neceſſity* to obſerve this about *every ſin*, that whereas we truly ſay, that *all ſin is Voluntary*, and *no further ſin than*

How ſin is Voluntary? *Tolle voluntatem, nec erit diſcrimen in actu.*

Voluntary, yet by [*Voluntary*] here is not meant only that which is *actually willed*; but all that the *will* is *guilty of*. For it is true that *Auſtin* ſaith, *Ream linguam non facit niſi rea mens: The tongue is not made guilty but by a guilty mind.* But then it muſt be known, that the *Mind* or *Will* is *guilty* of *forbidden Omiſſions* as well as *Actions*: And ſo it is a lie or *Voluntary untruth*, when the mind and will do not reſtrain the tongue from it when they ought. As 1. When a man *erreth* or is *ignorant* thro' *wilful ſloth* or *neligence*, and ſo ſpeaketh *falſly* when he thinks it true; this is a *culpable falſhood* (and ſo a *lye*) becauſe he might have avoided it and did not: And this is the caſe of moſt *falſe Teachers* and *Hereticks*. So alſo if a man will thro' *Paſſion*, *Cuſtom*, or *Careleſneſs*, let his tongue run before his *wits*, and ſpeak falſly for want of conſidering or heeding what he ſaith, this is a *culpable untruth*, and a *lye*, and it is *Voluntary*, becauſe the *Will* ſhould have prevented it and did not: though yet there was no purpoſe to *deceive*.

§. 17. You ſee then that there are two degrees of *Lying*. 1. The groſſeſt is the *ſpeaking of a known falſhood with a purpoſe to deceive.* 2. The other is the *ſpeaking falſly thro' culpable ignorance*, *error or inconſiderateneſs*.

Dir. 1.

§. 18. Direct. 1. *Be well informed of the Evil of the ſin of Lying*: For the common cauſe of it is, that men think that there is no great harm in it, unleſs ſome one be greatly wronged by it: But is it not forbidden by God only becauſe it *wrongeth others*, but it hath all this evil in it.

§. 19. 1. *Lying is the perverting of Mans noble faculties, and turning them clean contrary to their natural uſe.* God gave man a tongue to expreſs his mind, and reveal the Truth; and Lying doth monſtrouſly turn it to the hindring of the *mind* and *truth*, yea, to the venting of the contrary to both. And as it is the evil of *Drunkenneſs* to be a *voluntary madneſs* or corruption of ſo noble a faculty as Reaſon, ſo it is the fault of *Lying*, to be *corrupting*, *perverting* and *deforming* both of the *mind* and *Tongue*; and by confuſion a deſtroying of Gods work and creature as to its proper uſe.

Verba propterea inſtituta ſunt, non ut per ea ſe invicem homines fallant, ſed ut eis quiſque in alterius notitiam cogitationes ſuas proferat. Verbis ergo uti ad fallaciam, non ad quod ſunt inſtituta, peccatum eſt. Aug. Enchirid.

§. 20. 2. *Lying is the Enemy and Deſtroyer of Truth*: And *Truth* is a thing Divine, of unſpeakable excellency and uſe. It is Gods inſtrument by which he maketh man *wiſe* and *good* and *happy*. Therefore if he ſhould not make ſtrict Laws for the preſervation of ſo excellent a thing as Truth, he ſhould not ſecure the happineſs of the world. As to the ſecuring of mens *lives* it is not enough to make a Law that *you ſhall not kill men without juſt cauſe*, (though that be all that the Law *intendeth* to attain): for then every man being left to judge, would think there were *juſt cauſe* whenever his *paſſion* or *intereſt* told him ſo: But the Law is, *You ſhall not kill at all without the judgment of the Magiſtrate.* So, if the Law againſt *Lying* did intend no more than the ſecuring Men from the Injuries of Error and deceit, yet would it not have been a ſufficient means, to have ſaid only, *You ſhall not injure men by Lying*: for then men would have judged of the *Injury* by their own *Intereſts* and *Paſſions*: But much more is it needful to have a ſtricter Law, when *Truth* it ſelf is the thing that God intendeth to ſecure, as well as the Intereſt of men. In the eyes of *Chriſtians*, and Heathens, and all mankind that have not unman'd themſelves, there appeareth a ſingular Beauty and Excellency in Truth. *Ariſtotle* could ſay, that the *Nature of Man is made for Truth.* *Cicero* could ſay, that *Quod verum, ſimplex, ſincerumque eſt, id naturæ hominis accommodatiſſimum eſt.* *Verity* and *Virtue* were ever taken as the inſeparable Perfections of man. *Pythagoras* could ſay, that to *Love Truth and do Good, were the two things that made man likeſt to God, and therefore were his two moſt excellent Gifts.* *Plato* could ſay, that *Truth was the beſt rhetorick and the ſweeteſt oration.* *Epictetus* could ſay, that *Truth is a thing immortal, eternal, of all things moſt precious; better than friendſhip as being leſs obnoxious to blind affections.* *Jamblichus* could ſay, that *as Light naturally and conſtantly accompanieth the Sun, ſo Truth accompanieth God and all that follow him.* *Epaminondas* is praiſed for that he would *not lye, no not in jeaſt.* *Pomponius Atticus* was ſo great a hater of a *lye*, that *all his friends were deſirous to truſt him with their buſineſs, and uſe him as their Counſellor.* He knoweth not what uſe mens *underſtanding* or his *tongue* were made for, that knoweth not the excellency of Truth. Let a *Pilate* only ask as a ſtranger *what is Truth?* Joh. 18. 38. as *Pharoah* asked, *who is the Lord?* *For this end Chriſt himſelf came into the world to bear witneſs to the Truth, and every one that is of the Truth will hear him*, John 18. 37. *He is the Truth*. Joh. 14. 6. and *full of Grace* and *Truth*, Joh. 1. 14. *Grace* and *Truth came by him*, Joh. 1. 17. His Spirit is given to *guide his* ſervants *into the Truth*, Joh. 16. 13. and to *ſanctify them by the truth*, Joh. 17. 19. that *knowing the truth*, it might *make them free*, Joh. 8. 32. *The Fruit of the ſpirit is in all Truth*, Epheſ. 5. 9. His Miniſters can *do nothing againſt the Truth, but for the Truth*, 2 Cor. 13. 8. *Truth* is the *girdle* that muſt gird our Loyns, *Epheſ.* 6. 14. The *Church* is the *pillar* and *ground* of *Truth*, 1 Tim. 3. 15. The faithful are *they that believe* and *know the Truth*, 1 Tim. 4. 3. *Speaking the truth in Love*, is the way of the Churches Growth and Edification, *Epheſ.* 4. 15. *Repentance* is given men, *to the acknowledging of the Truth, that they may eſcape out of the power of the Devil*, 2 Tim. 2. 25, 26. The Dullards are they that are *never able to come to the knowledge of the truth*, 2 Tim. 3. 7. *They are men of perverſe Minds that reſiſt the Truth*, 2 Tim. 3. 8. *They that receive not the Truth in the Love of it cannot be ſaved*, 2 Theſſ. 2. 10. All they *are damned that believe not the Truth*, 2 Theſ. 2. 12, 13. You ſee what *Truth* is in the judgement of God and all the ſober world. Therefore a *lie* that is contrary to *Truth* as *darkneſs* to *Light*, muſt be equally odious as truth is amiable: No wonder therefore if it be abſolutely forbidden of God.

Every lye is evil and to be avoided, ſaith *Ariſtot. Ethic. l.* 4.
See Pſal. 5. 7.
Prov. 6. 17, 19.
& 12. 22.
& 19. 5, 9.
& 21. 18.
Rev. 21. 27.
& 22. 15.
Joh. 8. 44.
Col. 3. 9.

§. 21. 3. You may the eaſilier perceive this by conſidering, that *other faults of the Tongue*, as *idle talk*, *ſwearing* and ſuch like, are forbidden, not only becauſe they are a *hurt to others*, but for the intrinſical evil in the thing it ſelf; Great reaſon therefore that it ſhould be ſo in this.

§. 22. 4. *Lying* is a vice which maketh us moſt unlike to God. For he is called the *God of truth*, Pſal. 31. 5. Deut. 32. 4. All his *Ways* are *mercy* and *truth*, Pſal. 25. 10. His *judgment is according to Truth*, Rom. 2. 2. *It is impoſſible for God to lie*, Heb. 6. 18. Tit. 1. 2. His word is the *word* of *truth*, Pſal. 119. 43. Col. 1. 5. 2 Tim. 2. 15. Jam. 1. 15. 2 Cor. 6. 7. And who ſhall *dwell in his Tabernacle*, but *thoſe* that *ſpeak the truth in their hearts*, Pſal. 15. 2. The diſconformity of the ſoul to God then, being its greateſt deformity, in things wherein it is made to be conform to him, it may hence appear that lying is an odious ſin. And this may the eaſilier appear, if you conſider, what a caſe the world were in if God could lie, and were not of undoubted truth: we ſhould then be *ſure of nothing*; and therefore could have no ſure Information by his *word*; no ſure *direction* and guidance by his *precepts*; and no ſure *Conſolation* in any of his *promiſes*. Therefore that which maketh

Numb. 23. 19.
1 Sam. 15. 29.
1 Joh. 5. 10.

us ſo unlike to the true God, muſt needs be odious.

§. 23. 5. *Lying* is the *Image* or *work* of the *Devil*, and *Lyars* are his Children in a ſpecial ſort: For Chriſt telleth us that he *abode not in the truth, for there is no truth in him: When he ſpeaketh a lye he ſpeaketh of his own: For he is a lyar and the father of it*, Joh. 8. 44. The *Proud*, the *Malicious* and the *Lyars*, are in a ſpecial ſort the Children of the Devil; for theſe three are in Scripture in a ſpecial manner made the Devils ſins. Therefore ſure there is an intrinſical evil and odiouſneſs in a lye. It was Satan that filled the hearts of *Ananias* and *Saphira* to Lye to the Holy Ghoſt, *Act.* 5. 3. To change the *Truth of God into a lye*, and *to make God a lyar* are therefore the moſt odious ſins, *Rom.* 1. 25. 1 Joh. 5. 10. Becauſe it is a feigning him to be like the Devil: And ſhould we make our *ſelves* like him then by the ſame vice? If you love not the Devils ſin and image, love not a lye.

1 King 22. 22, 23. I will be a lying ſpirit in the mouths of all his Prophets. 2Chro. 18. 21, 22.

§. 24. 6. *Lying deſtroyeth humane converſe*, and bringeth moſt pernicious confuſion into the affairs of mankind. If *Truth* be excluded, men cannot buy and ſell and trade and live together: It would be ſufficient to deſtroy their rational converſe if they had *no tongues*: But much more to have *falſe tongues*: *Silence* openeth not the mind at all: *Lying* openeth it not when it *pretendeth* to open it; and falſly repreſenteth it to be what it is not. And therefore though you ſay, that *your Lyes do no ſuch hurt*; yet ſeeing this is the nature and tendency of *Lying* as ſuch, it is juſt and merciful in the Righteous God, to baniſh *all Lying* by the ſtricteſt Laws: As the *whole nature* of Serpents is ſo far at enmity with the nature of man, that we hate and kill them though they never did hurt us, becauſe it is in their *nature* to hurt us: So God hath juſtly and mercifully condemned *all lying*, becauſe its nature tendeth to the deſolation and confuſion of the World; and if any indulgence were given to it, all iniquity and injuſtice would preſently like an inundation overwhelm us all.

It was one of the *Roman* Laws, *tab.* 12. *Qui falſum teſtimonium dixiſſe convictus erit, è ſaxo Tarpeio dejiciatur.*

§. 25. 7. *Lying tendeth directly to perjury it ſelf.* It is the ſame God that forbiddeth them both: And when once the heart is hardened in the one, it is but a ſtep further to the other. *Cicero* could obſerve that *He that is uſed to lye will eaſily be perjured.* A feared conſcience that tolerateth one, will eaſily be brought to bear the other.

§. 26. 8. *There* is a *partiality* in the Lyar that condemneth, himſelf and the ſin in another, which in himſelf he juſtifieth: For there is no man that would have another lye to him. As *Auſtin* ſaith, [*I have known many that would deceive, but never any that would be deceived.*] If it be *good*, why ſhould not all *others lye* to thee? If it be bad, why wilt thou lye to others? Is not thy tongue under the ſame Law as theirs? Doſt thou like it in thy Children and in thy Servants? If not, it ſhould ſeem much worſe to thee in thy ſelf, as thou art moſt concerned in thy own actions.

Hic autem homines fallunt & falluntur: Miſeriores ſunt cum mentiendo fallunt, quam cum mentientibus credendo falluntur. uſque adeo tamen rationalis natura refugit falſitatem, & quantum poteſt devitat errorem, ut falli nolint, etiam quicunque amant fallere. Auguſt. Enchirid. c. 17.

§. 27. 9. *Judge what lying is by thy own deſire and expectation* to be *believed*: Wouldſt thou not have men *believe* thee, whether thou ſpeak truth or not? I know thou wouldſt: For the Lyar loſeth *his end* if he be known to lye, and be not believed. And it is a reaſonable *deſire* or *expectation* in thee to have men to believe a Lye? If thou wouldſt be believed, ſpeak that which is to be believed.

§. 28. 10. *Lying* maketh thee to *be always incredible* and ſo to be uſeleſs or dangerous to others: For he that will lye doth leave men uncertain whether ever he ſpeak truth, unleſs there be better Evidence of it, than his credibility. As *Ariſtotle* ſaith, [*A Lyar gets this by lying that no body will believe him when he ſpeaks the truth.*] How ſhall I know that he ſpeaketh truth to day who lyed yeſterday? unleſs open Repentance recover his credibility. Truth will defend it ſelf, and credit him that owneth it at laſt: But *falſhood* is indefenſible, and will ſhame its Patrons. Saith *Petrarch* excellently, *As Truth is immortal, ſo fiction and lye endureth not long: Diſſembled matters are quickly opened: As the hair that is combed and ſet with great diligence is ruffled with a little blaſt of wind: And the paint that is laid on the face with a deal of labour is waſhed off with a little ſweat: The craftyeſt lye cannot ſtand before the truth; but is tranſparent to him that nearly looketh into it; every thing that is covered is ſoon uncovered: Shadows paſs away; and the native colour of things remaineth: It is a great labour to keep hidden long. No man can live long under water: He muſt needs come forth, and ſhew the face which he concealed.* At the fartheſt God in the day of judgment will lay open all.

Petrarch. l. 1. de vit. ſolet.

§. 29. Direct. 2. *If you would avoid lying take heed of guilt.* Unclean bodies need a cover; and are moſt aſhamed to be ſeen. *Faultineſs* cauſeth *Lying*; and *Lying* increaſeth the *fault*. When men have done that which they are afraid or aſhamed to make known, they think there is a neceſſity of uſing their *art* to keep it ſecret. But *wit* and *craft* is no good ſubſtitute for *honeſty*: Such patches make the rent much worſe. But becauſe the corrupted heart of man will be thus working and flying to deceitful ſhifts, prevent the *cauſe* and *occaſion* of your lying. Commit not the fault that *needs* a *lye*. *Avoiding* it is much better than *hiding* it, if you were ſure to keep it never ſo cloſe. As indeed you are not: For commonly truth will come to light. It is the beſt way in the World to avoid *lying*, to be *innocent*; and *do nothing* which doth fear the light: Truth and honeſty do not bluſh, nor deſire to be hid. *Children* and *Servants* are much addicted to this crime: When their folly, or wantonneſs, or appetites, or ſlothfulneſs, or careleſneſs hath made them faulty, they preſently ſtudy a lye to hide it with: Which is to go to the Devil to intreat him to defend or cover his own works. But wiſe and obedient and careful and diligent and conſcionable Children and Servants, have need of no ſuch miſerable ſhifts.

Dir. 2. *Sæpe delinquentibus promptiſſimum eſt mentiri.* Cicer.

§. 30. Direct. 3. *Fear God more than man, if you would not be Lyars.* The exceſſive *fear* of man, is a common cauſe of *Lying*: This maketh Children ſo apt to lye, to eſcape the rod: And moſt perſons that are obnoxious to much hurt from others, are in danger of *Lying* to avoid their diſpleaſure. But why *fear* you not *God* more whoſe diſpleaſure is unſpeakably more terrible? Your Parents or Maſter will be angry, and threaten to correct you: But God threatneth to damn you; and his wrath is a *conſuming* fire: No mans diſpleaſure can reach your ſouls, and extend to eternity: Will you run into Hell to eſcape puniſhment on Earth? Remember whenever you are tempted to eſcape any danger by a lye, that you run into a thouſand fold greater danger, and that no hurt that you eſcape by it can poſſibly be half ſo great as the hurt it bringeth. It's as fooliſh a courſe as to cure the tooth-ach by cutting off the head.

Dir. 3. *Ille veritatis Defenſ eſſe debet, qui cum recte ſentit, loqui non metuit, n erubeſcit.* Ambr. Lyars are valiant againſt God, and cowards againſt men. *Montaign* Eſſ.

§. 31. Direct. 4. *Get down your Pride and overmuch regard of the thoughts of men, if you would not be lyars. Pride* makes men ſo deſirous of reputation, and ſo impatient of the hard opinions of others, that all the honeſt endeavours of the Proud are too little to procure the reputation they deſire, and therefore *Lying* muſt make up the reſt. *Shame* is ſo intolerable a ſuffering to them, that they make lies the

Dir. 4.

the familiar cover of their nakedneſs. He that hath not *Riches*, hath Pride, and would be thought ſomebody, and therefore will ſet out his eſtate by a lye. He that hath not eminency of Parentage and Birth, if he have Pride will make himſelf a Gentleman by a lye. He that is a contemptible perſon at home, if he be Proud, will make himſelf *honourable* among ſtrangers by a lye. He that wanteth Learning, Degrees, or any thing that he would be proud of, will endeavour by a lye to ſupply his wants: Even as wanton Women by the actual *lye* of *Painting* would make themſelves Beautiful, through a proud deſire to be eſteemed. Eſpecially he that committeth a ſhameful crime, if he be *Proud* will rather venture on a lye than on the *ſhame*. But if your *Pride* be cured, your *temptation* to lying will be as nothing: You will be ſo indifferent in matters of honour or reputation, as not to venture your ſouls on Gods diſpleaſure for it: Not that any ſhould be impudent, or utterly regardleſs of their reputation: But none ſhould over-value it, nor prefer it before their ſouls, nor ſeek it by unlawful means. Avoid ſhame by *well-doing* and ſpare not: (Only ſee that you have a higher end.) *Seneca* ſaith, *There are more that abſtain from ſin through ſhame, than through virtue or a good will:* It's well when virtue is ſo much in credit, and vice in diſcredit, that thoſe that have not the *virtue* would fain have the *name*, and thoſe that will not leave the *vice* would ſcape the *ſhame:* And it's well that there are *humane motives* to reſtrain them that care not for *Divine* ones. But as *humane motives* cauſe no *ſaving virtues*; ſo *deviliſh* and *wicked means* are far from preventing any *pernicious hurt*, being the certain means to procure it.

Avoid both the extreams, which *Petrarch* mentioneth: *Nam ut multi qui ſe bonos, ſic aliqui qui ſe malos fingerent ſunt reperti; quod vel humani favoris peſtilentem auram; vel inviſam bonorum temporalium ſarcinam declinarent. Quod de* Ambroſio *lectum eſt. Quam ſimilis amicitiæ adulatio? non imitatur tantum illam ſed vincit: eo ipſo gratioſos facit quo lædit.* Senec.

Dir. 5. §. 32. Direct. 5. *Avoid Ambition and humane unneceſſary dependance if you would avoid lying.* For the ambitious give up themſelves to *men*; and therefore *flattering* muſt be their trade: And how much of lying is neceſſary to the compoſition of flattery I need not tell you. * Truth is ſeldom taken for the fitteſt inſtrument of *flattery*. It's contrarily the common road to hatred: *Libere & ſine adulatione veritatem prædicantes, & geſta parvæ vitæ arguentes, gratiam non habent apud homines*, ſaith *Ambroſ. They that Preach Truth freely and without flattery, and reprove the deeds of a wicked life, find not favour with men. Veritatem ſemper inimicitiæ perſequuntur.* Hatred is the ſhadow of *Truth*, as *envy* is of *Happineſs*. When *Ariſtippus* was asked why *Dionyſus* ſpake ſo much againſt him, he anſwered, *for the ſame reaſon that all other men do*: Intimating that it was no wonder if the Tyrant was impatient of Truth and *plain dealing*, when it is ſo with almoſt all mankind: They are ſo culpable, that all but flatterers ſeem to handle them too hard, and hurt their ſores. And herein lyeth much of the miſery of *Great men*, that few or none deal truly with them, but they are flattered into perdition: Saith *Seneca*, *Divites cum omnia habent, unum illis deeſt; ſcilicet qui verum dicat: ſi enim in clientelam fœlicis hominis potentumque perveneris, aut veritas aut amicitia perdende eſt: One thing Rich men want when they have all things, that is, a man to ſpeak the truth: For if thou become the dependant or client of proſperous or great men, thou muſt caſt away* (or *loſe*) either the *Truth* or *their friendſhip. Hierome* thought that therefore Chriſt had *not a houſe to put his head in*, becauſe he would *flatter no body and therefore no body would entertain him in the City*. And the worſt of all is, that where flattery reigneth, it is taken for a *duty*, and the neglect of it for a vice: As *Hieron.* (*ad Cel.*) ſaith, *Quodque graviſſimum eſt, quia humilitatis ac benevolentiæ loco ducitur, ita fit ut qui adulari neſcit, aut invidus aut ſuperbus reputetur*, i. e. *And, which is moſt grievous, becauſe it goes for humility and kindneſs, it comes to paſs that he that cannot flatter is taken to be envious or proud.* But the time will come that the flatterer will be hated even by him that his *fallacious praiſes* pleaſed. *Deceit* and *lyes* do pleaſe the *flattered* perſon but a while, even till he find the bitterneſs of the effects, and the fruit have told him that it was but a ſugered kind of enmity: And therefore he will not long be pleaſed with the *flatterer* himſelf. Flattery ever appeareth at laſt, to be but *pernicioſa dulcedo* as *Auſtin* calls it. Saith the ſame *Auſtin* (in Pſal. 59.) *There are two ſorts of perſecutors; the oppoſer* (or *diſpraiſer*) and the *flatterer*: *But the tongue of the flatterer hurteth more than the hand of the perſecutor.* And think not that any mans greatneſs or favour will excuſe thee or ſave thee harmleſs in thy *lyes*; for God that avengeth them is greater than the greateſt. Saith *Auſtin* (li. de mendac.) *Quiſquis autem eſſe aliquod genus mendacii, quod peccatum non ſit putaverit, decipiet ſemetipſum turpiter, cum honeſtum ſe deceptorem arbiretur aliorum*, i. e. *whoever thinks that there is any kind of lye that is no ſin, he deceiveth himſelf foully, whileſt he thinks himſelf an honeſt deceiver of others. Be not the ſervants of men*, if you would be true, 1 Cor. 7. 23.

Hieron. in Gal. 4.

Cujus aures clauſæ veritati ſunt, ut ab amico verum audire nequeat, hujus ſalus deſperanda eſt. Cicer. Rhet. li. 1.

Nemo paraſitum ca- um amat.

Materia quoque fingendi tempore conſeneſcit. thænus.

Prov. 12. 19.

Dir. 6. Read Prov. 21.6. §. 33. Direct. 6. *Love not Covetouſneſs if you would not be lyars.* A lye will ſeem to a *Covetous* man an eaſie means to procure his gain to get a good bargain, or put off a crackt commodity for more than it is worth. *Rupere fœdus, impius lucri furor, & ira præceps.* Sen. Hip. He that loveth money better than God and Conſcience, will for money diſpleaſe God and Conſcience, by this or any other ſin.

Dir. 7. Jer. 7.4,8. §. 34. Direct. 7. *Learn to truſt God if you would not be lyars.* For *lying* is the practice of him that thinks he muſt provide and ſhift for himſelf. Even *Abraham*'s and *Iſaac*'s equivocation (ſaying their Wives were their Siſters) and *Davids* feigning himſelf mad, proceeded from ſome diſtruſt in God: They would not have thought it neceſſary ſo to ſhift for their lives, if they had fully truſted God with their lives. *Gehezi*'s Covetouſneſs and lying did both proceed from a want of confidence in God. If a man were confident of Gods Protection, and that he had better ſtand to Gods choice in all things than his own, what uſe could he think he hath for *lying*, or for any ſinful ſhift?

Dir. 8. §. 35. Direct. 8. *Be not too credulous of bad reports if you would not be lyars.* Malice is ſo mad, and ſo unconſcionable a ſin, and the tongues of men are commonly ſo careleſs of what they ſay, that if you eaſily believe *evil*, you do but eaſily believe the Devil, and thereby make your ſelves his ſervants in divulging malicious lyes. You think becauſe they are ſpoken by *many*, and *ſpoken confidently*, you may lawfully believe or report what you hear! But this is but to think that the Commonneſs of Lyars, and their malice and impudence will warrant you to follow them, even becauſe they are ſo bad. Will you bark and bite becauſe that Dogs do ſo? If a man be ſtung with an Adder, you ſhould help to cure him, and not deſire your ſelves to ſting him: *Selfiſh* and *intereſſed* and *malicious* and *partial* factious perſons, are ſo commonly lyars, and *impudent* in their lyes, that it behoveth you if you would not be lyars your ſelves, to take heed of reporting any thing they ſay. Theſe Spiders will weave a Web of the Air, or out of their own bowels.

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* *Malum hominem blandiloquentem agnoſce tuum laqueum eſſe. Habet* *um venenum blanda Oratio.* Senec.

Temere affirmare de altero eſt periculoſum propter occultas hominum voluntates, multipliceſque naturas. Cicer.

Prov. 17. 4. Hoſ. 7. 3. Nah. 3. 1.

§. 36. Direct. 9. *Be not raſh in ſpeaking things before you have tryed them.* Conſider what you ſay, and *know* before you ſpeak. Is it not a ſhame when you have ſpoken falſly to come off with ſaying, *I thought it had been true*? But why will you ſpeak upon *thought*, and not ſtay till you better underſtood the caſe? If the matter requireth ſuch haſte in ſpeaking, you ſhould have ſaid no more than, *I think it is ſo. Prove all things*, and then *hold that which is good*, and *aſſert* that which is true. Saith *Cicero*, (de Nat. Deor. l. 1.) *Nihil eſt temeritate turpius, nec quicquam tam indignum ſapientis gravitate aut conſtantià, quam aut falſum ſentire, aut quod non ſatis explorate perceptum ſit & cognitum ſine ulla dubitatione defendere. Nothing is more unſeemly than temerity: nor any thing ſo unworthy the gravity or conſtancy of a wiſe man, than either to hold a falſhood, or confidently to defend that which is not received and known upon ſufficient tryal.*

Inſignis eſt temeritas, cum aut falſa aut incognita res approbatur: Nec quicquam eſt turpius quam cognitione aſſertionem approbationemque præcurrere. Cicer. Acad. l. 1.

Dir. 10. §. 37. Direct. 10. *Foreſee that which is like to intrap you in a lye that you may prevent it.* Let not the occaſion and temptation ſurprize you unprepared. Foreſight will make the temptation eaſie to be overcome, which unforeſeen will be too ſtrong for you.

Dir. 11. §. 38. Direct. 11. *Get a tender Conſcience, and walk as in the ſight and hearing of God, and as one that is paſſing to his Judgment.* A ſeared Conſcience dare venture upon lyes or any thing: but the fear of God is the ſouls preſervative. What makes men *lye*, but thinking they have to do with none but *men*? For they think by a *lye* to deceive a man, and hide the truth: But if they remembred that they have moſt to do with God, and that he is always preſent who cannot be deceived, and that his Judgment will bring all ſecret things to light, and detect all their lyes before all the world, they would not hire a torn and dirty Cloak at ſo dear a rate, for ſo ſhort a time. No wonder if men are lyars, that fear not God, and believe not the day of Judgment.

Act. 5. 4. Iſa. 59 13. Ezek. 13. 9. 19.

Dir. 12. §. 39. Direct. 12. *To ſave others from lying as well as your ſelves, be ſure to watch againſt it in your Children, and wiſely help them to ſee the evil of it.* For Children are very prone to it; and *unwiſe correction* frightneth them into *lyes* to ſave themſelves, as indulgence and connivance doth *encourage* them to it. Make them oft read ſuch Texts as theſe: Lev. 19. 11. *Ye ſhall not ſteal, nor deal falſly, nor lye one to another*, Pſal. 15. 2. *He that ſpeaketh the truth from his heart*, &c. Iſa. 36. 8. *He ſaid, ſurely they are my people; Children that will not lye; ſo he was their Saviour.* Job 8. 44. The Devil *is a lyar and the father of it*: Rev. 21. 27. & 22. 15. *There ſhall in no wiſe enter into it any thing that defileth —— or maketh a lye —— For without are dogs —— and whoever loveth and maketh a lye.* Pſal. 63. 11. *The mouth of him that ſpeaketh lyes ſhall be ſtopped.* Pſal. 101. 11. *He that ſpeaketh lyes ſhall not tarry in my ſight.* Prov. 19. 5, 9. *A falſe witneſs ſhall not be unpuniſhed, and he that ſpeaketh lyes ſhall not eſcape* (*ſhall periſh*, 9.) Prov. 29. 12. *If a Ruler hearken to lyes all his ſervants are wicked.* So Pſal. 31. 18. & 52. 3. Pſal. 119. 163. *I hate and abhor lying, but thy Law do I love.* Prov. 13. 5. *A righteous man hateth lying.* Epheſ. 4. 35. *Wherefore putting away lying, ſpeak every man truth with his neighbour, for we are members one of another*: q. d. A man would not lye to deceive his own *members*: no more ſhould we to deceive one another. In a word, where the *Love of God and man* prevaileth, there *truth* prevaileth: but where *ſelf-love, partiality*, and *carnal ſelf-intereſt* prevail, there lying is a houſhold ſervant, and thought a neceſſary means to theſe ends.

Prov. 17. 7. Hoſ. 4 8.

But becauſe Lying is ſo common and ſo great a ſin, and many caſes occur about it daily, though I think what is ſaid offereth matter enough to anſwer them, I ſhall mention ſome more of them diſtinctly, to help their ſatisfaction who cannot accomodate general anſwers to all their particular caſes.

Queſt. 1. *Is frequent known lying a certain ſign of a graceleſs ſtate, that is, a mortal ſin, proving the ſinner to be in a ſtate of damnation?* Queſt. 1.

Anſw. The difficulty of this caſe doth no more concern Lying, than any other ſin of equal malignity. Therefore I muſt refer you to thoſe places where I have opened the difference between Mortal reigning ſins and Infirmities. At preſent take this brief ſolution. 1. It is a thing of too great difficulty to determine juſt how many acts of a great ſin, may conſiſt with a preſent ſtate of grace, (that is, of right by Covenant to Heaven.) 2. All ſin which conſiſteth with an habitual predominant Love of God and Holineſs, conſiſteth with a ſtate of Life, and no other. 3. He that ſeldom or never committeth ſuch external crimes, and yet Loveth not God and Heaven and Holineſs above all the pleaſures and intereſts of the fleſh, is in a ſtate of death. 4. It is certain that this Love to God and Holineſs is not predominant, whoſe carnal Intereſt and luſt hath ordinarily in the drift and tenor of his life, *more power* to draw him to the wilful committing of known ſin, than the ſaid Love of God and Heaven and Holineſs have to keep him from it. For his ſervants men are whom they obey, whether it be ſin unto death, or obedience unto righteouſneſs. 5. Therefore the way to know whether ſin be *mortified* or *mortal* is, 1. By feeling the true bent of the *will*, whether we *Love* or *hate* it. 2. By obſerving the true bent and tenor of our lives, whether Gods Intereſt in us, or the contrary, be predominant when we are our ſelves, and are tempted to ſuch ſins. 6. He that will ſin thus as oft as will ſtand with ſaving grace, ſhall never have the aſſurance of his ſincerity; or the peace or comfort of a ſound believer, till he repent and lead a better life. 7. He that in his ſin retaineth the ſpirit of Adoption, or the Image of God, or habitual divine Love, hath alſo Habitual and Virtual Repentance for that very ſin, before he actually Repenteth! Becauſe he hath that Habitual Hatred of it, which will cauſe actual Repentance, when he is compoſed to act according to his predominant habits. 8. In the mean time the ſtate of ſuch a ſinner is, neither to be unregenerate, Carnal, unholy as he was before Converſion, and ſo to loſe all his Right to *Life*; nor yet to have ſo full a Right as if he had not ſinned: But a bar is put in againſt his claim, which muſt be removed before his Right be full, and ſuch as is ripe for preſent poſſeſſion. 9. There are ſome ſins which all men continue in while they live. As defect in the degrees of faith, hope, love, &c. vain thoughts, words, diſorder, paſſions, &c. And theſe ſins are not totally involuntary: Otherwiſe they were no ſins, Yea, the Evil is prevalent in the will againſt the Good, ſo far as to commit thoſe ſins, though not ſo far as to vitiate the bent of heart or life. 10. There are ſome ſins which none on earth do

Rom. 6. 16.

actually Repent of, *viz.* Thoſe that they *know not* to be ſins; and thoſe that they utterly *forget*, and thoſe faults which they are guilty of juſt at the time of dying. 11. In theſe caſes Virtual or Implicite or Habitual Repentance doth ſuffice to the preventing of damnation. As alſo a *Will* to have *lived perfectly* ſufficeth in the caſe (of continued imperfections.) Rom. 7. 20, 21, 22, 23. 12. Things work not on the *Will* as they are in themſelves, but as they are *apprehended* by the underſtanding: And that which is apprehended to be either of *doubtful evil*, or but a *little ſin* and of *little danger*, will be much *leſs reſiſted*, and *ofter committed*, than ſins that are clearly apprehended to be great. Therefore where any ſort of *Lye* is apprehended thus as of *ſmall* or *doubtful evil*, it will be the *oftner committed.* 13. If this apprehenſion be *wrong* and come from the predominancy of a *carnal* or *ungodly heart*, which will not ſuffer the underſtanding to do its office, nor to take that to be evil which he would not leave, then both the *Judgment* and the *Lye* are *mortal* and not *mortified pardoned* ſins. 14. But if this miſapprehenſion of the underſtanding do come from *natural impotency*, or *unavoidable want* of *better information*, or only from the fault of a *vicious inclination*, which yet is *not predominant*, but is the remnant of a vice which is *mortified* in the main; then neither the errour nor the often lying, is a *mortal* but a *mortified* ſin. As for inſtance, If falſe Teachers (as the Jeſuits) ſhould perſwade a *juſtified perſon*, that a lye that hurteth no man, but is officious, is but a venial or no ſin, it is poſſible for ſuch a perſon often to commit it, though he err not altogether innocently. 15. Though it is true that all good Chriſtians ſhould not indulge the ſmalleſt ſin, and that true Grace will make a man willing to forſake the leaſt, yet certain experience telleth us, that ſome .16 conſtant ſinning (afore-named) doth conſiſt with grace in all that have it upon earth; And therefore that *Leſſer ſins* (as *thoughts*, *paſſions*) are not reſiſted ſo much as *greater* be, and therefore that they are more *indulged* and *favoured*, or elſe they would not be *committed.* No good men riſe up with ſo great and conſtant watchfulneſs, againſt an idle thought or word, or a diſorder in prayer, *&c.* as they do againſt a heinous ſin.

He that would have this and all ſuch Caſes reſolved in a *word*, and not be put on trying the Caſe by all theſe *diſtinctions*, muſt take another Caſuiſt, or rather a Deceiver inſtead of a Reſolver; For I cannot otherwiſe reſolve him.

Queſt. 2. *Is it not contrary to the light of Nature, to ſuffer* e. g. *a Parent, a King, my Self, my Country, rather to be deſtroyed, than to ſave them by a harmleſs lie?* *Queſt.* 2.

Anſw. No: Becauſe, 1. Particular good muſt give place to common. And if once a Lie may paſs for Lawful in caſes where it ſeemeth to be good, it will overthrow humane converſe, and debauch mans nature and the world.

2. And if one *evil* may be made a means for good, it will infer that others may be ſo too, and ſo will confound good and evil, and leave vicious man to take all for good which he thinks will do good. That is not to be called a *harmleſs* Lie, which is ſimply evil, being againſt the Law of God, againſt the order of nature, the uſe of humane faculties, and the intereſt and converſe of the ſociable world.

3. The error of the objectors chiefly conſiſteth in thinking that nothing is further hurtful and morally evil than as it doth hurt to ſome men in corporal reſpects. Whereas that is evil, which is againſt the univerſal Rule of Rectitude, againſt the will of God, and againſt the nature and perfection of the agent, much more if it alſo tend to the hurt of other mens ſouls, by giving them an example of ſinning.

4. And though there may ſometimes be ſome humane probability of ſuch a thing, yet there is no certainty that ever it will ſo fall out, that a Lye ſhall ſave the Life of King, Parent or your ſelves. For God can open the eyes of that enemy whom you think to blind by a lye, and cauſe him to know all the truth, and ſo take away that Life, which you thought thus to have ſaved.

5. And there are lawful means enough to ſave your lives when it is beſt for you to ſave them. That is, Obey God, and truſt him with your lives, and he can ſave them without a lye if it be beſt: And if it be not, it ſhould not be deſired.

6. And if men did not erroneouſly over value life, they would not think that a Lye were neceſſary for it. When it is not *neceſſary* to *Live*, it is not neceſſary to *Lye for Life.* But thus one ſin brings on another: when carnal men over value *Life* it ſelf and ſet more by it than by the fruition of God in the Glory of Heaven, they muſt needs then overvalue any means which ſeemeth neceſſary to preſerve it. See *Job* 13. 7, 8, 9, 10. *Prov.* 13. 17. *Rom.* 6. 15. & 3. 7, 8, 9. *Pſal.* 5. 7. *Hoſ.* 4. 2. *Joh.* 8. 44. *Rev.* 21. 27. & 22. 15. *Col.* 3. 9. 1 *Joh.* 2. 21.

7. Yet as to the degree of evil in the ſin I eaſily grant (with *Auguſtine Enchirid.*) that *Multum intereſt quo animo & de quibus quiſque mentiatur: Non enim ita peccat qui conſulendi, quomodo ille qui nocendi voluntate mentitur: nec tantum nocet qui viatorem mentiendo in adverſum iter mittit, quantum is qui viam vitæ mendacio fallente depravat.*

Object. *Are not the Midwives rewarded by God for ſaving the Iſraelitiſh children by a lie?* *Object.*

Anſw. I need not ſay with *Auſtin*, *The fact was rewarded, and the Lie pardoned*; For there is no ſuch thing as a lie found in them. Who can doubt but that God ſhould ſtrengthen the Iſraelitiſh women to be delivered without the Midwives: And who can doubt but when the Midwives had made known the Kings murderous command, that the women would delay to ſend for the Midwives till (by the help of each other) the Children were ſecured? Which yet is imputed to the Midwives, becauſe they confederated with them, and delayed to that end. So that here is a diſſembling and concealing part of the truth, but here is no lie that can be proved. *Anſw.*

Object. *But* Heb. 11. 31. & Jam. 2. Rahab *is ſaid to be juſtified by faith and works, when ſhe ſaved the Spies by a lie.* *Object.*

Anſw. It is uncertain whether it was a lie, or only an equivocation, and whether her words were not true of ſome other men that had been her gueſts. But ſuppoſe them a lie (as is moſt like) the Scripture no more juſtifieth her lie then her having been an harlot. It is her believing in the God of *Iſrael*, whoſe works ſhe mentioned, that ſhe is commended for, together with the ſaving of the Spies with the hazard of her own life. And it is no wonder if ſuch a woman in *Jericho* had not yet learned the ſinfulneſs of ſuch a lie as that. *Anſw.*

Object. *But at leaſt it could be no mortal ſin, becauſe,* Heb. 11. 31. & Jam. 2. *ſay ſhe was juſtified.* *Object.*

Anſw. It was no mortal ſin in her (that is, a ſin which proveth one in a ſtate of death) becauſe it had not thoſe evils that make ſin mortal: But a lie in one that doth it knowingly, for want of ſuch a predominancy of the authority and Love of God in the ſoul, as ſhould prevail againſt the contrary motives, habitual, is a mortal ſin, of an ungodly perſon. It is pernicious falſhood and ſoul deluſion in thoſe Teachers, that make poor ſinners think that it is the ſmalneſs of the outward act or hurt of ſin alone, that will prove it to be, as they call it, *Venial*, or mortified, and not mortal.

Queſt. 3. *Is deceit by Action Lawful, which ſeemeth* *Queſt.* 3.

eth a Practical *lie*? *And how ſhall we interpret Chriſts making as if he would have gone farther.* Luke 24. 28. *and* Davids *feigning himſelf mad, and common ſtratagems in war, and doing things purpoſely to deceive another*?

Anſw. *Anſw.* 1. I have before proved that *all Deceiving* another is not a ſin, but ſome may be a *duty*: As a Phyſician may deceive a Patient to get down a medicine to ſave his life, ſo he do it not by a lie.

2. Chriſts ſeeming to go farther was no other, than a lawful concealment or diſſimulation of his purpoſe, to occaſion their importunity: For *all diſſimulation* is not evil, though lying be. And the ſame may be ſaid of lawful ſtratagems as ſuch.

3. *David*'s caſe was not ſinful as it was meer *diſſimulation* to deceive others for his eſcape. But whether it was not a ſinful diſtruſt of God, and a diſſimulation by too unmanly a way, I am not able to ſay, unleſs I had known more of the circumſtances.

Queſt. 4. Queſt. 4. *Is it lawful to tempt a child or ſervant to lie, meerly to try them?*

Anſw. *Anſw.* It is not lawful to do it without ſufficient cauſe, nor at any time to do that which *inviteth* them to lie, or giveth any countenance to the ſin, as Satan and bad men uſe to tempt men to ſin by commending it, or extenuating it. But to lay an occaſion before them barely to try them (as to lay mony or wine or other things in their way, to know whether they are thieves or addicted to drink, that we may the better know how to cure them: and ſo to try their veracity) is not unlawful. For, 1. The ſin is virtually committed when there is a *Will* to commit it, though there ſhould be no temptation or opportunity. 2. We do nothing which is either a commendation of the ſin, or a perſwading to it, nor any true cauſe either Phyſical or Moral; but only an *occaſion*. 3. God himſelf who is more contrary to ſin than any creature, doth thus by tryal, adminiſter ſuch occaſions of ſin to men that are vitiouſly diſpoſed, as he knoweth they will take. And his common mercies are ſuch occaſions. 4. God hath no where forbidden this to us: We may not do evil that good may come by it: but we may do good when we know evil will come of it by mens vice. 5. It may be a needful means to the cure of that ſin, which we cannot know till it be thus detected.

Queſt. 5. Q. 5. *Is all equivocation unlawful?*

Anſw. *Anſw.* There is an *equivocating* which is really Lying; As when we forſake the uſual or juſt ſenſe of a word, and uſe it in an alien unuſual ſenſe, which we know will not be underſtood, and this to deceive ſuch as we are bound not to deceive.

But there is a uſe of equivocal words which is lawful and neceſſary: (For humane language hath few words which are not of divers ſignifications) As, 1. When our equivocal ſenſe is well underſtood by the hearers, and is not uſed to deceive them, but becauſe uſe hath made thoſe words to be fit; as all metaphors are equivocal, and yet may be uſed. 2. When the equivocal ſenſe is the moſt uſual or obvious, and if it be not underſtood, it is through the hearers fault or extraordinary dulneſs. 3. When a Robber, or uſurping Tyrant, or any cruel enemy that hath no authority to do it, ſhall ſeek to enſnare my life by queſtions, I may lawfully anſwer him in ſuch doubtful words as purpoſely are intended to deceive him, or leave him ignorant of my ſenſe, ſo be it they be not lies or falſe in the ordinary uſage of thoſe words. 4. And to ſuch a perſon I may anſwer doubtfully when it is apparent that it is a doubtful anſwer, and that I do it as profeſſing that I will anſwer him no more particularly nor plainly, but will conceal the reſt.

Queſt. 6 Queſt. 6. *Whether all mental reſervation be unlawful?*

Anſw. This needeth no other anſwer than the former. If the expreſſed words be a Lie, the mental reſervation will not make them juſtifiable as a truth. But if the expreſſed words of themſelves be true, then the mental reſervation may be lawful, when it is no more than a concealment of part of the truth in a caſe where we are not bound to reveal it. *Anſw.*

But of both theſe caſes I muſt refer the Reader to what I have ſaid about Vows, *Tom.* 3. *Chap.* 5. *Tit.* 2. without which he will not know my meaning.

Queſt. 7. *May Children, Servants or Subjects, in danger, uſe words which tend to hide their faults?* *Queſt.* 7.

Anſw. 1. When they are bound not to hide the fault, they may not: Which is, 1. When due obedience, or, 2. the greater good which will follow, require them to open it. *Anſw.*

2. When they are not bound to open it, they may hide it by juſt means, but not by Lies or any evil. In what caſes they may hide a fault by juſt means, I ſhall here ſay no more to.

Queſt. 8. *May I ſpeak that which I think is true, but am not ſure?* *Queſt.* 8.

Anſw. If you have a juſt call, you may ſay you think it is true; but not flatly that it is ſo. *Anſw.*

Queſt. 9. *May I believe and ſpeak that of another, by way of news, diſcourſe or character, which I hear reported by godly credible perſons, or by many?* *Queſt.* 9.

Anſw. 1. The main doubt is when you have a call to ſpeak it, which is anſwered after, *Tom.* 4. at large. *Anſw.*

2. You may not ſo eaſily believe and report *evil* of another as *good*.

3. You muſt not believe ill of an other any further than evidence doth conſtrain you: Yet you may believe it according to the degree of evidence or credibility, and make uſe of the report for juſt caution or for good; But not to defame another, upon uncertainty, or without a call.

4. The ſin of Receiving, and ſpreading falſe reports of others upon hearſay, is now ſo common among thoſe that do profeſs Sobriety and Religion, that all men ſhould take heed of it in all company, as they would do of the plague in an infectious time. And now it is ſo notorious that falſe news and ſlanders of others are ſo common, neither good mens words nor common fame, will allow you (or excuſe you) to *believe* or *report* any evil of another, till you are able to prove that it is your duty: But all Chriſtians ſhould joyn in Lamenting and reproving this common uncharitable ſin.

Tit. 4. *Special Directions againſt Idle talk, and Babling.*

§. 1. Direct. 1. U*Nderſtand well what is idle talk*: For many take that to be *vain* which is not, and many take not that to be vain which is. I ſhall therefore open this before I go any further. *Dir.* 1.

§. 2. The Judgment of infidels and impious men here are of little regard: 1. Some of them think *prayer* to be but *vain* words, becauſe God knoweth our wants and hearts, *Job* 22. 2, 3. and our ſervice is not profitable to him: As if he had bid us *ſeek him in vain*, Iſa. 45. 19. Theſe I have elſewhere confuted. 2. Others think frequent preaching vain, and ſay as the Infidels of *Paul*, Act. 17. 18. *What will this Babler ſay*: and as *Pharaoh*, Exod. 5. 9. *Let them not regard vain words*: But God ſaith, Deut. 32. 46, 47. *Set your hearts to all the words which I teſtifie among you ——— for it is not a vain thing for you, becauſe it is your life.* ——— 3. Some carnal wretches think all *vain* in Gods ſervice, which is ſpiritual, and which they underſtand not, or which is above the reach of a fleſhly mind. 4. And ſome think all vain in *Preaching*, *Conference*, *Writing* or *Prayer*, which is *long*. But Chriſt ſpake no vain words when he *prayed all night*, Luk. 6. 12.

What is not idle talk.

Job 21.1 Mal. 3.1

Job 34. Heb. 13.1

Nor are we bid to pray in vain, when we are bid *pray continually*, *inſtantly* and *importunately*. 1 Theſ. 5. 17. Act. 6. 4. Luk. 18. 1, 2. Nor did *Paul* ſpeak idly when *he* preacht till *midnight*, Act. 20. Godlineſs is not vain *which is profitable to all things*, 1 Tim. 4. 8. Indeed as to their own ſalvation the wicked may make our *preaching vain*, but the word of God returneth not empty. The *oblations* of the diſobedient are vain, *Iſa.* 1. 13. and the *prayer of the wicked abominable to the Lord, but the prayer of the upright is his delight*, Prov. 15. 8. 4. Some think all preaching vain of that which they *know already*, whereas they have moſt need to hear of that, leſt they condemn themſelves by ſinning againſt their knowledge. 2 *Pet.* 1. 12, 13. *Rom.* 14. 22. 6. Some think it vain if the ſame things be often preached on, or repeated (ſee *Phil.* 3. 1.) though yet they never received and obeyed them: Or if the ſame *words* be oft repeated in prayer, though it be not from emptineſs or affectation but fervency: *Mark* 14. 39. *Pſalm* 136. & 119. 7. Unbelivers think our boaſting in God is vain, 2 *Kings* 18. 20. 8. And ſome malicious adverſaries charge it on Miniſters as *Preaching* in vain, whenever the hearers are *not converted*: See *Heb.* 4. 2. *Gal.* 5. 2. & 3. 4. & 4. 11. *Iſa.* 53. 1.

Iſa. 49. 4, 5.

§. 3. On the other ſide many that are godly miſtake in thinking, 1. That all talk is *vain* which is not of abſolute neceſſity to ſome great uſe and end. 2. And that all mirth and pleaſant diſcourſe is vain. Whereas the Holy Ghoſt ſaith, Prov. 17. 22. *A merry heart doth good like a medicine, but a broken ſpirit dryeth the bones*, Prov. 15. 13. *A merry heart maketh a cheerful countenance; but by ſorrow of the heart the ſpirit is broken. Gen.* 26. 8. King *Abimelech* ſaw *Iſaac* ſporting with *Rebekah* his wife. *Laughing* (as the Hebrew is) or *playing* (as the Chaldee, and Samaritan, and Sept.) or *jeſting* (as the Syriack, Arabick and Vulgar Latine.)

1 King. 18. 27.
Prov. 29. 9.

§. 4. Obſerve theſe qualifications, and your mirth and ſporting talk will not be idle. 1. Let it be ſuch and ſo much as is uſeful to maintain that *cheerfulneſs* of mind and alacrity of ſpirits, which is profitable to your *health* and *duty*: For if bodily *recreations* be lawful, then *tongue-recreations* are lawful when they are accommodate to their end. 2 Let your ſpeech be Savoury, ſeaſoned with Salt, and not corrupt and rotten Communication. Jeſt not with filthineſs or ſin. 3. Let it be harmleſs to others. Make not your ſelves merry with the Sins or Miſeries of other Men. Jeſt not to their wrong. 4. Let it be *ſeaſonable*, and not when another frame of mind is more convenient, nor when graver or weightier diſcourſe ſhould take place. 5. Let it be moderate and not exceſſive, either waſting time in vain, or tending to habituate the mind of the ſpeakers or hearers to levity, or to eſtrange them from things that ſhould be preferred. 6. See that all your mirth and ſpeech be ſanctified by a *holy end*; that your intent in all be to whet your ſpirits, and cheer up and fit your ſelves for the ſervice of God, as you do in eating and drinking and all other things. 7. And mix (with cautelous reverence) ſome ſerious things, that the end and uſe be not forgotten, and your mirth may not be altogether as empty and fruitleſs as that of the unſanctified is. Sporting, pleaſant, and recreating talk is *not vain* but lawful upon theſe conditions. 8. Still remembring that the moſt holy and profitable diſcourſe muſt be moſt pleaſant to us, and we muſt not through a wearineſs of it, divert to *carnal mirth*, as *more deſirable*, but only uſe *natural honeſt mirth* as a neceſſary concomitant to exhilarate the ſpirits.

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§. 5. *Idle* or *vain* words then, are ſuch as are *unprofitable* and tend not to *do good*. I here forbear to ſpeak of thoſe *Idle words* which are alſo *worſe* than *vain*, as mentioned before among the ſins of the tongue. *Idle words* are, 1. Either *ſimply* ſuch which tend to *no good* at all. 2. Or *comparatively ſuch* which are about ſome *ſmall* or inconſiderable *good*; when you ſhould be ſpeaking of greater things. The former ſort are *always idle*, and therefore *always ſinful*: The latter ſort are ſometimes lawful in themſelves, that is, when great matters are not to be talked of: In its ſeaſon it is lawful to ſpeak about the ſaving of a penny, or a point, or a pin: But out of ſeaſon, when greater matters are in hand, this is but idle ſinful talk.

What is idle talk? The ſorts of it.

Otioſum verbum eſt quod juſtæ neceſſitatis, aut intentione piæ utilitatis caret. Gregor. Moral.

§. 6. Alſo there is a great deal of difference between now and then an *Idle word*, and a *babling prating* cuſtom, by which it becometh the daily practice of ſome looſe-tongued perſons, ſo that the greater part of the words of all their lives are meerly vain.

§. 7. The particular kinds of *Idle talk* are ſcarce to be numbred. Some of them are theſe.

§. 7. 1. When the tongue is like a vagrant beggar or maſterleſs dog that is never in the way, and never *out of the way*, being left to talk at random about any unprofitable matter that comes before it: And ſuch will never want matter to talk of: every thing they ſee or hear is the ſubject of their chat: And one word begetteth occaſion and matter for another, without end.

§. 8. 2. Another ſort of *idle talk* is the *vain* diſcourſes (by word or writing) of ſome learned men, in which they beſtow an exceſſive multitude of words about ſome ſmall impertinent thing; not to edifie, but to ſhew their wit; which *Seneca* reprehends at large.

1 *Cor.* 3. 20.
Rom. 1. 21.

§. 9. 3. Another ſort of *idle talk* is *vain* and immoderate Diſputings, about the ſmaller circumſtances of Religion, or frequent diſcourſes about ſuch unedifying things while greater matter ſhould be talkt of, Tit. 3. 9. *But avoid fooliſh queſtions, and genealogies, and contentions, and ſtrivings about the Law, for they are unprofitable and vain.* 1 Tim. 1. 5, 6, 7. *Now the end of the Commandment is charity, out of a pure heart, and of a good Conſcience, and of faith unfeigned; from which ſome having ſwerved, have turned aſide unto vain jangling, deſiring to be teachers of the Law, underſtanding neither what they ſay, nor whereof they affirm.* 1 Tim. 6. 20. O Timothy, *keep that which is committed to thy truſt, avoiding profane and vain bablings, and oppoſition of ſciences falſly ſo called, which ſome profeſſing have erred concerning the faith.* 2 Tim. 2. 16. *But ſhun prophane and vain bablings, for they will increaſe unto more ungodlineſs.* Tit. 1. 10, 11. *There are many unruly and vain talkers*——&c.

§. 10. 4. Another ſort of *Idle talk*, is the uſing of a *needleſs multitude* of *words*, even *about* that which is *good* and *neceſſary* in it ſelf, but might better be opened in a briefer manner. Even in *preaching* or *praying* words may be *vain*; which is when they are not ſuited to the *matter* and the *hearers*: For you muſt note that the ſame words are *neceſſary to one ſort* of *bearers*, which are *vain* as to *another ſort*. And therefore as Miniſters muſt take heed that they ſuit their *manner* of ſpeech to their auditors, ſo *hearers* muſt take heed leſt they cenſoriouſly and raſhly call that *vain* which is unneceſſary to them, or ſuch as they: There may be preſent many ignorant perſons that the preacher is better acquainted with than you: And the ignorant loſe that which is conciſely uttered: They muſt have it at large, in many words, and oft repeated, or elſe they *underſtand* it not, or remember not that which they underſtand. But yet a real exceſs of words even about *holy things* muſt be avoided. Ecclef. 5. 23. *Be not raſh with thy mouth, and let not thine heart be haſty to utter any thing before God: for God is in Heaven,*

Job 35. 16. Saith *Hugo*, there is a time when *nothing*, and a time when *ſomething* ſhould be ſpoken; but never a time when *All ſhould be* ſpoken.

The *Spartans* baniſhed an Orator for ſaying, He could ſpeak all day of any *ſubject. Eraſm.*

ven, and thou upon earth; therefore let thy words be few: For a dream cometh through the multitude of buſineſs, and a fools voice is known by the multitude of words. Two cauſes of *idle words* in *prayer* muſt be avoided: 1. *Emptineſs* and *raſhneſs*. 2. *Affectation*: That is, 1. *Affectation* to *words*, as if you ſhould be heard for ſaying ſo many words over and over, (as the Papiſts in their *Jeſus Pſalter* ſay over the name *Jeſu* nine times together, and thoſe nine times, fifteen times over, beſides all their repetitions of it, in the petitions themſelves between. So in the Titles of the B. Virgin, in her Litany, *p.* 525.) *Hypocrites* in all ages and Religions have the ſame trifling way of devotion; as Chriſt ſheweth of the very Heathen that uſed this way: Matth. 6. 7. *But when ye pray uſe not vain repetitions, as the Heathens do, for they think they ſhall be heard for their much ſpeaking: Be ye not therefore like unto them.* 2. There is an *Affectation* of *length* that cauſeth *idle words* in *prayer*: When men think that it is for the honour of their parts to ſpend ſo *much time*, and ſpeak ſo *long* together, or when their ſuperſtitious conſciences in ſecret tye them to hold on ſo *long*, and have not *matter* or *affection* anſwerable to fill up the time, no marvel if it be filled up with words that are too much guilty of vanity.

See the Manuel of Prayers Printed at *Antwerp.* 1658. *pag.* 507.

§. 11. 5. Another kind of *Idle talk* is that which is purpoſely contrived to humour idle fancies, and recreate vitious minds, and paſs away mens precious time: Such are abundance of Love-books, Romances, Plays and Play-books; volumes of Vanity, and hours full of ſtudied vanity (and worſe): And ſuch is much of the talk of feigned fools and jeſters: Vices which I can hardly expreſs ſo odious as I apprehend them.

§. 12. 6. Another ſort is a cuſtom of *inordinate jeſting*: This vein or diſpoſition is ſo ſtrong in ſome, that when they have a liſt to vent a jeſt, they cannot hold, but out it muſt come whatever it coſt, and be it never ſo frivolous and vain. *Eph.* 5. 4.

§. 13. 7. Another ſort is *fooliſh talk*, that hath not wit enough to make it edifying. *Eph.* 5. 4. And among *Idle talkers* how much of it is *fooliſh!* How weary would it make a man to hear the talk of many bablers? How inſipid is it? How ſottiſh? Like the talk of a mad man, or a drunken man, or a man in his ſleep: It's far pleaſanter not only to hear a bird chirp, but a ſwine grunt, than to hear much of their diſcourſe. See *Prov.* 10 14. & 12. 11. & 28. 19 1 *Pet.* 2. 15. *Prov.* 15 2, 14.

Dir. 2. The Aggravations of it.

§. 14. Direct. 2. *Underſtand alſo the aggravations of idle words, which of them are the greateſt ſins, that they may be moſt carefully avoided.* Tho' all *idle words* are ſins, yet all are not equally ſinful: The worſt are ſuch as theſe that follow.

Megabyzus a great Perſian Lord, was told by *Apelles*, that while he was ſilent they reverenced him for his gold and rich attire, but when he talkt of what he underſtood not, the boys in the ſhop laughed at him. *Plutarch de Tranquil. Ani. pag.* 154.

§. 15. 1. When *Idle words are frequent*, multiplied, and made their common talk and cuſtom: which is the caſe of *ſome men*, but of *abundance* of *loquacious women*; whoſe natural diſpoſition inclineth them thereto. One that hath but little wit, and much ſelf conceitedneſs, and paſſion, will have a *torrent* of *words* for a *drop* of *ſenſe*: If they meet but with a perſon ſo patient and idle as to give them the hearing, they will ſit a whole hour together with you, yea many hours, to tell you firſt how the affairs go between them and their husbands or children or ſervants; and then talk of their cattle, houſe, or land; and then tell you of news, and enter into a long diſcourſe of other mens matters, which they neither underſtand nor have any thing to do with: and next they talk of the weather; and then of the market, what's cheap and what's dear; and then they tell you what *this body* ſaid to them, and what the *other body* ſaid, and then they tell you a ſtory of the old times, and how the world is changed, and how much better the former times were than theſe: then they tell you what wrong ſuch a one did them, and what he ſaid of them, and how bad this or that man is, and what they ſaid or did amiſs; and what the report of the countrey is of ſuch and ſuch; then they tell you what cloaths ſuch a one wears, and how fine and gallant ſuch a one is, and who keepeth a good houſe, and who is niggardly and ſparing: Then they tell you what meat was at ſuch and ſuch a table or feaſt; and if they be at meat, they have ſomething to ſay about every diſh, and every ſort of meat or drink; eſpecially news takes up much of their diſcourſe: And it's well if in all this, the Sermon of the Preacher or his Prayer, or his Life, be not brought in to fill up the empty places of the diſcourſe; and it may be the *KING* and his Council, and his Laws, and his doings ſhall be defiled by theſe Parrots unreverent pratlings, as well as meaner things and perſons: So that as *Theophraſtus* ſaith, *He that would not fall into a feavor, let him run from them in all the haſte he can:* I ſhould rather think it would caſt one into the *ſcurvy*, if *wearineſs* be ſo great a ſymptom of it as they ſay. He that hath nothing to do *in this world*, nor nothing to do *for the world to come*; and that hath no uſe for his *time*, or *wit*, or *tongue*, or *hands*, but waketh as he ſleepeth, and liveth as he muſt lye when he is dead; he that hath neither maſter, work, nor wages, but thinks he is made to ſee leaves wag or hear flies buzze, let him chooſe ſuch a companion, and let him ſit and hear ſuch people chat. For my part, I can eaſilier endure to have them call me *moroſe*, or *proud*, or *uncivil*, or *any thing*; nay I had rather be digging, or plowing, or ridding chanels, than endure the tedioufneſs of their diſcourſes. *Dionyſus* ſent one to be put to death, for finding fault with his poetry; but called him again to try him once more: and the man roſe up in the midſt of his recitation, ſaying, *Come, let me go to the* Gibbet, as chooſing to dye rather than to be ſo wearied: I am not *ſo impatient*; but I ſhould be glad if I could *ſleep well* while I am tyed to ſuch company. And if I had one to ſend to ſchoole that were ſick of the *talking evil*, the *morbus loquendi*, I would give (as *Iſocrates* required) a double pay to the Schoolmaſter willingly, one part for teaching him *to hold his tongue*, and the other half for teaching him to *ſpeak*. I ſhould think many ſuch men and women *half cured*, if they were *half as weary of ſpeaking*, as I am of *hearing* them. He that lets ſuch twarling Swallows build in his chimney, may look to have his pottage ſavor of their dung. Nay though they may have ſome learning and goodneſs to ſeaſon their diſcourſe, their *too much* loquacity will make ones ſtomach turn againſt it; and the ſurfeit may make ſome queazy ſtomachs diſtaſte even the more *wholeſome* food. *Pompey* was ſo weary of *Tully*'s talkativeneſs that he wiſht he had been on *Cæſars* ſide, *for then he wovld have feared me* (ſaith he) *whereas now his familiarity wearieth me.*

See Ezek. 33. 30. *Sollius Apollinar. Sidon.* in his diſcription of K. *Theodoricus* ſaith that at his feaſts, *Maximum tunc pondus in verbis eſt: quippe quum illic aut nulla narrantur aut ſeria.*

Difficile eſt cum iis durare qui neque otii neque negotii tempora diſtinguere norunt. Theophraſtus.

Omne ſupervacuum pleno de pectore manat.

§. 16. 2. It is an aggravation of the ſin of *loquacity* and *idle talk*, when it is done in a proud ſelf-conceitedneſs of your own wit, with an unmannerly contempt of others. This is the caſe of abundance that have not the manners or patience to ſtay till another man hath done his ſpeech: They think others *ſo long* that ther *liſt* will not hold till they come to end: Yea many pretended learned men and diſputants have this diſeaſe, that without any ſhame, or reſpect to order, or their own reputation, they are in ſuch *haſte* to anſwer, and talk themſelves, that they cut off the ſpeech of others in the midſt, as if they ſhould ſay, *Hold your tongue*, and *let me ſpeak that am wiſer*; and their excuſe is *You are ſo long that I ſhall forget half before you come to the end.* But if it be in a Diſputation or about great matters, it is uſually much more to the advantage of the truth and hearers, to ſpeak all that neceſſarily muſt be conſidered together, in a continued ſpeech: For the parts of truth have ſuch a dependance one upon another, like the members of a body, or the wheels of a watch, that they are not underſtood disjunctly, half the ſenſe of them being reſpective to the other parts: Therefore to deliver it (in ſuch caſes) by fragments, and chopping of words, and frequent interruptions one of another, is to chat or contend and not to open the truth with the clearneſs and gravity as it requireth: Theſe therefore that accuſe others of ſpeaking too long, to excuſe their uncivil interruptions, may take their anſwer from *Auguſtine*, *Abſit ut multiloquium deputem quando neceſſaria dicuntur, quantalibet ſermonum multitudine ars prolixitate dicuntur.* The huge volumes of *Auguſtine*, *Chryſoſtom*, *Suarez*, *Calvin*, yea *Toſtatus* himſelf, are ſeldom accuſed of *idle words*. If you depute to each their equal ſhare of time, a compoſed diſcourſe is fitter and ſpareth time better, than interrupting altercations and exchange of words: And if your memory cannot hold all that's ſaid, either take notes, or crave the help of ſome repetition, or anſwer the part which you do remember.

§. 17. 3. *Idle talk* is worſt when it is about *Holy things*, and tendeth to profane them: When men unreverently babble about the Scriptures, or controverſies of Religion: Or when by fluent tongues men deſign the increaſe of ſome faction, or propogating ſome error, or the ſetting forth their parts. Saith *Hierom (ad Nepot.) Verba volvere & apud imperitum vulgus admirationem ſui facere, indoctorum hominum eſt: Nihil tam facile quam vilem plebem & indoctam, volubilitate linguæ decipere, quæ quicquid non intelligit, plus miratur.* *Profane* loquacity is the worſt kind of loquacity.

§. 18. 4. *Idle words* are the greater ſin when they are *magnified* and *juſtified*, and taken to be *lawful*, if not ſome *excellent* thing. As ſome unhappy Scholars that ſpend whole days and months about ſome trival unneceſſary ſtudies, while *Chriſt* the *wiſdom of God*, (or the ſubject of Divine Philoſophy) is neglected: He that heareth ſome of their ſuppoſed critical curioſities, would ſay with *Paul*, 1 Cor. 3. 20. *The Lord knoweth the thoughts of the wiſe that they are vain*: And if he compare their *lives* with their *ſtudies*, perhaps he will remember Rom. 1. 21. *They became vain in their imaginations: Their fooliſh hearts were darkened, and profeſſing themſelves wiſe, they became fools.*

Col. 2. 8.

§. 19. 5. *Idle words* are an *aggravated ſin*, when they are *ſtudied*, and *pompouſly* ſet forth at great labour and coſt, as a matter to be gloried in: As in Plays and Romances: Worſe than Tobaco-houſes where men *ſell ſmoak*. The pleaſure, the love, the labour, the coſt, the time, the deceit, the temptation, the impenitency, are the great aggravations of this ſin.

Dir. 3. The ſinfulneſs of much idle talk.

§ 20. Direct. 3. *Underſtand* and *conſider* the *miſchief* of the *ſin* of *babling idle talk*. For the common cauſe of it is, that men take it to be ſo ſmall a ſin, that they think there is no danger in it; and therefore they fear it no more than a ſcratcht finger.

§. 21. 1. (Beſides the *general evil* mentioned *Tit*. 1. *Direct*. 1.) conſider that *much idle talk* is a *multitude of ſins*. Though *one idle word* were never ſo ſmall a ſin, yet when it cometh to hundreds and thouſands, and is your daily hourly cuſtom, all ſet together cannot be ſmall. Many thouſand pence, is more than *one ſhilling* or *pound*: And your frequent cuſtome of idle talk, may amount to a greater ſinfulneſs, than *Noah*'s once drunkenneſs, or *David*'s once adultery, or *Peter*'s once denying Chriſt. If a ſwearer ſhould ſwear as oft, or a lyar lye as oft, or a Thief ſteal as oft, as many women (and men too) ſpeak idly, what Monſters ſhould we take them for?

§. 22. 2. *Idle talk excludeth all the good diſcourſe*, and *edifying ſpeech* that ſhould have been uſed all that time: we have many greater uſes for our tongues: You have your buſineſs to talk of, and your God, and your ſouls, and your duties, and your ſins, and the life to come to talk of! O how many great and neceſſary things! And will you ſhut out all this edifying ſpeech, by your idle chat? Will you hinder others as well as your ſelves?

Col. 3. 16, 17. Epheſ. 4. 29. Pſ. 108. 1.

§. 23. 3. *Idle talk is a ſinful conſumer of time*: You have greater buſineſs to ſpend your hours in: If you ſaw what a world you are ready to go to, and ſaw how near you are to it, you would think your ſelves that you had greater buſineſs than idle chat, to ſpend your time in. Do you know what you loſe in loſing all thoſe hours?

§. 24. 4. *Idle talk corrupts the hearers minds, and tendeth to make them light, and vain, and empty*, even as *good diſcourſe* doth tend to make them good. Why do you talk to others, but to communicate your *ſenſe* and *affections* to them by your *words*? And for all that many take it for a *little ſin*, I am ſure it is not a *little hurt* that it doth. If men were not uſed to be entertained with ſo much vain diſcourſe, they could not tell how to keep better things from their minds or mouths: nor would their *thoughts* be ſo habituated to vanity; nor would they make ſuch *returns* of idle words; whereas one vain diſcourſe begets another, and it is a multiplying and very infectious ſin.

§. 25. 5. As your *tongues* are miſ-employed, ſo your *wits* and *minds* are *diſhonoured* by *vain talk*. Even *good words* will grow contemptible when they are too cheap and common. A Fidler at the door goes but for a Rogue, though Muſick and Muſicians be honoured: Whoever took a talkative Babler for a wiſe man? He that is *Logophilus* is ſeldome *Philologus* much leſs *Philoſophus*. As *Demoſthenes* ſaid to a Prater, *If thou kneweſt more, thou would ſay leſs.* They ſeldome go for men of *action* and virtue that talk much: They that *ſay* much, uſually *do little*: Women, and Children, and old folks, are commonly the greateſt talkers: (I may add, *mad folks*). *Livy* noteth, that Souldiers that prate and brag much ſeldom fight well: And *Eraſmus* noteth, that *Children that quickly learn to ſpeak, are long in learning to go.* It is not the barking Cur that biteth. Let it be the honour of a Parrot to *ſpeak much*, but of a *man to ſpeak wiſely.* The mobility of their *tongues* (an honour common to an Aſpen leaf) is all their honour, that can *multis verbis pauca dicere*, ſay a little in a great many words; but *multa paucis*, *much in few words*, is the character of the wiſe, unleſs when the quality of the auditors prohibiteth it; And *qui ſunt in dicendo breviſſimi*, if the auditors can bear it, ſhall be accounted the beſt ſpeakers. I am not of his mind that ſaid, *He oft repented ſpeaking, but never repented ſilence*: But, except they be Miniſters, few men have *ſo much* cauſe to repent of ſilence as of ſpeech. *Non quam multa, ſed non bene*, muſt be the Chriſtians care. As one ſaid of Philoſophy, I may much more ſay of Religion, that *tho' an Orators excellency appeareth only in ſpeaking, yet the* Philoſophers (and the *Chriſtians appeareth as much in ſilence.*)

Eccleſ. 5. 3, 7. Eccleſ. 10. 12, 13. Eccleſ 10. 14. Pſal. 37. 30. Prov. 17. 27, 28. & 10. 20. & 12. 18. & 10. 19. & 18. 4, 5, 6. & 21. 23.

§. 26. 6. *Where there is much idle talk, there will be much ſinful talk*, Prov. 10. 19. *In the multitude of words there wants not ſin; but he that refraineth his lips is wiſe.* There are lyes, or backbitings, or medling with other folks matters, or ſcurrilous jeaſts, if not many ſuch ſins that go along with a courſe of idle talk: It is the *vehicle* in which the Devil giveth his moſt *poyſonous* draughts. Saith *Lipſius*, *It is given to Praters, Non multa tantum ſed male; to ſpeak ill, as well as to ſpeak much.*

§. 27. 7. *Vain words hinder your own edification*: Who knoweth if you would hold your tongues, but

Prov. 23. 8, 9.

ſome one would ſpeak wiſelier, that might do you good?

§. 28. 8. And *you weary the hearers* (unleſs they are ſtrangely patient) when you intend to pleaſe them (or elſe you might as well talk all that by your ſelf): It is ſcarce manners for them, unleſs you be much their inferiors, to *tell you* they are aweary to hear you, and to intreat you to hold your tongues: But you little know how oft they *think* ſo: I judge of others by my ſelf: I flye from a talkative perſon, as from a Bed that hath Fleas or Lice: I would ſhut my doors againſt them, as I ſtop my Windows againſt the Wind and Cold in Winter? How glad am I when they have done? and gladder when they are gone? Make not your ſelves a burden to your company or friends, by the troubleſome noiſe of an unwearied tongue.

§. 29. 9. *Many words are the common cauſes of contention*: Some word or other will fall that offendeth thoſe that hear it; or elſe will be carried to thoſe that are abſent, and made the occaſion of heart-burnings, rehearſals, brawls, or Law ſuits. There is no keeping quietneſs, peace and love, with talkative pratlers; at leaſt not long.

§. 30. 10. Are you not ſenſible what *Pride* and *impudency* is in it, when you think your ſelves worthieſt to ſpeak? As if you ſhould ſay, you are all children to me: Hold your tongues, and hear me ſpeak? If you had Chriſtian *Humility* and *Modeſty*, you would *in honour prefer others before your ſelves*, Rom. 12. 10. You would think your ſelves *unworthieſt* to ſpeak (unleſs the contrary be very evident) and deſire rather to hear and learn. As *Heraclitus* being asked, *Why he alone was ſilent* in the company, anſwered, *That you may talk*: So when you *talk* above your *parts*, it is as if you told the company, *I talk that all you may be ſilent.*

§. 31. 11. It is a *voluntary ſin* and not *repented of*: For you may eaſily forbear it if you will; and you wilfully continue in it: And therefore impenitency is your danger.

§. 32. 12. Laſtly, Conſider how *unprofitable* a ſin it is: And how little you have to hire you to commit it: What get you by it? Will you daily ſin againſt God for nothing?

Dir. 4.
Iſa. 32. 4, 5, 6.
Matth. 12. 34, 36.
2 Cor. 4. 13.
Joh. 3. 11.
1 Joh. 4. 5.
Prov. 16. 23.
Pſal. 40. 5.
Cant. 7. 9.

§. 33. Direct. 4. *If you would not be idle talkers, ſee that your hearts be taken up with ſomething that is good: And that your tongues be acquainted with, and accuſtomed to their proper work and duty*: An *empty head* and *heart* are the cauſes of empty, frothy, vain diſcourſe. Conſcience may tell you when your tongues run upon vanity, that at that time there is no ſenſe of *ſin* or *duty*, or the *preſence of God* upon your hearts: No holy *Love*; no *Zeal* for God; but you are *aſleep* to God and all that is good; and in this *ſleep* you *moither* and *talk idly* of any that cometh into your mind. Alſo you make not conſcience of *ſpeaking* of that which is good, or elſe it would keep out vanity and evil. Remember what abundance of greater matters you have to talk of! You have the evil of ſin, the multitude and ſubtilty of temptations, and the way of reſiſting them, to talk of: You have your faults to lament, your evidences to enquire after, your mercies thankfully to open, the *greatneſs* and *goodneſs* and all the attributes of God to praiſe: You have all the works of God to admire: Even all the creatures in the world to contemplate, and all Gods admirable Providences, and Government to obſerve: You have the myſterie of Redemption, the perſon, and office, and life, and miracles, and ſufferings, and glory, and interceſſion, and reign of Chriſt to talk of: And all the ſecret ſanctifying operations of the Holy Ghoſt; and all the Ordinances of God, and all the means of Grace, and all our duties to God and man, and all the holy Scripture; beſides death and judgment, and Heaven, and Hell, and the concernments of the Church of God and the caſe of the perſons you ſpeak to, who may need your inſtruction, exhortation, admonition, reproof or comfort: And is not here work enough to employ your tongues, and keep them from idle talk? Make conſcience of thoſe duties commanded, Epheſ. 4. 29. *Let no corrupt communication proceed out of your mouth, but that which is good to the uſe of edifying, and may miniſter grace to the hearers, and grieve not the holy Spirit of God.* Epheſ. 5. 18, 19. *Be not drunk with Wine wherein is exceſs, but be filled with the Spirit, ſpeaking to your ſelves in Pſalms and Hymns, and Spiritual Songs, ſinging and making melody in your hearts to the Lord, giving thanks always for all things unto God and the Father, in the name of our Lord Jeſus Chriſt.* 1 Pet. 4. 11. *If any man ſpeak, let him ſpeak as the Oracles of God.* Sinful *omiſſion* of good diſcourſe, is the cauſe of ſinful *commiſſion* of vanity. Specially when the heart it ſelf is vain: For as a man *is*, ſo is he apt to ſpeak. 1 John 4. 5. *They are of the world, therefore ſpeak they of the world.* Iſa. 32. 6. *For the vile perſon will ſpeak villany, and his heart will work iniquity, to practice hypocriſie, and to utter error againſt the Lord.*

Prov. 2
15.
Pſal. 14
6, 11, 1
13, 21.
Pſal. 11
17
Pſal. 49.
& 35. 2

Dir. 5.
Jer. 8. 6.
Prov 6. 2
Pſal. 77.
12. & 10
114. 14
11.

§. 34. Direct. 5. *Walk always with God as in his preſence, and in the awe of his Laws and judgment, that conſcience may be kept awake and tender.* You will be reſtrained from vain talk, if you perceive that God is hearing you, and if you remember that your tongue is under a Law, and that *for every idle word men ſhall give account in the day of judgment.* Mat. 12. 36, 37. and that by your *words you ſhall be juſtified or condemned*: If the Law of God were in your hearts, *Pſal.* 40. 8. and *hidden* there, *Pſ.* 119. 11. Your *heart* would be *fixed*, *Pſ.* 57. 7. His word then would be the *rejoycing* of your *heart*, *Pſ.* 119. 111. And your tongues would then be talking of judgment, *Pſ.* 37. 30. A *tender conſcience* will ſmart more with an *idle word*, than a *ſeared* ſenſeleſs conſcience with an Oath, or lye, or ſlander. For the *Fear of God is clean*, Pſal. 19. 9. and by it *men depart from evil*, Prov. 16. 6. *Be thou therefore in the fear of the Lord all the day long*, Prov. 23. 17.

Dir. 6.
1 Tim.
13
1 Pet.
1

§. 35. Direct. 6. *Avoid idleneſs, if you would avoid idle talk*: The drones of the Common-wealth that have nothing elſe to do, but viſit, and complement, and prate of other mens matters; and that can have while to ſit whole hours together, upon no buſineſs, are they that are moſt guilty of idle chat. Idle *Gentlemen*, and *Beggars*, and idle *goſſiping Women*, and *Old men* that are void of the fear of God, and *Children* that have no buſineſs to do, are they that can ſit talking away their time to as little purpoſe, as if they had been all the time aſleep. All idle perſons ſwarm with the Vermine of idle *thoughts* and *words*.

Dir. 7
Garrulo non reſpo dere con tium eſt.

§. 36. Direct. 7. *If you would avoid idle talk, avoid idle talkative companions: Or if you cannot avoid them, anſwer them not, but let them talk alone*, unleſs it be to reprehend them, or turn them to more profitable talk. For when you *hear vanity*, it will incline you to ſpeak vanity: And theſe ungodly perſons *ſpeak every one vanity to his neighbour*, as if their *tongues* were ſo their own, that no Lord *might* control them, Pſal. 12. 1, 2, 3, 5, 6. The Philoſopher could ſay, *That which you would not hear, do not ſpeak; and that which you would not ſpeak; do not hear.* Moſt are like Parrots that will *ofteſt* ſpeak the words which they *ofteſt hear*. How hard is it to avoid *idle talk* amongſt *idle talkers?* One vain word draws on another, and there is no end.

Dir.

§. 37. Direct. 8. *Avoid vain works, if you would avoid vain words.* For a man that engageth himſelf in vain employment, doth loſe all the words as vain, which he uſeth about that employment. What a life then do they live, that have an unlawful *Calling*? When their very *buſineſs* and Trade is ſin, the adjuncts, the words about it, muſt be ſin, and ſo all their lives are a continued ſin: I had rather therefore be the baſeſt drudge, than one of theſe men: Eſpecially Stage-players ſhould think of this: And thoſe that ſpend whole hours, yea, half days, if not nights, in *gaming*, or vain, and ſinful ſports, what abundance of idle words do they uſe about them: Every caſt of the Dice, and every Card they play, hath an idle word; ſo that a ſober man would be aweary and aſhamed to hear them.

Dir. 9. §. 38. Direct. 9. *Plunge not your ſelves into exceſs of worldly buſineſs, as ſome do, that undertake more without neceſſity, than they can diſcharge:* For ſuch neceſſitate a variety of thoughts and words: And all that are ſpent in ſerving them in thoſe their vain employments, are vain; though the work for the matter of it be not vain.

Dir. 10. §. 39. Direct. 10. *Let not a vicious mind make that ſeem neceſſary or convenient which is vain.* Carnal hearts that are acquainted with no better things, think nothing vain, that pleaſeth their ſenſual inclinations, or which their carnal intereſt doth require. A man-pleaſer thinketh Civility obligeth him to obſerve his unneceſſary viſits and complements, and to anſwer idle talkers, and not ſit ſilent by them, nor contradict them: And ſo it muſt be a point of good manners to break the Law of God: And as they think it uncivil not to pledge every drinker in his healths, ſo not to anſwer every twatler in his talk.

Dir. 11. §. 40. Direct. 11. *Take heed of a Proud ſelf-conceited mind that thinks too well of your own diſcourſe:* Get but *Humility*, and you will rather chooſe to *hear*, than to ſpeak. But when all your fancies and impertinences ſeem ſome excellent matters to you, then you are with Child till you are delivered of them, and then all muſt reverence and ſilently attend your *pride* and *folly*; or be taken as neglecters of you for diſregarding it.

Dir. 12. §. 41. Direct. 12. *Avoid Paſſion and paſſionate*
Prov. 14. 17. 15. 18. Eccleſ. 7. 8, 9. *companions*: For *paſſion* is *talkative*, and will not be chekct, but reſiſteth the reſtraint of reaſon, and multiplieth *words* that are worſe than vain?

Dir. 13. §. 42. Direct. 13. *Take heed of an inordinate jeaſt-*
Eccl. 2. 2. Eccl. 7. 6. Eph. 5. 4. *ing vein:* For it habituateth the mind to fooliſh levity, and knows no bounds, and breeds idle words, as thick as putrified fleſh breeds Vermine: And it is the greater ſin, becauſe it is *ordinary*, and with a certain pleaſure and pride, and glorying in vanity, and ſinful levity and folly.

Dir. 14. §. 43. Direct. 14. *Underſtand particularly what*
Prov. 22. 17. Pr. 12. 18. & 13. 20. & 15. 2, 7, 31. *ſervice you have to do for God or men in every company you come in, and ſo fit your words to the preſent duty and company.* For thoſe words are *vain* and inconvenient in *one company* that are *neceſſary* or *convenient* in another. If you be to converſe with the ignorant and ungodly, turn your diſcourſe into a compaſſionate way of inſtruction or exhortation. If with men wiſer and better than your ſelves, enquire and learn of them, and draw that from them which may edifie you.

Dir. 15. §. 44. Direct. 15. *Affect not an unneceſſary curi-*
You will elſe be but ngenioſi ugatores, s one call-d him hat wrote great ook on a ttle mat-er. *oſity of ſpeech, but take thoſe for the fitteſt words, which are ſuited to the Matter, and to thy Heart, and to the Hearers?* Otherwiſe your ſpeech will be *ſtudiedly and affectedly* vain; And you will *glory* in that as *elegant*, which is your *ſhame: Hypocritical words* that come not from the heart, are *dead* and corrupt, and are but the *Image* of true ſpeech, as wanting that verity and ſignificancy of the *mind* which is their life. *Words are* like Laws, that are valued by the *Authority*, and *Matter*, and *End*, more than by the curioſity and elegancy: Or like *money*, that is valued by the *Authority*, *Metal* and *Weight*, and not by the curioſity of its Sculpture, Imagery, or matter. All that is *counterfeit*, tho' *curious*, *is vain*.

§. 45. Direct. 16. *Suppoſe you had written down the idle words of a day* (your *own* or any other pratlers,) *and read them over all at night!* Would you not be aſhamed of ſuch a Volume of *Vanity* and *Confuſion*? O what a Book it would be, that one ſhould thus write from the mouth of *idle talkers*? What a ſhame would it be to humane nature? It would tempt ſome to queſtion, whether *man* be a *reaſonable creature*, or whether *all be ſo*, at leaſt? Remember then, that all is recorded by *God* and *Conſcience*: And all this hodgepodge of vanity muſt be reviewed and anſwered for. Dir. 16.

§. 46. The reſt that is neceſſary for Direction againſt *Idle words*, you may find *Chap.* 5. *Part.* 2. in the *Government of the Thoughts* (and in my Book of *Self-denyal*.) In a word, (for I muſt not commit the fault which I am reproving) account not a courſe of idle talk for a ſmall ſin. Never ſuffer ſo looſe and ſlippery a member as your tongue to be *unguarded*; and never ſpeak that, of which you dare not ſay, as Pſal. 19. 14. *Let the words of my mouth, and the meditations of my heart, be now and always acceptable in thy ſight, O Lord my ſtrength and my Redeemer.*

§. 47. But eſpecially above others, theſe perſons ſhould watch againſt *vain words*: 1. *Preachers* who are doubly ſanctified perſons, and whoſe tongues being conſecrated to God, muſt not be ſacrilegiouſly alienated to vanity: Which is worſe than ſacrilegious alienation of the places, or utenſils, or revenews of the Church: hate it therefore more than theſe. Who ſhould be moſt watchfull here?

2. *Ancient people*, whoſe words ſhould be grave and wiſe, and full of inſtruction to ſuppreſs the levity of youth: *Childhood*, and *Youth* is *Vanity*: but *Age* ſhould not be ſo.

3. *Parents* and *Maſters* who ſhould be examples of gravity and ſtayedneſs to their families; and by their reproofs and chaſtiſements ſhould repreſs ſuch faults in their inferiors. 1 Tim. 4. 12. Job 12. 12. Eccleſ. 11. 10.

4. Thoſe that are better qualified than others with knowledge and utterance, to uſe their tongues to edification. Vain ſpeech is a double ſin in them.

5. Thoſe that are noted for perſons of holineſs and Religion: For it is ſuppoſed, that they pray and ſpeak much againſt idle talk, and therefore muſt not themſelves be guilty of it. *If any man among you ſeem to be religious, and bridleth not his tongue, but deceiveth his own heart, this mans Religion is vain.* Jam. 1. 26. (See my Sermon on that Text.)

6. Thoſe that are *ignorant*, and *need* much the edifying ſpeech of others.

7. Thoſe that live among wiſe and holy perſons by whom they may be much edified.

8. Thoſe that are among twatlers, where they know they have more need to watch their tongues, than their Purſes among Cut-purſes.

9. Thoſe (women eſpecially) that are naturally addicted to overmuch talk, who therefore ſhould be the more watchful, as knowing their diſeaſe and danger.

10. Both *empty* and *angry* perſons, who carry a continual temptation about them. All theſe ſhould be ſpecially watchful againſt *idle* talk.

And for the *Time*, 1. Specially when they are among thoſe that may receive moſt hurt by it. 2. And when you are going to holy duty, or newly come from it, &c.

Tit. 5. *Special Directions againſt filthy, ribbald, ſcurrilous Talk.*

§. 1. Direct. 1. The chief Direction againſt this filthy ſin, is *General*; *to get out of a Graceleſs ſtate, and get a heart that feareth God,* and *then* you *dare* not be guilty of ſuch impudency: God is not ſo deſpiſed by thoſe that fear him, Dir. 1.

Dir. 2. §. 2. Direct. 2. *Ceaſe not your holy Communion with God in his Worſhip, eſpecially in ſecret, and be not ſtrange to him, and ſeldom with him.* And then you dare not ſo pollute thoſe lips, that uſe to ſpeak ſeriouſly to God. What! talk of luſt and filthineſs with that tongue, that ſpake but even now to the moſt Holy God? Gods Name and preſence will awe you, and cleanſe you, and ſhew you that his Temple ſhould not be ſo defiled, and that he *hath not called you to uncleanneſs but to holineſs*; and that a filthy tongue is unſuitable to the holy praiſe of God: But while the reſt of your life is nothing but a ſerving the Devil and the fleſh, no wonder if ribaldry ſeem a fit language for you.

Dir. 3. §. 3. Direct. 3. *Cleanſe your hearts of vanity and filthineſs; and then your tongues will be more clean.* It is a vain or unchaſt heart that makes an unchaſte tongue.

Dir. 4. §. 4. Direct. 4. *Remember what a ſhame it is to open and proclaim that filthineſs of thy heart which thou mighteſt have concealed.* Chriſt telleth us how Luk. 6. 45. to expound thy words, *that out of the abundance of thy heart*, thy *mouth ſpeaketh.* And what needeſt thou tell people that it is the rutting-moon with thee? and that luſt and filthineſs are the Inhabitants of thy mind? If thou be not ſo far paſt all ſhame as to *commit fornication* in the open Streets, why wilt thou there talk of it?

Dir. 5. §. 5. Direct. 5. *Remember that filthy talk* is but the approach to *filthy acts.* It is but thy breaking the ſhell of *modeſty*, that thou maiſt eat the kernel of the Vomiting Nut. This is the *tendency* of it, whether thou intend it, or not. Canſt thou be offended with him, that believeth thou *doſt* that villany in ſecret, which thou talkeſt of openly? or that taketh thee to be *preparing* thy ſelf for a Whore? If the *deed* be bad, thy making a jeaſt of it cannot be good.

Dir. 6. Epheſ. 4. 29. Epheſ. 5. 4. §. 6. Direct. 6. *Remember that thou bidſt defiance to Godlineſs and Honeſty: Corrupt communication grieveth the Spirit of God*, Epheſ. 4. 29, 30. Canſt thou expect that the Holy Ghoſt ſhould dwell and work in ſo filthy a room, and with ſuch filthy company? Dareſt thou go pray or read the Scripture, or ſpeak of any holy thing, with thoſe lips that talk of filthy ribaldry? Doſt thou find thy ſelf fit to go to prayer, after ſuch diſcourſe? Or rather doſt thou not allow all that hear thee to think, that thou renounceſt God and Godlineſs, and never uſeſt any ſerious Worſhip of God at all? And if thou do pretend to Worſhip him with that filthy tongue, what canſt thou expect in anſwer to thy prayers, but a vengeance worſe than *Nadab* and *Abihu*'s, Lev. 10. 1, 2, 3. *Shall ſweet Water, and Bitter come from the ſame Fountain?* Jam. 3. 11. Doſt thou bleſs God and talk filthily with the ſame tongue? and think he will not be avenged on thy hypocriſie?

Dir. 7. §. 7. Direct. 7. *Conſider how thou bidſt defiance alſo to common civility:* Thou doſt that which civil *Heathens* would be aſhamed of: As if thou hadſt a deſign to reduce *England* to the Cuſtoms of Cannibals and Savages in *America*, that go naked, and are paſt ſhame.

Dir. 8. 1 Cor. 15. 33. §. 8. Direct. 8. *Obſerve what Service thou doſt the Devil, for the corrupting of others*; as if he had hired thee to be a Tutor in his Academy, or one of his Preachers, to draw the minds of the hearers from Modeſty, and prepare them for the Stews. Eſpecially *people* can ſcarce have more dangerous Wild-fire caſt into their Fantaſies, than by hearing rotten filthy talk. And wilt thou be one of *Venus*'s Prieſts?

Dir. 9. §. 9. Direct. 9. *Remember how little need there is of thy Endeavour.* Is not luſt and filthineſs ſo natural, and the Minds of all unſanctified and uncleanſed ones ſo prone to it, that they need no Tutor nor Inſtigator, nor pander to their luſts? This fire is eaſily kindled: The Bellows of thy ſcurrility are needleſs to make ſuch Gunpowder burn.

Dir. 10. §. 10. Direct. 10. *Preſently lament before* God *and Man the filthineſs that thy tongue hath been guilty of, and waſh heart and tongue in the Blood of Chriſt; and fly from the company and converſe of the obſcene, as thou wouldſt do from a Peſt-houſe* or *any infectious peſtilential Air.* And if thou hear ſuch *rotten talk* reprove it, or be gone, and let them ſee that thou hateſt it, and feareſt God.

Object. §. 11. Obj. *But*, ſaith the filthy Mouth, *I think no harm: may we not jeaſt and be merry?*

Anſw. *Anſw.* What! haſt thou nothing to jeaſt with but dung and filth and ſin and the defilement of Souls, and the offending of God? Wouldſt thou be unclean before the King, or caſt dung in mens faces, and ſay, I think no harm, but am in jeaſt?

Object. §. 12. Obj. *But*, ſaith he, *thoſe that are ſo demure, are as bad in ſecret, and worſe than we.*

Anſw. *Anſw.* What! is a chaſte tongue a ſign of an unchaſte life? Then thou maiſt as equally take a meek and quiet tongue to be a ſign of an angry Man: or a lying tongue to be a ſign of a true man: Would the King take that Excuſe from thee, if thou talk Treaſon openly, and ſay, Thoſe that do not, are yet in ſecret as bad as I? I trow he would not take that for an Excuſe.

Tit. 6. *Directions againſt Prophane Deriding, Scorning, or oppoſing Godlineſs.*

The Explication. §. 1. TO prevent the Replyes or Excuſes of the ſcorner, I muſt here tell you, 1. That by *Godlineſs* I mean nothing but *an entire Devotedneſs to God and living to him: The Doctrine and Practice which is agreeable to the holy Scripture*: I mean no fanſies of miſtaken men, nor the private Opinions of any *ſect*; *but the practice of Chriſtianity it ſelf.*

§. 2. 2. And yet I muſt tell you, that it is the common practice of theſe Scorners to faſten more upon the *concrete* than the *abſtract*, the *perſon*, than the bare *doctrine*, and to oppoſe *Godly Perſons* as ſuch, when yet they ſay that they oppoſe not *Godlineſs.* The Reaſons of this are theſe: 1. Becauſe they dare be *bolder* with the *perſon*, than with the *Rule* and *doctrine* of God himſelf. If they ſcorn at the *Bible*, or at *Godlineſs directly* as ſuch, they ſhould ſo openly ſcorn at God himſelf, that the world would cry ſhame on them, and Conſcience would worry them: But as *Godlineſs* is in ſuch a *neighbour*, or ſuch a *Preacher*, or ſuch a *man*, ſo they think they may reverence it leſs, and that what they do is againſt the *perſon* and not the *thing.*

2. In men they have ſomething elſe to *pretend*, to be the matter of their ſcorn: *Godlineſs* in men is *latent*, *inviſible*, *unproveable* as to the ſincerity of it; and obſcure as to the exerciſe: If he that ſcorneth a Godly man, ſay [He is not Godly, but an Hypocrite;] in *this world* there is no perfect Juſtification to be had, againſt ſuch a calumny; but the probable evidence of *Profeſſion* and a *Godly life* is all that can be brought. But *Godlineſs* as it is in Scripture lieth open to the view of all, and cannot be denied there, but by denying the Scriptures themſelves.

3. *Godlineſs* as in the *Rule* or *holy* Scripture is *perfect*, without any blemiſh that may give a ſcorner a pretence: But *Godlineſs in men* is very *imperfect*, and mixt with ſins, with faults which the world may oft diſcern, and the Godly themſelves are forwardeſt to confeſs: And therefore in them a ſcorner may find ſome plauſible pretence: And when he derideth theſe *Profeſſours* of *Godlineſs* as being *all Hypocrites*, he will not inſtance in their vertues, but in their *faults*; as in *Noah*'s drunkenneſs, and *Lots* inceſt, and *David*'s Adultery and Murder, and *Peter*'s denying

Chriſt: Yet ſo as the dart ſhall be caſt at Piety it ſelf; and the Concluſion ſhall not be, to drive men *from drunkenneſs, adultery* or any *ſin*, but *from ſerius Godlineſs it ſelf.*

4. *Godlineſs* as in the *Rule* is to them a more unobſerved dormant thing, and doth not ſo much annoy them: (for they can ſhut their Bibles, or make nothing of it, but as a few good words): But *Godlineſs* in the *Godly*, exiſtent in their *Teachers* and *Neighbours* is more diſcernable to them, and more active, and more troubleſome to them, and ſo more hated by them. In a *dead letter*, or *dead Saint*, that troubleth them not, they can commend it: but in the *living* they are moleſted by it: And the nearer it is to them, the more they are exaſperated againſt it. The *word* is the *ſeed* of *Godlineſs*; which leaſt offendeth them, till it ſpring up and bring forth the fruit which condemneth their wicked lives.

§. 3. 3. And as Oppoſers and Scorners do uſually ſtrike at Godlineſs through the *Perſon* and *his Faults*, ſo they uſe to ſtrike at the Particular parts of Gods Worſhip, through ſome *Modes* or circumſtances, or imperfections of men in the performance. It is not *Preaching* or *Praying* that they ſcorn if you believe them, but this or that *manner* or *Imperfection* in Preaching and Praying. But the drift of all is, not to help any man to *do it better*, but to make them odious that are moſt *ſerious* in doing it *at all*, and thereby to perſwade men that it is a needleſs thing.

Socrates *inter loquendum ſepe, agente id orationis vehementiâ, jactare digitos ſolebat, ita ut à pleriſque rideretur, & deſpectui haberetur: quæ tamen omnia æquo animo ferebat.* Laert. in Socrat.

§. 4. 4. Note alſo that it is not the Image or *dead* part of Religion that theſe men are moſt offended at, and oppoſe; but it is the *Life* and *zeal* and *diligence* of the *Godly*. So that if they differ not from themſelves in profeſſion about any Doctrine or Ceremony, yet they hate and ſcorn them for *doing ſeriouſly* the ſame which themſelves hypocritically profeſs.

§. 5. 5. Laſtly note alſo, that this is not a difference of one Sect or Party or Church againſt another, upon differing Opinions; but it is that which is, among all Parties within *themſelves*, when there is any thing of *ſerious Religion* to be found. Even among the Papiſts there are ſome ſpiritual ſerious holy perſons, who are derided and oppoſed by the *prophane* that are of their own Church. Yea among the Heathens, *Seneca* and others tell us that *ſtrictneſs in moral Vertue* was made the ſcorn of the rude and ſenſual ſort of men: But tho' the quarrel be but that which was taken up from the beginning between the Womans and the Serpents ſeed, yet in all Countries where Church-differences cauſe contention, this Serpentine Enmity doth with Serpentine Subtilty creep in and make advantage of them, and take up the Nick-names, or ſharper Weapons which differing Chriſtians form againſt each other, to ſtrike at the heart of Chriſtianity it ſelf.

Si quis vero eorum mitior, & veritati aliquatenus propior, videretur, in hunc quaſi Britaniæ ſubverſorem omnia odia telaque ſine reſpectu contorquebantur, & omnia quæ diſplicuerint, deoque placuerint, æquali ſaltem lance pendebantur, ſi non gratiora fuiſſent diſplicentia. Gildas. *Quod autem quædam de illo inhoneſta & maligna jactantur, nolo mireris: cum ſcias hoc eſſe opus ſemper diaboli, ut ſervos Dei mendacio laceret, & opinionibus falſis glorioſum nomen infamet; ut qui Conſcientiæ ſuæ luce clareſcunt, alienis rumoribus ſordidentur.* Cyprian. de Cornel. Epiſt. ad Antonian. *Hæc & nos riſimus aliquando.* Tertul.

Dir. 1.

§. 6. Direct. 1. For the cure of thoſe that are already infected with ſo heinous a ſin, the chief Direction is, to *Underſtand the greatneſs of it, and the miſerable conſequents*: as followeth.

§. 7. 1. Conſider *what it is that thou derideſt*: Doſt thou know againſt what thou openeſt thy mouth? 1. Thou *derideſt* or *oppoſeſt* men for *Loving God with all their heart* and *ſoul* and *might*: And doſt thou not confeſs that this is the duty of all men living, and that he is not worthy to be called a Chriſtian that loveth not God above all? Thou canſt not deny this. And yet wilt thou oppoſe it? Deny it not, for *this* is the *very thing* that thou oppoſeſt: either mens *Loving God*, or *ſhewing* their Love to him? If thou didſt but Love him as much as they, thou wouldſt *ſeek* and *ſerve* him as diligently as they. Doſt thou not know this thy ſelf, that if thou didſt Love him with all thy *Heart* and *ſoul* and *ſtrength*, thou wouldſt *ſeek* and *ſerve* and *obey him with all thy Heart* and *ſoul* and *ſtrength*? If the Godly do more than this, deride them and ſpare not. If they Love God and *ſerve* him with *more than all the heart* and *ſoul* and *might*, then call them *Righteous overmuch.* If thou know any one that Loveth God or ſerveth him more than he *deſerveth*, blame and oppoſe that man and ſpare not. Thou knoweſt that what thou *Loveſt* moſt, thou art diligent thy ſelf in ſeeking and remembring: Thou laboureſt for money becauſe thou *loveſt* it: And they labour in ſeeking and ſerving God becauſe they love him: And is it a work for any but a Devil, to oppoſe or ſcorn men for? for Loving or ſhewing their Love to God?

§. 8. 2. Thou derideſt men for *delighting* in that which is *moſt Delectable*: For *Delighting* in high and heavenly *Knowledge*, and in a *Holy* ſtate of ſoul and life, and for Delighting in *the Law of God* and *meditating* in it *day and night*, Pſal. 1. 2. and for delighting in holy Prayer, and the Praiſes of their Maker: and for delighting in the fore thoughts and mention of eternal joys, and making their Calling and Election ſure. What is it but the exerciſe of theſe holy deſires and *delights* which thou derideſt? and would thou not be as *ſerious* in Religion and *holineſs* as they, if thou hadſt as much of theſe Delights as they? Canſt thou ſit at thy Pots, or follow thy game or ſports, or talk of vanity many hours together, becauſe thou *Delighteſt* in them? and yet doſt thou deride thoſe that Pray or hear Gods word opened to them many hours becauſe it is *their delight*? O poor ſouls! how quickly and how terribly will God acquaint thee, whether *their delights* or *thine* were the more rational and juſt? and whether *their work* or *thine* was fitter to be derided?

§. 9. 3. Thou *ſcorneſt men for paying but what they owe to* the God that *Created* and *Redeemed* them. Are they not his *own*? and did he not give them all their parts and powers? And are not all their abilities and poſſeſſions *his*? What have they which they received not of him? And is this thy *juſtice* and *honeſty* to deride men for offering to pay *their debts*? and to give God his own? If thou know any one that giveth him *more* than he *oweth him*, deride that ſuperſtitious over-righteous man, and ſpare not. But if men ſhould not be derided for paying their *debts to thee*, deride not men for paying their *debt to God*, and giving him that which is his own. As we muſt give to *Cæſar* that which is *Cæſars*, ſo we muſt give that to *God* alſo which is Gods.

§. 10. 4. Thou derideſt *ſervants* for obeying diligently their *higheſt maſter*? and for doing diligently the greateſt, beſt and needfulleſt work in all the world? And is this a good example for thy own ſervants? Sure if a man ſhould be mocked for ſerving God, he ſhould be mocked *more* for ſerving ſuch a one as *thee*? Doſt thou know where we may find a *better maſter*, whom we may ſerve with better encouragement than God? He hath made us his *Stewards*, and truſted us with his goods, and doſt thou ſcorn us for being *faithful* in our Stewardſhip? Thou derideſt his *ſubjects* for obeying the *King* of all the world? And is this a good example to the *Kings ſubjects*? ſhould it be a matter of ſcorn to obey the King ? or doſt thou think that Gods Authority is leſs : or obedience to him leſs commendable ?

§. 11. 5. Nay thou derideſt men for doing but *ſome part* of their *duty*, and diſcharging but a *little* of their debt. For the holieſt man whom thou derideſt for doing too much, doth leſs than what he ought to do. Thou knoweſt that the beſt of men do love God and ſerve him leſs than he deſerveth; and that the carefulleſt come ſhort of the perfect keeping of his Laws, and yet wilt thou ſcorn men for doing ſo much, when they know, and thou confeſſeſt that they do too little ? could they do all, they *did but their duty*, Luk. 17. 10.

§. 12. 6. Thou ſcorneſt men becauſe they will not ſet up *themſelves*, their *own wit*, and *will*, againſt *their maker*. God hath commanded them to *give all diligence to make their calling and election ſure* : 2 Pet. 1. 10. and to *ſtrive to enter in at the ſtrait gate* ? and *day* and *night to meditate* in his *Law* ? and to love him with all their heart and might ? and to *pray continually* : And thou derideſt men for obeying theſe commands ? Why, what wouldſt thou have us do man ? ſhould we tell God that we are *wiſer* than *he* ? and that he ſhall not have *his will*, but we will have *our own* ? and that we know a better way than he hath appointed us ? and that he is miſtaken, and would deceive us by his Laws ? Wouldſt thou have men thus to be voluntarily mad, and profeſs themſelves open Rebels againſt God ?

Mat. 7. 13. Pſal. 1, 2. 1 Theſ. 5. 17.

§. 13. 7. Thou ſcorneſt men becauſe they *truſt him* that is *Truth* and *Goodneſs* it ſelf. We cannot imagine that he can deceive us by his word, or that he maketh any Law for us that is not good, or requireth any duty of us that ſhall be to our hurt, or that we ſhall be loſers by. And therefore we reſolve to obey him as carefully as we can, becauſe we are confident that Goodneſs it ſelf will not abuſe us, and Truth it ſelf will not deceive us : And this is a matter to be ſcorned for ? ſhould not Children truſt their Father ?

Malignity ſo blindeth the underſtanding that it maketh men aſcribe all the evil that befalleth them, to that which is the only way to happineſs: every bad ſucceſs that the Heathen Romans had, they imputed to the Chriſtians: ſaith *Paul. Diaconus lib.* 3. when *Radaguſus* the *Goth* invaded the *Romans. Pavor infinitus Romam invadit ; Declamatur à cunctis, ſe hæc ideo perpeti, quod neglecta fuerunt magnorum ſacra Deorum: Magnis querelis ubiq; agere: & continuo de repetendis ſacris celebrandiſque tractatur: Fere in tota urbe blaſphemiæ ad nomen Chriſti, tanquam lues aliqua probris ingravantur, conducuntur à Romanis adverſus Radaguſum duo Pagani duces*, &c.

§. 14. 8. Thou derideſt men for not ſinning againſt their certain *knowledge* and *experience. They know* that a Holy life is beſt, though thou doſt not: They know the Reaſonableneſs of it : They know the *ſweetneſs* of it : They know the *Neceſſity* of it. And muſt they renounce their own underſtandings ? muſt they be *ignorant* becauſe thou art *ignorant* ? and put out their eyes becauſe thou art blind ? Is it a crime for men to be *wiſer* than thou ? and that in the *matters* of God and their ſalvation ? They have *tryed* what a *Holy life* is, and ſo haſt not thou ? They have *tryed* what a life of faith and obedience is : And muſt they renounce their own *experience* ? Muſt they that *have taſted* it ſay *Honey is bitter*, becauſe thou that never didſt taſte it ſaiſt ſo ? Alas, what unreaſonable men have we to deal with ?

Saith *Chryſoſt.* As thoſe that run or act in publick Games, beſides the Prize which they hope for, do much increaſe their ſtrength and health by preparing their bodies for it : So beſides the hopes of Heaven, it is no ſmall comfort and advantage here in the way, which Chriſtians get by their holy lives.

§. 15. 9. Thou oppoſeſt and ſcorneſt men *for Loving themſelves* ; yea for *Loving their ſouls*, and *taking* care of its health and welfare. For how can a man truly *Love himſelf*, and not *Love* his *ſoul* which *is himſelf* ? And how can a man *Love* his *ſoul*, and not prefer it before the low concernments of his fleſh ? and not take the greateſt care of its greateſt everlaſting Happineſs ? Can a man truly *Love himſelf*, and yet *damn himſelf*, or loſe the little time in which he muſt (if ever) work out his ſalvation ? You will not ſcorn him that is careful of your Children, or your very Cattle ? You Love them, and therefore are careful of them your ſelves. And ſhall not he that Loveth his ſoul be careful of it. To Love our ſelves is natural to us as men : And how ſhall he Love his Neighbour that Loveth not himſelf ?

§. 16. 10. Thou ſcorneſt men becauſe they *Love Heaven above earth*, and becauſe they are deſirous to live for ever with God and all the holy Hoſts of Heaven. For what is it that theſe men do ſo diligently, but *ſeek to be ſaved* ? What do they but *ſeek firſt the Kingdom of God, and his Righteouſneſs* ? *and labour for the meat* that periſheth not, *Joh.* 6 27. and lay up *their treaſure in Heaven*, Mat. 6. 20. and ſet their *hearts there*, Mat. 6. 21. *and ſeek the things that are above, and have their converſation in Heaven* , Col. 3. 1, 2, 3. Phil. 3. 19, 20. And if it be ſo ſcornful a matter to *ſeek for Heaven*, ſure thou never thinkeſt of coming to Heaven thy ſelf : Unleſs thou think to come thither by ſcorning at the ſeekers of it.

§. 17. 11. Thou derideſt men becauſe they are *unwilling to be damned*, and *unwilling* to do that which they *know would damn* them ; or to neglect that without which there is no hope of eſcaping Hell. *They believe* the threatnings of God, and therefore they think no pains too great to eſcape his wrath. *They think* a *Holy Life* is both a neceſſary and an eaſie way to prevent everlaſting torment : But if *thou think* otherwiſe keep thy opinion till Grace or Hell ſhall make thee wiſer ; and mock at a man that will not play with his own damnation, and leap into Hell as deſperately as thy ſelf.

§. 18. 12. Thou derideſt men becauſe they will not be the voluntary deſtroyers of themſelves : Were it not enough for thee to betray them unto others ? or to murder any of thy neighbours thy ſelf ? but thou muſt wiſh them to do it with their *own hands* ? and deride them if they will not ! O cruel Monſter ! that wouldſt wiſh a man to lye in the fire of Hell for evermore ? and to go thither wilfully of his own accord ? which is ten thouſand times worſe than to wiſh him to cut his own throat. Doſt thou ſay, [God forbid ! I deſire no ſuch thing.] Why man, doſt thou do thou knoweſt not what ? Doth not he tempt a man to be hanged, that tempteth him to kill and ſteal ? When the righteous God hath unchangeably determined in his Law, that *without Holineſs none ſhall ſee God*, and that *Chriſt ſhall come in flaming fire to render vengeance to them that obey not his Goſpel*, and that *all they ſhall be damned that obey not the truth, but have pleaſure in unrighteouſneſs* ; when God hath reſolved that *Hell* ſhall be the wages of *ungodlineſs*, doſt thou not deſire them to damn themſelves, when thou deſireſt them to be *ungodly* ? If thou believe that there is any Hell at all, then tell me what it's poſſible for any man to do, to murder his ſoul and damn himſelf, but only to be *ungodly* ? If this way do it not, there is no danger of any other. Tell me, doſt thou think that the *Devil* deſerveth to be called a Murderer of ſouls ? If not, it ſeems thou wilt openly take *the Devils* part: But if he do deſerve it, then the Reaſon of all the World be judge, whether that man deſerve it not much more, that will do much more againſt himſelf, than the *Devil* ever did or can do ? The *Devil* can but *tempt*, but *thou* wouldſt have men *do* the thing that he *tempts* them to, and actually to ſin, and neglect a holy life ? And which is the worſe ? he that *doth* the evil ? or he that only *perſwadeth* them to it ? If the *Devil* be called, *Our Adverſary that like a roaring*

Heb 12. 1

2 Theſ.
8, 9. 10.

2 Theſſ.
1

1 Pet.

Lyon goeth about night and day ſeeking whom he may devour : what ſhould that man be called that doth far more *againſt himſelf*, than all the *Devils* in Hell do againſt him? Sure he is a devourer or deſtroyer of himſelf. Tell me, thou diſtracted ſcorner! Is the Devils work thinkeſt thou *Good* or *Bad*? If it be *Good*, take thy part of it and boaſt of it when thou ſeeſt the end! If it be Bad (to deceive ſouls and entice them to ſin and Hell) why wouldſt thou have men do worſe by themſelves? He that *ſinneth* doth worſe than he that tempteth. Tell me, what way doth the Devil take to do men hurt, and damn their ſouls, but only by drawing them to ſin? He hath no other way in the World to undo any man, but by tempting him to that which *thou* tempteſt men to; even to ſin againſt God and to neglect a Holy life. So that it's plain that thou ſcorneſt and oppoſeſt men becauſe they will not be worſe than Devils to themſelves.

§. 19. 13. Moreover thou oppoſeſt men for *not forſaking God*! What is it to forſake God, but to refuſe to Love and honour and obey him as God? He hath told us himſelf that *He that cometh to God muſt believe that God is, and that he is the Rewarder of them that diligently ſeek him*, Heb. 11. 6. And is it not *this diligent ſeeking him* that thou derideſt? It's plain then that thou wouldſt ſcorn men away from God, and have them forſake him as thou haſt done.

§. 20. 14. Thou ſcorneſt men for *not being Hypocrites*: Becauſe they will be that in good earneſt which thou hypocritically calleſt thy ſelf, and wouldſt be thought: Thou calleſt thy ſelf a Chriſtian, and what is it but for being *ſerious Chriſtians* that thou derideſt them? Thou takeſt on thee to believe in God; and what is it but for obeying and ſerving God that thou derideſt them? Thou takeſt on thee to believe the Scripture to be the Word of God? And what is it but for following the holy Scriptures that thou derideſt them? Thou ſaidſt thou believeſt the Communion of Saints? and derideſt them that hold the *Communion* of *Saints* in practice: Thou ſaiſt thou believeſt that *Chriſt ſhall judge the world*? and yet ſcorneſt them that are ſerious in preparing for *his judgment*. Thou *prayeſt* that *Gods name may be hallowed, and his Kingdom come, and his will be done, oa Earth as it is in Heaven.* And yet thou derideſt them that *Hallow his name*, and are *Subjects* of his *Kingdom*, and endeavour to do his *will*? O wretched *Hypocrite*! And yet that tongue of *thine* pretendeth that it is *their Hypocriſie* for which thou hateſt and derideſt them, when thou doſt it becauſe they be not ſuch blind and ſenſleſs Hypocrites as thy ſelf? Can there be groſſer Hypocriſie in the World, than to hate and ſcorn the *ſerious practice* of thy own *profeſſion*? and the *diligent living* according to that which thy own tongue profeſſeth to believe? If thou ſay that it is *for doing too much*, and *being too ſtrict*, I anſwer thee, If it be *not the will of God* that they do, though I would *not deride* them, I would ſeek to *change* them as well as thou! But if it be the *will of God*, then tell me, doſt thou think they do more than thoſe that *are in Heaven* do? or do they live more ſtrictly than thoſe in Heaven? If they do, then oppoſe them and ſpare not. If not, why prayeſt thou that *Gods will* may *be done on Earth as it is in Heaven*?

§. 21. 15. Thou derideſt men for doing that which they were *made for*: and that which they have their Reaſon and will and all their faculties for: Take them off this, and they are good for nothing: A Beaſt is good to ſerve Man, and the Plants to feed him: But what is Man good for, or what was he made for but to ſerve his Maker? And doſt thou ſcorn him for that which he came into the World for? Thou maiſt as well hate a Knife becauſe it can cut, or a Sythe for Mowing, or a Clock for telling the hour of the day, when it was made for nothing elſe.

§. 22. 16. Thou derideſt men for being ſaved by Chriſt, and for imitating his example: What came Chriſt for into the World but to deſtroy the works of the Devil? and to ſave *his people from their ſins*: and to *redeem us from all iniquity*, and *purifie to himſelf a peculiar people zealous of good works.* And hath Chriſt, to the aſtoniſhment of men and Angels, come down into fleſh, and lived among men, and given them his holy doctrine and example, and ſuffered death for them, and all this but to bring men to *zealous Purity*, and dareſt thou make a ſcorn of it after this? What is this but to ſcorn thy Saviour, and ſcorn all the work of Redemption, and *tread* under *foot the Son of God*, and deſpiſe his blood, his life and precepts?

1 Joh. 6.
Mat. 1. 21.
Tit. 2. 12.

§. 23. 17. Thou ſcorneſt men for being renewed and *ſanctified* by the *Holy Ghoſt*: What is the work of the Holy Ghoſt on *us*, but to *ſanctifie* us? And what is it to *ſanctifie* us? but to cleanſe us from ſin, and cauſe us *entirely* to *devote* our *ſouls* and *lives to God*? Doſt thou *believe in the Holy Ghoſt or not*? If thou do, what is that but to *Believe* in him as the *ſanctifier of Gods Elect*. And what didſt thou take Sanctification to be, but this purity and holineſs of heart and life: And yet dareſt thou deride it?

§. 24. 18. Thou derideſt men for *imitating* thoſe *ancient Saints*, whoſe names thou ſeemeſt thy ſelf to honour, and in honour of whom thou keepeſt Holydays. Thou takeſt on thee to honour the names of *Peter*, and *Paul*, and *Stephen*, and *John*, of *Auguſtin*, *Hierom*, *Chryſoſtom* and other ſuch ſaints of God: And yet wilt thou make a ſcorn of thoſe that ſtrive to imitate them? Search and ſee, if any of theſe men did (after their converſion) live in luxury, carding, dicing, prophaneneſs, and if any of them was againſt a Holy life, againſt much Praying, Hearing, Reading the Scriptures, meditating, exact obedience to God; then let not the ſhame be *thine*, but *mine*? He that is moſt *unlike them*, let *him* have the ſcorn.

§. 25. 19. Thou derideſt men for *Repenting* of their former ſin, and for accepting that mercy which Chriſt hath purchaſed, and God hath offered them, and ſent his meſſengers, to intreat them to accept? Can they Repent of their former ungodlineſs, and not turn from it and amend? If thou kneweſt what they *know*, thou wouldſt repent thy ſelf, and not deride men for repenting: If thou kneweſt the gift of God, thou wouldſt beg it and gladly accept of it thy ſelf, and not deride them that accept ir.

§. 26. 20. Thou ſcorneſt men for *keeping that Covenant*, which *thou* alſo madeſt with God in thy Baptiſm thy ſelf. At the ſame time thou ſpeakeſt againſt the *Anabaptiſts*, that will not have their children *baptized*, and derideſt thoſe that *keep their Covenant*, which in Baptiſm they made: What a monſter of contradictions is an *ungodly Hypocrite*! Didſt thou not in Baptiſm renounce the fleſh, the world and the Devil, and give up thy ſelf in Covenant to God the Father, Son and Holy Ghoſt? And doſt thou not yet know what thou didſt? But ſcorn them that perform it? What is it to be given up to *God* in Baptiſm, but to take him for thy *God*, thy *Saviour* and *Sanctifier*, whom thou muſt *Love*, and *ſeek*, and *obey* in Holineſs, with all thy Heart, and Soul, and Might? He is a Covenant breaker indeed, that hates the keeping of it.

I have hitherto been ſhewing thee *what it is that thou oppoſeſt and derideſt*: I ſhall now tell thee further *what thou doſt*, in ſhewing thee the *Aggravations* of the ſin, and its importance.

§. 27. 2. Conſider in all this, what an *open enemy* thou art to God, and an *open Souldier* for the Devil: What canſt thou do *more againſt God* and do thy worſt, than make a ſcorn of all his work and ſervants? He feareth not thy *power* or rage, thou canſt not *hurt* him. How many millions of ſuch worms as thou can he tread to Hell, or deſtroy in a moment? It *is in his ſervants* and *ſervice* that he is *honoured* or *oppoſed* here, and that mortals ſhew their *Love* or *hatred* to him. And how canſt thou deviſe, if thou wouldſt do thy worſt, to ſerve the Devil more notoriouſly, than by oppoſing and deriding the ſervice of God? If ſuch be not Satans Servants he hath none.

§. 28. 3. Conſider what a terrible *badge* of *miſery*, thou carrieſt about thee? thou beareſt the mark of Satan, Death and Hell in thy forehead as it were. If there *were* any doubt whether a Swearer, or drunkard, or Fornicator may be in a ſtate of Grace, yet it is *paſt all doubt*, that a *Scorner* of *Godlineſs* is not: It were ſtrange indeed for *that* man to be *Holy* that derideth Holineſs: There is ſcarce any ſort of men in the world, that are more undoubtedly in a ſtate of damnation than thou art. It is dark to us what God will do with Infidels, and Heathens that never had the means of ſalvation: But what he will do with all the unbelieving and ungodly that *have had* the means, we know paſt doubt: much more what he will do with thoſe, that are not only void of Holineſs, but *deride* it. I deny not but yet if thou be *converted* thou maiſt be ſaved: And O that God would *give thee repentance to the acknowledging of the truth*, that *thou mighteſt eſcape out of the* Devils *ſnares*, who leads thee captive at his will, 2 *Tim.* 2. 25, 26. It is written of *Baſil*, that by his prayers he cauſed the Devil to give back a writing, by which a wretched man had ſold his ſoul to him, that he might enjoy his Maſters daughter, and that the man repented and was delivered: If thou maiſt be ſo recovered it will be a happy day for thee. But till then it is as ſure as the Scripture is ſure, that thou art a miſerable creature, and an undone man if thou die in that condition that thou art in. O with what fear ſhouldſt thou *riſe* and *lie down*, if thou hadſt thy wits about thee, leſt thou ſhouldſt die before thou art converted?

Cyrillus *Arrianorem Epiſcopus*, Hunnericum *Regem perſuaſit, non poſſe peccatum atque longævum obtinere regnum, niſi nomen perderet innocentum. Qui tamen Dei judicio poſt non multos dies turpiſſima morte præventus*, ſcateus *vermibus exſpiravit*, Victor. Utic. p. 369.

§. 29. 4. To *ſcorn at Holineſs* is a *defiance* of grace, as if thou didſt renounce Gods mercy: Thou doſt thy worſt to drive away all *hope*, and make thy caſe uncurable and deſparate. For if ever thou be ſaved, it muſt be by this grace and holy life which thou derideſt: And is *ſcorning grace* the way to get it? And is it likely that the Holy Ghoſt, will come and dwell in the man that ſcorneth his ſanctifying works?

§. 30. 5. To *ſcorn* at *Godlineſs*, is a *daring of God* to give over his patience, and *preſently* to execute his *vengeance* on thee? Canſt thou wonder if he ſhould make thee a monument of his Juſtice, and ſet thee up for all others to take warning by! Who is fitter for this, than the ſcornful oppoſers of his grace and ſervice? Haſten not vengeance, man; it will come time enough. Will a worm defie the God of Heaven?

§. 31. 6. How little doſt thou *underſtand* of all that thou oppoſeſt? Didſt thou ever *try a holy life*? If thou hadſt, thou wouldſt not ſpeak againſt it: If thou haſt not, art thou not aſhamed, to ſpeak evil of that which thou doſt not underſtand? It is a thing that none can throughly know, without experience: Try it a while, and then ſpeak thy mind.

§. 32. 7. Didſt thou ever conſider how many Judgments are againſt thee, and whom thou doſt contradict and ſcorn? 1. If thou ſcorn at *ſerious Godlineſs*, at Preaching, hearing, reading, Praying, Meditating, and ſtrict avoiding ſin; thou contradicteſt God himſelf; for none in all the world is ſo Holy, or ſo much for Holineſs as he: And therefore ultimately it is *him* that all thy malice is againſt, even God the Father, and the Redeemer, and the Sanctifier. 2. Thou ſetteſt thy ſelf againſt all the evidence of Scripture. 3. And againſt all the *works* of God: For all conſpire to call the world to Holineſs and ſtrict obedience to God. 4. And thou contradicteſt all the Prophets and Apoſtles, and all the ancient Fathers of the Church; and all the Martyrs and Saints of God that were ever in the world, and all the learned faithful Miniſters and Paſtors of the Church that are or have been; and all the Godly throughout the world, and all that ever had experience of a holy life: And what *art thou*, that thou ſhouldſt ſcorn all theſe? Art thou wiſer than all the Miniſters and godly perſons in the world? than all the Apoſtles and holy Martyrs of Chriſt, that ever were? yea, than God himſelf?

§. 33. 8. Didſt thou ever mark how unlike the ſpeech of Chriſt and his Apoſtles was to thine? Did they deride men for being too diligent, for the pleaſing of God and ſaving of their ſouls? Read but theſe places following and judge. *Matth.* 5. 8, 11, 20. *&* 6. 33, 21. *&* 7. 13, 14. 1 *Pet.* 4. 18. *&* 2 *Pet.* 3. 11. *&* 1. 10. *Heb.* 11. 6. *Matth.* 5. *Rom.* 8. 1, 5, 6, 7, 8, 9, 13. *Phil.* 3. 18, 19. *Heb.* 12. 28, 29.

§. 34. 9. Doſt thou not thy ſelf do as much for the *world*, as thoſe that thou oppoſeſt do for Heaven? Art thou offended that they preach and pray ſo long? Art not thou longer about thy worldly buſineſs? And are not Gallants longer at a feaſt, or viſit, or games and recreations? Art thou offended that they talk ſo much of Heaven? And doſt not *thou* talk more of *earth*? And which of theſe doſt thou think in thy Conſcience, doth better deſerve to be ſought and talked of? Which will prove better at the laſt? And whoſe labour will be more worthy of deriſion?

§. 35. 10. What *gain* would it be to thee if thou hadſt thy will, and Praying, and Preaching, and Holineſs were as much baniſhed from the world, as thou wouldſt have it? And if men to pleaſe thee ſhould diſpleaſe God, and caſt away their ſouls for ever? Would it do thee good for Earth to be ſo like to Hell? It is the grief of godly men already, to think how little Holineſs is in the world: There is ſcarce a ſadder thought that ever came into my heart than to ſurvey all the Nations of the earth; and to think how ignorance and ungodlineſs abound, and how few there be that are truly holy? And what an inhumane creature is that who yet would have them fewer; and ſcorn out of the world, the little wiſdom and piety that is left?——

Rom. 11. 1, 2.

And would it be any pleaſure to thee in Hell, if men ſhould accompany thee thither to humour thee? Nay, it would be thy everlaſting torment, to ſee there ſo many for ever undone, by hearkning to thy wicked counſel. Say not, that thou art not ſo cruel, and it is not their damnation that thou deſireſt: No more it is not *thy own* that thou deſireſt: But all's one as to the effect, if thou deſire the *way* to it. Thou maiſt as well give one man poiſon, and deride at another for eating and drinking, and yet ſay, it is not your death that I deſire. *But die they muſt*, if they are ruled by thee?

§. 36. 11. Were not he a cruel man that would not do *as much* for the ſaving of his *neighbours ſoul*, as that which thou derideſt them for in the *ſaving of their own*? If thou wert ſick, ſhould I refuſe to pray for thy life? Or if I knew that I might ſave anothers ſoul, ſhould I think any means or pains too much? If not, methinks I may be allowed to do as much for *my ſelf*, as charity bids me do for *another*.

§. 37. 12. Is it a *ſeaſon* to mock at Holineſs, when at the ſame time, there are ſo many millions of ſouls in *Heaven* that all came thither by the *way of Holineſs*? And ſo many millions of ſouls *in Hell* that all came thither for *want of Holineſs*? And while thou art prating againſt it, they are crying out in deſpair of the folly of their neglecting it? Would one of the ſouls in Heaven regard thy mocks if he were to live on earth again? Or would one of the ſouls in Hell be mocked thither, if they were but tryed with another life? If thou ſaweſt at this hour, what unholy ſouls in Hell are ſuffering, and what holy ſouls in Heaven enjoy, wouldſt thou ever mock again at Holineſs? For ſhame conſider what thou doſt; and ſee by faith the things that mortal eyes behold not.

§. 38. 13. What if men ſhould *yield* unto thy deriſions, and forſake a holy life to pleaſe thee? Wouldſt thou undertake to juſtifie them, or be anſwerable for them before that God, that required Holineſs, and will condemn all the unholy? Wouldſt thou bring them off, and ſave them from damnation? Alas, poor ſoul, how unable wilt thou be to ſave thy ſelf? And wilt thou take them for wiſe men, if they diſpleaſe the Lord, and go to Hell to humour ſuch a one as thou?

§. 39. 14. Thou wilt not thy ſelf be mockt out of thy Houſe, or Land, or Right, nor from thy meat, or drink, or reſt: wouldſt thou caſt theſe away, if another ſhould mock but thee for uſing them? I think thou wouldſt not. And wouldſt thou have wiſe men be mockt out of their Salvation?

§. 40. 15. Thou wouldſt not think it reaſonable that thy Children or Servants be derided for loving or obeying thee? Or thy very horſe diſpraiſed for ſerving thee? And do they owe *thee* more, than we all owe *God*?

§. 41. 16. God highly honoureth them and dearly loveth them, *for that very thing that thou hateſt* and *derideſt* them for. Joh. 16. 27. & 14. 21. *He that hath my commandments and keepeth them, he it is that Loveth me: and he that loveth me ſhall be loved of my Father: and I will love him, and will manifeſt my ſelf to him.* Pſal. 11. 7. *The righteous Lord loveth righteouſneſs, his countenance doth behold the upright.* Pſal. 146. 8. *The Lord loveth the righteous.* 2 Cor. 6. *For ye are the temple of the living God: as God hath ſaid, I will dwell in them, and walk in them, and I will be their God and they ſhall be my people: wherefore come out from among them, and be ye ſeparate ſaith the Lord, and touch not the unclean thing, and I will receive you, and will be a father unto you, and ye ſhall be my ſons and daughters, ſaith the Lord, and Almighty.* And dareſt thou ſcorn the *ſons* and *daughters of the Almighty*? Even for that very thing for which he hath promiſed to *receive them*, and *to be a Father to them*? How contrary then art thou to God, Mal. 3. 16, 17, 18. *A Book of remembrance was written for them that feared the Lord, and thought upon his name: and they ſhall be mine ſaith the Lord of Hoſts, in that day when I make up my Jewels: and I will ſpare them as a man ſpareth his own ſon that ſerveth him*: And dareſt thou ſcorn Gods *Jewels*, and thoſe that are thus precious to him? 1 Sam. 2. 30. *For them that honour me, I will honour, and they that deſpiſe me ſhall be lightly eſteemed*. And wilt thou be one of his deſpiſers, oppoſing that in others, for which God himſelf hath promiſed to honour them?

§. 42. 17. To hate and ſcorn at *Holineſs* is to hate and ſcorn at *Gods own Image*; and the cleareſt image of God that is under Heaven; even that which *Chriſt* came down from Heaven to give us the *firſt draught* of; even that *copy* of the holy *life of Chriſt*, which by the ſpirit of God is drawn upon the heart. Luke 19. 27. And he that *ſcorneth at this image of God*, doth ſcorn at the *Holy Ghoſt* that made it, and ſcorn at *Chriſt* who gave us the firſt *pattern*, and ſcorn at *God* himſelf whoſe *image* it is: Saith *Chryſoſtome*, *God is loved and hated in his ſervants, as a King is honoured or deſpiſed in his image.* And he that dare *ſcorn God* and *ſcorn Jeſus Chriſt*, and *ſcorn the Holy Ghoſt*, in the *Image* of God upon his children, methinks ſhould never have the face once to expect to be ſaved by the God that he doth ſcorn.

§. 43. 18. Thou art the ſhame of *humane nature*; and makeſt man ſo like a Devil, that it is hard to prove that the Devils can do much worſe than thou. *Quid homini inimiciſſimum? Homo inquit*, Martin. Dumienſ. de Morib. Can there be a greater ſin, than for a creature to ſcorn and deride the Image and Laws of his Creator? And hate and oppoſe or perſecute men for obeying him, and ſeeking to pleaſe him and to ſave their ſouls? What *couldſt* thou do worſe if thou wouldſt ſtudy to be as bad as thou canſt? What a ſhame is it to thy *underſtanding* to be ſo *blind*? And, to thy *heart* to be ſo *wicked*? It were not half ſo great a ſhame to ſcorn the Sun for ſhining, or the earth for bearing fruit? For though theſe are Gods creatures, yet they bear not the *Image* of his *Holineſs* as his *children* do. When he will condemn men at laſt it will be upon this account, Matth. 25. 40, 45. *Verily I ſay unto you, in as much as you did it not* (or *did it*) *to one of the leaſt of theſe* (*my brethren*) *ye did it not* (or *did it*) *unto me*. O wonderful, that the nature of man can ever come to this, to hate, and oppoſe, and ſcorn the *Image and obedience* of his Maker, and make a mock of the *Holineſs* of God! It is a great queſtion whether the very *tempting men* to ſuch ſins as theſe be not the Devils greateſt ſin: And to *commit it* is worſe than to tempt thee to commit it (*cæteris paribus*.) And for a *man* that hath a *Saviour offered him*, thus to ſcorn his *Saviours Grace*, and mock his *ſervants*, muſt needs be far worſe than for the *Devil* to do it who hath no Saviour, no pardon offered, and no hope, but is ſhut up under endleſs deſperation. As it is worſe for a *child* to curſe his Father, or ſcorn him, than for an *enemy* to do it. Think and tremble, how near this deriding or oppoſing the work of the Holy Ghoſt, doth come to the unpardonable Blaſphemy againſt him. Mat. 12.

§. 44. 19. What villany may not be expected from *thee*, that canſt commit ſuch a ſin as this? May not thy neighbour look for any miſchief that thy carnal intereſt ſhall lead thee to do againſt him? Is it any wrong to thee to think that thou art a thief, a murderer, a whoremonger, a deceiver, unleſs it be for want of a temptation to commit them? Or that thou wouldſt be a Traytor againſt thy King and Country? Pſal. 123. 4. Or perfidious to thy trueſt friend, if thou wert tempted to it? When thou ſcorneſt men for *obeying God himſelf*? Can that man ſtick at any wickedneſs that he is equally tempted to, who dare ſcorn his *Maker*, the *Redeemer* and the *Sanctifier*? and ſpit contempt upon *Holineſs* it ſelf, the Image of his Judge? For my part if ever I truſt thee or any ſuch man as thou, with life or liberty, or with the worth of a groat, it ſhall be thy *Intereſt* and not thy *honeſty* and *conſcience* that I'll truſt? I'll truſt thee little further than I would truſt the Devil himſelf that governs thee.

§. 45. 20. *L*aſtly, conſider what thou wilt think of thy ſelf for this at death and judgment? Will it comfort thee when thou art going to be judged of God, to think that thou art now going into the preſence of that God whom thou waſt wont to ſcorn? Read well Jud. 14, 15. & Pſal. 1. When thou ſeeſt Chriſt come with thouſands of his holy Angels to judge the world, will it comfort thee to think, This is he whoſe holy life, and precepts, and ſervants I mockt or perſecuted on earth? Now I muſt be judged by him that I derided. O dreadful caſe! For a ſcorner or perſecutor of Godlineſs, to go

Prov. 9. 12. Prov. 29. 8. Iſa. 28. 14.

to be judged by that holy God whoſe ways he ſcorned and perſecuted? If you ſay, It was not *Chriſt* but a *man* that you derided, See Mat. 25. 40, 45. Luke 19. 27. Act. 9. 4. *Saul, Saul, why perſecuteſt thou me?* If thou ſcorn a child for that in which he *reſembleth, imitateth* or *obeyeth his* Father, thou wilt find in the day of judgment to thy woe, that it was the Father himſelf that was the utmoſt and principal object of thy ſcorn. *Then* I had rather be the vileſt Toad than ſuch a Man? *Then* wilt thou ſtand to what thou ſaidſt? Wilt thou then maintain thy ſlanders and reproach? Wilt thou then condemn or ſcorn the godly, when thou ſeeſt them juſtified at Chriſts right hand, or glorified with him in Heaven? No! as *Mal.* 3. 18. When God makes up his jewels, *Then ſhall ye return and diſcern between the righteous and the wicked, between him that ſerveth God and him that ſerveth him not.* Then how gladly would you eat all the words of reproach and ſcorn, that ever you uttered againſt a ſaint? And wiſh that you had never ſpoken them? I tell you it is an unſeemly thing for the ſame man now to ſcorn at godlineſs, who will ſo ſpeedily tremble before the righteous God in the remembrance of it?

§. 46. I have thought theſe diſcoveries of the horridneſs of this ſin, to be the beſt Directions againſt it: For as it is a ſin thou *getteſt* nothing by it, ſo it is a ſin that thou maiſt eaſily leave if thou be willing. But for thoſe that are yet but in the *way* to it, or in danger of it, I ſhall add theſe further Directions to keep them from ſo deſperate a wickedneſs.

Dir. 1.

§. 47. Direct. 1. *Avoid the company of thoſe diſtracted men, that dare revile the ſervants and ways of God.* There is that in your corrupted natures, which will incline you to imitate the moſt horrid blaſphemies if you often hear them. We have ſeen it in our days, that in imitation of others, men have been drawn to ſins not to be named? To drink healths to the Devil, to make [*God damn me*] an ordinary by-word. Be not therefore companions of them.

Dir. 2.

§. 48 Direct. 2. *Take heed of ſinning your ſelves into blindneſs of mind and hardneſs of heart.* Forſake not God leſt you be forſaken by him. It is men *forſaken* of God that ordinarily come to this deſperate degree of ſin: Inſomuch that the Book of Homilies thus deſcribing them ſaith, [*The third ſort he calleth ſcorners, that is, a ſort of men whoſe hearts are ſo ſtuffed with malice, that they are not contented to dwell in ſin, and to lead their lives in all kind of wickedneſs, but alſo they do contemn and ſcorn in others, all Godlineſs, true Religion, all honeſty and virtue: Of the two firſt ſorts of men, I will not ſay but they may take repentance and be converted unto God: Of the third ſort, I think I may without danger of Gods judgment pronounce, that never any yet were converted unto God by Repentance, but continued ſtill in their abominable wickedneſs, heaping up to themſelves damnation againſt the day of Gods inevitable judgment.*] Though I take this to be too ſevere, yet it's the judgment of the Church of *England*, and terrible to ſcorners that profeſs their aſſent to it.

Homil. 10. *Part* 2. *Tom.* 9. *pag.* 150. cited before in my *Now or Never*, p. 125.

Dir. 3.

§. 49. Direct. 3. *Take heed of ſcorning at the very circumſtances, or modes of worſhip which you diſlike:* For ſuch ſcorns come ſo near to the worſhip it ſelf, that the minds of the hearers may eaſily be hence drawn, to diſhonour the ſubſtance for the ſake of the derided mode or circumſtance; and it plainly ſavoureth of a bold prophaneneſs which grave and ſober Chriſtians do abhor. In the caſe of *Idolatry*, or where the very ſubſtance of the worſhip is impious and forbidden, I deny not but *Elias* may (ſometime and with warineſs) be imitated, who derided *Baals Prieſts*: But to do thus upon ſmaller differences in the *Manner* or *circumſtances* of worſhip, is the way to teach men to turn all Religion into matter of deriſion and contempt. If you ſee about the King ſome circumſtance of clothing ornament or attendance of his followers, which you diſlike or judge ridiculous, if you look towards him with a ſcornful laughter, it will not excuſe you to ſay I laughed not at the King, but at ſuch or ſuch a thing about him: For his preſence ſhould have reſtrained you from that which *ſeemeth* to be a *deriding* of him: So here, I know you will ſay, it is not at Gods worſhip, but at ſuch words or geſtures of the *Miniſter* that I ſcorn: But take heed of dallying with holy things: Play not ſo near the conſuming fire! Give not others occaſion to deride the *thing it ſelf* by your deriding the circumſtances, though they were unapt: Have we not ſeen, while factious Chriſtians raiſe jeaſts and nicknames, and ſcorns againſt each other, how the prophane and common enemies of Religion, do take them up, and turn them againſt all *ſerious godlineſs*, to the trouble of others and their own damnation? And we have had experience in theſe contentious times, that it is the *Sectories* and the *Prophane* that are apt to uſe theſe ſcoffs and ſcorns againſt the things and perſons that they miſlike; and that *ſober, peaceable, judicious* men of all ſides do abhor it. How unſavoury and prophane have all ſober men thought it, when they heard ſome young and hot-brain'd perſons mocking at the *Common-prayer* by the name of [*Pottage*] and at the *Surplice* by the name of [the Whore of *Babylons* Smock:] And from hence the ſame ſpirit led them as proudly and bitterly to deride at Miniſters, Univerſities, Learning, Temples, Tythes, and all the appurtenances of worſhip! Yea at the Lords Day, and ſinging Pſalms, and Preaching, and almoſt all the duties of Religion: For when once men will pretend to ſtrive for God, with the ſpirit and weapons of Satan and the world, and fleſh, there is no ſtop till they come to the bottom of impiety, and do *Satans work* in Satans way: And ſo on the other ſide, while ſome have too reproachfully ſcorned ſuch, as Preciſians or Puritans, who differed from them about the form of Church Government and Ceremonies, the rabble of the prophane ſoon got advantage by it, and turned theſe words to ſo common and bitter reproaches of the godly, ſober, peaceable people of the Land, that Mr. *Rob. Bolton* ſaith, [*I am perſwaded there was never poor perſecuted Word ſince malice againſt God firſt ſiezed on the damned Angels, and the graces of Heaven dwelt in the heart of man, that paſſed thro' the mouths of all ſorts of unregenerate men, with more diſtaſtfulneſs and gnaſhing of teeth, than the name of Puritan doth at this day: Which notwithſtanding as it is now commonly meant, and ordinarily proceeds from the ſpleen and ſpirit of prophaneneſs and good fellowſhip, is an honourable nickname, that I may ſo ſpeak, of Chriſtianity and grace:*] See mote cited out of him, and Biſhop *Downam*, Biſhop *Abbot*, &c. in my *Formal Hypocrite*, pag. 210, 212, &c.

Nick-names themſelves are the great engines of the Devil, and to be avoided: It was well with the Church when there was no other name but *Chriſtians* put by Chriſts Diſciples on each other; though by the enemies they were ſconfully called *Nazarenes*, and a Sect and Hereſie.

Diſt. of Happineſs. p. 193.

Dir. 4.

§. 50. Direct. 4. *Be very fearful of making the perſons of the Godly contemptible, though for their real faults, leſt the ungodly eaſily ſtep thence to the contempt of Godlineſs it ſelf.* For it is eaſie to obſerve how commonly the vulgar judge of the *Doctrine and Religion* by the *Perſon* that profeſſeth it. If a *Papiſt* or a *Sectary* live a holy life, take heed of making a ſcorn at their perſons, notwithſtanding thou takeſt the riſe of thy deriſion from their miſtakes: For even *a miſtaking Saint* is dearly beloved and honoured of God: And where ever Holineſs is, it is the moſt great reſplendent & predominant thing in him that hath it: And therefore puts a greater honour on him, than any miſtake or infirmity can diſhonour him: As the *perſon* of a *King* muſt not be

Pliny ſaith that as Pearls though they lye in the bottom of the ſea, are yet much nearer kin to Heaven, as their ſplendor and excellency ſheweth; ſo a godly and generous ſoul hath dependance on Heaven whence it comes, than on earth where it abideth. A good ſaying for a Heathen.

diſhonoured by a reproachful mention of his infirmities, leſt it reflect upon his office: So neither muſt the perſon of a *holy man*, leſt it reflect on his *Religion*. Not that any mans perſon ſhould credit or ſecure his Faults, nor that we ſhould judge of the *faults* or manners by the *men*, inſtead of judging of the *Men* by their *manners*: But you muſt judge of them by that which is *predominant*: and ſo blame their *faults*, as to preſerve the honour of their *Virtues* and *Religion*, and of their *Perſons* for their *Virtues* ſake. So blame the falls of *Noah*, and *Lot*, and *David*, and *Peter*, as may make the *ſin more odious*, but not ſo as may make their *perſons contemptible*, leſt it make their *Religion* next to be contemned. Mark here the difference between the mentioning of good mens falls by the *Godly* and by the *Ungodly*. The *Godly* mention them to make ſin appear a thing more to be feared and watcht againſt, and *Holineſs* to appear more excellent and neceſſary. But the *ungodly* mention them (and read them in Scripture,) to make themſelves believe that ſin is not ſo bad and dangerous a thing as Preachers tell them; and that *Holineſs* doth but little differ from a fleſhly life.

Dir. 5. §. 51. Direct. 5. *Judge not of Gods Servants barely by report, without ſome conſiderable acquaintance with them.* I cannot remember one of a multitude of the Enemies, *Scorners* and Perſecutors of Godlineſs, great or ſmall, high or low, but ſuch as never had the happineſs to be well acquainted with them, by any familiarity, or obſervation of the ſecret paſſages of their lives: But uſually they are ſuch as know them but by report, or by ſight, or ſmall acquaintance: And if they did but live with them in the ſame houſes, or were of their familiarity, it were the likelieſt way to change their minds and ſpeeches, (unleſs their acquaintance were only with ſome of the more ignorant, paſſionate or diſtempered ſort of Chriſtians.)

ir. 6. §. 52. Direct. 6. *Take heed of uncharitableneſs and malice, againſt any; but eſpecially the ſervants of Chriſt.* For this blinds the judgement, and mads men with a venemous kind of paſſion, and will make them ſcorn and rage againſt the moſt holy ſervants of the Lord. The leaſt true Love to a Chriſtian as a Chriſtian, would do much to the cure of all this ſin.

ir. 7. §. 53: Direct. 7. *Take heed of being engaged in a ſect or faction, and take heed of the carnal zeal or ſchiſm, and of the ſpirit of faction, which ordinarily makes men think it lawful, if not neceſſary, to ſcorn the perſons that ſeem againſt them, that ſo they may diſable them from hindring the intereſt of their cauſe or party.* Thus Papiſts, and thus——the factious ones of every *party*, think that their revilings are but the neceſſary diſarming of the enemies of God (for ſuch all muſt ſeem that differ from them:) And a ſtripping them of that honour by which they might do hurt. Thus good is pretended for the moſt odious evil, and *God* is ſet up againſt that *love* which is the fulfilling of his Law; and made the Patron of the *ſcorners* of his *children*: But ſurely he *ſcorneth* the *ſcorners*, Prov. 3. 34.

rov. 1. 22, 27.

ir. 8. §. 54. Direct. 8. *Take heed of errour and infidelity*: For if the underſtanding be once deluded, and take Religion it ſelf to be but a deceit or fanſie, and Godlineſs to be but conceit and hypocriſie, no wonder if it be made a ſcorn by ſuch. And ſuch ſcorners will juſtify themſelves in it, and think they do no harm: ſo great a plague is a blinded mind.

I have ſaid leſs againſt this Deviliſh ſin, than the nature of it requireth, becauſe I have already ſaid ſo much, eſpecially in three Treatiſes, viz. *The Vain Religion of the formal Hypocrite*: That called *Now or Never*; and a *Saint or a Bruit*.

I conclude with theſe earneſt requeſts to the Godly: 1. Give men no occaſion of ſcorn by your imprudence, ſcandal, ſelfiſhneſs or paſſions, as you tender the honour of God and mens Salvation. As *Chryſoſtom* ſaith, *As he that beareth the Kings Standard in fight, had need to be well guarded, ſo he that carryeth the Name and profeſſion of God and Godlineſs.* 2. Be not diſcouraged by ſcorners: Theſe are but eaſie in compariſon of what Chriſt ſuffered for you, and what the ſcorners themſelves muſt ſuffer.

Socrates cum fuiſſet à quodam calce percuſſus, admirantibus illius tolerantiam dixit; *Quid ſi me aſinus calce impetiiſſet? Num illi diem dixiſſem?*

CHAP. X.

Directions for the Government of the Body.

PART I.

Directions about our Labour and Callings.

Tit. 1. *Directions for the Right choice of our Calling and ordinary Labour.*

I Have already ſpoken of *Chriſtian Works*, and the Duty of our Callings, *Chap.* 3. *Gr. Dir.* 10. And am now only to ſubjoin theſe few Directions, for the right *chooſing* of your Callings? (For of the *Uſing* of them I muſt ſpeak more anon.)

§. 1. Direct. 1. *Underſtand how neceſſary a life of labour is, and the reaſons of the neceſſity.* Dir. 1.

Queſt. 1. *Is labour neceſſary to all? Or to whom if not to all?* *Anſw.* It is neceſſary (as a *duty*) to all that are able to perform it: But to the *unable* it is not neceſſary: As to Infants, and ſick perſons, or diſtracted perſons that cannot do it, or to priſoners, or any that are reſtrained or hindred unavoidably by others, or to people that are diſabled by age, or by any thing that maketh it naturally impoſſible.

Queſt. 1. Is labour neceſſary to all.

§. 2. Queſt. 2. *What Labour is it that is neceſſary?* *Anſw.* Some labour that ſhall employ the faculties of the ſoul and body, and be profitable (as far as may be) to others and our ſelves. But the *ſame kind of Labour* is not neceſſary for all.

Queſt. 2. What labour is neceſſary.

In ſome *labours* the *mind* is more employed than the *body*: As in the labours of a Magiſtrate, a Miniſter, a Phyſician, a Lawyer, &c. Though ſome in theſe may have much bodily labour alſo.

The Labour of ſome is almoſt *only* of the *mind*: As, 1. Of *Students* in Divinity, Philoſophy, Law, Phyſick, &c. who are but preparing themſelves for a *Calling*: 2. Of ſome Miniſters, or other Godly perſons, who by the iniquity of the *place* or *times* where they live, may for a ſeaſon be diſabled from appearing among men, and labouring for any except by the mind: being impriſoned, or driven into *ſolitude*, or otherwiſe made uncapable. 3. Of Men that have ſome extraordinary neceſſity for a ſeaſon, to converſe with God and themſelves alone: As men that are near death, and have need to lay by all other labours to prepare themſelves. Tho' *uſually* even they that are near death ſhould labour the good of others to the laſt; and in ſo doing they profit and prepare themſelves.

The Labour of ſome others is more of the *Body*, than the *mind*: As moſt Tradeſmen and day-labourers.

And the labour of ſome is equally of the *body* and *mind*, as ſome *painful Miniſters* and *Phyſicians*, Scribes, and Artificers of more ingenious profeſſions, as Watchmakers, Printers, Builders, &c. Some of theſe are fitteſt for one man, and ſome for another.

See 1 Cor. 9. 6. 2 Cor. 6. 1. 1 Cor. 16. 10. 2 Tim. 2. 15.

§. 3. Queſt. 3. *May not Religion excuſe men from all other labour, ſave Prayer and contemplation?* *Anſw.* *Religion* is our obligation to *obey God*: God bindeth us to do all the good we can to others: Some men that have *ability, opportunity* and a *Call*, may be excuſed by *Religion* from *worldly labours*, (as *Miniſters*;) but not from ſuch *ſpiritual labours* for *others* which they can perform: He that under pretence of Religion, withdraweth from converſe, and forbeareth to do good to others, and only liveth to

Queſt. 3. Will Religion excuſe from labour? See before *Chap.* 6. *Tit.* 4. of this. And in my Treat. of *Divine Life.* Part 3.

himſelf, and his own ſoul, doth make Religion a pretence againſt Charity, and the Works of Charity, which are a great part of Religion : For *pure religion* and *undefiled before* God and *the* Father *is this, to viſit the fatherleſs* and *widows in their affliction, and to keep himſelf unſpotted of the world*: Jam. 1. 27. Even when ſickneſs, impriſonment or perſecution diſableth to do any more for others, we muſt *pray for them.* But while we can do more, we muſt.

Queſt. 4. Will not Riches excuſe?

§. 4. Queſt. 4. *Will not Riches excuſe one from labouring in a Calling? Anſw.* No: but rather bind them to it the more: For he that hath moſt *Wages* from God, ſhould do him moſt work. Tho' they have no outward want to urge them, they have as great a neceſſity of obeying God, and doing good to others, as any other men have that are poor.

Queſt. 5. Why Labour is neceſſary?

§. 5. Queſt. 5. *Why is labour thus neceſſary to all that are able? Anſw.* 1. God hath ſtrictly *commanded* it to all : And his Command is Reaſon enough to us, 2 Theſſ. 3. 10, 11, 12. *For even when we were with you, this we commanded you, that if any would not work, neither ſhould he eat. For we hear that there are ſome which walk among you diſorderly, working not at all, but are buſie-bodies : Now them that are ſuch, we command and exhort by our Lord Jeſus Chriſt, that with quietneſs they work and eat their own bread.* See verſ. 6. 14. 1 Theſſ. 4. 11. *We beſeech you brethren—that ye ſtudy to be quiet, and to do your own buſineſs, and work with your hands as we commanded you, that ye may walk honeſtly* (or *decently*) *towards them that are without, and that ye may have lack of nothing.* Gen. 3. 19. *In the ſweat of thy face ſhalt thou eat bread, till thou return unto the ground.* And in the *fourth Commandment*; *Six days ſhalt thou labour.* So Epheſ. 4. 28. Prov. 31. 32, 33.

Ezek. 46. 1. Deut. 16. 15. Deut. 2. 7. Exod. 34. 21.

§ 6. 2. *Naturally Action* is the end of all our *Powers*; and the *Power* were *vain*, but in reſpect to the *act*: To be *able* to *underſtand*, to *read*, to *write*, to *go*, *&c.* were little worth, if it were not that we may *Do* the things that we are *enabled* to.

§. 7. 3. It is for *Action* that God *maintaineth us* and our *abilities* : *work* is the *moral* as well as the *natural* End of *power*. It is the *act by the power* that is commanded us.

§. 8. 4. It is *Action* that God is moſt ſerved and honoured by : not ſo much by our being able to do good, but by our doing it : who will keep a ſervant that is able to work, and will not? Will his *meer ability* anſwer your Expectation?

§. 9. 5. The *publick welfare*, or the good of many, is to be valued above our own. Every Man therefore is bound to do all the good he can to others, eſpecially for the Church and Commonwealth : and this is not done by *Idleneſs*, but by *Labour!* As the *Bees labour* to repleniſh their hive, ſo Man being a ſociable creature, muſt labour for the good of the ſociety which he belongs to, in which his own is contained as a part.

§. 10. 6. *Labour* is neceſſary for the *preſervation* of the *Faculties* of the *mind* : 1. The labour of the Mind is neceſſary hereto, becauſe unexerciſed *Abilities* will decay; as Iron not uſed, will conſume with ruſt. Idleneſs makes men fools and dullards, and ſpoileth that little Ability which they have. 2. And the exerciſe of the Body is ordinarily neceſſary, becauſe of the minds dependance on the Body, and acting according to its temperature and diſpoſition : It is exceedingly helped or hindered by the Body.

§. 11. 7. Labour is needful to our *health* and *life* : The Body it ſelf will quickly fall into mortal diſeaſes without it : except in ſome very few perſons of extraordinary ſoundneſs.) Next to *abſtinence, labour* is the chief Preſerver of health. It ſtirreth up the natural heat and ſpirits, which perform the chief Offices for the life of Man : It is the proper Bellows for this vital fire : It helpeth all the concoctions of nature : It attenuateth that which is too groſs : it purifieth that which beginneth to corrupt; it openeth obſtructions : it keepeth the maſs of blood and other nutritious humours in their proper temperament, fit for motion, circulation and nutrition; it helpeth them all in the diſcharge of their natural offices : It helpeth the parts to attract each one its proper nutriment, and promoteth every fermentation and aſſimulation by which Nature maintaineth the tranſitory ſtill conſuming oil and maſs : It excelleth art in the preparation, alteration and expulſion of all the excrementitious matter, which being retained would be the matter of manifold Diſeaſes : and powerfully fighteth againſt all the enemies of health : In a word, it doth incomparably excel the help of the moſt skilful Phyſicians and excellent Medicines in the world, for the preventing of moſt diſeaſes incident to man : (and conſequently to the Benefit of the ſoul it ſelf, which cheerfully uſeth a cheerful and well tempered body; and uſeth a languiſhing ſickly body, as the Rider uſeth a tired Horſe, or as we uſe a ſick or lazie ſervant, or a blunted Knife, or a Clock or Watch that is out of order.) I ſpeak all this, of *Bodily labour*, which is neceſſary to the body, and conſequently to the mind : For want of which abundance grow *melancholy*, and abundance grow ſluggiſh and good for nothing; and abundance cheriſh filthy luſts, and millions yearly turn to earth before their time : For want of bodily labour, a multitude of the idle Gentry, and rich people, and young people that are ſlothful, do heap up in the ſecret receptacles of the body a dunghil of uncocted and excrementitious filth, and vitiate all the maſs of humours which ſhould be the fuel and oil of life, and die by thouſands of untimely deaths (of Fevers, Palſies, Convulſions, Apoplexies, Dropſies, Conſumptions, Gout, *&c.*) more miſerably than if Thieves had murdered them by the High-way, becauſe it is their own doing, and by their ſloth they kill themſelves. For want of bodily exerciſe and labour interpoſed, abundunce of Students and ſedentary perſons fill themſelves with diſeaſes, and haſten their death, and cauſeleſly blame their *hard* ſtudies for that which was cauſed by their bodily *ſloth* : The *hardeſt ſtudies* will do little harm to moſt men, if they do but by convenient interpoſed bodily labour, keep all the humours in their juſt temperament : when by a ſluggiſh walk now and then, inſtead of *labour* and *ſweat*, they defraud themſelves. If the World knew but the Benefit of TEMPERANCE and LABOUR to the maintaining of mans health and life, and the miſchiefs of EXCESS of meat and drink, and IDLENESS, the love of health and life would do that with them, which Gods authority will not do.

§. 12. 8. *Labour* and *diligence* do keep the *mind* upon a *lawful employment*, and therefore keep out many *dangerous temptations*, and keep the *thoughts* from *vanity* and *ſin*: And alſo keepeth out vain words, and preſerveth the ſoul from many ſins, which a life of idleneſs and ſloth doth cheriſh : It helpeth even unlearned perſons more effectually to reſtrain their *thoughts* and words from ſin, than the greateſt knowledge and diligent watchfulneſs can do in an idle kind of life.

§. 13. 9. *Diligent labour* mortifieth the fleſh, and keepeth under its luxurious inclinations, and ſubdueth that pride, and luſt, and brutiſh ſenſuality which is cheriſhed by an idle life.

§. 14. 10. Laſtly, It is Gods appointed means for the getting of our daily bread : And as it is a more *real honour* to *get our bread* our ſelves, than to receive it by the gift of our friends or Parents, ſo is it

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Socrates was mightily addicted to the exerciſe of his Body, as neceſſary to the health of Body and Mind. *Laert.* *Plutarch* out of *Plato* ſaith, that Soul and Body ſhould be equally exerciſed together, and driven on as two Horſes in a Coach, and not either of them overgo the other. *Prec.* of Health.

more *comfortable* to a well-inform'd mind. We may beſt believe that we have our food and proviſions in mercy, and that they ſhall be bleſt to us, when we have them in Gods appointed way: who hath ſaid, *If any man will not work, neither ſhould he eat.* 2 Theſſ. 3.

Dir. 2. §. 15. Direct. 2. *As labour is thus neceſſary, ſo underſtand how needful a ſtated Calling is, for the right performance of your Labours.* A *Calling* is a *ſtated ordinary courſe of labour.* This is very needful for theſe Reaſons. 1. Out of a *Calling* a Mans *labours* are but *occaſional*, or unconſtant, and ſo more time is ſpent in idleneſs than in labour. 2. A man is beſt skilled in that which he is uſed to. 3. And he will be beſt *provided* for it, with inſtruments and neceſſaries. 4. Therefore he doth it *better* than he could do another work, and ſo wrongeth not others, but attaineth more the ends of his labour. 5. And he doth it more eaſily; when a man *unuſed*, and *unskilled*, and *unfurniſhed*, toileth himſelf much in doing little. 6. And he will do his work more *orderly*, when another is in continual confuſion, and his buſineſs knoweth not its time and place, but one part contradicts another. Therefore ſome *certain Calling* or Trade of life is beſt for every man.

Queſt. 1. §. 16. Queſt. 1. *May not a Man have a Calling conſiſting of occaſional uncertain works? Anſw.* He that can have no better, may do thus: ſo be it they are *conſiſtent works* which he is able for: As a Footman may go of various Errands, and a Day-labourer may do many ſorts of works: But great variety will be a great inconvenience to him.

Queſt. 2. §. 17. Queſt. 2. *May a man have divers Trades or Callings at once? Anſw.* Yes no doubt, if it be for the common good, or for his own, and no Injury to any other; nor ſo inconſiſtent, as that one ſhall make him unfaithful in the other: Then God forbids it not.

The Queſtion, *Whether a man may change his Calling*, I anſwered before, *Chap.* 3. *Direct.* 10.

Dir. 3. §. 18. Direct. 3. *Think not that a Calling can be lawful, when the work of it is ſin; nor that you or your labour, or your Gain in an unlawful Calling, ſhall be bleſt.* An *unlawful act* is bad enough: But an *unlawful Calling* is a *life of ſin:* To make ſin a mans *Trade*, and *Work*, and *Living*, is a moſt horrid deſperate courſe of life. As mercenary Souldiers, that for their pay will fight againſt authority, right or innocency, and murder men for half a Crown a day: and thoſe that live by cheating, ſtealing, oppreſſing, whoring, or by reſetting ſuch; or upon the ſin of ſuch; or of Drunkards, Gameſters, or other ſenſual Vices, which they knowingly and willingly maintain.

Dir. 4. §. 19. Direct. 4. *Think not that becauſe a Work is lawful, that therefore it is lawful to make a Calling of it.* It is lawful to *jeaſt* in time and meaſure, but not lawful to be a *Jeaſter* as a Trade of life. If in ſome caſes it ſhould prove lawful to act a Comedy or Tragedy, it will not follow, that therefore it is lawful to be by Trade a *Stage-player:* If a Game at Cards or Dice may be in ſome caſes lawful, it follows not, that it is lawful to be a *Gameſter* by *Trade.* The like I may ſay of many others.

Dir. 5. §. 20. Direct. 5. *It is not enough that the work of your Calling be lawful, nor that it be neceſſary, but you muſt take ſpecial Care alſo that it be ſafe, and not very dangerous to your ſouls.* The *Calling* of a *Vintner* and *Ale-ſeller* is *lawful* and *needful*: and yet it is ſo very dangerous that (unleſs it be in an extraordinary place or caſe) a man that loveth his ſoul, ſhould be loth to meddle with it, if he can have a *ſafer* to get his *bread* by. They get ſo little by ſober people, and their gain dependeth ſo much upon mens ſin, that it is a conſtant temptation to them to be the maintainers of it: And frail men that can ſo hardly ſtand on firm ground, would be loth for a little money to walk ſtill upon the Ice, and to venture his ſoul in a life of ſuch temptations: For it's twenty to one but they will prevail.

§. 21. Direct. 6. *The firſt and principal thing to be intended in the choice of a Trade or Calling for your ſelves or Children, is the Service of God, and the publick good: And therefore* (cæteris paribus) *that Calling which moſt conduceth to the publick good is to be preferred.* The Callings moſt uſeful to the *publick good*, are the *Magiſtrates*, the *Paſtors* and *Teachers* of the *Church*, Schoolmaſters, Phyſicyans, Lawyers, *&c.* Husbandmen, (Plowmen, Graſiers, and Shepherds): and next to them are Mariners, Clothiers, Bookſellers, Taylors, and ſuch other that are employed about things moſt neceſſary to mankind: And ſome Callings are employ'd about matters of ſo little uſe (as Tobacco ſellers, Lace-ſellers, Feather-Makers, Periwig-makers, and many more ſuch) that he that may chooſe better, ſhould be loth to take up with one of theſe, tho' poſſibly in it it ſelf it may be lawful. It is a great ſatisfaction to an honeſt mind, to ſpend his life in doing the greateſt *good* he can; and a priſon and conſtant calamity to be tyed to ſpend ones life in doing little good at all to others, though he ſhould grow rich by it himſelf. Dir. 6.

§. 22. Direct. 7. *When two Callings equally conduce to the publick good, and one of them hath the advantage of riches, and the other is more advantagious to your ſouls, the later muſt be preferred: And next to the publick good, the ſouls advantage muſt guide your choice*: As ſuppoſe that a *Lawyer* were as profitable to the *publick good* as a *Divine*, and that it is the way to far more wealth and honour; yet the *Sacred Calling* is much more deſirable for the benefit of your ſouls: Becauſe it is an exceeding great help, to be engaged by our Callings to have the Word and Doctrine of Chriſt ſtill before us, and in our minds and mouths; when others muſt be glad to be now and then exerciſed in it, when their Hearts are cooled by the frequent and long diverſions of their worldly buſineſs: So that our *Calling* and *work* is to an honeſt heart a continual recreation, and preſerving, and edifying help to Grace. So a Schoolmaſters Calling is uſually but *poor* and very *painful*, requiring much cloſe attendance, but yet it is of ſo great uſe to the common good, and alloweth the mind ſo much leiſure and advantage to improve it ſelf in honeſt ſtudies, that it is fitter to be choſen and delighted in by a well tempered mind, than richer and more honoured employments. It's ſweet to be all day doing ſo much good. Dir. 7.

§. 23. Direct. 8. *If it be poſſible chooſe a Calling which ſo exerciſeth the body, as not to overwhelm you with cares and labour, and deprive you of all leiſure for the holy and noble Employments of the mind: and which ſo exerciſeth your mind, as to allow you ſome exerciſe for the Body alſo.* 1. That Calling which ſo taketh up *body* and *mind*, as neither to allow you *commixed thoughts* of greater things, nor convenient *intermiſſions* for them, is a conſtant ſnare and priſon to the ſoul: which is the caſe of many who plunge themſelves into more and greater buſineſs than they can otherwiſe diſpatch: and yet are contented to be thus continually alienated in their minds from God and Heaven, to get more of the World. Many poor Labourers (as Clothiers, Taylors, and other ſuch) can work with their hands, and meditate or diſcourſe of heavenly things without any hindrance of their work: when many men of richer Callings have ſcarce room for a thought or word of God or Heaven all day. 2. On the contrary, if the *Body* have not alſo its *labour* as well as the mind, it will ruine your *health*; and *body*, and *mind* will both grow *uſeleſs*. Dir. 8.

§. 24. Direct. 9. *It is lawful and meet to look at the commodity of your Calling in the third place,* Dir. 9.

(that is, *after the publick good, and after your perſonal good of ſoul and bodily health.*) Though it is ſaid, Prov. 23. 4. *Labour not to be rich:* The meaning is, that you make not Riches your chief end: Riches for our fleſhly ends muſt not ultimately be intended or ſought. But in ſubordination to higher things they may: That is, you may labour in that manner as tendeth moſt to your ſucceſs and lawful gain: You are bound to improve all your Maſters Talents: But then your *end* muſt be, that you may be the better provided to do God ſervice, and may do the more good with what you have. If God ſhew you a way in which you may lawfully get more than in another way, (without wrong to your ſoul, or to any other) if you refuſe this, and chooſe the leſs gainful way, you croſs one of the ends of your Calling, and you refuſe to be Gods Steward, and to accept his gifts, and uſe them for him when he requireth it: You may labour to be *Rich for God*, tho' not for the *fleſh* and ſin.

Dir. 10. §. 25. Direct. 10. I*t is not enough that you conſider what Calling and labour is moſt deſirable, but you muſt alſo conſider what you or your children are fitteſt for, both in mind and body.* For that Calling may be one mans *bleſſing*, which would be anothers *miſery* and undoing. A weak *body* cannot undergo thoſe labours which require *ſtrength:* And a *dull* and *heavy mind* and *wit*, cannot do the works which require *great judgment* and *ingenuity.* It hath been the calamity of the Church, and undoing of many Miniſters themſelves, that well meaning Parents out of love to the ſacred work of God, have ſet their Children to be Miniſters that were unfit for it: And many ſelf-conceited perſons themſelves are ready to thruſt themſelves into that holy Office, when they have ſome inconſiderable ſmattering knowledge, and ſome poor meaſure of gifts, overvalued by themſelves, that know not what is required to ſo great a work. Be ſure that you *firſt* look to the *natural ingenuity* of your children (or your ſelves) and then to their Grace and Piety: And ſee that none be devoted to the Miniſtry that hath not *naturally a quickneſs of underſtanding*, and a *freedom of expreſſion*, unleſs you would have him live upon the ruine of ſouls, and wrong of the Church and work of God; and turn an enemy to the beſt of his flock, when he ſeeth that they value him but as he deſerves: And let none be ſo unwiſe as to become a Preacher of that *Faith*, and *Love* and *Holineſs* which he never had himſelf. And even to the Calling of a Phyſician none ſhould be deſigned that have not a ſpecial *ingenuity*, and *ſagacity*, and *natural quickneſs of apprehenſion*; unleſs he ſhould make a Trade of killing men: For it is a Calling that requireth a *quick* and *ſtrong conjecturing ability*, which no ſtudy will bring a man that hath not a natural acuteneſs and aptitude thereto. Thus alſo as to all other Callings, you muſt conſider, not only the *Will* of the *Child* or *Parents*, but their natural fitneſs of *body* and *mind*.

Omnes qui ſunt, quique erunt, aut fuerunt, virtutibus aut doctrinis clari, non poſſunt unum ingenium accendere, niſi aliquæ intus in animo ſcintillæ ſint, quæ præceptoris ſpiritu excitatæ & adjutæ, generoſum diſciplinæ fomitem arripiant. Petrarch. Dial. 41. li. 2.

Dir. 11. §. 26. Direct. 11. *Chooſe no Calling (eſpecially if it be of publick conſequence) without the advice of ſome judicious faithful perſons of that Calling.* For they are beſt able to judge in their own profeſſion. Never reſolve on the *Sacred Miniſtry* without the advice of *able Miniſters:* Reſolve not to be a *Phyſician*, but by the counſel of *Phyſicians*; and ſo of the reſt: For abundance of perſons ignorantly conceit themſelves ſufficient, that are utterly inſufficient; and ſo live all their days, as wrongs and burdens unto others, and in ſin and miſery to themſelves.

Dir. 12. §. 27. Direct. 12. *If thou be called to the pooreſt laborious Calling do not carnally murmur at it, becauſe it is weariſome to the fleſh, nor imagine that God accepteth the leſs of thy work and thee: But chearfully follow it, and make it the matter of thy pleaſure and joy, that thou art ſtill in thy heavenly Maſters ſervice, though it be about the loweſt things. And that he that knoweth what is beſt for thee, hath choſen this for thy good, and tryeth and valueth thy obedience to him the more, by how much the meaner work thou ſtoopeſt to at his Command.* But ſee that thou do it all in obedience to God, and not meerly for thy own neceſſity: Thus *every Servant* muſt *ſerve the Lord* in ſerving their Maſters, and from God expect their chief reward. *Col.* 3. 22, 23, 24. *Epheſ.* 6. 6, 7.

Tit. 2. *Directions againſt Idleneſs and Sloth.*

What Sloth and Idleneſs is.

§. 1. HEre I muſt ſhew you what *Idleneſs* and *Sloth* is, and what are the ſigns of it: And then give you Directions how to conquer it. *Sloth* ſignifieth chiefly the *indiſpoſition* of the *mind* and body; and *Idleneſs* ſignifieth the *actual neglect* or omiſſion of our duties. *Sloth* is an *averſneſs to labour, through a carnal love of eaſe, or indulgence to the fleſh.* This *averſneſs* to labour is *ſinful, when it is a voluntary backwardneſs to that labour which is our duty: Sloth* ſheweth it ſelf, 1. In *keeping us from our duty*, and cauſing us to *delay* it, or omit it: And 2. In making us to do it *ſlowly* and by the *halves*: And both theſe effects are called *Idleneſs*, which is the *omiſſion or negligent performance of our duties through a fleſh pleaſing backwardneſs to labour.*

What it is not.

§. 2. By this you may ſee, 1. That it is not *ſloth* or ſinful *Idleneſs* to omit a labour which we are *unable* to perform: As for the *ſick*, and *aged*, and *weak* to be averſe to labour through the power of an *unreſiſtable diſeaſe* or *weakneſs*: Or when *Nature* is already wearied by as much labour as it can bear. 2. Or when Reaſon alloweth and requireth us to forbear our uſual labour for our health, or for ſome other ſufficient cauſe. 3. Or when we are unwillingly reſtrained and hindered by others: As by impriſonment, or denyal of opportunity: As if the Magiſtrate forcibly hinder a Preacher, or Phyſician, or Lawyer from that which otherwiſe he ſhould do. 4. Or if a miſtake or ſinful error only keep a man from his labour, it is *a ſin*, but not *this ſin* of *ſloth*: So alſo if any ſenſual vice or pleaſure beſides this love of eaſe take him off. 5. If it be a backwardneſs only to ſuch labour as is *no duty to us*, it is but a *Natural* and not a *vitious ſloth.* But *involuntary averſeneſs to the labour of our duty thro indulgence of fleſhly eaſe*, is the *ſinful ſloth* or *Lazineſs* which we ſpeak of.

The aggravations of it.

§. 3 *Sloth* and *Idleneſs* thus deſcribed is *a ſin* in all: But a far greater ſin in ſome than in others. And you may thus know what *ſloth* it is that is the moſt ſinful. 1. The more ſloth is *ſubjected* in the *mind it ſelf*, and the leſs it is ſubjected in the *Body*, the greater is the ſin. For the *mind* is the nobler part, and immediate ſeat of ſin. 2. The ſmaller the *bodily diſtempers* or *temptations* are which ſeduce the *mind*, the greater is the ſin: For it ſhews the *mind* to be the more corrupted and tainted with the diſeaſe of *ſloth*. He that is under an *unreſiſtible indiſpoſition* of *body*, ſinneth not at all (unleſs as he voluntarily contracted that diſeaſe:) But if the *bodys indiſpoſition* to labour be *great*, but yet not *unreſiſtible*, it is a *ſin* to yield to it: But ſo much the ſmaller *ſin* (*cæteris paribus*) as the bodily *diſeaſe* is greater. He that hath ſome *ſcorbutical laſſitude*, or *flegmatick heavineſs* and *dulneſs*, doth ſin if he ſtrive not againſt it as much as he can, and as in reaſon he ſhould: It is not every bodily *indiſpoſition* that will excuſe a man from all labour; as long as he is able to labour notwithſtanding that diſeaſe: But if the diſeaſe be *great*, ſo that he reſiſteth his laſſitude with a great deal of labour, the ſin is the leſs: But he that hath a *body* ſound and able, that hath no *diſeaſe* to indiſpoſe him, ſinneth moſt of

It was on of Solons Laws: *Is qui ſect tur otium, omnibus ac cuſare vo lentibus ob noxius eſ Ut* Laert. in Sol. *Num ſol aquas h rio inquit* Cleanthes *nonne & fodio & ri go & omni facio phil ſophia ca ſa?* whe they ask him why he would draw water.

of all if he be *ſlothful*, as ſhewing the moſt corrupted mind. 3. He is moſt *ſinfully ſlothful* who is moſt voluntarily *ſlothful*. As he that *endeavoureth* leaſt againſt it; and he that moſt *loveth* it, and would not leave it: And he that is leaſt troubled at it, and leaſt repenteth and lamenteth it, and *contriveth to accomodate* his ſloth. 4. The ſloth is *(cæteris paribus)* the worſt, which *moſt prevaileth* to the omiſſion or negligent performance of our duty: But that *ſloth* which doth but *indiſpoſe* us, but is ſo far conquered by our reſiſtance, as not to keep us from *our duty*, or not *much* and *often*, is the ſmaller ſin. 5. That it is the moſt ſinful ſloth (*cæteris paribus*) which is againſt the *greateſt duties*: To be backward to the moſt holy duties (as praying, and hearing, or reading the Word of God, *&c.*) or to *duties* of publick conſequence, is a greater ſin than to be lazily backward to a common toilſome work. 6. That is the moſt ſinful *ſloth* and *idleneſs* which is committed againſt the *greateſt motives* to labour and diligence: Therefore (in that reſpect) a *poor mans* ſloth is more ſinful than *a rich mans*, becauſe he is under the preſſure of *Neceſſity*: And in another *reſpect* the *rich* mans ſloth is worſt, becauſe he buryeth the greateſt Talents, and is *idle* when he hath the greateſt *wages*. A man that hath many children ſinneth more than another by his *idleneſs*, becauſe he wrongeth them all whom he muſt provide for: A Magiſtrate or Paſtor of the Church, doth ſin more incomparably than common people, if they be ſlothful; becauſe they betray the ſouls of men, or ſin againſt the good of *many*: As it is a greater ſin to be lazy in quenching a fire in the City, than in a common needleſs buſineſs: So it is a greater ſin to be ſlothful in the *working out our Salvation, and making our calling and election ſure*, when *God*, and *Chriſt*, and *Heaven*, and *Hell* are the *motives* to rowze us up to duty, and when the *time* is ſo *ſhort*, in which all our work to eternity muſt be done, I ſay, it is a far greater ſin, than to be ſlothful when only corporal *wants* or *benefits* are the motives which we reſiſt. Yet indeed the will of God is reſiſted in all, who forbiddeth us to be *ſlothful in buſineſs*, Rom. 12. 11.

ſigns
ſloth.

§. 4. *Sloth* is a thing that is eaſily diſcerned: The ſigns of it are, 1. When the very *thought* of *labour* is troubleſome and unpleaſing, and *eaſe* ſeems ſweet. 2. When duty is omitted hereby and left undone. 3. When the eaſie part of duty is culled out, and the harder part is caſt aſide. 4. When the *judgement* will not believe, that laborious duty is a duty at all. 5 When that which you do, is done with an ill will, and with a conſtant wearineſs of mind, and there is no alacrity or pleaſure in your work. 6. When you do no more in much time, than you might do in leſs, if you had a willing ready mind. 7. When the backward mind is ſhifting it off with excuſes, or finding ſomething elſe to do, or at leaſt delaying it. 8. When you chooſe a condition of greater eaſe and ſmaller labour, before a laborious condition of life which in other reſpects is better for you. As when a Servant had rather live in an ungodly family where there is more *eaſe* (and *fulneſs*) to be had, than in a place of greateſt advantage for the ſoul, where there is more labour (and want.) 9. When little impediments diſcourage or ſtop you: *The ſlothful ſaith, there is a Lyon in the way*, Prov. 22. 13. His way is an *hedge of thorns*, Prov. 15. 19. *He will not plow by reaſon of cold*, Prov 20. 4. 10. When you make a *great matter of a little buſineſs*: It cannot be done but with ſuch preparation, and ſo much ado, that ſhews a ſlothful mind in the doer. Even the *putting his hand to his mouth*, and *pulling it out of his boſome* is a buſineſs with the ſluggard: That is, he maketh a *great matter* of a little one, *Prov.* 26. 15. *&* 19. 24. 11. Laſtly, The *fruits* of *ſlothfulneſs* uſe to detect it, in ſoul, and body, and eſtate: For it corrupteth, impoveriſheth and ruineth all. The weeds of *Field* or *Garden*, the *vices* of his ſoul, the ſins of his life, the duties omitted, or ſleepily performed, the diſorders of his family or charge, and uſually, or oft, his poverty, do detect him, *Prov.* 24. 30. *&* 12. 24, 27.

6.
13.

How little have ſome men, (yea, Miniſters themſelves) to ſhew of all the good they might have done thro' all their lives? The work they have done calls them idle.

§. 5. By this much it is eaſie to diſcern the impudent folly of the Quakers and ſome ignorant Ruſticks that rail againſt Magiſtrates and Miniſters for *living idly*, becauſe they do not plow or threſh, or uſe ſome mechanick Trade or Labour: As if the *labour* of their *higheſt* Callings were no labour, but meer idleneſs: Thus proud men ſpeak evil of that which they underſtand not! Had they tryed it, they would have found that the work of a faithful Miniſter is further diſtant from idleneſs, than a Threſher is: Doth not *Chriſt* and the Holy Ghoſt oft call them *labourers*, *fellow-labourers with Chriſt*, and *workmen*, and their *work a labour*? Luk. 10. 27. 1 Cor. 3. 9. 1 Tim. 5. 17, 18. 2 Tim. 2. 15. Mat. 10. 10. 1 Cor. 3. 13, 14, 15. & 9. 1. Epheſ. 4. 12. Phil. 2. 30.

§. 6. Hence alſo you may ſee, 1. That though all that can muſt *labour*, yet there is *great diverſity* of labours; and all men are not to do the ſame work. Magiſtrates, and Paſtors, and Lawyers, and Phyſicians muſt *labour diligently*: But they are not all bound to plow, and threſh, and uſe the more ſervile labours of their inferiours. 2. That every man muſt labour in the works of his *own Calling, and do his own buſineſs*, as 1 *Theſſ.* 4. 11. 2 *Theſſ.* 3. 11. And take that for the beſt employment for *him*, which God doth call *him to*, and not preſume to ſtep out of his place, and take the work of other mens Callings out of their hands. 3. That a man that is *paid* for his labour by another, (as Lawyers, Phyſicians, Schoolemaſters, Servants) do *rob* them by their idleneſs, when they withhold them from any part of that which they are paid for.

Dir. 1.

§. 7. Direct. 1. *The firſt help againſt ſloth, is to be well acquainted with the greatneſs of the ſin.* For no wonder if it be committed by them that think it ſmall: Firſt therefore I ſhall tell you what it is.

§. 8. 1. God himſelf reckoneth it with heinous ſins, Ezek. 16. 49. *Pride*, *fulneſs of bread*, and *abundance of idleneſs* (the very character of the debauched part of the Gentry) is ſaid to have been *Sodoms* ſin, that was conſumed with fire from Heaven. And the *Theſſalonians* were forbidden to *keep company* with ſuch as lived diſorderly and did not work.

1 Theſ. 5. 12, 13.
Pr. 18. 9. & 21. 25.
2 Theſ. 3.
Prov. 12. 24. & 12. 15.
Eccleſ. 10. 18.

§. 9. 2. *Idleneſs is a temporary deſtruction (as to their uſe) of all the faculties of mind and body which ſhould be exerciſed.* It is contrary *to Nature*: For *Nature* made our *faculties* for *uſe*: You bury your ſelves alive: If it be a ſin to hide Gods leſſer Talents, what is it to bury our ſelves and all our powers? If it be pity to ſee a *dead man*, becauſe he is *unuſeful* to the world; Is it not *pity* and *ſhame* to ſee one voluntarily *dead*, that maketh himſelf *uſeleſs* by his *ſloth*? Should not the *Church yard* be the dwelling of the *ſlothful*, that he may be neareſt them in place, that he is neareſt to in quality.

§. 10. 3. *Idleneſs and ſloth are conſumers of all the mercies of God*: You are the barren ground where he ſoweth his ſeed, and none comes up. You return him but a crop of thorns and *bryars*, and ſuch ground is *nigh to curſing (the final curſe;) whoſe end is to be burnt*: Doth God daily feed, and cloth, and keep you, and protect and ſupport you, and teach and warn you, and all for nothing? Is *Idleneſs* that for which he hired you? Will you

Heb. 6. 8.

xcuſe

accuſe your Maker of ſo great impudence, and your Redeemer of more, as if he created and redeemed you to do nothing, or that which is as bad or worſe than nothing? He calleth to you, *Why ſtand you idle?* Matth. 20. 3, 6. And it is a terrible ſentence that ſuch ſhall receive, Matth. 25. 26. *Thou wicked and ſlothful Servant; Caſt the unprofitable Servant into outer darkneſs*, &c.

§. 11. 4. *Idleneſs is a robbing God, who is the Lord of us and all our faculties, and all our ſervice is his due*: You rob him of the honour and ſervice that you might have done him by your diligence.

Prov. 10. 26. Pr. 18. 9. §. 12. 5. And it is a *robbing your ſelves* of all the *good* to ſoul or body, which by your labour and induſtry you might have got: The *ſlothful* man *lyeth wiſhing* till he periſh: Prov. 21. 25.

§. 13. 6. And it is a robbing of the Commonwealth, and of all thoſe to whom your labours, or the fruit of them was due. You are burdens to the Common-wealth; like Drones in the Hive, *Col.* 3. 22.

§. 14. 7. *Slothfulneſs* is a great conſumer of *Time*, (as is ſhewed *Chap.* 5.) You loſe not only all the *Time* when duty is omitted, but *much* of the *time* in which you perform it; while you rid no work, and do it as if you did it not. He that goeth but a mile an hour, loſeth his Time, though he be ſtill going, even as much as he that goeth two mile one hour, and ſits ſtill the next. O what abundance of their lives do idle perſons loſe? When time is gone, they will better underſtand the greatneſs of their ſin and loſs, that now make light of it.

§. 15. 8. *Idleneſs* is not a *ſingle ſin, but a continued courſe of ſinning*: An *idle* perſon is ſinning all the while he is idle: And that's with ſome a great part of their lives: And therefore it is the greater, becauſe the continuance ſheweth that it is not effectually Repented of.

§. 16. 9. *Idleneſs* is a deſtroyer of *grace*, and *gifts*, and natural parts: They will ruſt for want of uſe: *The ſlothful is brother to the great waſter*: Prov. 18. 9. Weeds will grow up and choak the fruit.

§. 17. 10. *Idleneſs* and *ſloth* is a fruit of *fleſh-pleaſing*; and ſo cometh from the moſt pernicious vice: It is but to *pleaſe the fleſh*, that one is *drunk*, and another *gluttonous*, and another a *fornicator*, and another *covetous*: And your *Idleneſs* and *ſloth* is but *pleaſing* the *ſame fleſh* in *another* way, which is forbidden as well as thoſe. *And if ye live after the fleſh ye ſhall dye*: Rom. 8. 13.

§. 18. 11. It is a *ſtrengthening* the fleſh againſt the Spirit, by indulging it in its eaſe and ſloth: and maketh it not only unruly and unſerviceable, but maſterly and earneſt for its own deſires.

§. 19. 12. *Idleneſs* is, the Mother and Nurſe of many heinous ſins: 1. It cheriſheth luſt, and draweth people to fornication; which hard labour would have much prevented. 2. It is the time for fooliſh ſports, and vanity, and wantonneſs and exceſs of ryot, and all the miſchiefs which uſe to follow it. 3. It is the time for idle talk and medling with other folks matters: And therefore *Paul* reprehendeth the *Idle* as *buſie-bodies*, or medlers with matters that concern them not, and twatlers and tale-carriers: 2 *Theſ.* 3. 11. 1 *Tim.* 5. 13. 1 *Theſſ.* 4. 11. They that do not

Prov. 26. 16. what they *ſhould*, will be doing what they *ſhould*

Prov. 24. 30. *not*. 4. It is the time for gluttony and drunkenneſs, and gaming and all other ſenſuality. 5. Yea, it is the time for ſeditions and rebellions; as in Armies it is the time for Mutinies.

§. 20. 13. *Idleneſs* is the ſeaſon of *Temptations*: It is Satans *ſeed time*. It is then that he hath opportunity to tempt men to malice, revenge and all other villany that is committed.

§. 21. 14. *Idleneſs* is a *diſorderly walking*, 2 Theſſ. 3. 10, 11. Out of the way that God hath appointed us to eat our bread in, and receive his bleſſing in. The large deſcription of a virtuous woman, Prov. 31. 10. to the end is worthy to be ſtudied by the ſlothful. *She ſeeketh Wooll and Flax, and worketh willingly with her hands: She is like the Merchants Ships: She bringeth her food from afar: She riſeth alſo while it is yet night and giveth meat to her houſhold, and a portion to her maidens: She conſidereth a field and buyeth it: With the fruit of her hands planteth a vineyard. She girdeth her loyns with ſtrength, and ſtrengtheneth her arms: She perceiveth that her merchandize is good; her candle goeth not out by night: She layeth her hands to the ſpindle, and her hands hold the diſtaff: She ſtretcheth out her hand to the poor, yea, ſhe reacheth forth her hand to the needy: She is not afraid of the Snow for her houſhold: For all her houſhold are clothed with ſcarlet*——— *She looketh well to the ways of her houſhold, and eateth not the bread of idleneſs*: I deſire our Ladies and Gentlewomen, that take this pattern to be below them, remember that it was not a Plowman but a *King*: And that the greateſt that ever *Iſrael* had, that gave this counſel as received from his Mother: Who concludeth, v. 30, 31. *Favour is deceitful, and beauty is vain: But a woman that feareth the Lord, ſhe ſhall be praiſed: Give her of the fruit of her hands, and let her own works praiſe her in the gates.* But if our Gallants ſhould have no *meat* or *clothing* but what were the *fruit of their hands*, it would make a foul change in their garb and dyet! And if *their own works* muſt be the matter of their praiſe, inſtead of the Names of their Anceſtors, Arms, Lands and Titles, it would alſo make a foul change in their *Honours*.

See Pſal. 128. 2. *Thou ſhalt eat the labour of thy hands.* Prov. 14. 23. & 13. 11.

Cleanthes coactum aliquando ſtipem in medium familiarium intulit, dicens, Cleanthes alium Cleanthem poſſet nutrire ſi vellet. And when he was queſtioned in judgement, how he lived, *Adeo robuſtus, & tam boni habitus*, the Gardine that he workt for, and the Woman that baked his Meal, were th witneſſes that acquit him: Hard labour and hard fare enabled hi for hard ſtudy. *Laert. in Cleanth.*

§. 22. 15. *Idleneſs* uſually bringeth *Poverty*: And it is a juſt and merciful chaſtiſement of God to cure the ſin: But ſuch can have little comfort in their wants; nor expect that others ſhould pity them as they would do the diligent. Yea, many when by *idleneſs* they are brought to poverty, by poverty are brought to murmuring and ſtealing, to the ruine both of ſoul, and body, and family, and reputation.

§. 23. 16. *Idleneſs* is a *murderer* of the body: *Gluttony* and *Idleneſs* kill moſt of the world before their *Time*: No two ſins more conſtantly bring this Curſe along with them.

§. 24. 17. *Idleneſs* maketh thee the ſhame of the Creation: Seeſt thou not how all the world is in action? How the Sun runneth his courſe for thee; the Waters flow, the ground bringeth forth: Thy Cattle labour for thee: and all things that are moſt excellent, are moſt active; and all things that are moſt *unactive*, are moſt vile, and dead, and droſſie: The Scripture ſendeth the ſlothful, even to the Ant to learn to labour, *Prov.* 6. 6. And ſhall the Ant, the Bee, and every creature be a witneſs againſt thee to condemn thy ſloth?

§. 25. 18. Laſtly, *Idleneſs* diſableth you from doing good to others. You ſhould *work with your own hands, that you may have to give to him that needeth*, Epheſ. 4. 28. Or if you give out of your *ſuperfluity* that which coſt you no labour, it is not ſo much to your *honour* or *comfort*, as if you were purpoſely *thrifty* and *laborious* to do good: He that pleaſeth his fleſh with *eaſe* and *fulneſs*, and *giveth* his leavings (how much ſoever) to the poor, will never have that comfort and evidences of Gods acceptance and grace in it, as he that pampereth not his fleſh by his abundance, but giveth that to the poor which he getteth with his diligence, and which he denyeth to his inordinate deſires.

§. 26.

§. 26. Direct. 2. *Thoſe perſons muſt be extraordinary watchful againſt this ſin of Idleneſs whoſe conſtitutions, unhappy educations, condition of life or company do moſt ſtrongly tempt them to it.* It is a ſin that ſome have but little temptation to in compariſon of others: And ſome have need of a great deal of care and reſolution to eſcape it. 1. Thoſe are moſt ſubject to this ſin who have a *flegmatick conſtitution, or dulneſs of ſpirits*; or other bodily indiſpoſition to cheriſh it: Such therefore ſhould ſtrive the more againſt it, and not give way to any ſloth which they are able to reſiſt. Though their *bodies* are like a dull or tired Horſe, they muſt uſe the rod and ſpur the more. Such heavy perſons are more given to *ſleep* than others are; and yet they *may* reſiſt it and riſe early if they *will*, though they have a greater ſluggiſhneſs than others to overcome. So though they are more undiſpoſed to labour than more active perſons are, yet if they will do their beſt they may go as far as their ſtrength of body will enable them. And this they ſhould the rather ſtrive to do (unleſs they have a diſeaſe that labour is hurtful to) becauſe that *cuſtome* doth much to the encreaſing or decreaſing their *bodily* undiſpoſedneſs, and labour is the moſt effectual means to cure them of that fleſhly heavineſs which unfitteth them for their labour.

Platonem tradunt cum vidiſſet quendam aleis ludentem increpaſſe: & cum ille; Quam me in parvis reprehendis? diceret, reſpondiſſe, At eſt conſuetudo non parva res. Laert. in Plat.

§. 27. 2. Thoſe that have been *unhappily bred up in Idleneſs* have great cauſe to Repent of their ſinful life that's paſt, and be *doubly* diligent to Overcome this ſin: If their Parents have ſo far been their enemies, they ſhould not continue enemies to themſelves: Tho' uſually the Children of the *Rich* and *Proud* have this for their *peculiar original ſin*, and are very unhappy in their Parentage and Education in compariſon of the Children of *wiſe* and *humble* and *induſtrious* Parents, yet their *own underſtanding* and *willingneſs*, by the help of grace, may overcome it. If your Parents had trained you up to live by *ſtealing*, could not you leave it *if you will*, when you come to know that God forbiddeth it? ſo though they have bred you up in *idleneſs*, and done their part to undo you both in *ſoul* and *body*, to make your *ſouls* a ſty for *ſin*, and your *bodies* a *skinfull* of *diſeaſes*, yet if you will do your part you may be recovered, at leaſt as to your *ſouls*; and *cuſtom* may conquer the *fruits* of *cuſtome*. You *cannot do worſe* than to go on, and ſpend the reſt of your life in ſin. If you had been ſtill-born or murdered in your Infancy, it had been *no ſin* for you to have lain *idle* in the common Earth: But to teach a *living ſoul* to be *idle*, and to *train* up the *living* to a Conformity to the *dead*, (ſave only that they *eat*, and *ſpend* and *ſin*, and carry their Ornaments on their backs, when the dead have *theirs* for a ſtanding Monument,) this was great *cruelty* and *treachery* in your Parents: But you muſt not therefore be as *cruel* and *treacherous* againſt your ſelves.

Callimachus in *Attila* reporteth that when certain Players came before *Attila*, to ſhew the agility of their Bodies in their Exerciſes, he was offended to ſee ſuch able active bodies o better employed, and commanded them to be exerciſed in ſhooting and ther military acts: Which when they could not do, he commanded that hey ſhould have no meat but what they got by hunting at a great diſtance, nd ſo exerciſed them till they became excellent Soldiers. *p.* 353.

§. 28. 3. Thoſe that *abound in wealth*; and *have no need to labour* for any bodily proviſions, ſhould be eſpecially watchful againſt this ſin: Neceſſity is a conſtant ſpur to the poor (except thoſe that live upon begging, who are the *ſecond* rank of *Idle* perſons in the Land.) But the *Rich* and *Proud* are under a continual temptation to live *idly*. For they *need* not riſe early to labour for their bread: They *need* not work hard for Food or Rayment: They have not the crys of their hungry Children to rowze them up: They have plenty for themſelves and family *without labour*, and therefore they think they may take their eaſe. But it is a ſad caſe with poor Souls, when the Commands of God do go for nothing with them: Or cannot do as much to make them diligent as *poverty* or *want* could do: And when *Gods Service* ſeemeth to them unworthy of their labour, in compariſon of their own: It may be God may bring you unto a *neceſſity* of labouring for your daily bread; if you ſo ill requite him for your plenty. But it's better that your *idleneſs* were cured by *grace*, than by *neceſſity*: For when you labour only for your own ſupplies, your *own ſupplies* are your *reward*: But when you labour in true obedience to God, it's God that will reward you, *Col.* 3. 23, 24. I do with very much love and honour think of the *induſtrious lives* of *ſome Lords* and *Ladies* that I know, who hate *idleneſs* and *vanity*, and ſpend their time in *diligent labours* ſuitable to their places: But it is matter of very great ſhame and ſorrow, to think and ſpeak of the lives of too great a number of our gallants! To how little purpoſe they live in the World! If they take a true account of their lives (as God will make them wiſh they had done, when he calls them to account), how many hours, think you, will be found, to have been ſpent in any honeſt labour, or diligent work that is worthy of a Chriſtian, or a member of the Common-wealth? in compariſon of all the reſt of their time, which is ſpent in bed, in dreſſing, in ornaments, in idle talk, in playing, in eating, in idle wandrings and viſits, and in doing nothing, or much worſe. How much of the *day* doth *idleneſs* conſume in compariſon of any *profitable work*? O that God would make ſuch know in time, how dreadful a thing it is thus to *imitate Sodom* that was puniſhed with the *vengeance of eternal fire*, (Ezek. 16 49. Jud. 7.) inſtead of imitating Chriſt. As for *idle beggars* they read not Books, and therefore I ſhall not write for them: They are in this more happy than the idle Gentry, that the *Law compelleth* them to work, and leaveth them not to themſelves.

Ne ſis bonus aleator, probus chartarius, ſcortator improbus, potator ſtrenuus, profuſor audax, decoctor & conflator æris alieni, deinde ſcabie ornatus Gallica, vix quiſquam te credet Equitem. Eraſm. Colloq. p. 483. See more of this Chap. 5. and read Luke 16. and Jam. 5.

§. 29. 4. Thoſe perſons that live in *idle company* have ſpecial cauſe to fear this ſin; For ſuch will entangle you in *idleneſs*, and greatly hinder you from conſcionable diligence.

§. 30 5. Thoſe *Servants* that live in great mens houſes, and are kept more for pomp and ſtate than ſervice, having little to do, ſhould ſpecially take heed of the ſin of *idleneſs*. Many ſuch take it for their *happineſs* to live *idly*, and take that for the beſt Service where they have leaſt work: But have you nothing to do for your *ſelves*, for ſoul nor body? If you have leiſure from your *Maſters* ſervice, you ſhould thankfully improve it in *Gods* ſervice and your own.

§. 31. Direct. 3. *Settle your ſelves in a lawful Calling, which will keep you under a neceſſity of ordinary and orderly employment.* Dir. 3. As we cannot ſo eaſily bring our minds to a cloſe attendance upon God, in the Week days when we have our common buſineſſes to divert us, as we can do on the Lords Day which is purpoſely ſet apart for it, and in which we have the uſe of his ſtated Ordinances to aſſiſt us; even ſo a man that is out of a ſtated courſe of labour cannot avoid *idleneſs* ſo well as he that hath his ordinary time and courſe of buſineſs to keep him ſtill at work. It is a dangerous life to live out of a Calling.

§. 32. Direct. 4. *Take heed of exceſs of meat and drink and ſleep:* Dir. 4. For theſe drown the ſenſes, and dull the ſpirits, and load you with a burden of *fleſh* or *humours*, and greatly undiſpoſe the body to all diligent uſeful labours. A full Belly and drowſie Brain are unfit for work. It will ſeem work enough to ſuch to carry the load of *fleſh* or *flegm*, which they have gathered. A pampered body is more diſpoſed to *luſt* and wantonneſs than to work.

Dir. 5. §. 33. Direct. 5. *A man-like Reſolution is, an effectual courſe againſt ſloth.* Reſolve and it will be *done. Give not way* to a ſlothful diſpoſition. Be up and doing: You can do it if you do but *reſolve:* To this end, be never without Gods quickening motives (before mentioned) on your minds: Think what a ſin and ſhame it is to waſte your Time; to live like the dead; to bury a rational ſoul in fleſh; to be a ſlave to ſo baſe a thing as ſloth; to neglect all Gods work while he ſupporteth and maintaineth you, and looketh on; to live in ſloth, with ſuch miſerable ſouls, ſo near to judgment and Eternity. Such thoughts well ſet home will make you ſtir! when a *drowſie Soul* makes an *idle body*.

Dir. 6. §. 34. Direct. 6. *Take pleaſure in your work and then you will not be ſlothful in it.* Your very Horſe will go *heavily* where he goeth *unwillingly*, and will go *freely* when he goeth thither where he would be. Either your work is *Good* or *bad:* If it be *bad* avoid it, if it be *good* why ſhould you not take *pleaſure* in it? It ſhould be pleaſant to *do good?*

Dir. 7. §. 35. Direct. 7. *To this end be ſure to do all your work as that which God requireth of you, and that which he hath promiſed to reward; and believe his acceptance of your meaneſt labours which are done in obedience to his will!* Is it not a *delightful* thing to ſerve ſo great and good a Maſter, and to do that which God accepteth and promiſeth to reward? This intereſt of God in your loweſt and hardeſt and ſervileſt labour, doth make it honourable, and ſhould make it ſweet.

Dir. 8. §. 36. Direct. 8. *Suffer not your fancies to run after ſenſual vain delights; for theſe will make you weary of your callings.* No wonder if *fooliſh youths* be *idle*, whoſe minds are ſet upon their *ſports?* nor is it wonder that *ſenſual Gentlemen* live *idly*, who glut themſelves with corrupting pleaſures. The *idleneſs* of ſuch ſenſualiſts is more *unexcuſable* than other mens, becauſe it is not the *labour* it ſelf that they are againſt, but only *ſuch labour* as is *honeſt* and profitable: For they can beſtow *more* labour in play, or dancing, or running or hunting or any vanity, than their work required: And it is the folly and ſickneſs of their *minds* that is the cauſe, and not any diſability in their bodies: The *buſieſt* in evil, are *ſlothfulleſt* to *good*.

Dir. 9. §. 37. Direct 9 *Mortifie the fleſh, and keep it in an obedient dependance on the Soul, and you will not be captivated by ſloth.* For *idleneſs* is but one way of *fleſh-pleaſing:* He that is a ſenſual ſlave to his *fleſh*, will pleaſe it in the way that it moſt deſireth! One man in Fornication, and another in Ambition, and another in Eaſe: But he that hath overcome and mortified the *fleſh*, hath maſtered *this* with the reſt of its Concupiſcence.

Dir. 10. §. 38. Direct. 10. *Remember ſtill that Time is ſhort, and Death makes haſte, and judgment will be juſt, and that all muſt be judged according to what they have done in the body; and that your Souls are precious, and Heaven is Glorious, and Hell is terrible, and work is various and great, and hinderances are many; aud that it is not idleneſs, but labour that is comfortable in the reviews of time;* and this will powerfully expel your ſloth.

Dir. 11. §. 39. Direct. 11. *Call your ſelves daily or frequently to account how you ſpend your time, and what work you do, and how you do it.* Suffer not one hour or moment ſo to paſs, as you cannot give your Conſciences a juſt account of it.

Dir. 12. §. 40. Direct. 12. *Laſtly, Watch againſt the ſlothfulneſs of thoſe that are under your charges as well as againſt your own:* Some perſons of *honour* and *greatneſs* are diligent themſelves, and beſtow their time for the Service of God, their King and Countrey, and their Souls and Families: (And I would we had more ſuch:) But if in the mean time, their Wives and Children and many of their Servants ſpend moſt of the day and yeat in *idleneſs*, and they are guilty of it, for want of a thro' endeavour to reform it, their burden will be found greater at laſt than thy imagined. In a word, though the labour and diligence of a believing *Saint*, and not that of a *Covetous* Worldling, is it that tends to ſave the Soul, and *diligence* in doing evil is but a making haſte to Hell; yet ſloth in it ſelf is ſo great a nouriſher of vice, and deadly an enemy to all that's good; and *idleneſs* is ſuch a *courſe* and *ſwarm* of ſin, that all your underſtandings, reſolution and authority, ſhould be uſed to cure it in your ſelves and others.

Tit. 3. *Directions againſt Sloth and Lazineſs in things ſpiritual: And for zeal and Diligence.*

§. 1. Z*Eal* in things ſpiritual is contrary to *ſloth* and *coldneſs* and *remiſneſs*; and *Diligence* is contrary to *Idleneſs*. *Zeal* is the fervour, or earneſtneſs of the ſoul: Its firſt ſubject is the *will* Rev. 3. 15, 19. and *affections*, excited by the *judgment*; and thence it appeareth in the Practice. It is not a *diſtinct Grace* or Affection; but the vigor and livelineſs of every grace, and their fervent operations.

Dir. 1. The kinds of falſe Zeal. §. 2. Direct. 1. *Be ſure that you underſtand the nature and uſe of zeal and diligence, and miſtake not a carnal degenerate ſort of zeal, for that which is ſpiritual and genuine.* 1. There is a zeal and activity meerly *Natural*, which is the effect of an *active* temperature of body. 2. There is an *affected zeal*, which is hypocritical, about things that are good: When men *ſpeak* and make an outward ſtir, as if they were truly zealous, when it is not ſo. 3, There is a *ſelfiſh zeal:* When a proud and ſelfiſh perſon is *fervent* in any matter that concerneth himſelf; for his *own opinions*, his *own honour*, his *own eſtate*, or *friends* or intereſt: Or any thing that is his *own*. 4. There is a *partial factious zeal:* When *error* Mat. 23. 15. or pride or *worldlineſs* hath engaged men in a party, and they think it is their *duty* or *intereſt* at leaſt, to ſide with the Sect or Faction which they have choſen, they will be zealous for all the Opinions and ways of their eſpouſed Party. 5. There is a ſuperſtitious Childiſh carnal zeal, for ſmall, indifferent, inconſiderable things: Like that of the Phariſees (and all ſuch hypocrites) for their Waſhings and Faſtings, and other ceremonious Obſervances. 6. There is an envious malicious zeal, againſt thoſe that have the precedency, and croſs your deſires, or cloud your honour in the World, or that contradict you in your conceits and ways: Such is that at large deſcribed, *Jam.* 3. 7. There is a peeviſh contentious wrangling zeal, that is aſſaulting every man who is not ſquared juſt to your conceits. 8. There is a *malignant zeal*, againſt the Cauſe and Servants of the Lord, which carryeth men to perſecute them. See that you take not any of theſe, or any ſuch like for holy zeal.

§. 3. If you ſhould ſo miſtake, theſe miſchiefs would enſue: The miſchiefs of falſe zeal. 1. *Sinful zeal* doth make men doubly *ſinful:* As holy *zeal* is the *fervency* of our *grace*, ſo *ſinful zeal* is the *intention* and *fervency* of *ſin*. 2. It is an *honouring* of *ſin* and *Satan:* As if *ſin* were a *work*, and *Satan a Maſter* worthy to be *fervently* and *diligently* followed. 3. It is the moſt effectual violent way of ſinning, making men do much evil in a little time; and making them more miſchievous and hurtful to others, than other ſinners are. 4. It blindeth the judgment, and maketh men take truth for falſhood, and good for evil, and diſableth Reaſon to do its office. 5. It is the violent reſiſter of all Gods means; and teacheth men to rage againſt the truth that ſhould convince them: It ſtops mens Ears, and turns away their hearts from the Counſel which would do them good. 6. It is the moſt furious and bloody perſecutor of the Saints, and Church of Jeſus Chriſt: It made *Paul* once *exceeding* mad againſt them, *Act.* 26. 10, 11. and *ſhut them up in Priſon*, and *puniſh them in the Synagogues*, and *compel them to blaſpheme*, and *perſecute them even unto ſtrange Cities*, and *vote for their death*: Thus *concerning Zeal* he *perſecuted the Church*, Phil. 4. 6. 7. It is the turbulent diſquieter of all Societies: A deſtroyer of Love: a breeder and fomenter of contention; and an enemy to order, peace and quietneſs. 8. It highly diſhonoureth God, by preſuming to put his Name to ſin and errour, and to entitle him to all the Wickedneſs it doth. Such *zealous* Sinners commit their ſin as in the Name of God, and fight againſt him ignorantly by his own (pretended or abuſed) authority. 9. It is an impenitent way of ſinning: The zealous ſinner juſtifieth his ſin, and pleadeth reaſon, or Scripture for it, and thinketh that he doth well, yea that he is ſerving God when he is murdering his Servants, *Joh.* 16. 2. 10. It is a multiplying ſin, and maketh men exceeding deſirous to have all others of the ſinners mind: The *zealous* ſinner doth make as many ſin with him as he can.

See Jam. 3.
Rom. 10. 2.
Act. 21. 20, 22.

Yea if it be but a *zeal* for *ſmall* and *uſeleſs* things, or about ſmall Controverſies or Opinions in Religion. 1. It ſheweth a mind that is lamentably ſtrange to the tenour of the Goſpel, and the mind of Chriſt, and the practice of the great ſubſtantial things. 2. It deſtroyeth Charity and peace, and breedeth cenſuring and abuſing others. 3. It diſhonoureth *holy zeal* by accident, making the prophane think that all zeal is no better than the fooliſh Paſſion of deceived Men. 4. And it diſableth the perſons that have it to do good: even when they are *zealous* for *holy truth* and *duty*, the people will think it is but of the ſame nature with their erroneous zeal, and ſo will diſregard them.

The ſigns of holy zeal.

§. 4. The Signs of *holy zeal* are theſe, 1. It is guided by a right Judgment: It is a Zeal for Truth and Good, and not for Falſhood and Evil, *Rom.* 10. 2. 2. It is *for God* and his Church or Cauſe, and not only for *our ſelves*. It conſiſteth with meekneſs and ſelf-denial and patience as to our own Concernments, and cauſeth us to prefer the Intereſt of God before our own, *Numb.* 12. 3. *Exod.* 32. 19. *Gal.* 4. 12. *Act.* 13. 9, 12. 3. It is always more careful of the *Subſtance* than the *Circumſtances*: It preferreth *great things* before *ſmall*: It contendeth not for ſmall Controverſies to the loſs or wrong of greater truths: It extendeth to every known *truth* and *duty*; but in due proportion; being hotteſt in the greateſt things, and cooleſt in the leaſt. It maketh men rather *zealous of good works*, than of their controverted Opinions. 4. *Holy* Zeal is always charitable: It is not cruel and bloody nor of a hurting diſpoſition, *Luk.* 9. 55. but is tender and merciful, and maketh men burn with a deſire to win and ſave mens ſouls, rather than to hurt their bodies, 1 *Cor.* 13. Zeal againſt the ſin is conjunct with Love and pity to the ſinner, 2 *Cor.* 12. 21. 5. Yet it excludeth that fooliſh pity which cheriſheth the ſin, *Rev.* 2. 2. 1 *King.* 15. 13. 6. True Zeal is tender of the Churches Unity and Peace: It is not a dividing tearing zeal: It is firſt *pure* and *then peaceable, gentle and eaſie to be intreated, full of mercy, and good fruits*, Jam. 3. 17. 7. True zeal is *impartial*, and is as hot againſt our *own ſins*, and our Childrens and other relations ſins, as againſt anothers, *Mat.* 7. 4. 8. *True zeal* reſpecteth all Gods Commandments, and is not hot for one and contemptuous of another: It aimeth at *perfection*; and ſtinteth not our deſires to any lower degree: It maketh a man deſirous to be like to God, even Holy as he is Holy: It conſiſteth principally in the *fervour of our Love to God*: when *falſe Zeal* conſiſteth principally in cenſorious Wranglings againſt other Mens Actions or opinions: It firſt worketh towards good, and then riſeth up againſt the hindering evil. 9. It maketh a Man laborious in holy duty to God, and diligent in all his work; and lieth not only in the heat of the brain, or rigid opinions, or heat of ſpeech. 10. It is not a ſudden flaſh, but a conſtant reſolution of the ſoul: Like the *natural* heat, and not like a Fever (Tho' the *feeling part* is not ſtill of one degree.) Therefore it concocteth and ſtrengtheneth, when falſe zeal only vexeth and conſumeth.

Mat. 23. 22, 23.
Tit. 2. 14.
2Pet 2. 7, 8.
Ezek. 9. 4.
1 Cor. 5.
Gen. 38. 4.
Sam. 12.
2 Cor. 8. 3.
Act. 18. 25.
Exod. 36. 6.
Gal. 4. 15, 18.

Dir. 2.

§ 5. Direct 2. *When you are thus acquainted with the nature of true zeal, conſider next of its excellency and ſingular benefits, that there may be a love to it, and an honour of it in your hearts.* To that end conſider of theſe following commendations of it.

The excellency of zeal and diligence.

§. 6. 1. *Zeal* being nothing but the *fervour* and *vigour* of every grace, hath in it all the beauty and excellency of that Grace, and that in a high and excellent degree. If Love to God be excellent, then *zealous fervent Love is moſt excellent.*

§. 7. 2. The *nature* of *holy Objects* are ſuch, ſo great and excellent, ſo tranſcendent and of unſpeakable conſequence, that we cannot be *ſincere* in our eſtimation and ſeeking of them, without zeal. If it were about riches or honours, a cold deſire and a dull purſuit might ſerve the turn, and well beſeem us: But about God and Chriſt and Grace and Heaven, ſuch cold Deſires and Endeavours are but a contempt. To love God without zeal, is *not to love him*, becauſe it is not a loving him as God. To ſeek Heaven without zeal and diligence is not to ſeek it, but contemn it. To pray for ſalvation without any zeal, is but hypocritically to bable, inſtead of praying: For no deſire of Chriſt and Holineſs and Heaven is ſaving, but that which preferreth them before all the Treaſures and Pleaſures of the World: And that which doth ſo, hath ſure ſome zeal in it: ſo that ſome Zeal is eſſential to every Grace, as *life* and heat is to a man.

Pſ. 69. 10.
Joh. 2. 17.
Gal. 4. 18.
2 Cor. 7. 11.
Tit. 2. 14.
Rev. 3. 15. 16, 19.

§ 8. 3. The *Integrity* and *honeſty of the Heart* to God conſiſteth much in zeal. As he is true to his friend that is zealous for him, and not he that is indifferent and cold: To do his ſervice with zeal is to do it *willingly* and *heartily* and entirely: To do it without zeal is to do it heartleſly and by the halves, and to leave out the life and kernel of the duty: It is the Heart that God doth firſt require.

Jam. 5. 16.
Rom. 12. 11.

§. 9. 4. *Zeal* is much of the *ſtrength* of duty; and maketh it likelieſt to attain its end. The Prayer of the faithful that's effectual muſt be *fervent*, Jam. 5. 16. Zeal muſt make us importunate ſuiters that will take no denial if we will ſpeed, Luk. 18. 1, 8, &c. *The Kingdom of Heaven ſuffereth violence, and the violent take it by force.* We muſt *ſtrive to enter in at the ſtrait gate, for many ſhall ſeek to enter and not be able.* Not every one that *ſtriveth* is *crowned*, nor *every* one that *runneth* wins the prize; but he that doth it *effectually* ſo as *to attain.* No wonder if we be commanded to *Love God with all our heart and ſoul and might*, which is a *Zealous Love*: For this is it that *overcometh* all *other love*, and will *conſtrain* to dutiful obedience. As experience telleth us, it is the *zealous* and *diligent Preacher* that doth good, when the *cold* and *negligent* do but little: ſo is it in all other duties: The *diligent hand maketh rich*, and God bleſſeth thoſe that ſerve him *heartily* with all their might.

Mat. 11. 12.
Rom. 15. 30.
Luk. 13. 24.
2 Tim. 2. 5.
1 Cor. 9. 24, 25, 26.
Heb. 12. 1.
Deut. 6. 5.
Mat. 22. 37.
2 Cor. 5. 14.
Prov. 10. 4.

§. 10. 5. *Zeal* and *diligence* take the *opportunity*, which *ſloth* and *negligence* let ſlip. They are up with the Sun; and *work while it is day*: They *ſeek the Lord while he may be found, and call upon him while he is near*: They know the Day of their Vi-

Joh. 9. 4.
Iſa. 55. 6.
Luk. 19. 42.

Heb. 3. 7, 15. ſitation and Salvation: They delay not, but take the *accepted time.* When the *ſlothſul* are ſtill delaying Mat. 25. and trifling, and hear not Gods voice while it is *called to day*, but *harden their hearts*, and *ſleep* with their *lamps unfurniſhed*, and knock not till the *door be ſhut*. They ſtand and look upon their work while they ſhould do it: they are never in readineſs, when Chriſt and Mercy are to be entertained: They are ſtill *putting off* their duty till ſome other time: till time be done, and their work undone, and *they* are undone for ever.

§. 11. 6. *Zeal* and *diligence* are the beſt *improvers* of *time* and *mercy*: As they *delay* not but take the *preſent time*, ſo they *loyter not*, but do their work to purpoſe. As a ſpeedy Traveller goeth farther in a day, than a ſlothful one in many: ſo a zealous diligent Chriſtian will do more for God and his ſoul in a *little time*, than a negligent dullard in all his life. It is a wonder to think what *Auguſtine* and *Chryſoſtom* did among the Ancients! what *Calvin* and *Perkins*: and *Whittaker*, and *Reignolds*, and *Chamier*, and many other Reformed Divines have done in a very little time! And what *Suarez* and *Vaſquez* and *Janſenius* and *Toſtatus* and *Cajetan* and *Aquinas* and many other Papiſts have performed by *Diligence!* when Millions of men that have longer time, go out of the World as unknown as they came into it; having never attained to *ſo much knowledge* as might preſerve them from the reproach of bruitiſh ignorance, nor ſo much as might ſave their Souls from Hell: And when many that had diligence enough to *get* ſome *laudable* abilities, had never *diligence* enough to *uſe them* to any great benefit of others or themſelves. *Zeal* and *diligenee* are that fruitful well- Mat. 13. 8, 23. manured ſoil, where God *ſoweth his ſeed* with beſt Prov. 26. 18. ſucceſs; and which returns him for his mercies *an hundred fold*; and at his coming gives him his *own with uſury*, Mat. 25. 27, 28. But ſloth and negligence are the grave of mercies, where they are buried till they riſe up in judgement againſt the deſpiſers and conſumers of them. *Ariſtotle* and *Plato*, *Galen* and *Hippocrates*, improvers of nature, ſhall condemn theſe *ſlothful* neglecters and abuſers of nature and grace: yea their *Oxen* and *Horſes* ſhall be witneſſes againſt many that ſerved not God with any ſuch diligence, as theſe beaſts ſerved them; yea many gallants of great eſtates never did ſo much *ſervice* for the *common good* in all their lives as their very beaſts have done. Their *parts*, their *life* and all is loſt by them.

§. 12. 7. *Zeal* and *diligence* are the victorious enemies of *ſin* and *Satan*. They bear not with ſin: They are to it as a conſuming fire is to the 1 Sam. 2. 23, 29. thorns and Briars. Zeal burneth up luſt, and Co- Rev. 3. 19. vetouſneſs and Pride and ſenſuality: It maketh ſuch work among our ſins, as *diligent weeders* do in your Gardens: It pulleth up the Tares, and burn- 1 Theſ. 5. 22. eth them: *It* ſtands not dallying with ſin; nor *taſting* or *looking* on the bait, or diſputing with, and Jude 23. hearkening to the Tempter; but caſteth away the Jam. 4. 7. motion with abhorrence, and abſtaineth from the 1 Pet. 5. 9. very Appearance of evil, and hateth the garment ſpotted by the fleſh, and preſently quencheth the ſparks of Concupiſcence: It chargeth home, and ſo *reſiſteth the Devil* that he *flyeth*. When ſloth and negligence cheriſh the ſin, and encourage the tem- Eccl. 10. 18. pter, and *invite* him by a *cold* reſiſtance. The Vineyard of the Sluggard is overgrown with Net- Prov. 24. 30. tles: his heart ſwarmeth with noiſom thoughts and luſts, and he reſiſteth them not, but eaſily beareth Prov. 21. 15. them. If he feel ſinful thoughts poſſeſſing his Prov. 13. 4. mind, he riſeth not up with zeal againſt them: He hath not the heart to caſt them out; nor make any effectual reſiſtance: He famiſheth his ſoul with *fruitleſs wiſhes*, becauſe *his hands refuſe to labour*. *Negligence* is the Nurſe of ſin.

§. 13. 8. *Zeal* and *Diligence* bear down all oppoſition againſt duty with power and ſucceſs. Thoſe impediments which *ſtop* a *ſluggard*, are as *nothing* before them. As the Cart wheels which go ſlowly are eaſily ſtopt by a little ſtone or any thing in their way; when thoſe that are in a ſwifter motion eaſily get over all. The *Lyon* that is in the *ſluggards* way, is not ſo much as a barking Whelp in Prov. 22. 13. & 26. 13. the way of a diligent zealous Chriſtian. The cold Prov. 20. 4. doth not hinder him from plowing. A very *ſcorn* or *mock*, or *threatning* of a mortal man, will diſmay and ſtop a heartleſs hypocrite; which do but ſerve as oyl to the fire, to inflame the courage of the zealous ſo much more. The difficulties which ſeem *inſuperable* to the ſlothful, are *ſmall matters* to the *zealous*: He goeth through that which the ſlothful calls *impoſſible*: And when the ſlothful ſits ſtill and ſaith, *I cannot do this or that*, the *zealous diligent* Chriſtian *doth* it.

§. 14. 9. *Zeal* and *diligence* take off the *toyl* and *irkſomneſs* of duty, and make it eaſie: As a quick-ſpirited diligent ſervant maketh but a pleaſure of his work, which a lazy ſervant doth with pain and wearineſs: And as a mettleſome Horſe makes a pleaſure of a journey, which a heavy jade goeth through with pain: ſo Reading and Hearing, and Prayer are eaſie to a zealous ſoul, which to another is an unwelcome task and toil.

§. 15. 10. *Zeal* is faithful, and conſtant, and va- Num. 25. 11, 13. liant, and therefore greatly pleaſeth God: It ſticks to him thro' perſecution: The fire conſumeth it not: Cant. 8. 6, 7. many Waters quench it not. But others are falſe Heb. 11. 34. hearted; and thoſe that have but a *cold* Religion, will eaſily be drawn or driven from their Religion: Dan. 3. & 6. They are ſo indifferent, that a little more of the Mat. 13. 20, 21. World put into the ballance, will weigh down Chriſt Rev. 2. 5. in their eſteem: The *Hopes* or *Fears* of temporal Rev. 3. 16. things, prevail with them againſt the *hopes* and *fears* 2 Theſ. 2. 10. of things eternal. No wonder therefore if God diſown ſuch treacherous Servants, and turn them away as unworthy of his Family.

§. 16. Direct. 3. *Let the great Motives of holy* Dir. 3. Read before Chap. 9. the cont. Dir. for Redeeming time. *Zeal and Diligence be ſet home and printed on your hearts*: And often *read them over* in ſome quickning Books, that you may remember them and be affected with them. I have given you ſo many of theſe *Moving exciting* Conſiderations, in the third Part of my *Saints Reſt*, and my [*Saint* or *Bruit*] and [*Now or Never*] and in my Sermon againſt *Making Light of Chriſt*, that I ſhall be but very brief in them at preſent.

§. 17. 1. When you grow *cold* and *ſlothful* re- Motives of Zeal. member how *Great* a Maſter you ſerve? ſhould any thing be done negligently for *God?* And remember how Good a Maſter you ſerve. For whom you are certain that you can never do too much; nor ſo much as he deſerveth of you; nor will he ever ſuffer you to be loſers by him.

§. 18. 2. Remember that he is always preſent. In your converſe with others, in your Prayers, your Reading and all your Duties: and will you loiter in his ſight? when a very eye-ſervant will work while his maſter ſtandeth by.

§. 19. 3. One ſerious thought of the end and conſequence of all thy work, one would think, ſhould put life into the dulleſt ſoul! ſay to thy ſleepy frozen heart, Is it not Heaven that I am ſeeking? Is it not Hell that I am avoiding? And can I be cold and ſlothful about Heaven and Hell? Muſt it not go with me for ever according as I now behave my ſelf? And is this the beſt that I can do for my ſalvation? Is it not God that I have to pleaſe and honour; and ſhall I do it ſlothfully?

§. 20. 4. One thought of the exceeding *Greatneſs of our work*, one would think ſhould make us be *zealous* and *diligent!* To think what abundance of knowledge we have to get? and how much of every grace we want? and how much *means* we have to uſe? and how much oppoſition and temptations to overcome? The humble ſenſe of the weakneſs of our ſouls, and the greatneſs of our ſins ſhould make us ſay, that whatever the Rich in grace may do, its *labour* that becomes the poor.

§. 21. 5. To remember how ſhort our time of *working* is, and alſo how uncertain; How faſt it flyeth away, how ſoon it will be at an end: and that all 1 Cor. 7. 29, 30. the time that ever we ſhall have to prepare for Eternity is now; and that ſhortly there will be no 2 Pet. 3. 11. Praying, no Hearing, no Working any more on Rev. 12. 12. Earth. To look into the Grave, to go to the Houſe of Mourning; to conſider that this Heart hath but a little more time to think, and this *tongue* but a little more time to ſpeak, and all will end in the endleſs recompence; methinks this ſhould quicken the coldeſt heart.

§. 22. 6. To remember how many millions are undone already by their *ſloth* and negligence: how many are in Hell lamenting their ſlothfulneſs on earth, while I am hearing, or reading, or praying to prevent it, one would think ſhould waken me from my ſloth: what if I ſaw them, and heard their cries! would it not make me ſerious? What if one of them had time and leave and hope again as I have? would he be *cold* and *careleſs*?

§. 23. 7. To think how many millions are now in Heaven, that all came thither by holy *zeal* and *diligence*, and are now enjoying the fruit of all their labour and ſuffering! To think of the bleſſed end of all their pains and patience, and how far they are now from repenting of it! methinks ſhould ſtir us up to *zeal* and diligence.

§. 24. 8. To foreſee what thoughts all the world will have of *holy diligence* at laſt! how the beſt will wiſh they had been better, and had done much more for God and their ſalvation! and how the worſt will wiſh when it is too late that they had been as zealous and diligent as the beſt! How earneſtly they will then knock and cry, *Lord open to us*, when it is all in vain! and ſay to the *watchful diligent ſouls, Give us of your Oyl, for our Lamps are gone out*, Matth. 25. To think how glad the moſt ungodly would then be if they might but have *died the death of the righteous, and their latter end might be as his!* Numb. 23. 10. And what heart-tearing grief will ſeize upon them for ever, to think how madly they loſt their ſouls, and ſluggiſhly went to Hell to ſpare their pains of that ſweet and holy work that ſhould have prevented it; Will not ſuch forethoughts awaken the moſt ſluggiſh ſtupid ſouls, that will but follow them till they can do their work?

§. 25. 9. Remember that thou muſt be *zealous* and *diligent* in this or *nothing*: For there is nothing elſe that is worth thy *ſeriouſneſs* in compariſon of this: To be earneſt and laborious for periſhing vanities, is the *diſgrace* of thy mind, and will prove thy diſappointment, and leave thee at laſt in ſhame and ſorrow: when *holy diligence* will recompence all thy pains.

§. 26. 10. Remember alſo that thou haſt been ſlothful and negligent too long! And how doſt thou repent of thy former ſloth, if thou wilt be as ſlothful ſtill? Art thou grieved to think how many duties ſlothfulneſs hath put by, and how many it hath murdered and fruſtrated and made nothing of, and how much Grace and Mercy and Comfort it hath already deprived thee of? and how much better thy caſe were, if thou hadſt lived in as much *holy diligence* as the beſt thou knoweſt! And yet wilt thou be ſlothful ſtill?

§. 27. 11. Remember that thou haſt thy life and health and wit and parts, for nothing elſe but by thy preſent duty to prepare for everlaſting joys: that all Gods Mercies bind thee to be diligent; and every ordinance, and all his helps and means of grace, are given to further thee in the work! and Sun and Moon and Air and Earth, and all attend thee with their help: And yet wilt thou be *cold* and *ſlothful*, and fruſtrate all theſe means and mercies?

§. 28. 12. Remember how diligent thy *Enemy* is: Satan *goeth about even Night and Day like a roaring* 1 Pet. 5. 8. *Lyon ſeeking to devour!* And wilt thou be leſs diligent to reſiſt him?

§. 29. 13. Think what an Example of diligence Chriſt himſelf hath left thee? And how laboriouſly bleſſed P*aul* and all the holy Servants of Chriſt did follow their Maſters work? did they pray and watch and work as ſlothfully as thou doſt?

§. 30. 14. Remember how *hot* and *earneſt* thou waſt formerly in thy ſin? and wilt thou now be *cold* and *negligent* in thy duty, when God hath ſet thee in a better way?

§. 31. 15. Obſerve how *eager* and *diligent worldlings* are for the world, and fleſh-pleaſers for their ſports and pleaſures; and proud perſons for their greatneſs and honour, and malignant perſons to oppoſe the Goſpel of Chriſt, and their own and other mens ſalvations: Look on them, and think what a ſhame it is to thee, to be more cold and remiſs for God.

§. 32. 16. Obſerve how an awakening pang of Conſcience, or the ſight of death when it ſeems to be at hand, can waken the very wicked to ſome kind of ſerious diligence at the preſent; ſo that by their confeſſions, and cries and promiſes and amendments while the fit was on them, they ſeemed more zealous than many that were ſincere. And ſhall not ſaving grace do more with you, than a fit of fear can do with the *ungodly*?

§. 33. 17. Remember of how ſad importance it is, and what it ſignifieth to be cold and ſlothful! If it be predominant ſo as to keep thee from a *holy life* it is damnable. The *Spirit of ſlumber* is a moſt dreadful judgement. But if it do not ſo prevail, yet though thou be a child of God, it ſignifieth a great debility of Soul, and foretelleth ſome ſharp affliction to befal thee, if God mean to do thee good by a recovery. The decay of natural heat is a ſign of old age, and is accompanied with the decay of all the powers. And Sickneſſes and Pains do follow ſuch decays of Life. And as you will make your Horſe feel the rod or ſpur when he grows dull and heavy, expect when you grow cold and dull to feel the ſpur of ſome affliction, to make you ſtir and mend your pace.

§. 34. 18. Remember that thy *ſloth* is a ſinning againſt thy *knowledge*, and againſt thy *experience*, and againſt thy own Covenants, promiſes and profeſſion; and therefore an aggravated ſin. Theſe and ſuch like ſerious thoughts, will do much to *ſtir* up a ſlothful ſoul, to Zeal and Diligence.

§. 35. Direct. 4. *Drown not your hearts in worldly Buſineſs or Delights: for theſe breed a loathing, and averſeneſs and wearineſs of holy things.* Dir. 4. Luk. 8.14. They are ſo contrary one to the other, that the mind will not be eagerly ſet on both at once; but as it reliſheth the one, it more and more diſreliſheth the other. There is no heart left for God, when other things have carried it away.

§ 36. Direct. 5. *Do all you can to raiſe your hearts to the Love of God, and a Delight in holy things, and then you will not be ſlothful, nor weary, nor negligent.* Dir. 5. Love and Delight are the moſt excellent remedy againſt a ſlow unwilling kind of duty. Know but how good it is to walk with God, and do his work, and thou wilt do it chearfully.

§. 37. Direct. 6. *A ſecret root of unbelief is the mortal enemy of Zeal and diligence: Labour for a well-grounded belief of the word of God and the world to come, and ſtir up that belief into exerciſe, when you would have your ſlothful hearts ſtirred up.* Dir. 6.

When there is a ſecret queſtioning in the heart, *What if there ſhould be no life to come? What if the grounds of* Religion *are unſound?* This blaſteth the vigour of all endeavours, and inclineth men to ſerve God only with hypocritical halving and reſerves; and maketh men reſolve to be no further Religious, than ſtands with preſent fleſhly happineſs.

Dir. 7. Rom. 14. 21, 22. 1 Cor. 5.6. Eph. 4. 29, 30. §. 38. Direct. 7. *Take heed of debauching Conſcience by venturing upon doubtful things, much more, by known and wilful ſin*: For when once Conſcience is taught to comply with ſin, and is maſtered in one thing, it will do its duty well in nothing, and zeal will quickly be extinct: Diligence will die when Conſcience is corrupted or fallen aſleep.

Dir. 8. §. 39. Direct. 8. *Live in a conſtant expectation of death*: Do not fooliſhly flatter your ſelf with groundleſs Conceits, that you ſhall live long. There is a great power in *Death* to rouze up a drowſy Soul, when it is taken to be *near.* And a great force in the conceit of living long, to make even good men grow more negligent and ſecure.

Dir. 9. Prov. 22. 24, 25. & 27. 17. Heb. 3. 13. & 10. 24, 25. Rom. 15. 14. §. 40. Direct. 9. *Live among warm and ſerious Chriſtians; eſpicially as to your intimate familiarity* There is a very great power in the Zeal of one to kindle zeal in others; as there is in fire to kindle fire: *Serious, hearty, diligent* Chriſtians, are excellent helps to make *us ſerious* and *diligent.* He that travelleth with ſpeedy travellers, will be willing to keep pace with them; and tired ſluggards are drawn on by others: when he that travelleth with the ſlothful will go ſlowly as they do.

Dir. 10. §. 41. Direct. 10. *Laſtly, Be oft in the uſe of quickning Means: Live, if you can attain it, under a quickning zealous Miniſter*: There is Life in the word of God, which when it's opened and applied *livelily* will put life into the hearers: Read the holy Scriptures, and ſuch lively writings as help you to underſtand and practice them. As going to the fire is our way when we are cold, to cure our benummedneſs, ſo reading over ſome part of a warm and quickning book, will do much to warm and quicken a benummed ſoul: And it is not the ſmalleſt help to roze us up to prayer or Meditation, and put life into us before we addreſs our ſelves more nearly unto God. I have found it my ſelf a great help in my ſtudies, and to my preaching; when ſtudying my own heart would not ſerve the turn, to awake me to ſerious fervency, but all hath been cold and dull that I have done, becauſe all was cold and dull within, I have taken up a book that was much more warm and ſerious than I, and the reading of it hath recovered my heat, and my warmed heart hath been fitter for my work. Chriſtians, take heed of a cold, and dull, and heartleſs kind of Religion: and think no pains too much to cure it: Death is cold, and life is warm; and labour it ſelf doth beſt excite it.

PART. II.

Directions about Sports and Recreations, and againſt Exceſs and Sin therein.

D.r. 1. §. 1. Direct. 1. IF *you would eſcape the ſin and danger, which men commonly run into by unlawful ſporting, under pretence of lawful recreations; you muſt underſtand what lawful recreation is, and what is its proper end and uſe.* No wonder elſe if you ſin, when you know not what you do?

What lawful recreation is. §. 2. No doubt but ſome *ſport* and *recreation* is *lawful*, yea *needful*, and therefore a *duty* to ſome men. *Lawful Sport or Recreation is the uſe of ſome Natural thing or Action, not forbidden us, for the exhilerating of the natural Spirits by the Fantaſie, and due exerciſe of the natural parts, thereby to fit the body and mind for ordinary duty to God.* It is ſome *delightful exerciſe.*

§. 3. 1. We do not call *unpleaſing Labour* by the name of *ſport* or *recreation*; though it may be *better* and more *neceſſary*. 2. We call not every *Delight* by the name of *ſport* or *recreation*: For *eating* and *drinking* may be *delightful*, and *holy things* and *duties* may be delightful; and yet not properly *ſports* or *recreations.* But it is the *Fantaſy* that is chiefly delighted by *ſports.*

§. 4. *Qual.* 1. All theſe things following are neceſſary to the *Lawfulneſs* of a *ſport* or *recreation*, and the want of any one of them will *make* and *prove* it to be *unlawful.* 1. The *end* which you really intend in uſing it, muſt be to fit you for your *ſervice to God*; that is, either for your *Callings*, or for his *worſhip*, or ſome work of obedience in which you may *pleaſe* and *Glorify* him. 1 Cor. 10. 31. *Whether ye eat or drink, or whatever you do, do all to the Glory of God.* It is juſt to your *Duty*, as the Mowers *whetting* to his *Sithe*, to make it for to do *his work.*

§. 5. *Qual.* 2. Therefore the perſon that uſeth it, muſt be one that is heartily *devoted to God*, and his *Service*, and really liveth to do his work, and pleaſe and glorifie him in the world: which none but the Godly truly do! And therefore no *carnal ungodly perſon*, that hath no ſuch *Holy end*, can uſe any recreation lawfully: becauſe he uſeth it not to a due *end*: For the *end* is *eſſential* to the *moral good* of any action: and an evil end muſt needs make it evil. Tit. 1. 15. *Unto the Pure all things are Pure* (that is, all things not forbidden); *but unto them that are defiled and unbelieving is nothing pure, but even their mind and Conſcience is defiled.*

§. 6. *Queſt. But muſt all wicked Men therefore forbear recreation? Anſw.* 1. Wicked men are ſuch as will not *obey* Gods law if they know it; and therefore they enquire not what they *ſhould do*, with any purpoſe ſincerely to obey. But if they would *obey*; that which God commandeth them is immediately to forſake their wickedneſs, and to become the ſervants of God, and then there will be no room for the queſtion. 2. But if they will continue in a ſinful ungodly ſtate, it is in vain to contrive how they may *ſport themſelves without ſin.* But yet we may tell them that if the *ſport* be *materially* lawful, it is not the *matter*, that they are bound to forſake, but it is the ſinful *end and manner*? And till this be reformed they cannot but ſin. *Queſt.*

§. 7. *Qual.* 3. *A lawful recreation muſt be a means fitly choſen and uſed to this end*: If it have no *aptitude* to fit us for *Gods ſervice* in our ordinary *Callings* and *duty*, it can be to us no *lawful recreation.* Tho' it be lawful to another that it is a real help to, it is unlawful to us.

§. 8. *Qual.* 4. 4. Therefore all Recreations are *unlawful*, which are themſelves preferred before our *Callings*, or which are uſed by a Man that liveth idly, or in no Calling, and hath no *ordinary work* to make him *need* them. For theſe are no *fit means*, which exclude our end, inſtead of furthering it.

§. 9. *Qual.* 5. 5. Therefore all thoſe are unlawful ſports, which are uſed *only* to *delight* a *carnal fantaſie*, and have *no higher end*, than to *pleaſe* the fickly mind that *loveth* them.

§. 10. *Qual.* 6. 6. And therefore all thoſe are *unlawful ſports*, which really unfit us for the *duties* of our *Callings* and the ſervice of God: which, laying the *benefit* and *hurt* together, do hinder us as much or more than they help us! which is the caſe of all voluptuous wantons.

§. 11. *Qual.* 7. 7. All *ſports* are *unlawful* which take up any part of the *Time*, which we ſhould ſpend in greater works: ſuch are all thoſe that are *unſeaſonable*: (as on the *Lords-Day* without *neceſſity*, or when we ſhould be at prayer, or any other duty): And all thoſe that take up *more time* than the *end* of a recreation doth neceſſarily require (which is too common.)

§. 12. *Qual.* 8. 8. If a Recreation be *Prophane*, as making *ſport* of *holy things*, it is a mocking of God, and a villany unbeſeeming any of his creatures, and laying them open to his heavieſt vengeance. The children that made ſport with calling the Prophet *Bald-head* were ſlain by Bears.

2 King 2. 23.

§. 13. *Qual.* 9. 9. They are *unlawful ſports* which are uſed to the *wrong* of others: As Players that defame and reproach other men: And Hunters and Hawkers that tread down poor mens corn and hedges.

§. 14. *Qual.* 10. 10. It is ſinful to make ſport of *other mens ſinning*, or to *act* it our ſelves ſo as to become partakers of it: Which is too common with Comedians, and other prophane wits.

§. 15. *Qual.* 11. 11. Unclean obſcene recreations are unlawful! When filthineſs or wantonneſs is repreſented without a due expreſſion of its odiouſneſs; or with obſcene words or actions. Eph. 5. 3. *But fornication and all uncleanneſs or covetouſneſs, let it not be once named among you as becometh Saints, neither filthineſs, nor fooliſh talking, nor jeaſting*, &c.

§. 16. *Qual.* 12. 12. Thoſe ſports are unlawful, which occaſion the multiplying of idle *words* about them; and engage the Players in fooliſh, needleſs, unprofitable prating.

§. 17. *Qual.* 13. 13. And thoſe ſports are ſinful, which plainly tend to provoke our ſelves or others to ſin: As to luſt, to ſwearing, and curſing, and railing, and fighting or the like.

§. 18. *Qual.* 14. 14. Thoſe alſo are ſinful, which are the exerciſe of *Covetouſneſs*, to win other mens mony of them: Or that tend to ſtir up covetouſneſs in thoſe you play with.

§. 19. *Qual.* 15. 15. Cruel recreations alſo are unlawful: As taking pleaſure in the beholding of *Duellers*, *Fighters*, or any that abuſe each other; or any other Creatures that needleſly torment each other.

§. 20. *Qual.* 16. 16. Too coſtly recreation alſo is unlawful: When you are but Gods ſtewards and muſt be accountable to him for all you have, it's ſinful to expend it needleſly on ſports.

§. 21. *Qual.* 17. 17. *Unneceſſary* recreations forbidden by our *lawful Governors* are unlawful: If they were before lawful to thee, yet *now* they are not; becauſe your King, your Paſtor, your Parents, your Maſters have power to rule and reſtrain you in ſuch things; and you muſt obey them.

§. 22. *Qual.* 18. 18. Laſtly, if you have the choice of divers recreations before you, you muſt chooſe the fitteſt: And if you chooſe one that is leſs fit and profitable, when a fitter might be choſen, it is your ſin: Tho' that which you chooſe were lawful, if you had no other.

u. What think of mmon. age- ays, Ga- ing, ards, ice, &c.

§. 23. By all this it is eaſie to judge of our common *Stage-Plays*, gaming, Cards, Dice, and divers other ſuch kind of ſports. If they have but any *one* of theſe evil qualifications they are ſinful: And when are they uſed without very many of them? 1. They are too commonly uſed by men that never intended to fit themſelves for their work and duty by them: Yea by men that live not at all to the Pleaſing and Glorifying of God, and know not what it is to be obediently addicted to his ſervice: Yea by men that live not in any conſtant honeſt labour, but make a very trade of their recreations, and uſe them as the chief buſineſs of the day.

nto cum epitu lu- ſpectan & ar- Hor.

§. 24. 2. They are ſports *unfit* for the *ends* of a lawful recreation, as will eaſily appear to the impartial. For it is either your *Bodys* or your *Minds* that need moſt the recreations: Either you are *ſedentary perſons*, or have a Calling of *Bodily Labour*: If you are *ſedentary perſons* (as Students, Scribes, and divers others) then it is your *Bodys* that have moſt need of *exerciſe and recreation*, and *Labour* is fitter for you than *ſport*; or at leaſt a *ſtirring labouring ſport*: And in this caſe to ſit at Cards, or Dice, or a Stage-play, is, inſtead of *exerciſing* your *bodies*, to increaſe the *need* of *exerciſing* them: It ſtirreth not your parts; it warmeth not your blood; it helpeth not concoction, attraction, aſſimilation, &c. It doth you much more harm than good, as to your very health. But if you are *hard Labourers*, and need *Reſt* for your *Bodys* and recreation for your *minds*; or are lame or ſickly that you cannot uſe bodily exerciſe, then ſurely a hundred profitable exerciſes are at hand which are more ſuitable to your caſe. You have books of *neceſſity* to read (as the word of God:) And books of profit to your ſouls, and Books that tend to increaſe your knowledge in common things; as Hiſtory, Geography, and Arts and Sciences! And ſhould not theſe be any of them pleaſanter than your Dice, and Cards, and Plays?

§. 25. 3. At leaſt it is plain that they are not the *fitteſt recreations* for any man that intends a lawful end. If you are Students, or idle Gentlemen, is not walking, or riding, or ſhooting, or ſome honeſt bodily labour rather, that joyneth pleaſure and profit together, a fitter kind of *exerciſe* for you? Or if you are Labouring perſons, and need only *pleaſure for your minds*, ſhould you not take pleaſure in God, in Scripture, in holy conference, meditation, or good books? Or if indeed you need a relaxation from both theſe, have you not profitable Hiſtory or Geography to read? Have you not Herbs, and Flowers, and Trees, and Beaſts, and Birds and other Creatures to behold? Have you not *Fields*, or *Gardens*, or *Medows*, or *Woods* to walk into? Have you not your near Relations to delight in; your Wives, or Children, or Friends, or Servants? May you not talk with good, and wiſe, and chearful men, about things that are both pleaſing and edifying to you? Hath God given you ſuch a *world* of *lawful pleaſures*, and will none of them, nor all of them ſerve your turns, without *unlawful* ones; or at leaſt *unfit* ones (which therefore are unlawful): All theſe are undoubtedly *lawful*: But Cards, and Dice, and Stage-plays are at beſt, very queſtionable: Among *wiſe* and *learned* men, and good men, and no ſmall number of theſe, they are condemned as unlawful. And ſhould one that feareth God and loveth his ſalvation, chooſe ſo *doubtful* a ſport, before ſuch abundance of undoubtedly lawful ones? If you be ſo proud or raſh as to reply, why ſhould I leave my ſport for another mans conceits or judgment? I will tell thee that which ſhall ſhame thy reply, and thee if thou canſt bluſh. 1. It is not ſome humorous odd fanatick that I alledge againſt thee, nor a ſingular Divine, but it is the judgment of the ancient Church it ſelf: The Fathers and Counſels condemn Chriſtians and Miniſters eſpecially, that uſe *Spectacula* [*ſpectacles*], or behold Stage-plays and Dicing. 2. Even the oldeſt Canons of our own Church of *England* forbid Dicing to the Clergy, which is becauſe they reputed it evil, or of ill report. 3. Many Laws of Religious Princes do condemn them. 4. Abundance of the moſt learned holy Divines condemn them. 5. The ſobereſt and learnedeſt of the Papiſts condemn them. 6. And how great a number of the moſt Religious Miniſters and people are againſt them, of the age and place in which you live, you are not ignorant. And is the judgment of the ancient Church, and of Counſels, and Fathers, and of the moſt learned Proteſtants and Papiſts, and the moſt Religious people, beſides many ancient Laws and Canons, of no force with you in ſuch a caſe as this? Will you hold to a thing confeſſedly *unneceſſary*, againſt the judgement of ſo many that account them *ſinful*? Are you and your play-fellows more wiſe and learned than all theſe? Or is it not extremity of Pride for ſuch

Among the Ep. of Bonifac. *Mog.* There is a Council held under *Carloman* King of *France*, which ſaith in the Kings name, [*Nec non & illas Venationes & ſylvaticas vagationes cum canibus, ſervis Dei interdiximus. Similiter ut accipitres & falcones non habeant.*] And ſure theſe far better than Cards and Dice, which yet ſome Prieſts now uſe too much.

ſuch unſtudied empty men, to prefer their ſenſual Conceits, before ſuch a concurrent ſtream of wiſer and more ponderous judgments? Read but Dr. *Jo. Reignolds* his Treat. againſt *Stage-Plays*, againſt *Albericus Gentilis*, and you will ſee what a world of witneſſes are againſt you. And if the judgment of *Voetius*, *Ameſius* and other Learned men againſt all *Luſory Lots* be of no authority, at leaſt it ſhould move you that even Mr. *Gataker*, and others that write for the lawfulneſs of them in that reſpect (as *Luſory Lots*) do yet lay down the reſt of the requiſites to make them lawful, which utterly condemn our *comon uſe of Cards* and *Dice*, much more our Gameſters: So that all the ſober Divines that ever I read or hear, condemn all theſe: And are you wiſer than all of them?

§. 26. 4. Beſides this, your Conſciences know that you are ſo far from uſing them to fit you for your *Callings*, that you either live idly out of a Calling, or elſe you prefer them before your Callings: You have no mind of your work, becauſe your mind is ſo much upon your play; you have no mind of your *home* or family, but are weary of your buſineſs; becauſe your ſports withdraw your hearts: And you are ſo far from uſing them to fit you to any holy duty, that they utterly unfit you, and corrupt your hearts with ſuch a kind of ſenſual delight, as makes them more backward to all that is good; inſomuch that many of you, even grow ſo deſperate as to hate and ſcorn it. This is the benefit it bringeth you.

§. 27. 5. And you cannot but know what a *Time-waſting* ſin it is: Suppoſe the game were never ſo lawful! Is it lawful to lay out ſo many hours upon it? as if you had neither ſouls, nor bodies, nor families, nor eſtates, nor God, nor death, nor Heaven to mind?

§. 28. 6. And how much prophaneneſs, or abuſe of others is in many of your Stage-Plays? How much wantonneſs and amorous folly, and repreſenting ſin in a manner to entice men to it, rather than to make it odious, making a ſport and mock of ſin; with a great deal more ſuch evil? And your Cards and Dice are the exerciſe uſually of Covetouſneſs, the occaſion of a great deal of idle talk, and fooliſh babble about every caſt, and every Card; and ofttimes the occaſion of curſing, and ſwearing, and railing, and hatred of thoſe that win your Money, and oft it hath occaſioned fighting, and murder it ſelf. And even your *huntings* are commonly recreations ſo coſtly; as that the charge that keepeth a pack of Hounds, would keep a poor mans family that is now in want: Beſides the Time that this alſo conſumeth.

It is one of the Roman Laws, 12. *tab. Prodigo bonorum ſuorum adminiſtratio interdicta eſto.*

So that the caſe is clear, that our *Gameſters* and licentious *ſportful Gallants*, are a ſort of people that have blinded their minds and ſeared their Conſciences, and deſpiſe the Laws and preſence of God, and forget death and judgment, and live as if there were no life to come, neglecting their miſerable ſouls, and having no delight in the word or holy worſhip of God, nor the forethoughts of eternal Joys, and therefore ſeek for their pleaſure in ſuch fooliſh Sports, and ſpend thoſe precious hours in theſe vanities, which, God knows, they had need to ſpend moſt diligently, in repenting of their ſins, and cleanſing their ſouls, and preparing for another world.

Object.

§. 29. If yet any impenitent Gameſter or idle *Time-waſter* ſhall Reply, *I will not believe that my Cards, or Dice, or Plays are unlawful? I uſe them but to fit me for my Duty? What would you have all men live like hermites or anchorites without all pleaſure?* I anſwer you but by this reaſonable requeſt: Will you ſet your ſelves as dying men in the preſence of God, and the ſight of eternity, and provide a *true anſwer* to theſe few Queſtions; even ſuch an anſwer as your Conſciences dare ſtand to at the bar of God?

§. 30. *Queſt.* 1. *Doſt thou not think in thy Conſcience that thy Maker*, and *Redeemer*, and his *work* and *ſervice*, and thy *family* and calling, and the forethoughts of *Heaven*, are not fitter matters to delight a ſober mind, than *Cards* or *Stage-plays*? And what can it be but a vain and ſinful mind that ſhould make theſe toys ſo pleaſant to thee, and the thoughts of God and Heaven ſo unpleaſant. *Queſt.* 1.

§. 31. *Queſt.* 2. Doth not thy Conſcience tell thee, that it is not to fit thee for thy *Calling* or Gods ſervice, that thou uſeſt theſe ſports, but only to delight a carnal fantaſie? Doth not Conſcience tell thee, that it is more the pleaſure than the *Benefit* of it to thy ſoul or body, that draws thee to it? Doſt thou *work* ſo hard, or *ſtudy* ſo hard all the day beſides, as to *need* ſo much recreation to refreſh thee? *Queſt.* 2.

§. 32. *Queſt.* 3. Doth not thy Conſcience tell thee, that if thy ſenſual fantaſie were but cured, it would be a more profitable recreation to thy body or mind, to uſe ſome ſober exerciſe for thy body, which is confined to its proper limits of time; or to turn to variety of labour, or ſtudies, than to ſit about theſe idle games? *Queſt.* 3.

§. 33. *Queſt.* 4. Doſt thou think that either Chriſt or his Apoſtles uſed Stage plays, Cards or Dice: or ever countenanced ſuch a temper of mind as is addicted to them? Or was not *David* as wiſe as you, that took up his pleaſure in the word of God, and his melodious praiſe? *Queſt.* 4.

§. 34. *Queſt.* 5. Doth not your Conſcience tell you, that your delight is more in your Plays and Games than it is on God? And that theſe Sports do no way increaſe your delight in God at all, but more unfit and undiſpoſe you? And yet every *bleſſed mans delight is in the Law of the Lord, and in it he meditateth day and night*, Pſal. 1. 2. And do you do ſo? *Queſt.* 5.

§. 35. *Queſt. 6.* Do you beſtow as much *Time* in *Praying* and *reading the word of God*, and *meditating* on it, as you do in your ſports and recreations? Nay, do you not ſhuffle this over, and put God off with a few hypocritical heartleſs words, that you may be at your ſports, or ſomething which you love better? *Queſt.* 6.

§. 36. *Queſt.* 7. Doth not Conſcience tell thee, that this precious time might be much better ſpent, in the works that God hath appointed thee to do? And that thy ſinful ſoul hath need enough to ſpend it in far greater matters? Doth it become one that hath ſinned ſo long, and is ſo unaſſured of pardon and ſalvation, and near another world, and ſo unready for it, to ſit at Cards or be hearing a Stage-play, when he ſhould be making ready, and getting aſſurance of his peace with God. *Queſt.* 7.

§. 37. *Queſt.* 8. Wouldſt thou be found at Cards, or Plays when death cometh? If it were this Day, hadſt thou not rather be found about ſome *Holy*, or ſome profitable labour? *Queſt.* 8.

§. 38. *Queſt.* 9. Will it be more comfort to thee when thou art dying, to think of the time which thou ſpendeſt in Cards, and Plays, and Vanity, or that which thou ſpendeſt in ſerving God, and preparing for eternity? *Queſt.* 9.

§. 39. *Queſt.* 10. Dareſt thou *pray* to God to *bleſs* thy *Cards*, and *Dice*, and *Plays* to the good of thy ſoul or body? Would not thy Conſcience tell thee, that this were but a mocking of God, as praying for that which thou doſt not intend, and which thy pleaſures are unfit for? And yet no recreation is lawful, which you may not thus lawfully pray for a bleſſing on. *Que.* 10.

§. 40. *Queſt.* 11. If you were ſure your ſelves that you ſin not in your *Games*, or ſports, are you ſure that your *Companions* do not? That they have *Que.* 11.

no luſt or vanity of mind at Stage-plays, no Covetouſneſs, or ſinful pleaſure or paſſion at *Cards*, or *Dice*? If you ſay, *we are not bound to keep all other men from ſin*, I anſwer, You are bound to do your beſt towards it: And you are bound not to contribute willingly to their ſin: And are bound to forbear a thing *indifferent*, though not a duty, to avoid the ſcandalizing or tempting of another. If *Paul* would never eat fleſh while he lived rather than make a weak perſon *offend*, ſhould not your ſports be ſubject to as great Charity? He ſaith, *It is good neither to eat fleſh, nor to drink wine, nor any thing whereby thy weak brother ſtumbleth, or is offended, or made weak*? Object. *Then we muſt give over our meat, and drink, and cloaths, and all*: *Anſw.* It followeth not that we muſt forſake our *Duty*, to prevent another mans ſin, becauſe we muſt forſake our *pleaſure* in things indifferent: If you knew what ſin is, and what it is to ſave or loſe ones ſoul, you would not make a ſport of other mens ſin, nor ſo eaſily contribute to their damnation, and think your ſenſual pleaſure to be a good excuſe. *Rom.* 15. 1, 2, 3. In ſuch caſes, *we that are ſtrong ought to bear the infirmities of the weak*, (that is, to compaſſionate them as we do children in their weakneſs) *and not to pleaſe our ſelves* (to their hurt.) *Let every one of us pleaſe his neighbour, for his good to edification* (that is, prefer the edifying of anothers ſoul, before the *pleaſure* of your bodies) *For even Chriſt pleaſed not himſelf*——If Chriſt loſt his *life* to ſave men from ſin, will not you loſe your ſport for it?

Rom. 14. 21.
1 Cor. 8. 13.

Que. 12. To ſportful Youths.

§. 41. *Queſt.* 12. What kind of men are they that are moſt addicted to thy games and plays, and what kind of men are they that avoid them, and are againſt them? Are there not more Fornicators, Drunkards, Swearers, Curſers, Coveters of other mens money, and prophane Neglecters of God and their Souls, among Gameſters and Players, than among them that are againſt them? Judge by the Fruits.

§. 42. And what I ſay to idle Gameſters, is proportionably to be ſaid to *Voluptuous Youths*; that run after Wakes, and May-games, and Dancings, and Revellings, and are carried by the Love of ſports and pleaſure, from the Love of God, and the care of their Salvation, and the Love of Holineſs, and the Love of their Callings; and into idleneſs, riotouſneſs and diſobedience to their Superiors: For the cure of this Voluptuouſneſs (beſides what is ſaid *Chap.* 4. *Part* 9.) Conſider,

§. 43. 1. Doſt thou not know that thou haſt *higher delights to mind*? And are theſe toys beſeeming a noble ſoul, that hath Holy and Heavenly matters to delight in?

§. 44. 2. Doſt thou not feel what a plague the very *Pleaſure* is to thy affections? How it bewitcheth thee, and befooleth thee, and maketh thee out of Love with Holineſs, and unfit for any thing that's good?

§. 45. 3. Doſt thou know the worth of thoſe *precious hours* which thou playeſt away? Haſt thou no more to do with them? Look inwards to thy ſoul, and forward to eternity, and bethink thee better.

§. 46. 4. Is it *ſport* that *thou moſt needeſt*? Doſt thou not more need Chriſt, and Grace, and Pardon, and preparation for Death and Judgement, and aſſurance of Salvation? Why then are not theſe thy buſineſs?

Eccleſ. 11. 9.

§. 47. 5. Haſt thou not a *God* to *obey* and *ſerve*? And doth he not alway ſee thee? And will he not judge thee? Alas, thou knoweſt not how ſoon. Though thou be now *merry in thy youth*, and thy *Heart cheer thee, and thou walk in the ways of thy Heart, and the ſight of thy Eyes, yet know thou that for all theſe things God will bring thee into judgement.*

§. 48. 6. Obſerve in Scripture what God judgeth of thy Ways. Tit. 3. 3. *We our ſelves were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures* ——— 2 Tim. 2. 22 *Fly youthful luſts: but follow after righteouſneſs, faith, charity, peace with them that call on the Lord out of a pure heart.* Read 1 Pet. 4. 1, 2, 3. 4. 2 Pet. 3. 3. 1 Tim. 3. 4. *Lovers of pleaſure more than Lovers of God.*

1 Pet. 1. 14 15. & 2. 11, 12.

§. 49. 7. You are but preparing for your future ſorrow, either by Repentance or deſtruction: And the greater is your pleaſure now, the greater will be your ſorrow and ſhame in the review.

Having ſpoken this much for the cure of *ſinful ſports*, I proceed to direct the more ſober in their recreations.

Dir. 2.

§. 50. Direct. 2. *When you underſtand the true nature and uſe of Recreations, Labour to be acquainted juſt how much, and what ſort of Recreation is needful to your ſelves in particular.* In which you muſt have reſpect, 1. To your bodily ſtrength, 2. To your minds, 3. To your labours. And when you have reſolved on't, *what* and *how much is needful* and *fit*, to help you in your duty, allow it its proper time and place, as you do your meals, and ſee that you ſuffer it not to encroach upon your duty.

Dir. 3.

§. 51. Direct. 3. *Ordinarily joyn profit and pleaſure together that you loſe no time.* I know not one perſon of an hundred, or of many hundred, that *needeth* any *Game* at all: there are ſuch variety of better exerciſes at hand to recreate them: And it is a ſin to idle away any time, which we can better improve! I confeſs my own nature was as much addicted to playfulneſs as moſt; and my judgement alloweth me ſo much recreation as is needful to my *Health* and *Labour* (and no more:) But for all that I find no need of any *game* to recreate me? When my *mind* needeth recreation, I have variety of recreating *Books* and *Friends*, and buſineſs to do that: And when my *body* needeth it, the hardeſt Labour that I can bear is my beſt recreation: walking is inſtead of games and ſports: as profitable to my body, and more to my mind: If I am alone, I may improve that time in meditation; If with others, I may improve it in profitable cheerful conference. I condemn not all ſports or games in others, but I find none of them all to be *beſt for my ſelf*: And when I obſerve how far the temper and life of Chriſt and his beſt ſervants was from ſuch recreations, I avoid them with the more ſuſpicion. And I ſee but few but diſtaſte it in *Miniſters* (even Shooting, Bowling, and ſuch more healthful games) to ſay nothing of *Cheſs* and ſuch other, as fit not the end of a recreation:) Therefore there is ſomewhat in it that nature it ſelf hath ſome *ſuſpicion* of. That ſtudent that needeth *Cheſs* or *Cards* to pleaſe his *Mind*, I doubt hath a carnal empty mind: If God and all his books, and all his friends, &c. cannot ſuffice for this, there is ſome diſeaſe in it that ſhould rather be cured than pleaſed. And for the *Body*, it is another kind of exerciſe that profits it.

Dir. 4.

§. 52. Direct. 4. *Watch againſt inordinate ſenſual Delight, even in the Lawfulleſt Sport*: Exceſs of pleaſure in any ſuch vanity, doth very much corrupt and befool the mind: It puts it out of reliſh with ſpiritual things; and turneth it from God and Heaven and Duty.

Dir. 5.

§. 53. Direct. 5. *To this end keep a watch upon your thoughts and fantaſie, that they run not after ſports and pleaſures.* Elſe you will be like Children that are *thinking* of their *ſport*, and longing to be at it, when they ſhould be at their Books or Buſineſs.

Dir. 6.

§. 54. Direct. 6. *Avoid the company of Revellers, Gameſters and ſuch time-waſters.* Come not among them, leſt you be enſnared: Accompany your ſelves with thoſe that delight themſelves in God, 2 *Tim.* 2. 22.

Dir. 7. §. 55. Direct. 7. *Remember death and judgement, and the neceſſities of your Souls.* Uſually theſe ſports ſeem but fooliſhneſs to *ſerious* men: And they Eccl. 2. 2. ſay of this *mirth*, as *Solomon*, *it is madneſs*: And it is *great* and *ſerious Subjects* which maketh *ſerious men*. *Death* and the *world* to come, when they are ſoberly thought on, do put the mind quite out of reliſh, with fooliſh pleaſures.

Dir. 8. §. 56. Direct. 8. *Be painful in your honeſt Callings.* Lazineſs breedeth a love of ſports: When you muſt pleaſe your ſlothful fleſh with *eaſe*, then it muſt be *further pleaſed* with *vanities*.

Dir. 9. §. 57. Direct. 9. *Delight in your relations and family duties and mercies.* If you love the company and converſe of your Parents, or Children, or Wives, or Kindred as you ought, you will find more pleaſure in diſcourſing with them about *holy things* or honeſt buſineſs, than in fooliſh ſports. But Adulterers that love not their Wives, and unnatural Parents and Children that love not one another, and ungodly Maſters of Families, that *love* not their duty, are put to ſeek their ſport abroad.

Dir. 10. §. 58. Direct. 10. *See to the ſanctifying of all your Recreations:* When you have choſen ſuch as are truly ſuited to your need; and go not to them before you need, nor uſe them not *beyond* your need. See alſo that you lift up your hearts ſecretly to God, for his bleſſing on them; and *mix them all along as far as you can with holy things*; as with holy *Thoughts* or holy *Speeches*. As for *Muſick*, which is a lawful pleaſure, I have known ſome think it prophaneſs to uſe it *privately* or *publickly* with a Pſalm, that ſcrupled not uſing it in common mirth: When as all our *mirth* ſhould be as much ſanctified as is poſſible: All ſhould be done to the Glory of God: And we have much more in Scripture for the *Holy Uſe* of Muſick (publick and private,) than for any other uſe of it whatever. And it is the excellency of *Melody* and *Muſick*, that they are recreations which may be more aptly and profitably ſanctified by application to holy uſes, than any other. And I ſhould think them little worth at all, if I might not uſe them for the holy exhilirating or elevating of my ſoul, or affecting it towards God, or exciting it to duty.

Dir. 11. §. 59. Direct. 11. *The ſickly and the Melancholy* (who are uſually leaſt inclined to ſport) *have much more need of Recreation than others, and therefore may allow it a much larger time than thoſe that are in health and ſtrength.* Becauſe they take it but as Phyſick to recover them to health, being to abate again when they are recovered.

Dir. 12. §. 60. Direct. 12. *Be much more ſevere in regulating your ſelves in your recreations, than in cenſuring others for uſing ſome ſports which you miſlike.* For you know not perhaps their caſe, and reaſons, and temptations: But an *idle* Time waſting ſenſual ſporter, every one ſhould look on with pity as a miſerable wretch.

PART III.

Directions about Apparel, and againſt the Sin therein committed.

Dir. 1. §. 1. Direct. 1. *Fitneſs is the firſt thing to be reſpected in your Apparel to make it a means to the end to which it is appointed.* The Ends of *Apparel* are 1. To keep the *body warm*: 2. To keep it from being *hurt*: 3. To *adorn* it ſoberly ſo far as beſeemeth the common dignity of *humane nature*, and the *ſpecial* dignity of your places. 4. To hide thoſe parts, which nature hath made your ſhame, and modeſty commandeth you to cover.

§. 2. The *Fitneſs* of *Apparel* conſiſteth in theſe things: 1. That it be fitted to your *Bodies*: (as your Shooe to your foot, your Hat to your Head, &c.) 2. That it be *ſuited* to your *Sex*, that men wear not apparel proper to women, nor women that which is proper to men. 3. That it be *ſuited* to your Age: The young and the old being uſually hereby ſomewhat diſtinguiſhed. 4. That it be ſuited to your *Eſtate*, or not above it. 5. That it be ſuited to your *Place* or Office. 6. That it be ſuited to your *Uſe* and *Service*. As, 1. To cover your nakedneſs ſo far as health, or modeſty, or decency require. 2. To keep you from cold. 3. And from hurt in your labour: (as the Shooe doth the foot, the Glove the hand, &c.) 4. For ſober Ornament, as aforeſaid.

Dir. 2. §. 3. Direct. 2. *Among the ends and uſes of apparel the greateſt is to be preferred: The Ornament being the leaſt, is not to be pretended againſt any of the reſt.* Therefore they that for *Ornament*, 1. *Will go naked*, in any part which ſhould be covered; or, 2. Will go *coldly* to the hurt or hazard of their health (as our *ſemi Evites*, or half-naked Gallants do:) 3. Or will either *hurt* their *bodies* (as our ſtrait-lac'd faſhioniſts) or diſable themſelves from their *labour to travel* or fit exerciſe, leſt they ſhould be hurt by their clothes which are fitted more to *ſight* than *Uſe*, all theſe croſs the ends of clothing.

Dir. 3. §. 4. Direct. 3. *Affect not ſingularity in your apparel*; that is, *to be odd and obſervably diſtinct from all thoſe of your own rank and quality: Unleſs their faſhions be evil and intolerable* (in pride, immodeſt, levity, &c.) *and then your ſingularity is your duty.* An unneceſſary affectation of ſingularity ſheweth, 1. A weakneſs of judgement: 2. A Pride of that which you affect: 3. And a placing of *duty* in things *indifferent*. And on the contrary, an imitating of *Proud, or immodeſt* faſhions, 1. Encourageth others in the ſin: 2. Sheweth a carnal, proud, or temporizing mind, that will diſpleaſe God himſelf to humour men, and avoid their contempt and diſeſteem.

Dir. 4. §. 5. Direct. 4. *Run not into ſordid vileneſs or naſtineſs, or ridiculous humorrous ſquallid faſhions, under pretence of avoiding Pride.* For, 1. This will bewray a great weakneſs of judgement. 2. It will make your judgement, to men that diſcern it, the more contemptible and uſeleſs to them in other things. 3. It will harden them in their *exceſs* while they think nothing but *humour*, *folly* or ſuperſtition doth reprove them. 4. You ſin by *diſhonouring humane* nature. God hath put a ſpecial honour upon man, and would have us do ſo our ſelves: And therefore hath appointed *clothing* ſince the fall: As *nakedneſs*, ſo *over ſordid or ridiculous clothing* wrongeth God in his creature.

Dir. 5. §. 6. Direct. 5. *Be much more ſuſpicious of Pride and Exceſs in Apparel as the more common and dangerous extream.* For *Nature* is incomparably more prone to this, than the other: And many hundreds, if not thouſands ſin in *exceſs*, for one that ſinneth in the *defect*: And this *way* of ſinning is more perillous. Here I ſhall ſhew you, 1. How Pride in apparel appeareth. 2. What is the ſinfulneſs of it.

§. 7. 1. Pride appeareth in *Apparel*, when the *matter* of it is too *coſtly*. 2. When in the *faſhion* you are deſirous to be *imitating* thoſe that are *above* your eſtate or rank; and when you ſo fit your *Apparel*, as to make you ſeem ſome *higher* or *richer* perſon than you are. 3. When you are over *curious* in the *matter*, *ſhape* or dreſs, and make a greater matter of it than you ought: As if your *comelineſs* were a more deſirable thing than it is, or as if ſome meanneſs or diſliked faſhion were intolerable. 4. When your *curioſity* taketh up more *Time* in *dreſſing* you, than is due to ſo ſmall a matter, while far *greater matters* are neglected. 5. When you make too great a difference between your *private* and your *publick* habit: Going plain when no ſtrangers ſee you, and being exceſſively careful when you go abroad, or when ſtrangers viſit you. Theſe ſhew that *Pride* which conſiſteth in a deſire to appear either *Richer* or *Comelyer* than you are.

§. 8. Beſides theſe, there is a *Pride* which maketh men deſirous to ſeem more *Learned* than they are: which ſheweth it ſelf in affecting as the *Titles*, ſo the *Habits* of the Learned: Which hath ſome aggravations above the former.

Mark 12. 38.

§. 9. And there is a *Pride* which conſiſteth in a deſire to ſeem more *Grave* and *Reverend* than you are: Thus Chriſt blameth the Phariſees affectation of *long garments:* When you ſhall wear a Habit of more *Gravity* than you have, it is Hypocriſie.

Mat. 23.5. Mal. 7.15.

§. 10. And there is a *Pride* which conſiſteth in a deſire to ſeem more *Mortified* than you are, and more *Holy:* And ſo to affect thoſe diſcriminating Veſtments which ſignifie more of theſe than you have, is proud hypocriſie: And thus vile clothing is often the effect of Pride: And if men fall into that ſort of Pride, as to deſire to be *noted* as *moſt mortified* perſons, this is as *ſuitable* a badge *for them*, as *bravery* is for thoſe that are proud of their *Comelineſs*, and *Grave Clothing* of thoſe that are proud of their *Gravity*.

Queſt. 1. How Pride of Gravity and Holineſs appeareth about Apparel.

§ 11. Queſt. 1. *But may we as eaſily diſcern this ſort of Pride in Clothing as the other?* *Anſw.* No: becauſe the *mean*, and *plain*, and *cheap* clothing is commonly worn by perſons *really mortified* and *ſober*, and *neceſſarily* by the *poor*, and *grave* clothing by perſons that are *really grave:* And therefore we are bound to judge them to be that, which they *ſeem* by their apparel to be, unleſs by ſome other evidences than their apparel, their pride and hypocriſie appear: But when we judge a perſon *vain* that weareth *vain* clothing, and proud of their comelineſs that are inordinately careful in ſetting it out, we judge but according to the *firſt* and *proper ſignification* of their clothing. Hypocriſie is a thing unſeen to man: It is the viſible ſigns according to their proper ſignification that we muſt judge by: And therefore when we ſee perſons wear *vain* and *curious* attire, we may judge thereby that they are *vain* and *curious:* And if we be miſtaken, it is long of them that *ſignified* it: And when we ſee perſons wear *grave* or *humble* clothing, we muſt judge by it that they are *grave* and *humble*, till the contrary appear.

Queſt. 2.

§. 12. Queſt. 2. *But how elſe will pride of Gravity or Mortifiedneſs appear?* *Anſw.* When they *boaſt* of theſe themſelves, and are inſolent in *cenſuring* and *reproaching* thoſe that differ from them; when their diſcourſe is more againſt thoſe *faſhions* which *they avoid*, than againſt any faults of their own; when they affect to be *ſingular* in their apparel, even from the *grave* and *humble* perſons of their rank: But eſpecially when they make a noiſe and ſtir in the world with their faſhions, to be taken notice of, and to become eminent, and perſons talkt of and admired for their mortified garb. Thus many Sects amongſt the Popiſh Fryars go by Agreement or Vow in Clothes ſo differing from all other perſons in ſeeming humility and gravity, which muſt be the badge of their *Order* in the eye of the world, that the *boaſt* and *affectation* is *viſible* and *profeſſed*. And thus the Quakers that by the notoriety of their difference from other ſober perſons, and by their impudent bawling in the Streets and Churches, and railing againſt the *Holieſt* and *humbleſt* Miniſters and people that are not of their Sect, and this in the face of Markets and Congregations, do make a plain profeſſion or detection of their Pride. But where it is not openly revealed, we cannot judge it.

Queſt. 3. ay not a eformity e hid by pparel or ainting?

§. 13. Queſt. 3. *Is it not lawful for a perſon that is deformed, to hide their deformity by their clothing? And for any perſons to make themſelves (by clothing, or ſpots, or painting) to ſeem to others as comely and beautiful as they can?* *Anſw.* The *perſon*, and the *matter*, and the *End* and *Reaſons*, the *principle* and the *probable conſequents*, muſt all be conſidered for the right anſwering of this Queſtion. It is lawful to *ſome perſons*, by *ſome means*, for *ſome good Ends* and *Reaſons*, when a greater Evil is not like to follow it, to hide *their deformities*, and to adorn themſelves ſo as to ſeem *more comely* than they are: But for *other perſons*, by *evil means*, for *evil ends* and *reaſons*, or when it tendeth to evil conſequents, it is unlawful. 1. A *perſon* that is naturally very deformed, may do more to hide it by their ornaments, than one that hath no ſuch deformity may do to ſeem more comely: Becauſe one aſpireth no higher than to ſeem ſomewhat like other perſons; but the other aſpireth to ſeem *excellent above* others. And a perſon that is under *Government* may do more in obedience to their Governors, than another may do that is at their own choice. 2. If the *matter* of their ornament be but modeſt decent cloathing, and not immodeſt, inſolent, luxurious, vain or againſt *Nature*, or the Law of God or man, it is in that reſpect allowable: But ſo is no cover of deformity by *unlawful means*. 3. It may be lawful, if alſo it be to a *lawful end*, as to *obey* a Governor, or only to cover a deformity, ſo as not *unneceſſarily* to reveal it: But it is alway ſinful, when the *end is ſinful*. As 1. If it be to ſeem *extraordinary beautiful* or *comely*, when you are not ſo; or if it be to be obſerved and admired by beholders. 2. If it be to tempt the beholders minds to luſtful or undue affections. 3. If it be to *deceive* the mind of ſome one that you deſire in marriage: For in that caſe, to *ſeem* by ſuch diſſembling to *be* what you are *not*, is the moſt injurious kind of cheat, much worſe than to ſell a Horſe that is blind or lame for a ſound one. 4. If it be to follow the *faſhions* of *proud Gallants*, that you may not be ſcorned by them as not neat enough; all theſe are unlawful *ends* and *reaſons*. 4. So alſo the *Principle* or *Mind* that it cometh from, may make it ſinful: As 1. If it come from a *luſtful wanton mind*. 2. Or if it come from an *over great regard* of the *opinion* of ſpectators; which is the proper complexion of Pride: A perſon that *doth it not in pride*, is not very *ſolicitous* about it: Nor makes *no great matter* of it whether men take him to be *comely* or *uncomely*; and therefore he is at no great *coſt* or *care* to ſeem comely to them. If ſuch perſons be *deformed*, they know it is Gods work, and not their ſin; and it is *ſin*, that is the true cauſe of ſhame: And all Gods works are good, and for our good if we are his children: They know that God doth it to keep them humble, and prevent that *pride*, and *luſt*, and *wantonneſs* which is the undoing of many: And therefore they will rather be careful to improve it, and get the benefit, than to hide it, and ſeem comelier than they are. 5. Alſo the *conſequents* concur much to make the action *good* or *bad:* Tho' that be not your *end*, yet if you may *foreſee*, that greater hurt than good will follow, or is *like* to follow, it will be your ſin: As 1. If it tend the enſnaring of the minds of the beholders in procacious luſtful wanton paſſions, though you ſay, you intend it not, it is your ſin, that you do that which probably will procure it, yea, that you did not your beſt to avoid it. And though it be their ſin and vanity that is the cauſe, it is never the leſs *your ſin* to be the *unneceſſary occaſion:* For you muſt conſider that you live among diſeaſed ſouls! And you muſt not lay a ſtumbling block in their way, nor blow up the fire of their luſt, nor make your ornaments their ſnares; but you muſt walk among ſinful perſons as you would do with a Candle among Straw or Gunpowder; or elſe you may ſee the flame which you would not foreſee, when it is too late to quench it. But a *proud* and *procacious luſtful* mind is ſo very willing to be *loved*, and thought highly of, and admired and deſired, that no fear of God, or of the ſin and miſery of themſelves or others

Laertius ſaith, that when *Crœſus* ſate in all his ornaments and glory on his Throne, he asked *Solon, An pulchrius unquam ſpectaculum viderit? Illumque dixiſſe Gallos gallinaceos, phaſianos & pavones: Naturali enim eos nitore & ſpecioſitate eximia veſtiri* will ſatisfie them, or take them off. 2. Alſo it is ſinful to adorn your ſelves in ſuch faſhions, as probably will encourage pride and vanity in others, or ſeem to approve of it. When any faſhion is the common *badge* of the *proud* and *vain* ſort of perſons of that time and place, it is ſinful unneceſſarily to conform your ſelves to them; becauſe you will harden them in their ſin, and you joyn your ſelves to them as one of them by a kind of *profeſſion*. As when *ſpotted faces* (a name that former Ages underſtood not) or *naked breaſts*, or ſuch other faſhions, are uſed ordinarily by the vain, and *brain-ſick*, and *heart ſick*, *proud* and *wanton* party, it is a ſin unneceſſarily to uſe them: For 1. You will hinder their Repentance: 2. And you will hinder the great Benefit which the world may get, by *their vain attire*: For (though it be no thanks to them that intend it not,) yet it is a very great commodity that cometh to mankind by theſe peoples ſin: that *fools* ſhould go about in *fools-coats*, and that *empty* brains, and *proud* and *wanton* Hearts ſhould be ſo openly detected in the Streets and Churches: that ſober people may avoid them; and that wiſe and chaſte, and civil people may not be deceived by ſuch in marriage to their undoing: As the different clothing of the different Sexes is neceſſary to *Chaſtity* and *Order*; ſo it is a matter of great convenience in a Commonwealth, that *Sots*, and *Swaggerers*, and *Phreneticks*, and *Ideots*, and *proud*, and *wanton luſtful* perſons ſhould be openly diſtinguiſhed from others: As in a plague-time the *doors* of infected houſes are marked with a [*Lord have mercy on us*]: And the wiſeſt Magiſtrate knew not how to have accompliſhed this himſelf by a Law, as the wretches themſelves do by their *voluntary choice*: For if it were not voluntary, it would be no diſtinguiſhing badge of their profeſſion. Now for any honeſt civil people to *join* with them, and take up their *livery*, and the habit of their Order, is to profeſs themſelves ſuch as they, and ſo to encourage and approve them, or elſe to confound the *proud* and *humble* the *vain* and *ſober*, the *wanton* and the *chaſte*, and deſtroy the benefit of *diſtinction*.

By this you may ſee, that it is not ſo much the *bare faſhion* it ſelf that is to be regarded, as the *ſignification* and the *Conſequents* of it. The *ſame faſhion* when uſed by ſober perſons, to better *ſignification* and *conſequents* may be lawful, which otherwiſe is unlawful. Therefore thoſe *faſhions* that can hardly ever be ſuppoſed to have a good *ſignification* and *conſequents*, are hardly ever to be ſuppoſed lawful.

Note alſo, that any one of the aforeſaid evils maketh a faſhion evil, but it muſt be all the requiſites concurrent that muſt prove your faſhions good or lawful.

Queſt. 4. §. 14. Queſt. 4. *Is it not ſometime lawful to follow the faſhions? Anſw.* It is always lawful to follow the ſober faſhions of ſober people; but it is not lawful to follow the *vain*, *immodeſt*, *ill-ſignifying* faſhions of the *riotous*, *proud*, and *wanton* ſort: unleſs it be in ſuch caſes of *neceſſity* as *David* was in, when he behaved himſelf like a mad man, or as *Paul* when he told them that he was a *Phariſee*, *Acts* 23. 6. to eſcape in a perſecution, or from Thieves or enemies. 2. Or unleſs for a time it prove as conducible to the good of others, as *Pauls* circumciſing *Timothy* was, or his becoming all things to all men, that he might win ſome. But to follow *ill-ſignifying* faſhions, unneceſſarily, or for carnal ends, to avoid the diſeſteem or evil ſpeeches of carnal perſons, or to ſeem to be as fine as they, this is undoubtedly a ſin. Phil. 3. 10. Rom. 12. 2. Eph. 5. 11.

Dir. 6. §. 15. Direct. 6. *Be ſure to avoid exceſs of coſtlineſs in your apparel*: Remember that you muſt anſwer for all your eſtates: And one day it will prove more comfortable to find on your accounts [So much a year laid out in clothing the naked,] than [So much a year in bravery or curioſity for your ſelves or your children.] Coſtly apparel devoureth that which would go far in ſupplying the neceſſities of the poor.

§. 16. Direct. 7. *Be ſure you waſte not your precious time in needleſs curioſity of dreſſing.* I cannot eaſily tell you how great a ſin, and horrible a ſign of folly and miſery, it is in thoſe Gallants that ſpend whole hours, yea, moſt part of the morning, in dreſſing and neatifying themſelves, before they appear to the ſight of others: ſo that ſome of them can ſcarce do any thing elſe before dinner time, but dreſs themſelves: The morning hours that are fitteſt for prayer, and reading the Word of God, are thus conſumed. They ſpend not a quarter ſo much time in the ſerious ſearching and adorning of their ſouls, nor in any holy ſervice of God; but God, and family, and ſoul, and all is thus neglected.

Dir. 8. §. 17. Direct. 8. *Next to the uſefulneſs of your apparel for your bodies and labours, let your Rule be to imitate the common ſort of the grave and ſober perſons of your own rank:* Not here and there one that in other things are ſober, who themſelves follow the faſhions of the proud and vain; but the *ordinary faſhion* of grave and ſober perſons. For thus you will avoid both the levity of the proud, and the needleſs ſingularity of others.

Dir. 9. §. 18. Direct. 9. *Regard more the hurt that your faſhion may do, than the offence or obloquy of any.* For proud perſons to ſay you are *ſordid*, or not *fine* enough, and talk of your courſe attire, is no great diſgrace to you, nor no great hurt. But it is a greater diſgrace to be eſteemed *Proud*: It ſignifieth an empty childiſh mind, to be deſirous to be thought fine: It is not only *Pride*, but the Pride of a *fool*, diſtinct from the Pride of thoſe that have but manly wit. And you ought not thus to *diſgrace* your ſelves, as to wear the badge of Pride and folly, no more than an honeſt woman ſhould wear the badge and attire of a Whore. Moreover, mean apparel is no great temptation to your ſelves or others to any ſin: But proud and curious apparel doth *ſignifie* and ſtir up a luſtful or proud diſpoſition in your ſelves; and it tempteth thoſe of the *ſame ſex* to *envy* and to *imitate* you, and thoſe of the *other ſex* to luſt or wantonneſs. You ſpread the Devils Nets (even in the Churches and open Streets and Meetings) to catch deluded ſilly ſouls. You ſhould rather *ſerve Chriſt* with your apparel, by expreſſing *humility*, *ſelf-denyal*, *chaſtity*, and *ſobriety*, to draw others to imitate you in good, than to ſerve the Devil, and pride, and luſt by it, by drawing Men to imitate you in evil.

Dir. 10. §. 19. Direct. 10. *Remember what a Body it is that you ſo carefully and curiouſly adorn:* Well is it called by the Apoſtle a *vile body*, *Phil.* 3. 21. What a ſilly loathſome lump of dirt is it? What a thing would the Pox, or Leproſy, or almoſt any ſickneſs make it appear to be? What loathſome excrements within, are covered by all that bravery without? Think what it is made of, and what is within it, and what it will turn to? How long it muſt lye rotting in a darkſome grave, more loathſome than the common dirt; and then muſt turn to common earth: And is *Purple* and *Silk*, *Luk.* 19. 19. and a curious dreſs beſeeming that body that muſt ſhortly have but a Winding-ſheet, and muſt lye thus in the grave, and it's to be feared, the ſoul for this pride lie in Hell? *Luk.* 16. 23, 25. Is all this coſt and curioſity comely for one that knoweth that he is returning to the duſt?

Dir. 11. §. 20. Direct. 11. *Remember that you have ſinful ſouls that have continual cauſe of humiliation, and that have need of more care and adorning than your Bodies. And therefore your apparel ſhould expreſs your humiliation; and ſhew that you take more care for the Soul.* How vile ſhould that ſinner be in his own eyes, who knoweth what he hath done againſt

God? What mercy he hath ſinned againſt? What a God he hath offended? What a Saviour he hath ſlighted? What a Spirit of Grace he hath reſiſted? and what a Glory he hath undervalued and neglected? He that knoweth what he is, and what he hath done, and what he hath deſerved, and in what a dangerous caſe his ſoul yet ſtandeth, muſt needs have his ſoul habituated to a humble frame. Every penitent ſoul is vile in its own eyes, and doth loath it ſelf for its inward corruptions and actual ſins: And he that loatheth himſelf as vile, will not be very deſirous to have his ſinful corruptible body ſeem fine, nor by curious ornaments to attract the eyes of vain ſpectators. How oft have I ſeen proud vain Gallants ſuddenly caſt off their bravery and gawdy gay attire, and cloth themſelves in plainneſs and ſobriety, as ſoon as God hath but opened their Eyes, and humbled their ſouls for ſin, and made them better know themſelves, and brought them home by true Repentance! So that the next week they have not ſeemed the ſame perſons: And this was done by meer Humiliation without any arguments againſt their *faſhions* or proud attire. As old Mr. *Dod* ſaid, when one deſired him to preach againſt *long hair*: *Preach them once to Chriſt and true Repentance, and they will cut their hair without our preaching againſt it*: As *Pride* would be ſeen in Proud apparel; ſo *humility* will appear in a dreſs like it ſelf, though it deſire not to be ſeen. Mark 1 Pet. 3. 3, 4, 5. *Whoſe adorning let it not be that outward adorning of plaiting the hair, or of wearing of Gold, or of putting on of apparel* (that is, curious dreſſing or adorning the body beyond plain ſimplicity of attire). *But let it be the hidden man of the heart in that which is not corruptible, even the ornament of a meek and quiet Spirit, which in the ſight of God is of great price*; *For after this manner* (that is, with inward Holineſs and outward plainneſs) *in the old time the holy women alſo who truſted in God, adorned themſelves, being in ſubjection to their own Husbands.* O that God would print thoſe words upon your hearts, 1 Pet. 5. 5. *Yea, all of you be ſubject one to another*, and be *cloathed with humility*: *For God reſiſteth the proud, and giveth grace to the humble.* Plainneſs among Chriſtians is a greater honour than fine clothing, Jam. 2. 2, 3, 4, 5. 1 Tim. 2. 9, 10. *In like manner alſo that women adorn themſelves in modeſt apparel with ſhamefaſteneſs and ſobriety, not with broidered hair, or Gold, or Pearl, or coſtly array*: *but* (*which becometh women profeſſing godlineſs*) *with good works.* I intreat thoſe that are addicted to bravery or curioſity, to read *Iſa.* 3. from *ver.* 16. to the end.

And no wonder, when the light of Nature reduced the ſerious ſort of Philoſophers to ſo plain a Garb; as *Socrates*, *Zenocrates*, with almoſt all the *Stoicks* and *Cynicks*, and many of the *Academicks* and *Pythagoreans*.

Dir. 12. §. 21. Direct. 12. *Make not too great a matter of your clothing, but uſe it with ſuch indifferency as a thing ſo indifferent ſhould be uſed!* Set not your hearts upon it. For that is a worſe ſign than the exceſs in it ſelf. *Take no thought wherewith ye ſhall be clothed: but remember how God cloths the Lillies of the field*, Matth. 6. 28. If you have *food and rayment, be therewith content*, tho' it be never ſo plain, 1 *Tim.* 6. 8.

§. 22. Direct. 13. *Be not too cenſorious of others for different faſhions of apparel.* Be as plain and modeſt your ſelves as you can: But lay no greater ſtreſs on the faſhions of others than there is cauſe. If they be *groſly impudent*, diſown ſuch faſhions and ſeek to reform them: But to carp at every one that goeth finer than your ſelves, or to cenſure them as proud, becauſe their faſhions are not like yours, may be of worſe ſignification than the faſhions you find fault with. I have oft obſerved more pride in ſuch cenſures, than I could obſerve in the faſhions which they cenſured. When you have your eye upon every faſhion that is not according to your breeding, or the cuſtom of your rank or place, and are preſently branding ſuch as proud or vain, it ſheweth an arrogant mind, that ſteppeth up in the judgment-ſeat, and ſentenceth thoſe that you have nothing to do with, before they are heard, or you know their reaſons. Perhaps their faſhion was as common among the modeſt ſort where they have lived, as your faſhion is among thoſe that you have converſt with. Cuſtom and common opinion do put much of the ſignification upon *faſhions* of apparel. Dir. 13.

I Should next have given you ſpecial Directions about the Uſing of your *Eſtates*: about your *Dwellings*; about your *Meat* and *Drink*; and about your *Honour* or *good Name*. But being loth the Book ſhould prove too tedious, I ſhall refer you to what is ſaid before, againſt *Covetouſneſs*, *pride* and *Gluttony*, &c. and what is ſaid before and after, of Works of *Charity* and Family-Government.

Of the proportion of our Eſtates to be given, ſee my Letter to Mr. *Gouge*.

AS to Sacred Habits, and the different Garbs, Laws, Orders of Life, Diet, &c. of thoſe called Religious Orders among the Papiſts, Regular and Secular, whether and how far ſuch are lawful or ſinful, they are handled ſo largely in the Controverſies of Proteſtants and Papiſts, that I ſhall paſs them by. Only remembring the words of the Clergy of *Ravenna* to *Carolus Junior* King of *France*, inter Epiſt. Hincmari Rhemenſis, *Diſcernendi à plebe vel cæteris ſumus, doctrina non veſte, converſatione non habitu, mentis puritate non cultu. Docendi enim potius ſunt populi, quam ludendi, nec imponendum eſt eorum oculis, ſed mentibus præcepta ſunt infundenda.*

The End of the Firſt Tome.

A
Chriſtian Directory:
Or, A SUM of
PRACTICAL DIVINITY.
THE
SECOND PART:
VIZ.
Chriſtian Oeconomicks:
OR, THE
FAMILY DIRECTORY;
Containing, Directions for the True Practice of all Duties, belonging to Family Relations, with the Appurtenances.

CHAP. I.

Directions about Marriage; for Choice and Contract.

AS the *Perſons* of Chriſtians in their privateſt capacities are Holy, as being Dedicated and ſeparated unto God, ſo alſo muſt their *Families* be: HOLINESS TO THE LORD muſt be as it were written on their *Doors*, and on their Relations, their Poſſeſſions and affairs. To which it is requiſite, 1. That there be a *Holy Conſtitution* of their *Families.* 2. And a *Holy Government* of them, and diſcharge of the ſeveral *duties* of the Members of the Family. To the *right conſtituting* of a *Family*, belongeth, 1. The right *contracting* of *Marriage*, and 2. The right *choice* and *contract* betwixt *Maſters* and their *Servants* For the firſt,

Dir. 1. §. 2. Direct. 1 *Take heed that neither luſt nor raſhneſs do thruſt you into a marryed condition, before you ſee ſuch Reaſons to invite you to it, as may aſſure you of the Call and approbation of God.* For, 1. It is *God* that you muſt *ſerve* in your Married ſtate, and therefore it is meet that you take *His* Counſel before you ruſh upon it: For He knoweth beſt Himſelf, what belongeth to His ſervice 2. And it is *God* that you muſt ſtill *depend* upon, for the *bleſſing* and *comforts* of your Relation: And therefore there is very great reaſon that you take His *advice* and *conſent*, as the chief things requiſite to the match: If the *conſent* of *Parents* be neceſſary, much more is the *conſent* of God.

Queſt. §. 3. Queſt. *But how ſhall a man know whether God call him to Marriage, or conſent unto it? Hath he not here left all men to their liberties, as in a thing indifferent?*

Anſw. Whether Marriage be indifferent? *Anſw.* God hath not made any *Univerſal Law* commanding or forbidding Marriage; but in this regard hath left it indifferent to mankind: Yet not allowing *all* to marry (for undoubtedly to *ſome* it is unlawful): But he hath by other General Laws or Rules directed men to know, in what caſes it is lawful, and in what caſes it is a ſin. As every man is bound to chooſe that condition in which he may ſerve God with the beſt advantages, and which tendeth moſt to his ſpiritual welfare, and increaſe in Holineſs: Now there is nothing in *Marriage* it ſelf which maketh it commonly inconſiſtent with theſe benefits, and the fulfilling of theſe Laws: And therefore it is ſaid, that *He that Marryeth doth well*, that is, he doth that which of it ſelf is not unlawful, and which to ſome is the moſt eligible ſtate of life. 1 Cor. 7. 7, 38. But there is ſomething in a ſingle life which maketh it, eſpecially to Preachers and perſecuted Chriſtians, to be more uſually the moſt advantagious ſtate of life, to theſe *Ends* of Chriſtianity; And therefore it is ſaid that *He that marryeth not, doth better.* And yet to *individual perſons*, it is hard to imagine how it can chooſe but be either a *duty* or a *ſin*; at leaſt except in ſome unuſual caſes. For it is a thing of ſo great moment as to the ordering of our hearts and lives, that it is hard to imagine that it ſhould ever be *indifferent* as a *means* to our main end, but muſt either be a very great help or hinderance. But yet if *there be* any perſons whoſe caſe may be ſo equally poiſed with accidents on both ſides, that to the moſt judicious man it is not diſcernable, whether a *ſingle* or *married* ſtate of life, is like to conduce more to their *perſonal Holineſs* or *publick uſefulneſs*, or the good of others, to ſuch perſons *Marriage* in the *individual circumſtantiated act* is a thing indifferent.

§. 4. By theſe conditions following you may know

Who are called to marry.

know, what perſons have a *Call* from God to marry, and who have not his call or approbation. 1. If there be the *peremptory will or command* of Parents to Children that are under their power and Government, and *no greater matter* on the contrary to hinder it, the command of Parents ſignifieth the command of God: But if Parents do but *perſwade* and not *command*, though their *deſires* muſt not be cauſeleſly refuſed, yet a ſmaller impediment may preponderate than in caſe of a peremptory command. 2. They are called to marry who have not the *gift of Continence*, and cannot by the uſe of lawful means attain it, and have no impediment which maketh it unlawful to them to marry, 1 Cor. 7. 9. *But if they cannot contain, let them marry; for it is better to marry than to burn.* But here the divers *degrees* of the *urgent* and the *hindering* cauſes muſt be compared, and the *weightieſt* muſt prevail. For ſome that have very *ſtrong luſts* may yet have *ſtronger impediments*: And though they cannot keep that chaſtity in their *Thoughts* as they deſire, yet in ſuch a caſe they muſt abſtain: And there is no man but may keep *his body in chaſtity* if he will do his part: Yea and *Thoughts* themſelves may be commonly and for the moſt part kept pure, and wanton imaginations quickly checkt, if men be Godly, and will do what they can. But on the other ſide there are ſome that have a more tamable meaſure of Concupiſcence, and yet have no conſiderable *hinderance* whoſe *duty* it may be to Marry as the moſt certain and ſucceſsful means againſt that ſmall degree, as long as there is nothing to forbid it. 3. Another cauſe that warranteth Marriage is, when upon a wiſe caſting up of all accounts, it is apparently moſt probable that in a married ſtate, one may be moſt ſerviceable to God and the publick good: That there will be in it greater helps and fewer hinderances to the great *ends* of our lives; the glorifying of God, and the ſaving of our ſelves and others. And whereas it muſt be expected that every condition ſhould be more *helpful* to us in *one* reſpect, and hinder us more in another reſpect; and that in one we have moſt helps for a *contemplative* life, and in another we are better furniſhed for an *Active ſerviceable* life, the great skill therefore in the diſcerning of our duties lieth in the prudent pondering and comparing of the commodities and diſcommodities, without the ſeduction of fantaſie, luſt or paſſion, and in a true diſcerning which ſide it is that hath the greateſt weight.

Unmarried men are the beſt friends, the beſt Maſters, the beſt Servants; but not always the beſt Subjects: For they are light to run away, and therefore ventrous, &c. *Lord Bacon Eſſay* 8.

Obſervations.

Cor. 7. 38.

§. 5. Here it muſt be carefully obſerved, 1. That the two firſt Reaſons for Marriage (*Concupiſcence* and the *will of Parents*) or any ſuch like have their ſtrength but in ſubordination to the third (*the final cauſe*, or intereſt of God and our ſalvation) And that this *laſt Reaſon* (from the *end*) is of it ſelf ſufficient without any of the other, but none of the other are ſufficient *without this*. If it be clear that in a married ſtate you have better advantages for the ſervice of God, and doing good to others, and ſaving your own ſouls, than you can have in a ſingle ſtate of life, then it is undoubtedly your *duty* to marry: For our obligation to ſeek our *ultimate end* is the moſt conſtant indiſpenſable obligation: Though Parents command it not, *though* you have no corporal neceſſity, yet it is a *duty* if it certainly make *moſt* for your ultimate end. 2. But yet obſerve alſo, that no pretence of your ultimate end it ſelf will warrant you to marry, when any other accident hath firſt made it a thing *unlawful*, while that accident continueth. For we muſt not do evil that good may come by it. Our ſalvation is not furthered by ſin: And though we ſaw a probability that we might do more good to others, if we did but commit ſuch a ſin to accompliſh it, yet it is not to be done. For our lives and mercies being all in the hand of God, and the *ſucceſſes* and *acceptance* of all our endeavours depending wholly upon him, it can never be a rational way to attain them, by wilful offending him by our ſin! It is a likely means to publick good for *able* and *good* men to be *Magiſtrates* or *Miniſters*: And yet he that would lie, or be perjured, or commit any known ſin that he may be a Magiſtrate, or that he may Preach the Goſpel, might better expect a curſe on himſelf and his endeavours, than Gods *acceptance*, or his *bleſſing* and ſucceſs: So he that would *ſin* to change his ſtate for the better, would find that he changed it for the worſe: Or if it do *good* to others, he may *expect* no good but ruine to himſelf (if Repentance prevent it not). 3. Obſerve alſo that if the queſtion be only which ſtate of life it is (married or ſingle) which beſt conduceth to *this ultimate end*, then *any one* of the ſubordinate *Reaſons* will prove that we have a *call*, if there be not greater Reaſons on the contrary ſide. As in caſe you have no *corporal neceſſity*, the *will of Parents alone* may oblige you; if there be no greater thing againſt it: Or if *Parents* oblige you not, yet *corporal neceſſity alone* may do it: Or if neither of theſe invite you, yet a clear probability of the attaining of ſuch an eſtate or opportunity, as may make you more fit to relieve many others, or be ſerviceable to the Church, or the bleſſing of Children who may be devoted to God, may warrant your Marriage, if no greater reaſons lie againſt it: For when the Scales are equal any one of theſe may turn them.

Who may not marry

§. 6. By this alſo you may perceive who they be that have *no call* to marry, and to whom it is a ſin? As, 1. No man hath a call to marry, who, laying all the commodities and diſcommodities together, may clearly diſcern that a married ſtate is like to be a greater hinderance of his ſalvation, or to his ſerving or honouring God in the world, and ſo to diſadvantage him as to his ultimate end.

Queſt.

Queſt. *But what if Parents do command it? or will ſet againſt me if I diſobey?*

Anſw.

Anſw. Parents have no authority to command you any thing againſt God or your ſalvation or your ultimate end: Therefore here you owe them no *formal obedience*: But yet the *will* of Parents with all the conſequents, muſt be put into the Scales with all other conſiderations, and if they make the *diſcommodities* of a ſingle life to become the greater, as to *your end*, then they may bring you under *a duty* or obligation to marry: Not *neceſſitate præcepti*, as *obedience* to their command; but *neceſſitate medii* as a means to your ultimate end, and in *obedience* to that *general command* of God, which requireth you to *ſeek firſt your ultimate end*, even the *Kingdom of God and his Righteouſneſs*, Mat. 6. 33.

Queſt.

Queſt. *But what if I have a corporal neceſſity, and yet I can foreſee that marriage will greatly diſadvantage me as to the ſervice of God and my ſalvation?*

Anſw.

Anſw. Firſt, You muſt underſtand that no *corporal neceſſity* is *abſolute*: For there is no man ſo luſtful but may poſſibly bridle his luſt by other lawful means: By dyet, labour, ſober company, diverting buſineſs, ſolitude, watching the thoughts and ſenſes, or at leaſt by the Phyſicians help; ſo that the *neceſſity* is but *ſecundum quid*, or an *urgency* rather than ſimple neceſſity. And then, 2. This meaſure of neceſſity muſt be it ſelf laid in the ballance with the other accidents: And if this *neceſſity* will turn the Scales by making a ſingle life more diſadvantagious to your ultimate end, your luſt being a greater impediment to you, than all the inconveniences of marriage will be, then the caſe is reſolved, *It is better to marry than to burn.* But if the hinderances in a marryed ſtate are like to be greater, than the hinderances of your concupiſcence, then you muſt ſet your ſelf to the curbing and curing of that concupiſcence; and in the uſe of Gods means expect his bleſſing.

Parents wills.

§. 7. 2. *Children* are not (ordinarily) called of God to marry, when their Parents do abſolutely and *peremptorily* forbid it. For though Parents

Commands cannot make it a duty, when we are ſure it would hinder the intereſt of God our ultimate end; yet Parents Prohibitions may make it a ſin, when there is a clear probability that it would moſt conduce to our ultimate end, were it not prohibited. Becauſe, 1. Affirmatives bind not *ſemper & ad ſemper* as Negatives or prohibitions do. 2. Becauſe the ſin of diſobedience to Parents will croſs the tendency of it unto good, and do more *againſt* our ultimate end, than all the advantages of marriage can do for it. A duty is then to us *no duty*, when it cannot be performed without a *choſen wilful ſin*. In many caſes we are bound to *forbear* what a Governour *forbiddeth*, when we are not bound to *Do* the contrary if he command it. It is eaſier to make a *duty* to be *no duty*, than to make a *ſin* to be *no ſin*: *One bad* ingredient may turn a duty into a *ſin*, when *one* good ingredient will not turn a *ſin* into a *duty* or into *no ſin*.

Queſt. §. 8. Queſt. *But may not a Governours prohibition be over weighed by ſome great degrees of incommodity? It is better to marry than to burn: 1. What if Parents forbid Children to marry abſolutely until death, and ſo deprive them of the lawful remedy againſt luſt? 2. And if they do not ſo, yet if they forbid it them when it is to them moſt ſeaſonable and neceſſary, it ſeemeth little better. 3. Or if they forbid them to marry where their affections are ſo engaged, as that they cannot be taken off without their mutual ruin? may not Children marry in ſuch caſes of neceſſity as theſe, without and againſt the will of their Parents?*

Anſw. *Anſw.* I cannot deny but ſome caſes may be imagined or fall out, in which it is lawful to do what a Governour forbiddeth, and to marry againſt the will of Parents: For they have their *Power to edification*, and *not unto deſtruction*: As if a Son be qualified with eminent gifts for the work of the Miniſtry, in a time and place that needeth much help; if a malignant Parent in hatred of that ſacred Office, ſhould never ſo peremptorily forbid him; yet may the Son devote himſelf to the bleſſed work of ſaving ſouls: even as a Son may not forbear to relieve the poor (with that which is his own) though his Parents ſhould forbid him; nor forbear to put himſelf into a *capacity* to relieve them for the future, nor forbear his own neceſſary food and raiment tho' he be forbidden. As *Daniel* would not forbear *praying openly in his houſe when he* was forbidden by the *King* and Law. When any inſeparable *accident* doth make a thing of it ſelf indifferent become a *duty*, a Governours prohibition will not diſcharge us from that duty, unleſs the accident be ſmaller than the accident of the Rulers prohibition, and then it may be over weighed by it: But to determine *what Accidents* are Greater or Leſs is a difficult task.

§. 9. And as to the particular Queſtions, to the firſt I anſwer, If Parents forbid their Children to marry while they live, it is *convenient* and *ſafe* to obey them *until death*, if no greater obligation to the contrary forbid it: But it is neceſſary to obey them during the time that the Children live under the Government of their Parents; as in their Houſes, in their younger years: (except in ſome few extraordinary caſes) But when Parents are dead (though they leave commands in their Wills) or when *age* or *former marriage* hath removed Children from under their *Government*, a ſmaller matter will ſerve to juſtifie their diſobedience here, than when the Children in minority are leſs fit to Govern themſelves. For tho' we owe Parents a limited obedience ſtill, yet at full age the Child is more at his own diſpoſe than he was before. Nature hath given us a hint of her intention in the inſtinct of bruits, who are all taught to protect and lead and provide for their young ones, while the young are inſufficient for themſelves: But when they are grown to ſelfſufficiency, they drive them away or neglect them. If a wiſe Son that hath a Wife and many Children, and great affairs to manage in the world, ſhould be bound to as abſolute obedience to his aged Parents, as he was in his childhood, it would ruine their affairs and Parents government would pull down that in their old age, which they built up in their middle age.

§. 10. And to the ſecond Queſtion I anſwer, that 1. Children that pretend to unconquerable Luſt or Love, muſt do all they can to ſubdue ſuch inordinate affections, and bring their luſts to ſtoop to *reaſon* and their *Parents wills*. And if they do their beſt, there is either *none*, or not one of many hundreds, but may maintain their *chaſtity* together with their *obedience*. 2. And if any ſay, *I have done my beſt, and yet am under a neceſſity of marriage; and am I not then bound to marry though my Parents forbid me?* I anſwer it is not to be believed: Either you have not done your beſt, or elſe you are not under a neceſſity: And your *urgency* being your own fault, (ſeeing you ſhould ſubdue it) God ſtill obligeth you both to ſubdue your *Vice*, and to obey your Parents. 3. But if there ſhould be any one that hath ſuch an (incredible) neceſſity of marriage, he is to procure ſome others to ſollicite his Parents for their conſent, and if he cannot obtain it, ſome ſay, it is his duty to marry without it: I ſhould rather ſay that it is *minus malum*, the *leſſer evil*: and that having caſt himſelf into ſome *neceſſity* of ſinning, it is ſtill *his duty* to avoid both, and to chooſe neither; but it is the *ſmaller ſin* to chooſe to diſobey his Parents, rather than to live in the flames of luſt and the filth of unchaſtity. And ſome Divines ſay, that in ſuch a caſe a Son ſhould appeal to the *Magiſtrate*, as a *ſuperiour authority* above the Father. But others think, 1. That this leaveth it as difficult to reſolve what he ſhall do, if the Magiſtrate alſo conſent not: And, 2. That it doth but reſolve one difficulty by a greater: it being very doubtful whether in *Domeſtick* caſes, the authority of the *Parent* or the *Magiſtrate* be the greater.

§. 11. 3. The ſame Anſwer ſerveth as to the third Queſtion, when Parents forbid you to marry the perſons that you are moſt fond of. For ſuch *fondneſs* (whether you call it *Luſt* or *Love*) as will not ſtoop to *reaſon* and your *Parents wills*, is inordinate and ſinful: And therefore the thing that God bindeth you to, is by his appointed means to *ſubdue* it, and to *obey*: But if you *cannot*, the accidents and probable conſequents muſt tell you which is the *leſſer evil*.

Queſt. §. 12. Queſt. *But what if the Child have promiſed marriage, and the Parents be againſt it? Anſw.* If the Child was under the Parents Government, and ſhort of years of diſcretion alſo, the promiſe is void for want of capacity: And if the child was at age, yet the *promiſe* was a *ſinful promiſe*, as to the *promiſing act*, and alſo as to the *thing promiſed* during the Parents diſſent: If the *actus promittendi* only had been *ſinful* (the promiſe making) the promiſe might nevertheleſs oblige (unleſs it were *null* as well as *ſinful*) But the *materia promiſſa* being ſinful (the matter promiſed) *to marry while Parents do diſſent*, ſuch a child is bound to forbear the fulfilling of that promiſe *till the Parents do conſent or die*. And yet he is bound from marrying any other (unleſs he be diſobliged by the perſon that he hath made the promiſe to), becauſe he knoweth not but his Parents may conſent hereafter: And when ever they conſent or die, the promiſe then is obligatory, and muſt be performed.

§. 13. The 3. *Chap.* of *Num.* enableth Parents to diſoblige a Daughter that is in their houſe, from a Vow made to God, ſo be it they diſallow it at the firſt hearing. Hence there are two doubts ariſe: 1. Whether this power extend not to the diſobliging

ing of a promiſe or contract of Matrimony? 2. Whether it extend not to a Son as well as a Daughter. And moſt Expoſitors are for the affirmative of both caſes. But I have ſhewed you before that it is upon uncertain grounds: 1. It is uncertain whether God, who would thus give up *his own right* in caſe of *Vowing*, will alſo give away the *right of others* without *their conſent* in caſe of *Promiſes* or *Contracts*. And, 2. It is uncertain whether this be not an indulgence only of the weaker ſex, ſeeing many words in the Text ſeem plainly to intimate ſo much. And it is dangerous upon our own preſumptions to ſtretch Gods Laws to every thing we imagine there is the ſame reaſon for: Seeing our imaginations may ſo eaſily be deceived: And God could have expreſt ſuch particulars if he would: And therefore (when there is not clear ground for our inferences in the Text) it is but to ſay *Thus and thus God ſhould have ſaid*, when we cannot ſay, *Thus he hath ſaid*: We muſt not *make Laws* under pretence of *expounding them*: *Whatſoever God commandeth thee, take heed that thou do it: Thou ſhalt add nothing thereto, nor take ought therefrom*, Deut. 12. 32.

Queſt. §. 14. Queſt. If the Queſtion therefore be not of the *ſinfulneſs*, but the *nullity* of ſuch *Promiſes* of children, becauſe of the diſſent of Parents, for my part I am not able to prove any ſuch *nullity*. It is ſaid, that *They are not* ſui juris, *their own, and therefore their promiſes are null*: But if they have attained to years, and uſe of diſcretion, they are naturally ſo far *ſui juris* as to be capable of diſpoſing even of their *ſouls*, and therefore of their *fidelity*: They can oblige themſelves to *God* or *man*: Though they are not ſo far *ſui juris* as to be *ungoverned*: For ſo no child, no *Subject*, no *Man* is *ſui juris*; ſeeing all are under the Government of God: And yet if a man promiſe to do a *thing ſinful*, it is not a *nullity*, but *a ſin*: Not *no promiſe* but a *ſinful promiſe*. A *nullity* is when the *Actus promittendi* is *Reputative nullus vel non actus*: And when no *Promiſe* is *made*, then none can be *broken*.

Queſt. §. 15. Queſt. But if the Queſtion be only *how far ſuch Promiſes muſt be kept?* I anſwer by ſumming up what I have ſaid: 1. If the child had not the uſe of reaſon, the want of *Natural capacity*, proveth the Promiſe *null*: Here *ignorantis non eſt conſenſus*. 2. If he was at age and uſe of Reaſon, then 1. If the *Promiſing act only* was *ſinful* (as before I ſaid of *Vows*,) the *Promiſe* muſt be both *repented of*, and *kept*. It muſt be *repented* of becauſe it was a *ſin*: It muſt be *kept* becauſe *it was a real Promiſe, and the matter lawful*. 2. If the *Promiſing act* was not only a *ſin* but a *nullity* (by any other reaſon,) then it is no obligation. 3. If not only the *Promiſing act* be *ſin*, but alſo the *matter Promiſed* (as is marrying without Parents conſent,) then it muſt be *repented* of, and *not performed* till it become lawful: Becauſe an oath or promiſe cannot bind a man to violate the Laws of God.

Queſt. §. 16. Queſt. *But what if the parties be actually Married without the Parents conſent? Muſt they live together, or be ſeparated? Anſw.* 1. If Marriage be conſummated *per carnalem concubitum*, by the *carnal knowledge* of each other, I ſee no reaſon to imagine that Parents can diſſolve it, or prohibit their cohabitation: For the Marriage (for ought I ever ſaw) is not proved a *nullity*, but only a *ſin*, and their *concubitus* is not *fornication*: And Parents cannot forbid Husband and Wife to live together: And in Marriage they do (*really* though *ſinfully*) *forſake Father* and *Mother* and *cleave to* each other, and ſo are now from under their Government (though not diſobliged from all obedience) 2. But if *Marriage* be only by *verbal conjunction*, Divines are diſagreed what is to be done: Some think that it is no *perfect Marriage ante concubitum*, and alſo that their *conjunction* hath but the nature of a *promiſe* (to be *faithful* to each other as *Husband* and *Wife*): And therefore the *Matter promiſed is unlawful* till Parents conſent, and ſo not to be done. But I rather think (as moſt do) that it hath all that is eſſential to Marriage *ante concubitum*; and that this Marriage is more than a *Promiſe* of fidelity *de futuro*, even an *actual delivery* of themſelves to one another *de præſenti* alſo: And that the *thing promiſed* in Marriage is *lawful*: For though it be a *ſin* to marry without Parents conſent, yet when that is paſt, it is *lawful* for *married perſons* to come together though Parents conſent not: And therefore that ſuch *Marriage* is valid and to be continued though it was ſinfully made.

Of Vows of Chaſtity.

§. 17. 3. A third ſort that are not called of God to *marry*, are they that have *Abſolutely vowed not to marry*: Such may not marry, unleſs *Providence* diſoblige them, by making it become an indiſpenſible duty: And I can remember but two ways by which this may be done. 1. In caſe there be any of ſo ſtrong Luſt, as no other lawful means but *marriage* can ſuffice to maintain their *chaſtity*: To ſuch *marriage* is as great a duty, as to eat or drink, or cover ones nakedneſs, or to hinder another from uncleanneſs or lying or ſtealing or the like. And if you ſhould make a Vow that you will never eat or drink, or that you will go naked, or that you will never hinder any one from uncleanneſs, lying or ſtealing, it is unlawful to fulfil this vow. But all the doubt is, *whether there be any ſuch perſons that cannot overcome, or reſtrain their luſt by any other lawful means?* I ſuppoſe it is poſſible there may be ſuch: But I believe it is not one of an hundred: If they will but practiſe the Directions before given, *Tom.* 1. *Chap.* 8. *Part.* 5. *Tit.* 1. & 2. I ſuppoſe their luſt may be reſtrained: And if that prevail not, the help of a Phyſician may: And if that prevail not, ſome think the help of a Surgeon may be lawful, to keep a *Vow*, in caſe it be not an apparent hazard of life. For Chriſt ſeemeth to allow of it, in mentioning it without reproof, *Mat.* 19. 12. If that text be to be underſtood of caſtration: But moſt expoſitors think it is meant only of a *confirmed reſolution* of chaſtity: And ordinarily other means may make this needleſs: And if it be either *needleſs or perilous* it is unlawful without doubt.

§ 18. 2. The ſecond way by which God may diſpenſe with a *Vow of chaſtity is*, by making the *marriage* of a perſon become of *apparent neceſſity* to the publick ſafety. And I am able to diſcern but *one* inſtance that will reach the caſe: And that is, if a King have Vowed chaſtity, and in caſe he marry not, his next heir being a profeſſed enemy of Chriſtianity, the Religion, ſafety and happineſs of the whole Nation is apparently in danger to be overthrown. I think the caſe of ſuch a King is like the caſe of a Father that had vowed never to provide food or rayment for his children: Or as if *Ahab* had vowed that no Well ſhould be digged in the Land; and when the drought cometh, it is become neceſſary to the ſaving of the peoples lives: Or as if the Ship-maſter ſhould vow that the ſhip ſhall not be pumpt; which when it leaketh doth become neceſſary to ſave their lives. In theſe caſes God diſobligeth you from your Vow by a mutation of the matter: And a Paſtor may diſpenſe with it *Declaratively*: But for the Pope or any mortal man to pretend to more, is impiety and deceit.

Queſt. §. 19. Queſt. *May the aged marry that are frigid, impotent, and uncapable of procreation? Anſw.* Yes, God hath not forbidden them: And there are other lawful ends of marriage, as mutual help and comfort, &c. which may make it lawful.

Wives are young mens miſtreſſes, companions for the middle age, and old mens nurſes: So that a man may have a quarrel to marry when he will. *Lord Bacon Eſſay.*

§. 20. Direct. 2. *To reſtrain your inordinate forwardneſs to marriage, keep the ordinary inconveniencies of it in memory:* Ruſh not into a ſtate of life, the inconveniencies of which you never thought on. If you *have a call to it*, the knowledge of the difficulties and duties will be neceſſary to your preparation, and faithful undergoing them: If you have *no call*, this knowledge is neceſſary to keep you off. I ſhall firſt name the inconveniences common to all, and then ſome that are proper to the Miniſters of the Goſpel, which have greater reaſon to avoid a married life than other men have.

§. 21. 1. Marriage ordinarily plungeth men into *exceſs* of *worldly cares:* It multiplyeth their *buſineſs*, and uſually their *wants.* There are many things to mind and do: There are many to provide for: And many perſons you will have to do with; who have all of them a ſelfiſh diſpoſition and intereſt, and will judge of you but according as you fit their ends. And among *many perſons* and *buſineſſes*, ſome things will frequently fall croſs: You muſt look for many rubs and diſappointments. And your natures are not ſo ſtrong, content and patient, as to bear all theſe without moleſtation.

§. 22. 2. Your *wants* in a married ſtate are *hardlier ſupplied*, than in a ſingle life. You will want ſo many things which before you never wanted, and have ſo many to provide for and content; that all will ſeem little enough, if you had never ſo much. Then you will be often at your wits end, *taking thought* for the future, what you ſhould eat, and what you ſhould drink, and werewith ſhall you and yours be clothed;

§. 23. 3. Your wants in a married ſtate are far *hardlier born* than in a ſingle ſtate. It is far eaſier to *bear perſonal wants* our ſelves, than to ſee the wants of Wife and Children: Affection will make their ſufferings pinch you: And ingenuity will make it a trouble to your mind, to need the help of Servants, and to want that which is fit for Servants to expect. But eſpecially the diſcontent and impatience of your Family will more diſcontent you than all their wants. You cannot help your Wife, and Children; and Servants to contented minds: O what a heart cutting tryal is it, to hear them repining, murmuring and complaining? To hear them call for that which you have not for them; and grieve at their condition, and exclaim of you, or of the providence of God, becauſe they have it not? And think not that *Riches* will free you from theſe diſcontents: For as the *Rich* are but *few*, ſo they that *have much* have *much to do with it:* A great foot muſt have a great ſhoo: When *poor* men want ſome *ſmall ſupplies*, *Rich* men may want *great ſums*, or larger proviſions, which the poor can eaſily be without. And their condition lifting them up to greater pride, doth torment them with greater diſcontents. How few in all the world that have Families, are content with their Eſtates?

§. 24 4. Hereupon a married life containeth far more Temptations to *worldlineſs* or *Covetouſneſs*, than a ſingle ſtate doth. For when you think you *need* more, you will *deſire* more: And when you find all too little to ſatisfie thoſe that you provide for, you will meaſure your *Eſtate* by *their deſires*, and be apt to think that you have never enough. Birds and Beaſts that have young ones to provide for, are moſt hungry and rapacious. You have ſo *many* now to ſcrape for, that you will think you are ſtill in want: It is not only *till Death* that you muſt now lay up; but you muſt provide for Children that *ſurvive* you. And while you take them to be as *your ſelves*, you have *two* Generations now to make proviſions for: And moſt men are as Covetous for their poſterity, as if it were for themſelves.

§. 25. 5. And hereupon you are hindered from works of *Charity* to others: *Wiſe* and *Children* are the devouring gulf that ſwalloweth all. If you had but your *ſelves* to provide for, a little would ſerve: And you could deny *your own* deſires of unneceſſary things; and ſo might have plentiful proviſion for good works: But by that time Wife and Children are provided for, and all their importunate deſires ſatisfied, there is nothing conſiderable left for pious or charitable uſes: Lamentable experience proclaimeth this.

§. 26. 6. And hereby it appeareth how much a married ſtate doth ordinarily hinder men from honouring their profeſſion. It is their vows of ſingle life that hath occaſioned the Papiſts to do ſo many works of publick charity, as is boaſted of for the honour of their Sect: For when they have no Children to bequeath it to, and cannot keep it themſelves, it is eaſie to them to leave it to ſuch uſes as will pacifie their Conſciences moſt, and advance their names. And if it ſhould prove *as good a work* and *as acceptable to God*, to educate your *own Children* piouſly for his ſervice, as to relieve the Children of the poor, yet it is not ſo much regarded in the world, nor bringeth ſo much honour to Religion. One hundred pound given to the poor, ſhall more advance the Reputation of your liberality and virtue than a Thouſand pound given to your own Children, tho' it be with as pious an end, to train them up for the ſervice of the Church. And tho' this is inconſiderable, as *your own* honour is concerned in it, yet it is conſiderable, as the honour of Religion, and the good of Souls is concerned in it.

§. 27. 7. And it is no ſmall patience which the *natural imbecillity* of the *Female ſex* requireth you to prepare. Except it be very few that are patient and man-like, Women are commonly of *potent Fantaſies*, and tender, *paſſionate*, impatient ſpirits, eaſily caſt into anger, or jealouſie, or diſcontent: And of weak underſtandings, and therefore unable to reform themſelves. They are betwixt a *man* and a *Child:* Some few have *more* of the *man*, and many have more of the *Child*; but moſt are but in a middle ſtate. Weakneſs naturally inclineth perſons to be *froward* and *hard* to *pleaſe*; as we ſee in children, old people, and ſick perſons: They are like a ſore diſtempered body: You can ſcarce touch them but you hurt them. With too many you can ſcarce tell how to *ſpeak* or *look* but you diſpleaſe them. If you ſhould be very well verſt in the art of *pleaſing*, and ſet your ſelves to it with all your care, as if you made it your very buſineſs and had little elſe to do, yet it would put you hard to it, to pleaſe ſome weak impatient perſons, if not quite ſurpaſs your ability and skill. And the more you love them the more grievous it will be, to ſee them ſtill in diſcontents, aweary of their condition, and to hear the clamorous expreſſions of their diſquiet minds. Nay the very multitude of words that very many are addicted to, doth make ſome mens lives a continual burden to them. Mark what the Scripture ſaith, Prov. 21. 9. *It is better to dwell in a corner of the houſe top, than with a brawling woman in a wide houſe*, Ver. 19. *It is better to dwell in the wilderneſs, than with a contentious and an angry woman.* So 25. Ver. 24. And Prov. 27. 15. *A continual dropping in a very rainy day, and a contentious woman are alike.* Eccleſ. 7. 28. *One man among a thouſand have I found: But a woman among all thoſe have I not found.*

§. 28. 8. And there is ſuch a *meeting of faults* and *imperfections* on *both ſides*, that maketh it much the harder to bear the infirmities of others aright. If *one party only* were froward and impatient, the ſtedfaſtneſs of the other might make it the more tolerable: But we are all ſick in ſome meaſure of the ſame diſeaſe: And when weakneſs meeteth with weakneſs, and pride with pride, and paſſion with paſſion, it exaſperateth the diſeaſe and doubleth the ſuffering. And our corruption is ſuch, that tho' our intent be to help one another in our *duties*, yet we are apter far to ſtir up one anothers diſtempers.

§. 29. 9. The *buſineſs*, *care* and *trouble* of a married life, is a great temptation to *call down our thoughts from God*, and to divert them from the *one thing neceſſary*, Luke 10. 42. and to diſtract the mind, and make it undiſpoſed to holy-duty and to ſerve God with a divided heart, as if we ſerved him not. How hard is it to *pray*, or *meditate* with any ſerious fervency, when you come out of a crowd of cares and buſineſs? Here what Saint *Paul* ſaith, 1 Cor. 7. 7, 8. *For I would that all men were as I my ſelf——I ſay to the unmarried and the widows, It is good for them if they abide even as I*, 26, 27, 28. *I ſuppoſe therefore that this is good for the preſent diſtreſs, that it is good for a man ſo to be:——ſuch ſhall have trouble in the fleſh.* 32, 33. *But I would have you be without carefulneſs: He that is unmarried careth for the things of the Lord, how he may pleaſe the Lord: But he that he is married careth for the things of the world how he may pleaſe his wife*; 34. 35. *The unmarried woman careth for the things of the Lord, that ſhe may be holy in body and in Spirit: But ſhe that is married careth for the things of the world, how ſhe may pleaſe her Husband. And this I ſpeak for your own profit, not that I may caſt a ſnare upon you, but for that which is comely, and that ye may attend upon the Lord without diſtraction.* 37. 38. *He that ſtandeth ſtedfaſt in his heart, having no neceſſity, but hath power over his own will, and hath ſo decreed in his heart that he will keep his Virgin, doth well. So then he that marrieth doth well, but he that marrieth not doth better.* And mark Chriſt's own words, Mat. 19. 11. *His Diſciples ſay unto him, if the caſe of a man be ſo with his wife, it is not good to marry. But he ſaid unto them, All men cannot receive this ſaying, ſave they to whom it is given——He that is is able to receive it, let him receive it.*

§. 30. 10. The buſineſs of a married ſtate doth commonly devour almoſt *all your time*, ſo that little is left for holy contemplations, or ſerious thoughts of the life to come: All Gods ſervice is contracted and thruſt into a corner, and done as it were on the by: The world will ſcarce allow you time to meditate, or pray, or read the Scripture: You think your ſelves (as *Martha*) under a great *neceſſity* of diſpatching your buſineſs, than of ſitting at Chriſt's feet to hear his word. O that ſingle perſons knew (for the moſt part) the preciouſneſs of their leiſure, and how free they are to attend the ſervice of God, and learn his Word, in compariſon of the married!

§. 31. 11. There is ſo great a diverſity of temperaments and degrees of underſtanding, that there are ſcarce any two perſons in the world, but there is ſome *unſuitableneſs* between them. Like ſtones that have ſome unevenneſs, that maketh them lie crooked in the building; ſome croſneſs there will be of *opinion*, or *diſpoſition*, or *intereſt*, or *will*, by nature, or by cuſtom and education; which will ſtir up frequent diſcontents.

§. 32. 12. There is a great deal of *duty* which Husband and Wife do owe to one another; As to inſtruct, admoniſh, pray, watch over one another, and to be continual helpers to each other in order to their everlaſting happineſs; and patiently to bear with the infirmities of each other: And to the *weak* and backward heart of man, the addition of ſo much duty doth add to their *wearineſs* how good ſoever the work be in it ſelf; And men ſhould feel their ſtrength, before they undertake more work.

§. 33. 13. And the more they *Love each other*, the more they *participate* in each others *griefs*; And one or other will be frequently under ſome ſort of ſuffering: If one be ſick, or lame, or pained, or defamed, or wronged, or diſquieted in mind, or by temptation fall into any wounding ſin, the other beareth part of the diſtreſs. Therefore before you undertake to bear all the burdens of another, and ſuffer in all anothers hurts, it concerneth you to obſerve your *ſtrength*, how much more you have than your *own burdens* do require.

§. 34. 14. And if you ſhould marry one that proveth *ungodly*, how exceeding great would the affliction be? If you loved them, your Souls would be in continual danger by them: They would be the powerfulleſt inſtruments in the world to pervert your judgments, to deaden your hearts, to take you off from a holy life, to kill your prayers, to corrupt your lives, and to damn your Souls: And if you ſhould have the grace to ſcape the ſnare, and ſave your ſelves, it would be by ſo much the greater difficulty and ſuffering, as the temptation is the greater: And what a heart-breaking would it be to converſe ſo nearly with a child of the Devil, that is like to lie for ever in Hell? The daily thoughts of it would be a daily death to you.

§. 35. 15. *Women* eſpecially muſt expect ſo much ſuffering in a married life, that if God had not put into them a natural inclination to it, and ſo ſtrong a love to their children, as maketh them patient under the moſt annoying troubles, the world would ere this have been at an end, through their refuſal of ſo calamitous a life. Their ſickneſs in breeding, their pain in bringing forth, with the danger of their lives, the tedious trouble night and day which they have with their children in their nurſing and their childhood; beſides their ſubjection to their Husbands, and continual care of family affairs; being forced to conſume their lives in a multitude of low and troubleſome buſineſſes. All this and much more would have utterly deterred that Sex from marriage, if *Nature* it ſelf had not enclined them to it.

§. 36. 16. And O what abundance of duty is incumbent upon *both the Parents* towards every Child for the ſaving of their Souls? What unceſſant labour is neceſſary in Teaching them the Doctrine of Salvation? Which made God twice over charge them to *teach his word diligently* (or *ſharpen* them) *unto their Children, and to talk of them when they ſit in their Houſes, and when they walk by the way, and when they lie down, and when they riſe up.* Deut. 6. 6, 7. & 11. 19. What abundance of obſtinate rooted corruptions are in the hearts of Children which Parents muſt by all poſſible diligence root up? O how great and hard a work is it, to ſpeak to them of their ſins and Saviour, of their God, their Souls, and the life to come, with that reverence, gravity, ſeriouſneſs, and unwearied conſtancy as the weight of the matter doth require? And to ſuit all their actions and carriage to the ſame ends? Little do moſt that have Children know, what abundance of care and labour God will require of them, for the ſanctifying and ſaving of their Childrens Souls. Conſider your fitneſs for ſo great a work before you undertake it.

Art thou diſcontented with thy childleſs ſtate? Remember that of all the *Roman* Kings, not one of them left the Crown to his Son. *Plutarch. de tranq. anim.*

§. 37. 17. It is abundance of affliction that is ordinarily to be expected in the miſcarriages of Children, when you have done your beſt, much more if you neglect your duty, as even godly Parents too often do. After all your pains, and care, and labour, you muſt look that the fooliſhneſs of ſome, and the obſtinacy of others, and the unthankfulneſs of thoſe that you have loved beſt, ſhould even pierce your hearts. You muſt look that many vices ſhould ſpring up and trouble you; and be the more grievous by how much your Children are the more dear: And O what a grief it is to breed up a Child to be a ſervant of the Devil, and an enemy of God and godlineſs, and a perſecutor of the Church of God? And to think of his lying in Hell for ever? And alas how great is the number of ſuch?

§. 38. 18. And it is not a little care and trouble, that *ſervants* will put you to: ſo difficult is it to *get* thoſe that are *good*, much more to make them *good*; ſo great is *your duty* in teaching them, and minding them of the matters of their ſalvation; ſo frequent will be the diſpleaſures about your work and worldly buſineſs; and every one of thoſe diſpleaſures will hinder them for receiving your inſtructions; that moſt Families are houſes of Correction or Affliction.

§. 39. 19. And theſe marriage croſſes are not for *a year*, but *during life*: They deprive you of all hope of relief while you live together: There is no room for Repentance, nor caſting about for a way to eſcape them. Death only muſt be your relief. And therefore ſuch a change of your condition ſhould be ſeriouſly fore-thought on, and all the troubles be foreſeen and pondered.

§. 40. 20. And if Love make you dear to one another, *your parting at death* will be the more *grievous*: And when you firſt come together, you know that ſuch a *parting* you muſt have: Thro' all the courſe of your lives you may foreſee it: One of you muſt ſee the body of your Beloved, turned into a cold and ghaſtly clod: You muſt follow it weeping to the grave and leave it there in duſt and darkneſs: There it muſt lie rotting as a loathſome lump, whoſe ſight or ſmell you cannot endure; till you ſhortly follow it, and lie down your ſelf in the ſame condition. All theſe are the ordinary concomitants and conſequents of *Marriage*; eaſily and quickly ſpoken, but long and hard to be endured! No fictions, but realities, and leſs than moſt have reaſon to expect. And ſhould ſuch a life be raſhly ventured on in a pang of luſt? Or ſuch a burden be undertaken without fore thought?

Of Miniſters Marriage.

§. 41. But eſpecially the *Miniſters of the Goſpel* ſhould think what they do, and think again, before they enter upon a married life. Not that it is *ſimply unlawful for them*, or that they are to be *tied from it by a law*, as they are in the Kingdom of *Rome*, for *carnal ends* and with *odious effects*: But ſo great a hinderance ordinarily is this troubleſome ſtate of life to the Sacred Miniſtration which they undertake, that a very clear call ſhould be expected for their ſatisfaction That I be not tedious, conſider well but of theſe four things. 1. How well will a life of ſo much care and buſineſs agree to you, that have time little enough for the greater work which you have undertaken? Do you know what you have to do in publick and private? in reading, meditating, praying, preaching, inſtructing perſonally, and from houſe to houſe? And do you know of how great importance it is? Even for the ſaving of mens Souls? And have you time to ſpare for ſo much worldly cares and buſineſs? Are you not charged, 1 Tim. 4. 15. *Meditate on theſe things: Give thy ſelf wholly to them.* 2 Tim. 2. 4. *No man that warreth, entangleth himſelf with the affairs of this life, that he may pleaſe him that hath choſen him to be a Souldier.* Is not this plain? Souldiers uſe not to look to Farms and Servants. If you are faithful Miniſters, I dare confidently ſay, you will find all your time ſo little for your proper work, that many a time you will groan and ſay, *O how ſhort and ſwift is time! and O how great and ſlow is my work and duty!* 2. Conſider how well a life of ſo great *diverſions*, *avocations* and *diſtractions*, doth ſuit with a *Mind* devoted to God, that ſhould be *always free and ready* for his ſervice. Your Studies are on ſuch great and myſterious ſubjects, that they require the *whole* mind, and all too little: To reſolve the many difficulties that are before you, to prepare thoſe ſuitable convincing words, which may pierce and perſwade the hearers hearts to get within the boſome of an Hypocrite, to follow on the word till it attain its effect, and to deal with poor Souls according to their great neceſſity, and handle God's word according to its Holineſs and Majeſty, theſe are things that require a *whole man*, and are not employments for a *divided* or *diſtracted mind*: The talking of Women, and the crying of Children, and the cares and buſineſs of the world are ill preparations or attendants on theſe Studies. 3. Conſider well whether a life of ſo great *diſturbance* be agreeable to one whoſe *Affections* ſhould be taken up for God: and whoſe work muſt be all done, not formally and affectedly with the lips alone, but ſeriouſly with all the heart? If your *Heart* and warm *Affections* be at any time left behind, the life and power, the beauty and glory of your work is loſt. How *dead* will your ſtudies and praying, and preaching, and conference be? And can you keep thoſe Affections warm and vigorous for God, and take up with Heaven and Heavenly things, which are diſturbed with the cares and croſſes of the world, and taken up with carnal matters? 4. And conſider alſo how well that *indigent life* will agree to one that by Charity and good works ſhould ſecond his Doctrine, and win mens Souls to the love of Holineſs: If you feed not the Bodies of the Poor, they will leſs reliſh the food of the Soul: Nay, if you abound not above others in good works, the blind malicious world will ſee nothing that is good in you; but will ſay, *You have good words, but where are your good works?* What *abundance* have I known hardened againſt the Goſpel and Religion, by a common fame, that *theſe Preachers are as covetous, and worldly, and uncharitable as any others*: And it muſt be ſomething *extraordinary* that muſt confute ſuch fame. And what abundance of ſucceſs have I ſeen of the labours of thoſe Miniſters, who give all they have in works of Charity? And tho' a *Rich* and *Reſolved man* may do *ſome good* in a married ſtate, yet commonly it is *next to nothing*, as to the ends now mentioned: Wife, and Children, and Family-neceſſities devour all, if you have never ſo much. And ſome proviſion muſt be made for them, when you are dead: And the maintainance of the Miniſtry is not ſo great as to ſuffice well for all this, much leſs for any eminent works of Charity beſides! Never reckon upon the doing of much good to the Poor, if you have Wives and Children of your own! Such inſtances are Rarities and wonders. All will be too little for your ſelves. Whereas if all that were given to the Poor which goeth to the maintainance of your Families, you little know how much it would reconcile the minds of the ungodly, and further the ſucceſs of your Miniſterial work.

Non bene fit quod occupato animo fit. *Hieron. Epiſt.* 5. 3. *ad Paulin.*

A ſingle life doth well with Churchmen: For Charity will hardly water the ground, where it muſt firſt fill a Pool. Lord Bacon *Eſſay* 8. The greateſt works and foundations have been from childleſs men, who have ſought to expreſs the image of their minds, that have none of their Body: So the care of poſterity, hath been moſt in them that had no poſterity.

Lord *Bacon Eſſay* 7. He that hath a Wife and Children hath given hoſtages to Fortune: For they are impediments to great Enterpriſes.—— The beſt works and of greateſt merit, for the publick, have proceeded from unmarried and Childleſs men. *Id. ibid. Eſſay* 8.

Dir. 3.

§. 42. Direct. 3. *If God call you to a married life, expect all theſe troubles, or moſt of them; and make particular preparation for each Temptation, Croſs and Duty which you muſt expect.* Think not that you are entring into a ſtate of meer delight: Leſt it prove but a fools Paradiſe to you. See that you be furniſhed with *Marriage-ſtrength* and *patience*, for the *duties* and *ſufferings* of a married ſtate, before you venture on it. Eſpecially, 1. Be well provided againſt Temptations to a *Worldly mind* and *life*. For here you are like to be moſt violently and dangerouſly aſſaulted. 2. See that you be well provided with *Conjugal affections*: For they are neceſſary both to the *Duties* and *Sufferings* of a married life: And you ſhould not enter upon the *ſtate* without the neceſſary preparations. 3. See that you be well provided with *Marriage prudence* and *underſtanding*, that you may be able to inſtruct and edifie your Families, and may live with them as men of knowledge, 1 *Pet.* 3. 7. and may manage all your buſineſs with diſcretion, *Pſal.* 112. 15. 4. See that you be provided with *Reſolvedneſs* and *Conſtancy*, that you vex not your ſelf and Relations by too late Repentings, and come not off with a *Had I wiſt*, or *non putaram*. Levity and mutability is no fit preparative for a ſtate that only death can change. Let the Love and Reſolutions which brought you into that ſtate, continue with you to the laſt. 5. See that you be provided with a diligence anſwerable to the greatneſs of your undertaken Duties. A ſlothful mind is unfit for one that entereth himſelf voluntarily upon ſo much buſineſs; as a cowardly mind is unfit for him that liſteth himſelf a Souldier for the Wars. 6. See that you are well provided with *Marriage-patience*; to bear with the Infirmities of others, and undergo the daily croſſes of your life, which your buſineſs, and neceſſities, and your own Infirmities will unavoidably infer. To Marry without all this preparation, is as fooliſh as to go to Sea without the neceſſary preparations for your Voyage, or to go to War without Armor or Ammunition, or to go to work without Tools or Strength, or to go to buy Meat in the Market when you have no Money.

§. 43. Direct. 4. *Take ſpecial care, that fanſie and paſſion over-rule not* Reaſon *and Friends advice in the choice of your condition, or of the perſon.* I know you muſt have Love to thoſe that you match with: But that *Love* muſt be R*ational*, and ſuch as you can juſtifie in the ſevereſt tryal, by the evidences of *worth* and fitneſs in the perſon whom you love. To ſay *you Love*, but you know not why, is more beſeeming Children or mad folks, than thoſe that are ſoberly entring upon a change of life of ſo great importance to them. A *blind love* which maketh you think a perſon excellent and amiable, who in the eyes of the wiſeſt that are impartial, is nothing ſo, or maketh you overvalue the perſon whom you fanſie, and be fond of one as ſome admirable creature, that in the eyes of others is next to contemptible, this is but the Index and evidence of your folly. And tho' you pleaſe your ſelves in it, and honour it with the name of Love, there is none that is acquainted with it, that will give it any better name than LUST or FANCY. And the marriage that is made by *Luſt* and *Fancy*, will never tend to *ſolid Content* or *true Felicity*: But either it will feed till death on the fewel that kindled it, and then go out in everlaſting ſhame: or elſe more ordinarily it proveth but a blaze, and turneth into loathing and wearineſs of each other. And becauſe this Paſſion of *Luſt* (called *Love*) is ſuch a beſotting blinding thing, (like the longing of a woman with child) it is the duty of all that feel any touch of it to kindle upon their hearts, to call it preſently to the trial, and to quench it effectually, and till that be done (if they have any reliques of wit or reaſon) to ſuſpect their own apprehenſions, and much more to truſt the judgment and advice of others.

How to cure luſtful Love. §. 44. The means to quench this *Luſt* called *Love*, I have largely opened before. I ſhall now only remember you of theſe few. 1. Keep aſunder, and at a ſufficient diſtance from the perſon that you dote upon. The nearneſs of the Fire and Fewel cauſeth the combuſtion. *Fancy* and *Luſt* are enflamed by the *Senſes*. Keep out of ſight, and in time the Feaver may abate. 2. Overvalue not *vanity*. Think not highly of a Silken Coat, or of the great Names of Anceſtors, or of Money, or Lands, or of a painted or a ſpotted face, nor of that natural comelineſs called beauty: Judge not of things as Children but as *Men*: Play not the fools in magnifying trifles, and overlooking inward real worth. Would you fall in Love with a Flower or Picture at this rate? Bethink you what work the *Pox*, or any other withering ſickneſs will make with that ſilly beauty which you ſo admire; think what a ſpectacle Death will make of it? And how many thouſands once more beautiful, are turned now to common Earth. And how many thouſand ſouls are now in Hell, that by a beautiful body were drowned in luſt, and tempted to neglect themſelves? and how few in the world you can name that were ever much the better for it? what a childiſh thing it is to dote on a Book of Tales and lies, becauſe it hath a beautiful gilded cover? and to undervalue the writings of the wiſe, becauſe they have a plain and homely outſide! 3. *Rule your thoughts*, and let them not run maſterleſs as fanſie ſhall command them. If Reaſon cannot call off your thoughts from following a *luſtful* deſire and imagination, no wonder if one that rideth on ſuch an unbridled Colt be caſt into the dirt. 4. Live not *idly*, but let the buſineſs of your *callings* take up your time, and employ your thoughts. An idle fleſhly mind is the carkaſs where the Vermin of Luſt doth crawl, and the neſt where the Devil hatcheth both this and many other pernicious ſins. 5. Laſtly and chiefly, forget not the concernments of your ſouls: Remember how near you are to Eternity, and what work you have to do for your ſalvation: Forget not the preſence of God, nor the approach of death: Look oft by faith into Heaven and Hell, and keep Conſcience tender; and then I warrant you, you will find ſomething elſe to mind than Luſt; and greater matters than a ſilly carkaſs to take up your thoughts, and you will feel that Heavenly Love within you, which will extinguiſh earthly carnal Love.

Dir. 5. §. 45. Direct. 5. *Be not too haſty in your choice or reſolution, but deliberate well, and throughly know the Perſon on whom ſo much of the comfort or ſorrow of your life will neceſſarily depend.* Where Repentance hath no place, there is the greater care to be uſed to prevent it. Reaſon requireth you to be well acquainted with thoſe that you truſt but with an important ſecret, much more with all your honour or Eſtates: and moſt of all, with one whom you muſt truſt with ſo much of the comfort of your lives, and your advantages for a better life. No care and caution can be too great in a matter of ſo great importance.

Dir. 6. §. 46. Direct. 6. *Let no carnal Motives perſwade you to join your ſelf to an ungodly perſon; but let the holy fear of God be preferred in your choice before all worldly excellency whatſoever.* Marry not a Swine for a Golden trough: nor an ugly ſoul for a comely body. Conſider, 1. You will elſe give cauſe of great ſuſpicion that you are *your ſelves* ungodly: For they that know truly the *miſery* of an *unrenewed ſoul*, and the *excellency* of the *Image of God*, can never be *indifferent* whether they be joined to the *Godly* or the *Ungodly*; To prefer things temporal, before things ſpiritual habitually, and in the predominant acts of heart and life, is the certain Character of a graceleſs ſoul! And he that in ſo near a caſe doth deliberately prefer *Riches* or *Comlineſs* in another, before the Image and Fear of God, doth give a very dangerous ſign, of ſuch a graceleſs Heart and Will. If you ſet more by *Beauty* or *Riches* than by *Godlineſs*, you have the ſureſt mark that you are *ungodly*: If you do not ſet more by them, how come you deliberately to prefer them? How could you do a thing that detecteth your ungodlineſs, and condemneth you more clearly? And do you not ſhew that you either believe not the Word of God, or elſe that you love him not, and regard not his intereſt? Otherwiſe you would take his friends as your friends, and his enemies as your enemies. Tell me, would you marry an *Enemy of your own*, before any change and Reconciliation? I am confident you would not. And can you ſo eaſily marry an enemy of God? If you know not that all the ungodly and unſanctified are his Enemies, you know not, or believe not the word of God: which telleth you that *the carnal mind is enmity againſt God: For it is not ſub-*

ject to the Law of God, nor indeed can be, ſo then they that are in the fleſh cannot pleaſe God, Rom. 8. 7, 8. 2. If you fear God your ſelves, your chief end in marriage will be to have one that will be a helper to your Soul, and further you in the way to Heaven: But if you marry with a perſon that is ungodly, either you have no ſuch end, or elſe you may eaſily know you have no wiſelier choſen the *means*, than if you had choſen *water* to kindle the fire, or a Bed of Snow to keep you warm. Will an ignorant or ungodly perſon aſſiſt you in Prayer and holy watchfulneſs, and ſtir you up to the Love of God, and a Heavenly mind? And can you ſo willingly loſe all the ſpiritual benefit, which you ſhould principally deſire and intend? 3. Nay, inſtead of a *Helper* you will have a continual *hinderer:* When you ſhould go to *Prayer*, you will have one to pull you back, or to fill your minds with diverſions or diſquietments: when you ſhould keep cloſe to God in holy Meditations, you will have one to caſt in worldly thoughts, or trouble your minds with *vanity or vexation*. When you ſhould diſcourſe of God and Heavenly things, you will have one to ſtifle ſuch diſcourſe, and fill your ears with idle impertinent or worldly talk. And one ſuch a *hinderance ſo near* you, in your boſome, will be worſe than a thouſand further off. As an *ungodly heart* which is next of all to us, is our *greateſt* hinderance, ſo an ungodly *Husband* or *Wife*, which is next to that, is worſe to us than many ungodly Neighbours. And if you think that you can well enough overcome ſuch hinderances, and your heart is ſo good, that no ſuch clogs can keep it down, you do but ſhew that you have a proud unhumbled heart, that is prepared for a fall. If you know your ſelves, and the badneſs of your hearts, you will know that you have no need of hinderances in any Holy work, and that all the helps in the world are little enough, and too little to keep your Souls in the Love of God. 4. And ſuch an ungodly Companion will be to you a continual Temptation to ſin. Inſtead of ſtirring you up to good, you will have one to ſtir you up to Evil, to Paſſion, or Diſcontent, or Covetouſneſs, or Pride, or Revenge, or Senſuality: And can you not ſin enough without ſuch a Tempter? 5. And what a continual grief will it be to you, if you are believers, to have a child of the Devil in your Boſome? And to think how far you muſt be ſeparated at death? And in what Torments thoſe muſt lie for ever, that are ſo dear unto you now? 6. Yea, ſuch Companions will be uncapable of the principal part of your Love. You may love them as *Husbands* or *Wives*, but you cannot love them as *Saints* and *Members* of Chriſt. And how great a *want* this will be in your Love, thoſe know that know what this holy Love is.

Queſt. §. 47. Queſt. *But how can I tell who are Godly, when there is ſo much Hypocriſie in the World? Anſw.* At leaſt you may know who is *ungodly* if it be palpably diſcovered. I take not a *barren knowledge* for ungodlineſs, nor a nimble *tongue* for Godlineſs: Judge of them by their *Love:* Such as a mans *Love* is, ſuch is the *Man:* If they *Love* the *word*, and *ſervants* and *worſhip* of God, and *Love* a *Holy life*, and hate the contrary, you may cloſe with ſuch, tho' their knowledge be ſmall, and their parts be weak: But if they have *no Love* to theſe, but had rather live a common, careleſs, carnal life, you may well avoid them as ungodly.

Queſt. §. 48. Queſt. *But if ungodly perſons may marry, why may not I marry with one that is ungodly? Anſw.* Tho' Dogs and Swine may joyn in Generating, it followeth not, Men or Women may joyn with them. Pardon the Compariſon, (while Chriſt calleth the wicked *Dogs* and *Swine*, Mat. 7. 6.) it doth but ſhew the badneſs of your conſequence. *Unbelievers* may marry, and yet *we* may not marry with *Unbelievers*: 2 Cor. 6. 14, 15, 16. *Be ye not unequally yoaked together with unbelievers: For what fellowſhip hath Righteouſneſs with Unrighteouſneſs? and what Communion hath Light with Darkneſs? and what Concord hath Chriſt with* Belial? *Or what part hath he that believeth with an Infidel? And what agreement hath the Temple of God with Idols? For ye are the Temple of the living God——wherefore come out from among them, and be ye ſeparate ſaith the Lord, and touch* not the unclean thing, &c.

Queſt. §. 49. Queſt. *But I make no doubt but they may be converted: God can call them when he will: If there be but Love, they will eaſily be won to be of the mind as thoſe they Love are? Anſw.* 1. Then it ſeems becauſe you Love an *ungodly* perſon, you will be eaſily turned to be ungodly. If ſo, you are not much better already. If *Love* will not draw you to *their mind* to be *ungodly*, why ſhould you think *Love* will draw them to your mind to be Godly? Are you ſtronger in Grace than they are in Sin? 2. If you know well what Grace is, and what a ſinful unrenewed Soul is, you would not think it ſo eaſie a matter to convert a Soul. Why are there ſo few Converted, if it be ſo eaſie a thing? You cannot make your ſelves better by adding higher degrees to the Grace you have: Much leſs can you make another better, by giving them the Grace which they have not. 3. It's true that God is *able* to Convert them when he will: And it's true that for ought I know it may be done. But what of that? Will you in ſo weighty a caſe take up with a meer poſſibility? God can make a *Beggar Rich*, and for ought you know to the contrary, he *will* do it: And yet you will not therefore marry a *Beggar*? Nor will you marry a Leper, becauſe God can heal him? Why then ſhould you marry an ungodly perſon, becauſe God can Convert him? *See* it done firſt, if you love your peace and ſafety.

Queſt. §. 50. Queſt. *But what if my Parents command me to marry an ungodly perſon? Anſw.* God having forbidden it, no Parent hath authority to command you to do ſo great a miſchief to your ſelf, no more than to cut your own Throats, or to diſmember your bodies.

Queſt. §. 51. Queſt. *But what if I have a neceſſity of Marrying, and can get none but an ungodly perſon? Anſw.* If that be really your caſe, that your *neceſſity* be real, and you can get no other, I think it is lawful.

Queſt. §. 52. Queſt. *But is it not better have a good natured perſon that is ungodly, than an ill natured perſon that is Religious, (as many ſuch are)? And may not a bad man be a good Husband? Anſw.* 1. A bad man may be a good Taylor, or Shoomaker, or Carpenter, or Seaman, becauſe there is no moral Virtue neceſſary to the well-doing of their work. But a bad man cannot be *ſimply* a good Magiſtrate, or Miniſter, or Husband, or Parent, becauſe there is much more moral Virtue neceſſary to their Duties. 2. A bad nature unmortified and untamed is inconſiſtent with true Godlineſs: Such perſons may talk and profeſs what they pleaſe; but *if any man among you ſeem to be Religious and bridleth not his tongue, but deceiveth his own heart, this mans* Religion *is vain*, Jam. 1. 26. 3. I did not ſay that *Godlineſs* alone is all that you muſt look after: Tho' this be the firſt, yet more is neceſſary——

Queſt. §. 53. Direct. 7. *Next to the fear of God, make choice of a nature, or temperament that is not too much unſuitable to you.* A croſneſs of Diſpoſitions will be a continual vexation: And you will have a Domeſtick War inſtead of Love. Eſpecially make ſure of theſe following qualities. 1. That there be a *Loving*, and not a *ſelfiſh* nature, that hath no regard to another but for their own end. 2. That there be a Nature competently quiet and patient, and not intolerably froward, and unpleaſable. 3. That there be a competency of wit: For no one can live lovingly and comfortably with a fool. 4. That there be a competent *humility*: For there is no quietneſs to be expected with the *proud*. 5. That there be a power to be ſilent, as well as to ſpeak: For a babling tongue is a continual vexation.

Dir. 8. §. 54. Direct. 8. *Next to Grace and Nature, have a due and moderate reſpect to Perſon, Education and Eſtate.* 1. So far have reſpect to the *Perſon*, as that there be no *unhealthfulneſs* to make your condition *over-burdenſome*; nor no ſuch *deformity* as may hinder your *affections*. 2. And ſo far have reſpect to Parentage and Education as that there be no great unſuitableneſs of mind, nor no prejudicate opinions in Religion, which may make you too unequal. Differing opinions in Religion are much more tolerable in perſons more diſtant, than in ſo near Relations. And thoſe that are bred too high in Idleneſs and Luxury, muſt have a thro' work of Grace to make them fit for a low condition, and cure the *Pride* and *ſenſuality* which are taken for the honourable badges of their Gentility; And it is ſcarce conſiderable how Rich ſuch are: For their Pride and Luxury will make even with all, and be ſtill in greater want, than honeſt, contented, temperate poverty.

Dir. 9. §. 55. Direct. 9. *If God call you to Marriage take notice of the Helps and Comforts of that condition, as well as of the hinderances and troubles; that you may chearfully ſerve God in it, in the expectation of his bleſſing.* Tho' mans corruption have filled that and every ſtate of life with ſnares and troubles, yet from the beginning it was not ſo; God appointed it for mutual help, and as ſuch it may be uſed. As a married life hath its Temptations and Afflictions, ſo it hath its peculiar benefits, which you are thankfully to accept and acknowledge unto God. See Eccleſ. 4. 10, 11, 12. 1. It is a *mercy* in order to the propagating of a people on Earth to love and honour their Creator, and to ſerve God in the world and enjoy him for ever. It is no ſmall mercy to be the Parents of a Godly Seed; and this is the end of the inſtitution of Marriage, *Mal.* 2. 15. And this Parents may expect, if they be not wanting on their part; however ſometimes their Children prove ungodly. 2. It is a mercy to have a faithful friend, that loveth you entirely, and is as true to you as your ſelf, to whom you may open your mind and communicate your Affairs, and who would be ready to ſtrengthen you, and divide the cares of your affairs and family with you, and help you to bear your Burdens, and comfort you in your Sorrows, and be the daily companion of your lives, and partaker of your Joys and Sorrows. 3. And it is a mercy to have ſo near a friend to be a helper to your Soul; to joyn with you in Prayer and other holy exerciſes; to watch over you and tell you of your Sins and dangers, and to ſtir up in you the Grace of God, and remember you of the life to come, and chearfully accompany you in the ways of Holineſs. Prov. 19. 14. *A Prudent Wife is from the Lord.* Thus it is ſaid, Prov. 18. 22. *Whoſo findeth a Wife findeth a good thing, and obtaineth favour of the Lord.* See *Prov.*31. 10, 11, 12, &c.

Dir. 10. §. 56. Direct. 10. *Let your Marriage Covenant be made underſtandingly, deliberately, heartily, in the fear of God, with a fixed Reſolution faithfully to perform it.* Underſtand well all the *duties* of your Relation before you enter into it: And run not upon it as Boys to a Play, but with the ſenſe of your duty, as thoſe that engage themſelves to a great deal of work of great importance towards God and towards each other. Addreſs your ſelves therefore before hand to God for Counſel, and earneſtly beg his guidance, and his bleſſing, and run not without him nor before him. Reckon upon the worſt, and foreſee all Temptations which would diminiſh your Affections, or make you unfaithful to each other: And ſee that you be fortified againſt them all.

§. 57. Direct. 11. *Be ſure that God be the ultimate end of your Marriage, and that you principally chooſe that ſtate of life that in it you may be moſt ſerviceable to him; and that you heartily devote your ſelves, and your Families unto God; that ſo it may be to you a ſanctified condition.* It is nothing but making God our *Guide* and *End* that can ſanctifie our ſtate of life. They that unfeignedly *follow God's Counſel, and aim at his Glory*, and do it to *pleaſe him*, will find God owning and bleſſing their Relation. But they that do it principally to *pleaſe the fleſh*, to ſatisfie luſt, and to increaſe their Eſtates, and to have Children ſurviving them to receive the fruits of their *Pride* and *Covetouſneſs*, can expect to reap no better than they ſow; and to have the *Fleſh*, the *World*, and the *Devil* the maſters of their Family, according to their own deſire and choice. Dir. 11.

§. 58. Direct. 12. *At your firſt conjunction* (and *through* the reſt of your lives) *remember the day of your ſeparation.* Dir. 12. And think not that you are *ſetling* your ſelves in a ſtate of *Reſt* or *Felicity* or *continuance*, but only aſſuming a Companion in your Travels: Whether you live in a married or an unmarried life, remember that you are haſting to the everlaſting life, where there is neither *marrying nor giving in marriage.* 1 Cor. 7. 22, 30. You are going as faſt to another world in one ſtate of life as in the other. You are but to help each other in your way, that your journey may be the eaſier to you, and that you may happily meet again in the Heavenly *Hieruſalem.* When worldlings marry, they take it for a *ſetling themſelves in the World*; And as Regenerate perſons begin the world anew, by beginning to lay up a Treaſure in Heaven; So worldlings call their Marriage, their *beginning the world*, becauſe then as engaged Servants to the world, they ſet themſelves to ſeek it with greater diligence than ever before: They do but in marriage begin (as *ſeekers*) that life of *foolery*, which when he had *found* what he *ſought*, that Rich man ended, *Luk.* 12. 19, 20. with a *This I will do: I will pull down my Barns, and build greater, and there will I beſtow all my fruits and my goods: And I will ſay to my Soul, Soul thou haſt much goods laid up for many years, take thine eaſe, eat drink and be merry; But God ſaid unto him, Thou fool this night ſhall thy Soul be required of thee: Then whoſe ſhall thoſe things be, which thou haſt provided?* If you would not die ſuch fools, do not marry and live ſuch worldlings.

Tit. 2. *Caſes of Marriage.*

Queſt. 1. *What ſhould one follow as a certain Rule, about the prohibited degrees of Conſanguinity or Affinity? Seeing* 1. *The Law of* Moſes *is not in force to us.* 2. *And if it were, it is very dark, Whether it may by parity of reaſon be extended to more degrees than are named in the Text?* 3. *And ſeeing the Law of nature is ſo hardly legible in this Caſe.* *Queſt.* 1.

The caſe of *Polygamy* is ſo fully and plainly reſolved by Chriſt, that I take it not to be neceſſary to decide it, eſpecially while the Law of the Land doth make it death.

Anſw. 1. It is certain that the prohibited degrees are not ſo *ſtatedly and univerſally* unlawful, as that ſuch marriage may not be made lawful by *any neceſſity*. For *Adams* Sons did lawfully marry their own Siſters.

2. But now the World is peopled, ſuch neceſſities as will warrant ſuch marriages muſt needs be very rare, and ſuch as we are never like to meet with.

3. The *Law of Nature* is it which prohibiteth the degrees that are now unlawful; And tho' this Law be *dark* as to *ſome* degrees, it is not ſo as to *others*.

4. The Law of God to the Jews, *Lev.* 18. Doth not prohibit thoſe degrees there named, becauſe of any reaſon proper to the Jews, but as an Expoſition

of the Law of nature, and ſo on reaſon is common to all.

5. Therefore, though the Jewiſh Law ceaſe (yea never bound other Nations) formally as that political national Law; yet as it was *God's Expoſition* of his own Law of Nature, it is of uſe, and conſequential obligation to all men, even to this day; For if God once had told but one man, [*This is the ſenſe of the Law of Nature*] it remaineth *true*, and all muſt believe it; and then the *Law of nature it ſelf, ſo expounded*, will ſtill oblige.

6. The world is ſo wide for choice, and a neceſſity of doubtful marriage is ſo rare, and the trouble ſo great, that prudence telleth every one that it is their ſin, without flat neceſſity, to marry in a doubtful degree; And therefore it is thus ſafeſt, to avoid all degrees that ſeem to be *equal* to thoſe named *Lev.* 18. and to have the ſame reaſon, though they be not named.

7. But becauſe it is not certain that indeed the unnamed caſes have the ſame reaſon, (while God doth not acquaint us with all the reaſons of his Law) therefore when the thing *is done*, we muſt not *cenſure others* too deeply, nor *trouble our ſelves too much* about thoſe unnamed doubtful caſes. We muſt *avoid* them *before hand*, becauſe elſe we ſhall caſt our ſelves into doubts and troubles unneceſſarily; But when it is paſt, the caſe muſt be conſidered of as I ſhall after open.

Queſt. 2. Queſt. 2. *What if the Law of the Land forbid more or fewer degrees than* Lev. 18. *doth?*

Anſw. If it forbid *fewer*, the reſt are nevertheleſs to be avoided as forbidden by God. If it forbid *more*, the forbidden ones muſt be avoided in obedience to our Rulers.

Queſt. 3. Queſt. 3. *Is the marriage of Couſin-Germans*, that is, of *Brothers Children, or Siſters Children, or Brothers and Siſters Children, unlawful.*

Anſw. I think not; 1. Becauſe not forbidden by God. 2. Becauſe none of that *ſame rank* are forbidden; that is, none that on both ſides are two degrees from the Root. I refer the Reader for my Reaſons to a Latin Treatiſe of *Charles Butler* on this ſubject, for in thoſe I reſt. As all the Children of *Noah's* Sons did marry their Couſin Germans, (for they could not marry in any remoter degree,) ſo have others ſince without reproof, and none are forbidden. 3. But it is *ſafeſt* to do otherwiſe, becauſe there is choice enough beſide, and becauſe many Divines being of the contrary opinion, may make it matter of ſcruple and trouble afterwards, to thoſe that venture upon it without need.

Queſt. 4. Queſt. 4. *What would you have thoſe do that have married Couſin-Germans, and now doubt whether it be lawful ſo to do?*

Anſw. I would have them caſt away ſuch doubts, or at leaſt conclude that it is now their duty to live peaceable in the ſtate in which they are; and a great ſin for them to be ſeparated on ſuch ſcruples. The reaſon is, becauſe, if it be not certain, that the degree is lawful, at leaſt no man can be ſure that it is unlawful: And for Husband and Wife to break their Covenants and part, without a neceſſary cauſe is a great ſin: And that which no man can prove to be a ſin, is no neceſſary or lawful cauſe of a divorce. Marriage duties are certainly commanded to the married; but the marriage of Couſin Germanes is not certainly forbidden. Therefore if it were a ſin to marry ſo, to them that doubted, or if they are ſince faln into doubt whether it was not a ſin; yet may they be ſure that the continuance of it is a duty, and that all that they have to do is to repent of doing a doubtful thing, but not to part, nor to forbear their Covenanted duties. No nor to indulge or ſuffer thoſe troubleſome ſcruples, which would hinder the chearful diſcharge of their duties, and the comfortable ſerving of God in their Relations.

Queſt. 5. *What ſhould thoſe do that are married in thoſe degrees which are not forbidden by name in* Lev. 18. *and yet are of the ſame diſtance from the Root with thoſe that are named, and ſeem to have the ſame reaſon of unlawfulneſs.* *Queſt.* 5.

Anſw. If there be clearly a *Parity* of *Degree* and alſo of the *Reaſon* of the prohibition, then no doubt but they muſt part as inceſtuous, and not continue in a forbidden ſtate. But becauſe Divines are diſagreed whether there be in all inſtances a *Parity* of the *Reaſon* of the prohibition, where there is an *equal diſtance as to degrees*; and ſo in thoſe caſes ſome think it a duty to be ſeparated, and others think it enough to *repent* of their conjunction, and not to be ſeparated becauſe the caſe is doubtful (as the controverſie ſheweth), I ſhall not venture to caſt in my judgment in a caſe where ſo many and ſuch men are diſagreed; But ſhall only adviſe all to prevent ſuch troubleſome doubts before hand, and not by raſhneſs to run themſelves into perplexities, when there is no neceſſity; unleſs they will call their carnal ends or ſinful paſſions, a neceſſity.

Queſt. 6. *But if a man do marry in a degree expreſly there forbidden, is it in all caſes a ſin to continue in that ſtate? If neceſſity made ſuch marriage a Duty to* Adams *Children, why may not neceſſity make the continuance lawful to others? As ſuppoſe the King or Parents command it? Suppoſe the Woman will die or be diſtracted with grief elſe? Suppoſe one hath made a Vow to marry no other, and yet cannot live ſingle,* &c. *Queſt.* 6. Here I ſhall ſuppoſe (that if a luſtful perſon marry a Kinſwoman that he may have change, as foreknowing that he muſt be divorced, *puniſhment*, and not continuance in the ſin muſt be his ſentence: And if one that hath married a Kinſwoman be glad to be divorced, becauſe he hateth her or loveth change, puniſhment muſt rebuke him, but he muſt not continue in Inceſt.)

Anſw. 1. Natural neceſſity juſtified *Adams* Children, and ſuch would now juſtifie you. Yea the Benediction *increaſed and multiply* did not only *allow*, but *oblige* them then to marry, to repleniſh the earth (when elſe mankind would ſoon have ceaſed;) But ſo it doth not us now when the earth is repleniſhed. Yet I deny not, but if a man and his ſiſter were caſt alone upon a foreign Wilderneſs, where they juſtly deſpaired of any other Company, if God ſhould bid them there [*increaſe and multiply*] it would warrant them to marry. But elſe there is no neceſſity of it and, therefore no lawfulneſs. For 2. A vitious neceſſity juſtifieth not the ſin. If the man or woman that ſhould abſtain, will be mad or dead with paſſion, rather than obey God, and deny and mortifie their luſt, it is not one ſin that will juſtifie them in another. The thing that is neceſſary, is to conform their wills to the Law of God, and if they will not, and then ſay, *They cannot*; they muſt bear what they get by it. 3. And it is no neceſſity that is impoſed by that command of King or Parents, which is againſt the Law of God. 4. No nor by a Vow neither: For a Vow to break Gods Law is not an obligation to be kept, but to be repented of; nor is the *neceſſity* remedileſs which ſuch a one bringeth on himſelf, by Vowing never to marry any other; ſeeing chaſtity may be kept.

Queſt. 7. *Is it lawful for one to marry, that hath Vowed chaſtity during life and not to marry, and afterward findeth a neceſſity of marrying, for the avoiding of Luſt and Fornication?* *Queſt.* 7

Anſw. I know that many great Divines have eaſily abſolved thoſe that under Popery vowed Chaſtity. The principal part of the ſolution of the queſtion you muſt fetch from the ſolution of the caſe of Vows, *Tom.* 3. *Chap.* 5. *Tit.* 2. At the preſent this ſhall ſuffice to be added to it. 1. Such Vows of Chaſtity that are Abſolute, without any exceptions

By this you may ſee how to reſol the caſ about Vows a Covenants which are the grand Controverſies of this time among of after alterations or difficulties that may ariſe, are ſinfully made, or are unlawful *quoad actum jurandi*.

2. If Parents or others impoſe ſuch Oaths and Vows on their Children or Subjects, or induce them to it, it is ſinfully done of them, and the *actus imperantium* is alſo unlawful.

3. Yet as long as the *materia jurata* the *matter vowed* remaineth *Lawful*, the vow doth bind, and it is perfidiouſneſs to break it. For the ſinfulneſs of the *Impoſer's act* proveth no more, but that ſuch a command did not oblige you to Vow. And a Vow made arbitrarily without any command, doth nevertheleſs bind. And the ſinfulneſs of the *Making* of the Vow, doth only call for *Repentance*; (as if you made it cauſleſly, raſhly, upon ill motives, and to ill ends, or in ill circumſtances, *&c.*) But yet that Vow, which you Repent that ever you made, muſt be nevertheleſs kept, if the *thing Vowed* be a *Lawful thing*, and the act of *Vowing* be not made a *nullity* (tho' it was a ſin.) And when it is a nullity, I have ſhewed in the fore-cited place.

4. A Vow of Celebate or Chaſtity during life, which hath this condition or exception expreſſed or implied in the true intent of the Votary [*Unleſs any thing fall out which ſhall make it a ſin to me not to marry*] may in ſome caſes be a lawful Vow: As to one that foreſeeth great inconveniences in marriage, and would by firm Reſolution fortifie himſelf againſt Temptations and mutability.

5. If there were no ſuch excepting thought in the perſon Vowing, yet when the *thing* becometh unlawful, the Vow is not to be kept; Though it oblige us under guilt for ſinful making it, yet God commandeth us not to keep it, becauſe we vowed that which he forbad us not only to *Vow* but to *Do*.

6. Either the Papiſts ſuppoſe ſuch exceptions to be always implied by their Votaries, or at leaſt that they are contained in the *Law of God*, or elſe ſure they durſt never pretend that the Pope hath power to diſpenſe with ſuch Vows; (as they have oft done for Princes, Men and Women, that they might be taken from a Monaſtery to a Crown) For if they ſuppoſe, that the perſons before the diſpenſation are under the obligation of their Vow, and bound by God to keep it, then it would be too groſs and odious Blaſphemy for the Pope to claim a power of diſobliging them, and diſſolving Gods commands; and not only Antichriſtianity, but Antitheiſtical, or a ſetting himſelf above God Almighty, under pretence of his own Commiſſion. But if they only pretend to diſſolve ſuch Vows Judicially or Deciſively, by Judging when the perſon is no longer obliged to keep them by Gods Law, then they ſuppoſe, that the obligation of Gods Law *is ceaſed*, before they Judicially *declare* it to be ceaſed. (And if that were all that the Pope undertook, he had no power to do it out of his own *Pariſh*, nor more than any lawful Biſhop hath in his proper charge.)

7. The matter of a Vow of Celibate or Chaſtity is then unlawful, when it cannot be kept without *greater ſin* than that life of Chaſtity eſcapeth, and which would be eſcaped if it were forſaken, Or without the Omiſſion of greater duty, and Omiſſion of greater good, than that life of chaſtity containeth or attaineth. For the further opening of this let it be noted that,

8. It is not every degree of ſin which marriage would cure, that will warrant the breach of a Vow of Chaſtity. As if I had ſome more luſtful thoughts or inſtigations and irrations in a ſingle life than I ſhould have if I married; The reaſon is, Becauſe, 1. No man liveth without ſome ſin, and it is ſuppoſed that there are greater ſins of another kind, which by a life of chaſtity I avoid. And the breach of the Vow it ſelf is a greater matter than a luſtful thought.

9. So it is not every degree of Good which by marriage I may *attain* or do, that will warrant it againſt a Vow of Chaſtity. Becauſe I may do and get a *Greater Good* by chaſtity, and becauſe the evil of perjury is not to be done, that good may be done by it; till I can prove that it is not only good in it ſelf, but a *Duty hic & nunc* to me.

10. A man ſhould rather break his Vow of Celibate, than *once commit Fornication*, if there were a neceſſity that he muſt do the one. Becauſe Fornication is a ſin which no Vow will warrant any man to commit.

11. A man ſhould rather break his Vow of Celibate, than *live in ſuch conſtant or ordinary luſt, as unfitteth him for* Prayer, *and a holy life*, and keepeth him in *ordinary danger of* Fornication, if *there were a neceſſity* that he *muſt* do the one. The reaſon is alſo becauſe now the *Matter Vowed* is become unlawful, and no Vow can warrant a man to live in ſo great ſin, (unleſs there were ſome greater ſin on the other ſide which could not be avoided in a married life, which is hardly to be ſuppoſed, however Popiſh Prieſts think *diſobedience* to the Pope, and the incommodity and diſgrace of a married life, *&c.* to be a greater ſin than Fornication it ſelf.)

12. If a Prince Vow Chaſtity, when it is like to endanger the Kingdom for want of a *ſafe* and *ſure* ſucceſſion, he is bound to break that Vow; Becauſe he may not lawfully give away the Peoples right, nor do that which is injurious to ſo many.

13. Whether the Command of a Parent or Prince may diſſolve the obligation of a Vow of Celibate, I have anſwered already. I now ſay but this, 1. When Parents or Princes may juſtly command it, we may juſtly obey them. But this is not one of thoſe accidental evils, which may be lawfully done, tho' unlawfully commanded. 2. It is Parents that God hath committed more of this care and power to, about Childrens marriage, than to Princes. 3. Parents nor Princes may not lawfully command the breach of ſuch a Vow, (not nullified at firſt,) except in ſuch caſes as diſoblige us, vvhether they do it or not; ſo that the reſolving of the main caſe doth ſuffice for all.

14. He that by *lawful means* can overcome his luſt, to the *meaſure before mentioned*, is under no neceſſity of violating his Vow of ſingle life.

15. I think that it is not one of twenty that have bodies ſo unavoidably prone to luſt, but that by due means it might be ſo far (tho' not totally) overcome, without Marriage, Fornication, wilful ſelf-pollution, or violent vexatious luſtful thoughts. That is, 1. If they imploy themſelves conſtantly and diligently in a lawful Calling, and be not guilty of ſuch *idleneſs*, as leaveth room in their minds and imaginations for vain and filthy thoughts. If they follow ſuch a Calling as ſhall lay a neceſſity upon them to keep their Thoughts cloſe employed about it. 2. If they uſe ſuch abſtinence and courſneſs in their Diet, as is meet to tame inordinate Luſts, without deſtroying Health: And not only avoid fulneſs and Guloſity and vain Sports and Pleaſures, but alſo uſe convenient faſting, and tame the Body by neceſſary auſterities. 3. If they ſufficiently avoid all tempting Company and ſights, and keep at a meet diſtance from them. 4. If they ſet ſuch a reſtraint upon their Thoughts as they may do. 5. If they uſe ſuch a *quality* of Diet and Phyſick as is apteſt for the altering of thoſe Bodily diſtempers, which are the cauſe. 6. And laſtly, If they are earneſt in Prayer to God; and live in *mortifying* meditations, eſpecially in a conſtant familiarity with a Crucified Chriſt, and with the *grave*, and with the Heavenly Society. He that breaketh his Vow to ſave himſelf the labour and ſuffering of theſe ungrateful means, I take to be perfidious, though perhaps he ſinfully made that Vow. And no greater number are excuſable from continence after ſuch a Vow, than theſe

that have Bodies ſo extraordinary luſtful, as no ſuch other means can tame, (and thoſe forementioned that have extraordinary accidents to make a ſingle life unlawful.)

16. It muſt not be forgotten here, that if men truſt to marriage it ſelf alone as the cure of their luſt, without other means, ſuch violent luſts as nothing elſe will cure may poſſibly be much uncured afterward. For Adulterers are as violent in their luſts as the unmarried and oft-times find it as hard to reſtrain them. And therefore the married as well as others have need to be careful to overcome their luſt. And the rather becauſe it is in them a double ſin.

17. But yet when all other means do fail, marriage is Gods appointed means, to quench thoſe flames from which mens Vows cannot in caſes of true neceſſity diſoblige them.

CHAP. II.

DIRECTIONS *for the right choice of* SERVANTS *and* MASTERS.

PART I.

Directions for the right choice of Servants.

SErvants being integral parts of the Family, who contribute much to the *Holineſs* or *unholineſs* of it, and to the *Happineſs* or *Miſery* of it, it much concerneth *Maſters* to be careful in their choice. And the harder it is to find ſuch as are indeed deſirable, the more careful and diligent in it ſhould you be.

Dir. 1. §. 1. Direct. 1. To bid you *chooſe ſuch, as are fitteſt for your ſervice*, is a direction which *nature* and *intereſt* will give you, without any perſwaſions of mine. And indeed it is not meer *Honeſty* or *Piety* that will make a good Servant, nor do you work. Three things are neceſſary to make a Servant *fit* for you: 1. *Strength*, 2. *Skill*, 3. *Willingneſs*: And no two of theſe will ſerve without the third. *Strength* and *Skill* without *Willingneſs will* do nothing: *Skill* and *Willingneſs* without *Strength can* do nothing. *Strength* and *Willingneſs* without *Skill* will do as bad, or worſe than nothing. No leſs than all will make you a good Servant. Therefore chooſe one, 1. That is *healthful*, 2. That hath been *us'd* to *ſuch work* as you muſt employ him in; and, 3. One that is not of a fleſh-pleaſing, or *lazy*, *ſluggiſh* diſpoſition. For to *exact* labour from one that is *ſickly*, will ſeem *cruelty*: And to *expect* labour from one that is unskilful and unexerciſed, will ſeem folly: And *heavy*, *fleſhly*, *ſlothful* perſons, will do all with ſo much *unwillingneſs*, and *pain*, and *wearineſs*, that they will think all too much, and their ſervice will be a continual toil and diſpleaſure to them, and they will think you wrong them, or deal hardly with them, if you will not allow them in their fleſhlineſs and idleneſs. Yea tho' they ſhould have *grace*, a flegmatick, ſluggiſh, heavy Body, will never be fit for diligent ſervice; no more than a tir'd Horſe for Travel.

Dir. 2. §. 2. Direct 2. *If it be poſſible, chooſe ſuch as have the Fear of God, or at leaſt ſuch as are tractable and willing to be taught, and not ſuch as are ungodly, Senſual and Prophane.* For, 1. *God hateth all the workers of iniquity*: Pſal. 5. 5. And it tendeth not to the bleſſing or ſafety of your Family, to have in it ſuch as are Enemies to God, and hated by him. You cannot expect an equal Bleſſing on their Labours, as you may on the ſervice of thoſe that fear him: The Wicked may bring a Curſe on the Families where they are (if you wilfully entertain them): When a *Joſeph* may be a Bleſſing even to the Houſe of an unbeliever. A wicked man will be renewing thoſe Crimes, which will be the ſhame of your Family, and a grief to your hearts, if you have any love to God your ſelves; when a Godly Servant will pray for a Bleſſing from God upon his Labours, and is himſelf under a Promiſe, that *whatever he doth ſhall proſper*, Pſ. 1. 3. 2. *Ungodly Servants* for the moſt part will be meer *Eye-Servants*: They will do little more than they find neceſſary to eſcape reproof and blame: Some few of them indeed out of Love to their Maſters, or out of a deſire of Praiſe, or to make their places the better to themſelves, will be diligent and truſty: But *ordinarily* they are deceitful, and ſtudy more to *ſeem* good Servants, than to *be* ſuch, and to *hide* their Faults, than to avoid them: For they make no great matter of Conſcience of it; nor do they regard the eye of God: Whereas a truly Godly Servant will do all your Service in obedience to God, as if God himſelf had bid him do it, and as one that is always in the preſence of that Maſter, whoſe favour he preferreth before all the World: He is more careful to pleaſe God, who commandeth him to be faithful, than to pleaſe you by *ſeeming* better than he is: He is moved more to his duty by the reward which God hath promiſed him, than by the wages which he expecteth from you: He hath a tender purified Conſcience which will hold him to his duty as well when you know it not, as when you ſtand by. 3. Ordinarily ungodly Servants will be *falſe*, if they have but opportunity to enrich themſelves by deceiving you: Eſpecially thoſe that are intruſted in laying out Money in buying and ſelling. As long as I name no particular Perſons, I think it no untruſtineſs, but my duty, to warn Maſters whom they truſt, by my experience from the confeſſions of thoſe that have been guilty. Many Servants whom God hath converted to his Love and Fear, have told me how conſtantly they deceived their Maſters in buying and ſelling before their Converſion; even of ſo great Sums of Money, that ſome of them were not able to reſtore it (when I made them know it was their duty ſo far as they were able). And ſome of them had ſo much unquietneſs of Conſcience till it was reſtored, that I have been fain to give them Money to reſtore, when I have convinced them of it: So that I know by ſuch confeſſions, that ſuch deceit and robbing of their Maſters is a very ordinary thing among ungodly Servants that have opportunity, that yet paſs for very truſty Servants, and are never diſcovered. 4. Alſo an ungodly Servant will be a tempter to the reſt, and will be drawing them to ſin: Eſpecially to ſecret wantonneſs, and uncivil carriage, if not to actual Fornication: And to revellings, and merriments, and fleſhly courſes: By ſwearing and taking God's name in vain, and curſing and Lying, they will teach your Children and other Servants to do the like; and ſo be an infectious peſtilence in your Families. 5. And they will hinder any good which you would do on others: If there be any in your Family under convictions, and in a hopeful way to a better condition, they will quench all, and diſcourage them and hinder their Converſion: Partly by their contradicting cavils, and partly by their ſcorns, and partly by their diverting idle talk, and partly by their ill examples and alluring them to accompany them in their ſin. Whereas on the contrary, a *Godly* Servant will be drawing the reſt of your Family to Godlineſs, and hindring them from ſin, and perſwading them to be faithful in their duty both to God and you.

§. 3. Direct. 3. *Yet meaſure not the Godlineſs of a Servant by his bare knowledge or words, but by his* LOVE *and* CONSCIENCE. Dir. 3. A great deal of ſelf-conceited talkativeneſs about Religion may ſtand with an unſanctified heart and life: And much weakneſs in knowledge and utterance, may ſtand with ſincerity. But you may ſafely judge thoſe to be truly Godly, 1. Who LOVE Godlineſs, and Love the word and Servants of God; and hate all wickedneſs. 2. And thoſe that make *Conſcience* to do their duty, and to avoid known ſin both openly and in ſecret.

Dir. 4. §. 4. Direct. 4. *If neceſſity conſtrain you to take thoſe that are unfit and bad, remember that there is the greater duty incumbent on you, to carry your ſelf towards them in a diligent convincing manner, ſo as tendeth moſt to make them better.* Take them not as you buy a Horſe or an Ox, with a purpoſe only to uſe them for your work: But remember they have immortal Souls which you take charge of.

PART II.

Directions for the right choice of Maſters.

SEeing the Happineſs of a Servant, the ſafety of his Soul, and the comfort of his life, depend very much upon the *Family* and Place which he liveth in, it much concerneth every prudent Servant to be very careful in what Place or Family he take up his abode, and to make the wiſeſt choice he can.

Dir. 1. §. 1. Direct. 1. *Above all be ſure that you chooſe not for meer fleſhly Eaſe and Senſuality, and take not that for the beſt place for you, where you may have moſt of your own carnal will and Pleaſure.* I know that fleſhly Graceleſs Servants, will hear this Direction with as ill a will, as a Dog when he is forbidden his meat or carrion. I know I ſpeak againſt their very *Nature*, and therefore againſt their very *Hearts*, and therefore they will think I ſpeak againſt their *intereſt* and *good:* And therefore I may perſwade them to this courſe a hundred times, before they will believe me, or obey my Counſel: All ungodly fleſhly Servants, do make theſe the only ſigns of a good place, or deſirable ſervice for them: 1. If they may do what work they will, and avoid that which they diſlike: If they may do that which is *eaſie*, and not that which is *hard:* And that which is an honour to them, and not that which ſeemeth inferiour and baſe: 2. If they may work when they will, and give over when they will. 3. If they may *riſe* when they will, and go to bed when they will. 4. If they may eat and drink what they will, and fare well to the pleaſing of their appetites. 5. If they may ſpeak when they will, and what they have a mind to ſpeak. 6. If they may have leave when they will to Sport, and Play, and be wanton and vain, and waſt their time, which they call *being merry.* 7. If they may wear the beſt Apparel, and go fine. 8. If their Maſters will be liberal to them, to maintain all this, and will give them what they would have. 9. If their Maſters and fellow-ſervants carry it reſpectfully to them, and praiſe them, and make ſome body of them, and do not diſhonour them, nor give them any diſpleaſing words. 10. And if they are not troubled with the precepts of Godlineſs, nor ſet to learn the Scripture, or Catechized, nor called to account about the ſtate of their Souls, or the ground of their hopes for the life to come, nor troubled with much praying, or repeating Sermons, or Religious exerciſe or diſcourſe, or any thing that tendeth to their Salvation: Nor be reſtrained from any ſin, which they have a mind to; nor reproved for it when they have done it. Theſe are an *ungodly carnal* perſons conditions, or ſigns of a good ſervice. Which is, in a word, to *have their own wills* and *fleſhly deſires*, and not to be croſſed by their *Maſters wills*, or the *will* of *God:* Which in effect is, to Dir. 3. have the greateſt helps to do the *Devils will*, and to be *damned.*

Dir. 2. §. 2. Direct. 2. *See that it be your firſt and principal care, to live in ſuch a place where you have the greateſt helps and ſmalleſt hinderances to the pleaſing of God, and the ſaving of your Souls: And in ſuch a place where you ſhall have no Liberty to ſin, nor have your fleſhly will fulfilled, but ſhall be beſt inſtructed to know and do the will of God, and under him the will of your Superiours.* It is the mark of thoſe that God forſaketh, to be given up to their *own wills*, or *to their own hearts luſt, to walk in their own Counſels*, Pſal. 81. 12. *To live after the fleſh*, is the certain way to endleſs miſery. *Rom.* 8. 8, 13. To be *moſt ſubject* to the *will* of God, with the greateſt mortification and *denyal* of our *own wills*, is the mark of the moſt obedient holy Soul. Seeing then that *Holineſs* and *ſelf-denial*; the *Loving of God*, and the *mortifying of the fleſh*, are the Life of Grace, and the Health and Rectitude of the Soul, and the only way (under Chriſt) to our Salvation; you have great reaſon to think that place the beſt for you, in which you have moſt helps for *Holineſs* and *ſelf-denial:* And not only to *bear patiently* the ſtrictneſs of your Superiors, and the labour which they put you upon for your Souls, but alſo to *deſire* and *ſeek after* ſuch helps, as the greateſt mercies upon Earth. *Firſt ſeek the Kingdom of God and his Righteouſneſs: Labour not (firſt) for the Food that periſheth, but for that which endureth to everlaſting life:* Mat. 6. 33. John. 6. 27. Take care firſt that your Souls be provided for, and take that for the beſt ſervice which helpeth you moſt in the ſervice of God to your Salvation.

§. 3. Direct. 3. *If it be poſſible, live where there is a faithful powerful convincing Miniſter, whoſe publick teaching, and private counſel you may make uſe of for your ſouls.* Dir. 3. Live not, if you can avoid it, under an *ignorant, dead, unprofitable* teacher, that will never afford you any conſiderable help to lift up your hearts to a heavenly converſation: But ſeeing you *muſt* ſpend the ſix days in your labour, live where you have the beſt helps, to ſpend the *Lords day*, for the quickning and comfort of your Souls; that in the ſtrength of that holy food, you may chearfully perform your ſanctified labours, on the week days following. Be not like thoſe bruitiſh perſons, that live as if there were no life but this; and therefore take care to get a place, where their *bodies* may be well *fed* and *cloathed*, and may have *eaſe*, and *pleaſure*, and *preferment* for the world; but care not much what Teacher there is, to be their *Guide* to *Heaven*; nor whether ever they be ſeriouſly foretold of the world to come, or not.

§. 4. Direct. 4. *Live, if you can obtain ſo great a mercy, with ſuperiors that fear God, and will have* Dir. 4. *a care of your ſouls, as well as of your bodies, and will require you to do Gods ſervice as well as their own: and not with worldly ungodly Maſters, that will uſe you as they do their beaſts, to do their work, and never take care to further your Salvation.* For, 1. The curſe of God is in the Families of the ungodly, and who would willingly live in a houſe that God hath curſed, any more than in an houſe that is haunted with evil Spirits? But God himſelf doth dwell with the *Godly*, and by many promiſes hath aſſured them of his love and bleſſing: *The curſe of the Lord is in the houſe of the wicked: but he bleſſeth the habitation of the juſt.* Prov. 3. 33. *The wicked are overthrown and are not, but the houſe of the Righteous ſhall ſtand.* Prov. 12. 7. *The houſe of the wicked ſhall be overthrown, but the Tabernacle of the upright ſhall flouriſh.* Prov. 14. 11. So Prov. 15. 25. *The righteous man wiſely conſidereth the houſe of the wicked: God overthroweth the wicked for their wickedneſs.* Prov. 21. 12. Go not into a falling houſe. 2. A Maſter that feareth God, will help to ſave you from ſin and hell, and help your Souls to life eternal: He may do more for you, than if he made you Kings and Rulers of the earth. He will hinder you from ſin: he will teach you to know God, and to prepare for your ſalvation. Whereas *ungodly* Maſters will rather diſcourage you, and by mocks or threatnings, ſeek to drive you from a holy life, and uſe their *wit*, and *work*, and *authority* to hinder your Salvation:

vation: or at beſt will take little care of your ſouls but think if they provide you food and wages, they have done their parts. 3. A Maſter that feareth God will do you *no wrong*, but will love you as a Chriſtian, and his fellow ſervant of Chriſt, while he commandeth and employeth you as his own Servant, which cannot be expected from ignorant, ungodly, worldly men.

Dir. 5. §. 5. Direct. 5. *Yet chooſe ſuch a ſervice as you are fit to undergo, with the leaſt hindrance of the ſervice of God, and of your Souls:* Neither a life of idleneſs, nor of exceſs of buſineſs ſhould be choſen, if you have your choice. For when the mind is overwhelmed with the cares of your ſervice, and your bodies tired with exceſſive labour, you will have little *time*, or *heart*, or *power*, to mind the matters of your Souls with any ſeriouſneſs. Yea, the Lords-day will be ſpent with little comfort, when the toil of the week-days hath left the Body fit for nothing but to ſleep. A Service which alloweth you no time at all to pray, or read the Scripture, or mind your everlaſting ſtate, is a life more fit for beaſts than men.

Dir. 6. §. 6. Direct. 6. *If you can attain it, live where your fellow Servants fear God, as well as the Maſter of the Family.* For *Fellow Servants* uſually converſe with one another more frequently and familiarly than their Maſters do with any of them. And therefore if a Maſter give you the moſt Heavenly inſtructions, the idle frothy talk of fellow-ſervants may blot out all from your memories and hearts. And their deriſion of a holy life, or their bad examples, may do more hurt, than the precepts of the Governours can do good: Whereas when a Maſters counſels are ſeconded by a good diſcourſe and practice of fellow-ſervants, it is a great encouragement to good, and keepeth the heart in a continual warmth and reſolution.

Dir. 7. §. 7. Direct. 7. *If you want any one of theſe Accommodations, be the more diligent in ſuch an Improvement of the reſt, as may make up your want.* If you have a *good Teacher*, and a *bad Maſter*, improve the Helps of your Teacher the more diligently. If you have a *bad Maſter* and good *Fellow-Servants*, or a *Good Maſter* and *Bad Fellow Servants*, thank God for that which you have, and make the beſt of it.

Dir. 8. §. 8. Direct. 8. *If you would be accommodated your ſelves with the beſt Maſters and uſage, labour to be the beſt Servants; And then it's two to one but you may have your choice.* Good ſervants are ſo ſcarce, and ſo much valued, that the beſt places would ſtrive for you, if you will ſtrive to be ſuch. Excel others in labour, and diligence, and truſtineſs, and obedience, and gentleneſs, and patience, and then you may have almoſt what places you deſire. But if you will your ſelves be idle, and ſlothful, and deceitful, and falſe, and diſobedient, and unmannerly, and ſelf willed, and contentious, and impatient, and yet think that you muſt be reſpected, and uſed as good and faithful Servants. It is but a fooliſh Expectation. For what Obligation is there upon others, in point of *Juſtice*, to give you that which you deſerve not? Indeed if any be bound to keep you in meer *Charity*, then you may plead *Charity* with them and not *deſert*: But if they take you but as ſervants, they *owe* you nothing but what your *work* and *virtues* ſhall deſerve.

CHAP. III.

A DISPUTATION:

Or, *Arguments to prove the Neceſſity of* Family-Worſhip *and Holineſs; or Directions againſt the Cavils of the* Prophane, *and ſome Sectaries, who deny it to be a thing required by God.*

Whether the Solemn Worſhip of God, in and by FAMILIES *as ſuch, be of no Divine-Appointment?* Aff.

THat excellent ſpeech of *Mirandula* is oft in mind, *Veritatem Philoſophia quærit, Theologia invenit, Religio poſſidet:* I do therefore with greater alacrity and delight diſpute theſe points that are directly Religious, that is, *immediately* practical, than thoſe that are only *remotely* ſuch: And though I am loth we ſhould ſee among us any wider Diviſion *inter Philoſophum Theologum & Religioſum* than between the *Phantaſie*, the *Intellect* and *the Will*, which never are found disjunct in any act; or rather than between the *habits* of *practical natural knowledge*, and the habits of *practical ſupernatural knowledge*, and *the practical* Reſolutions, *Affections and Indeavours*, into which both the former are devolved; yet may we ſafely and profitably *diſtinguiſh*, where it would be mortal to *divide: If*, diſputing in our preſent caſe, do but *tend* to, and *end in*, a Religious performance, we ſhall then be able to ſay, we diſputed not in vain; when by experience of the delight and profit of *Gods work*, we perceive that we do not *Worſhip* him in vain: Otherwiſe to evince by a *diſpute*, that God *ſhould be worſhipped*; and *not to worſhip him* when we have done, is but to draw forth our learning, and ſharpen our wits to plead for our condemnation: As if the Accuſer wanted our help, or the Judge of all the World did want Evidence or Arguments againſt us, unleſs he had it from our own mouth: Concerning the Senſe of the Terms, I ſhall ſay ſomewhat, both as to the *Subject*, and the *predicate*, that we contend not in the dark; and yet but little, leſt I trouble my ſelf and you with needleſs Labours.

I. By [*the worſhip of God*] we mean not *only*, nor *principally*, *obedience as ſuch:* Or Service in common things, called Δȣλεία: But we mean a *Religious performance of ſome ſacred actions, with an intention of Honouring God as God*; and that more directly than in common works of obedience: This being commonly called Λατρεία (is by *Auſtin*) and ſince him by all the Orthodox, appropriated to God alone, and indeed to give it to any other is contradictory to its definition.

This Worſhip is of two ſorts, whereof the firſt is by an excellency called *Worſhip*, viz. When the honouring of God is ſo directly the end and whole buſineſs of the work, that our own advantage falls in but impliedly, and in evident Subordination; Such are the bleſſed works of *Praiſe and Thankſgiving*, which we here begin and ſhall in Heaven perpetuate. Yet ſee a more admirable Myſtery of true Religion; We indeed receive more largely from God, and enjoy more fully our own Felicity in him, in theſe acts of worſhip, that give all to God, than in the other wherein we more directly ſeek for ſomewhat from him. And thoſe are the ſecond ſort of Worſhip-actions, *viz.* When the *ſubſtance* or *matter* of the work is a ſeeking, or receiving ſomewhat from God, or delivering ſomething Religiouſly in his name, and ſo is more directly for our ſelves; tho' yet it is *God* that ſhould be our ultimate end in this too. You may perceive I make this of three ſorts. Whereof the firſt conſiſteth in our Religious addreſſes to God for ſomething that we want; And is called Prayer. The

2. conſiſteth in our Religious addreſſes to God to receive ſomewhat from him; *viz.* 1. *Inſtructions, Precepts, promiſes, threatnings,* from his mouth, Meſſengers, *&c.* 2. The *Sacramental ſigns of his grace* in Baptiſm and the Lords Supper. The 3. is, when the *Officers* of Chriſt do in his name ſolemnly deliver either his Laws or Sacraments. His *Laws* either in *general* by ordinary *Preaching*, or by a more *particular* application in *Acts of Diſcipline*.

2. The Word [Solemn] ſignifies ſometimes any thing uſual, and ſo ſome derive it, *Solenne eſt quod fieri ſolet.* Sometimes that which is done but on one ſet day in the year; and ſo ſome make *ſolenne* to be *quaſi ſolum ſemel in anno.* But vulgarly it is taken, and ſo we take it here, for both *celebre & uſitatum*, that is, a thing that is not *accidentally* and *ſeldom*, but *ſtatedly* and *ordinarily* to be done, and that with ſuch *Gravity* and Honourable ſeriouſneſs as beſeems a buſineſs of ſuch weight.

3. By [*family*] we mean, not a tribe or ſtock of kindred dwelling in many houſes as the word is taken oft in Scripture, but I mean a houſhold.

Domus & familia, a *Houſhold and family*, are indeed in Oeconomicks ſomewhat different notions, but one thing. *Domus* is to *familia* as *civitas* to *reſpublica*, the *former* is made the *ſubject* of the latter, the latter the *finis internus* of the *former*. And ſo *Domus eſt ſocietas naturæ conſentanea, e perſonis domeſticis, vitæ in dies omnes commode ſuſtentandæ cauſa, collecta. Familia eſt ordo domus per Regimen Patris-familias in perſonas ſibi ſubjectas.*

Where note, that to a compleat Family muſt go four Integral parts, *Pater familias, Mater familias, Filius, Servus.* A Father, Mother, Son and Servant: But to the eſſence of a Family it ſufficeth if there be but the *pars imperans, & pars ſubdita*, one head or Governour, either Father, Mother, Maſter, or Miſtreſs; and one or more Governed under this head.

Note therefore that the Governour is an eſſential part of the *family*, and ſo are *ſome* of the *governed* (*viz.* that ſuch there be) but not each member. If therefore twenty Children, or Servants ſhall worſhip God without the Father, or Maſter of the family either preſent himſelf, or in ſome Repreſentative, it is not a family worſhip in ſtrict ſenſe. But if the *head* of the *Family*, in himſelf (or Delegate or Repreſentative) be preſent, with any of his children or ſervants, though all the reſt be abſent, it is yet a family duty; tho' the Family be incompleat and maimed, (and ſo is the duty therefore, if culpably ſo performed.)

4. When I ſay [*in and by*] a Family, I mean not that each muſt do the ſame parts of the work, but that one (either the head or ſome one deputed by him, and repreſenting him) be the mouth, and the reſt performing their parts by receiving inſtructions, or mentally concurring in the Prayers and praiſe by him put up. Laſtly, by [*Divine appointment*] I mean any ſignification of Gods will, that it is mens duty to perform this: Whether a ſignification by natural means or ſupernatural, directly or by conſequence, ſo we may be ſure it is Gods will. The ſum of the Queſtion then is, *Whether any Sacred Actions Religiouſly and ordinarily to be performed to Gods honour by the head of the family, with the reſt, be by Gods appointment made our duty?* My thoughts of this Queſtion I ſhall reduce to theſe heads, and propound in this order. 1. I ſhall ſpeak of *family worſhip in general.* 2. Of the *ſorts* of that worſhip in *ſpecial.* 3. Of the *time.*

I. Concerning the firſt I lay down my thoughts, in theſe Propoſitions following for Limitation and Caution, and then prove the main Concluſion.

Prop. 1. *Prop.* 1. It is not all ſorts of Gods worſhip which he hath appointed to be performed by families as *ſuch*; There being ſome proper to more publick Aſſemblies.

2. More particularly the Adminiſtration of the Sacraments of Baptiſm and the Lord Supper, are proper to the Miniſterial or Organized Churches, and not common to families: for as they are both of them committed only to Miniſters of the Goſpel, and have been only uſed by them for many hundred years in the Church: (except that ſome permitted others to baptize in caſe of neceſſity.) So the Lords Supper was appointed for a Simbole and means of a more publick communion than that of Families. And tho' ſome conjecture the contrary from its firſt inſtitution, and think that as there is a Family prayer and Church prayer, family teaching and Church teaching: So there ſhould be family Sacraments, and Church Sacraments, yet it is a miſtake. For though Chriſt adminiſtred it to *his family*, yet it was not *as a Family*, but as a *Church.* For that which is but one Family may poſſibly be a *Church* alſo. This Expoſition we have from the Doctrine and Practice of the Apoſtles, and conſtant Cuſtom of all the Churches which have never thought the Lords Supper to be a *Family Duty*, but proper to larger *Aſſemblies*, and adminiſtrable only by ordained Miniſters: Nor will the reaſons drawn from circumciſion, and the paſſeover prove the contrary: both becauſe particular Churches were not then inſtituted as now; and therefore Families had the more to do: and becauſe there were ſome Duties proper to Families in the very Inſtitution of thoſe Sacraments. And becauſe God gave them a power in thoſe, which he hath not given to Maſters of Families now in our Sacraments.

3. Many thouſands do by their own vitiouſneſs and negligence diſable themſelves: ſo that they cannot perform what God hath made their duty; yet it remains their duty ſtill: Some diſability may excuſe them in part, but not in whole.

I ſhall now prove, that *the Solemn Worſhip of God in and by families as ſuch, is of Divine Appointment.*

Argument. 1. *If Families are Societies of Gods Inſtitution furniſhed with ſpecial advantages and opportunities for Gods ſolemn worſhip, having no prohibition ſo to uſe them: then the ſolemn Worſhip of God in and by families as ſuch is of Divine appointment: But the Antecedent is true*; Therefore *ſo is the Conſequent.*

For the parts of the Antecedent, 1. That families are Societies of Gods Inſtitution needeth no proof.

2. That they are furniſhed with ſpecial advantages and opportunities may appear by an enumeration of particulars. 1. There is the advantage of *Authority* in the Ruler of the family, whereby he may command all that are under him in Gods Worſhip, yea, and may inflict penalties on Children and Servants that refuſe; yea, may caſt ſome out of the family if they be obſtinate. 2. He hath the advantage of a ſingular *Intereſt* in Wife and Children by which he may bring them to it *willingly*, that ſo they may perform a right Evangelical Worſhip. 3. He hath the advantage of a ſingular *dependance* of all upon him for daily proviſions; and of his Children for their *portions* for livelihood in the world, whereby he may yet further prevail with them for obedience: He having a power to reward, as well as to puniſh and command. 4. They have the opportunity of *cohabitation*, and ſo are ſtill at hand, and more together, and ſo in readineſs for ſuch imployments. 5. Being neareſt in Relation, they are ſtronglier obliged to further each others ſalvation, and help each other in ſerving God. 6. They have hereby an Advantage againſt all Prejudices and Jealouſies, which ſtrangeneſs and miſtakes may raiſe and cheriſh among thoſe that live at a greater diſtance, and ſo may

cloſe more heartily in Gods Worſhip. And their nearneſs of Relation and natural affections do ſingularly advantage them for a more affectionate conjunction, and ſo for a more forcible and acceptable Worſhip of God, when they are in it as of one heart and ſoul. 7. If any miſunderſtanding or other impediment ariſe, they being ſtill at hand, have opportunity to remove them,and to ſatisfie each other, and if any diſtempers of underſtanding, heart or life be in the family, the Ruler, by familiarity and daily converſe,is enabled more particularly to fit his reproofs and exhortations,confeſſions and petitions accordingly, which even Miniſters in the Congregations cannot ſo well do. So that I have made it evident in this *enumeration*, that families have advantages, yea, ſpecial and moſt excellent advantages, and opportunities for the ſolemn Worſhip of God.

3. The laſt part of the Antecedent was, that they have no *prohibition* to uſe theſe advantages and opportunities to Gods ſolemn Worſhip. I add this, leſt any ſhould ſay, though they have ſuch advantages, yet God may reſtrain them for the avoiding ſome greater Inconveniencies another way; as he hath reſtrained Women from ſpeaking in the aſſemblies. But 1. God hath neither reſtrained them in the Law of Nature,nor in the written Law; Therefore not at all.He that can ſhew it in either, let him do it. 2. I never yet read or heard any knowing Chriſtian once affirm that God hath *forbidden* families ſolemnly to worſhip him, and therefore I think it needleſs to prove a Negative, when no Man is known to hold the Affirmative. Indeed for ſome kinds of worſhip, as preaching and expounding Scripture, ſome have prohibited them; but not reading, catechizing, all inſtructing, praying, praiſes, ſinging Pſalms, much leſs all ſolemn Worſhip wholly. So much for the Antecedent.

I now come to prove the Conſequence. 1. The foreſaid advantages and opportunities are Talents given by God, which they that receive, are obliged faithfully to improve for God; Therefore families having ſuch advantages and opportunities for Gods ſolemn Worſhip, are bound to improve them faithfully for God, in the ſolemn Worſhipping of him. For the Antecedent, 1. It is unqueſtionable that theſe are *Talents*, that is, *improvable Mercies* given by God. For as none dare deny them to be Mercies: So none dare (I hope) ſay that God is not the giver of them. And then 2. That ſuch Talents muſt be improved faithfully for God, from whom they are received; is plain, 1. From *Mat.* 25. throughout, eſpecially from *verſ.* 14. to *verſ.* 31. And *Luke* 20. 10. he requireth the Fruits of his Vineyard, and *Matth.* 10. 42. if he intruſt us with a Cup of cold water, he expecteth it for a Prophet, when he calleth for it. And if he intruſt us with outward riches, he expecteth that *we give to him that asketh*, Mat. 5. 42. Luke 6. 30, 38. and 11. 41. & 12. 33. His Stewards muſt give an account of their Stewardſhips, *Luke* 16. 2. *Luke* 12. 48. Chriſt telleth us of all our Talents in general, that, *Unto whomſoever much is given,of him ſhall be much required: and to whom men have committed much,of him will they ask the more.* And of our words in particular Chriſt tells us, Matth. 12. 36. that *of every idle word men ſhall give an account at the day of judgment.* Much more for denying to uſe both our tongues and hearts in Gods worſhip when he gives us ſuch opportunities.*It is required in Stewards,that a man be found faithful*, 1 Cor. 4. 2. *As every man hath received the gift, even ſo miniſter the ſame one to another, as good Stewards of the manifold grace of God. If any man ſpeak, let him ſpeak as the Oracles of God*, &c. 1 Pet. 4. 10, 11. Many more of the like Scriptures prove the Antecedent of the *Enthymeme*, and the Conſequent needs no proof.

Argument 2. *The ſolemn Worſhip of God in and by families as ſuch, is required by the very Law of Nature,* Therefore *it is of Divine Inſtitution.* The Conſequence can be denied by no man that renounceth not Reaſon and Nature it ſelf; denying the *Law of Nature* to be Gods Law, which is indeed partly *preſuppoſed* in the Law ſupernatural, and partly *rehearſed* in it, but never *ſubverted* by it. *Poſitives* are more mutable than *Naturals* are.

The Antecedent is thus manifeſted. 1. Natural reaſon (or the Law of Nature) requireth that all men do faithfully improve all the Talents that God hath entruſted them with, to his honour: Therefore Natural reaſon (or the Law of Nature) doth require, that God be ſolemnly Worſhipped in families; he having given them ſuch advantages as aforeſaid thereunto. 2. The Law of Nature requireth, that all ſocieties that have God for their Founder or Inſtitutor, ſhould to their utmoſt capacities, be devoted to him that founded and inſtituted them; but that God is the Founder and Inſtitutor of families,is known by the light of Nature it ſelf: Therefore the Law of Nature requireth, that families be to the utmoſt of their capacities devoted to God; and conſequently that they *ſolemnly worſhip him*, they being capable of ſo doing. I need not prove the *Major*, becauſe I ſpeak only to men that are poſſeſt of the Law of Nature mentioned in it: And therefore they know it themſelves to be true. Yet let me ſo far ſtay on the illuſtration,as to tell you the grounds of it. And 1. God is the *Alpha* and *Omega*, the firſt and the laſt, the principal efficient and ultimate end of all: and therefore of Families. And therefore they ſhould be *for him*, as well as they are *from him*: For *of him, and through him, and to him are all things.* This Argument I draw from *Nature*, which can have no *beginning* but *God*, nor any *end* but God. The 2. I draw from the *Divine intention*, in the Fabrication and Ordination of all things. God made all things *for himſelf*, and can have no *ultimate end* below himſelf. The 3. I draw from his *Jus Dominii*,his right of *Propriety* which he hath *over all things*, and ſo over *Families as ſuch*: they are all abſolutely his own alone. And that which is ſolely or abſolutely a mans *own*, ſhould be for his uſe and imployed to his honour and ends: much more that which is Gods, ſeeing *man* is not capable of ſuch a *plenary propriety* of any thing in the world, as God hath in all things. 4. I argue *a Jure Imperii*, from *Gods Right of Government.* If he have a full right of Government of families as families then families as families, muſt honour and worſhip him according to their utmoſt *capacities*: But he hath a full Right of abſolute Government over families as families, Therefore, The Conſequence of the *Major* is grounded on theſe two things: 1.That God himſelf is the end of his own Government: this is proper to his Regiment. All Human Government is ſaid by Politicians to be terminated ultimately in the publick good of the ſociety.But Gods *Pleaſure* and *Glory* is the end of his Government; and is as it were the Publick or Univerſal good. 2.In that Nature teacheth us,that *Supream Honour* is due to all that are *Supream Governours*; therefore they are to have the moſt honourable Titles, of Majeſty, Highneſs, Excellency, &c. and actions anſwerable to thoſe Titles, Mal. 1. 6. *If I be a Father, where is mine honour? if I be a Maſter,where is my fear?* Fear is oft put for all Gods Worſhip. If then there be no Family whereof God is not the Father or Founder, and the Maſter or Owner and Governour, then there is none but ſhould honour and fear him, or worſhip him,and that not only as *ſingle men*, but as families: Becauſe he is not only the Father and Maſter,the Lord and Ruler of them as *men*, but alſo as *Families.* Honour is as due to the *Rector*, as Protection to the Subjects,and in our caſe much more. God is not a meer Titular but Real Governour. All powers on earth are derived from him, and are indeed his *power*. All lawful Governours are his Officers, and hold their places under him, and act by him. As God therefore is the proper Soveraign of every Commonwealth, and the Head of the Church: So is he the Head of every family. Therefore as every Commonwealth ſhould perform ſuch worſhip or Honour to their earthly Soveraign,as is due to Man; ſo each Society ſhould according to their Capacities perform Divine Worſhip and Honour to God; And if any object, That by this Rule Commonwealths, as ſuch, muſt meet together to worſhip God, which is impoſſible. I anſwer, They muſt worſhip him according to their Natural Capacities; and ſo muſt *Families* according to *theirs*. The ſame General Precept obligeth to a divers manner of duty according to the divers capacities of the Subject. *Commonwealths* muſt in their *Repreſentatives* at leaſt engage themſelves to God as Commonwealths, and worſhip him in the moſt convenient way that they are capable of. *Families* may meet together for prayer, though a *Nation* cannot. As an aſſociation of Churches called a Provincial or National Church, is obliged to worſhip God as well as particular Congregations, yet not in once place: becauſe it is impoſſible: Nature limiteth and maketh the difference.

And that the Obligation of Families to Honour and worſhip God, may yet appear more evidently, Conſider that Gods Right of *Propriety*, and *Rule* is twofold; yet each Title plenary alone. 1. He is our *Owner* and *Ruler* upon his Title of *Creation*. 2. So he is by his *Right of Redemption*. By both theſe he is not only Lord and Ruler of *perſons*, but *families*; all ſocieties being his. And the Regiment of perſons being chiefly exerciſed over them *in ſocieties*. *All power in Heaven and Earth is given unto Chriſt*. Matth. 18. 18. *and all judgment committed unto him*, Joh. 5. 22. *and all things delivered into his hands*, Joh. 13. 3. *and therefore to him ſhall every knee bow, both of things in Heaven and things in earth and things under the Earth* (either with a bowing of Worſhip,or of forced acknowledgment) and *every tongue ſhall confeſs that Jeſus Chriſt is Lord to the glory of God the Father*, Phil. 2. 10. Bowing to and confeſſing Chriſt voluntarily to Gods Glory, is true Worſhip: all muſt do this according to their ſeveral capacities: And therefore families according to theirs.

A third Conſideration which I thought to have added but for Illuſtration, may well ſtand as an argument it ſelf; and its this.

Argument. 3. *If beſides all the forementioned opportunities and obligations, Families do live in the preſence of God, and ought by faith to apprehend that preſence, then is it Gods Will that families as ſuch ſhould ſolemnly Worſhip him. But the former is true, therefore the latter.*

The Conſequence of the *Major*, which alone requires proof,I prove by an Argument *a fortiori*,from the honour due to all earthly Governours. Though when a King, a Father, a Maſter are *abſent*, ſuch actual honour, to be preſented to them, is not Due becauſe they are not capable of receiving it (further than *Mediante aliqua perſona, vel re*,which beareth ſome repreſentation of the Superiour,or Relation to him) yet when they *ſtand by*, it is a contemptuous ſubject, a diſobedient Child, that will not perform actual honour, or humane Worſhip to them. Now God is ever preſent not only with each *perſon* as ſuch, but alſo with every family as ſuch. As he is ſaid to walk among the golden Candleſticks in his Churches, ſo doth he in the *Families* of *all* by his *common preſence*,and of his *Servants* by his *gracious preſence*. This they eaſily find by his directing them,and bleſſing the affairs of their families. If any ſay, [*We ſee not God, elſe we would daily Worſhip him in our Families.*] *Anſw.* Faith *ſeeth* him who to ſenſe is inviſible. If one of you had a Son that were blind and could not ſee his own Father, would you think him therefore excuſable, if he would not honour his Father, when he knew him to be preſent? We *know* God to be preſent, though fleſh be blind and cannot ſee him.

Argument. 4. *If Chriſtian Families (beſides all the forementioned Advantages and Obligations) are alſo Societies ſanctified to God, then is it Gods Will that families,as ſuch, ſhould ſolemnly worſhip him; But Chriſtian Families are Societies ſanctified to God*; Therefore,

The Reaſon of the Conſequence is, becauſe things *ſanctified* muſt in the moſt eminent ſort, that they are *capable*, be *uſed* for God. To *ſanctifie* a *perſon* or *thing*, is to ſet it *apart*, and *ſeparate* it from a common or unclean uſe,and to *devote* it *to God*, to be employed in his ſervice. To alienate this from God, or not to uſe it for God, when it is dedicated to him, or ſanctified by his own Election and ſeparation of it from common uſe, is Sacriledge. God hath a double Right (of Creation and Redemption) to *all perſons*. But a *treble* Right to the *ſanctified*. *Ananias* his fearful Judgment was a ſad example of Gods wrath, on thoſe that withhold from him what was devoted to him. If Chriſtian families as *ſuch*, be *ſanctified to God*, they muſt as ſuch worſhip him in their beſt capacity.

That Chriſtian *Families are ſanctified to God*, I prove thus; 1. A Society of holy Perſons muſt needs be a holy Society. But a family of Chriſtians is a ſociety of holy perſons; Therefore, 2. We find in Scripture not only *ſingle perſons*, but the ſocieties of ſuch *ſanctified* to God, Deut. 7. 6. *Thou art an holy people unto the Lord thy God, he hath choſen thee to be a ſpecial people to himſelf above all people that are upon the face of the Earth.* So Deut. 14. 20, 21. So the Body of that Commonwealth did all jointly enter into Covenant with God, and God to them, Deut. 29. & 30. & 26. 17, 18, 19. *Thou haſt vouched the Lord this day to be thy God,and to walk in his ways; And the Lord hath vouched thee this day to be his peculiar people, that thou maiſt be an holy people to the Lord.* So 28. 9. Dan. 8. 24. & 12. 7. Joſh. (24.) devoteth himſelf and *his houſe* to the Lord; *I and my houſe will ſerve the Lord.* And *Abraham* by Circumciſion (the Covenant or ſeal of the Covenant of God) conſecrated his whole houſhold to God; and ſo were all Families after him to do (as to the Males in whom the whole was conſecrated.) And whether beſides the typifying Intent, there were not ſomewhat more in the ſanctifying of all the firſt born to God, who if they lived, were to be the heads of the Families, may be queſtioned.

The Paſſover was a *family duty*, by which they were yet *further ſanctified* to God. Yea, it is eſpecially to be obſerved how in the New Teſtament the Holy Ghoſt doth imitate the language of the old, and ſpeak of Gods people, as of *holy ſocieties*, as the *Jews* were. As in many Propheſies it was foretold that Nations and Kingdoms ſhould ſerve him (of which I have ſpoken more in my Book of Baptiſm;) and among thoſe who ſhould *mourn over him whom they have pierced* in Goſpel times, when the Spirit of grace and ſupplication is poured forth, are *the family of the houſe of* David *apart,and their wives apart, the family of the houſe of* Nathan *apart, and their Wives apart? Every family, even all the families that remained apart, and their Wives apart*, Zech. 11. 12, 13, 14. So Chriſt ſendeth his Diſciples to *baptize Nations*, having diſcipled them; and *the Kingdoms of the World ſhall become the Kingdoms of the Lord and his Chriſt.* And as *Exod.*

19. 5, 6. ſaith of the Jews, *Ye ſhall be a peculiar treaſure to me above all people ; and ye ſhall be unto me a Kingdom of Prieſts, and a Holy Nation ;* ſo doth *Peter* ſay of all Chriſtians, 1 Pet. 2.5,6,7,9. *Ye alſo as living ſtones are built up a ſpiritual Houſe, a Holy Prieſthood, to offer up ſpiritual Sacrifices acceptable to God by Jeſus Chriſt*, V. 9. *But ye are a choſen Generation, a Royal Prieſthood, an Holy Nation, a peculiar People, that you ſhould ſhew forth the Praiſes of him that hath called you out of darkneſs into his marvelous light.* Mark how fully this Text doth prove all that we are about. It ſpeaks of *Chriſtians Collectively*, as in *Societies* and in Societies of all the moſt eminent ſorts ; [A *Generation* ;] which ſeems eſpecially to refer to *Tribes and Families*, [*A Prieſthood, Nation, People* ;] which comprehendeth all the Orders in the Nation oft times. And in all theſe reſpects they are *holy*, and *peculiar*, and *choſen*, to ſhew, that Gods people are *ſanctified* in theſe *Relations* and *Societies*. And then mark the *End* of this ſanctification, V. 5. *to offer up ſpiritual Sacrifices acceptable to God by Jeſus Chriſt*. V. 9. *to ſhew forth the praiſes of him that hath called you*, &c.

Yea, it ſeems that there was a ſpecial dedication of *families to God*. And therefore we read ſo frequently of Houſholds *converted and baptized* ; Though none at age were baptized, but ſuch as ſeemed Believers ; yet when they profeſſed Faith, they were altogether initiated as *A Houſhold*. And it ſeems, the Maſters Intereſt and Duty were taken to be ſo great for the Converſion of the reſt, that as he was not to content himſelf with his *own Converſion*, but to labour preſently even *before his Baptiſm*, that his *houſhold* ſhould joyn with him, that ſo the whole family at once might be devoted to God : ſo God did bleſs this his own Order and Ordinance to that end : And where he impoſed Duty on Maſters, he uſually gave ſucceſs, ſo that commonly the whole Family was *Converted and Baptized* with the Ruler of the family. So Acts 18. 8. *Criſpus believed on the Lord with all his Houſe, and they were baptized.* And Acts 16. 32. *Paul* promiſeth the Goaler, *Believe on the Lord Jeſus Chriſt, and thou ſhalt be ſaved and thy houſe ; and he and all his were Baptized ſtraightway : for he believed in God with all his houſe*, Verſe 33, 34. And *Lydia* is deſcribed a *Worſhipper of God*, Acts 16. 14. & ver. 15. *She was* Baptized *and her houſhold.* And the Angel told *Cornelius*, that *Peter* ſhould tell him *words whereby he and all his houſhold ſhould be ſaved*, Acts 11. 14. who were *Baptized* accordingly. And 1 Cor. 1. 16. *Paul Baptized the Houſhold of Stephanus.* And Chriſt told *Zacheus*, *Salvation* was come that day *unto his houſe, and he and all his houſhold believed.* So that *Noble-man*, John 4. 53. Therefore when Chriſt ſent forth his Diſciples, he ſaith, *If the houſe be worthy, let your peace come upon it, but if it be not worthy, let your peace return to you :* So that as it is apparently the Duty of every Chriſtian Soveraign, to do what he is able to make all his *people Gods people* ; and ſo to dedicate them to God as a *Holy Nation*, in a *National Covenant*, as the *Iſraelites* were : So is it the unqueſtionable Duty of every *Chriſtian Ruler* of a family, to improve his intereſt, power, and parts to the uttermoſt, to bring *all his Family* to be the *people of Chriſt* in the *Baptiſmal Covenant*, and ſo to *dedicate all his family to Chriſt.* Yet farther I prove this, in that *believers themſelves* being all *ſanctified to God*, it muſt needs follow, that all their *Lawful Relations*, and eſpecially all *commanded ſtates of Relation* are alſo ſanctified to God ; for when *themſelves* are *dedicated to God*, it is abſolutely without reſerve, to ſerve him with all that they have, and in every Relation and Capacity that he ſhall ſet them. It were a madneſs to think, that a Chriſtian totally devoted unto God when he is a private Man, if he were after made a Souldier, a *Miniſter*, a *Magiſtrate*, a *King*, were not bound by his Dedication, now to ſerve God as a *Souldier*, a *Miniſter*, a *Magiſtrate*, a *King*. So he that is devoted to God in a *ſingle ſtate*, is bound to ſerve him as a Husband, a Father, a Maſter, when he comes into that ſtate ; We do devote *all* that we have to God, when we devote *our ſelves* to him.

Moreover the Scripture tells us, that to *the pure all things are pure.* Tit. 1. 15, 16. And *all things are ſanctified to them by the word and prayer*, 1 Tim. 4. 5. which is in that they are made the *Goods, and Enjoyments, Actions and Relations of a ſanctified people* who are *themſelves* devoted or *ſanctified to God* : So that all *ſanctification* referreth ultimately and principally to God: *Quod ſanctum Deo ſanctum eſt* ; though it may be ſaid *ſubordinately* to be *ſanctified to us.* Seeing then it is paſt all doubt, that every Chriſtian is a man *ſanctified* and *devoted* to *God*, and that when ever any Man is ſo devoted to God, he is devoted to ſerve him to the utmoſt capacity, in every State, Relation, or Condition that he is in, and with all the Faculties he poſſeſſeth, it followeth, that thoſe *Relations are ſanctified to God*, and in them he ought to worſhip him and honour him.

Yet further we find in Scripture, that the particular family relations are expreſly ſanctified ; The *family compleat* conſiſteth of three pairs of Relations: *Husband and Wife, Parents and Children, Maſters and Servants. Husbands* muſt love their *Wives* with an *Holy love in the Lord*, even as *the Lord loved the Church, who gave himſelf for it, to ſanctifie and cleanſe it by the waſhing of Water by the Word, that he might preſent it to himſelf a glorious Church*, Epheſians 5. 25, 26, 27. *Wives muſt ſubmit themſelves to their Husbands as unto the Lord ; and be ſubject to them, as the Church is to Chriſt*, Epheſ. 5. 22, 23, 24. *Children muſt obey their Parents in the Lord*, Epheſ. 6. 1. *Parents muſt bring up their Children in the Nurture and Admonition of the Lord*, Epheſ. 6. 4. *Servants muſt be obedient unto their Maſters as unto Chriſt, and as the Servants of Chriſt, doing the Will of God from their hearts with good will, doing ſervice as to the Lord, and not to Man ; knowing that what good thing any man doth, the ſame ſhall he receive of the Lord, whether he be bond or free ; and Maſters muſt do the ſame to them, knowing that their Maſter is in Heaven*, Epheſ. 6.5, 6,7,8,9. So that it is evident that every diſtinct family-Relation is dedicated or holy to God, and to be uſed to the utmoſt for God. I ſhall have occaſion to make further uſe anon of theſe Texts for the particular ſorts of Worſhip, though I now make uſe of them as for Worſhip in General.

Argument, 5. *The ſeveral ſorts of ſolemn Worſhip in and by Chriſtian Families, are found, appointed, uſed, and commanded in the Scripture, therefore it may well be concluded of* Worſhip in the general : ſeeing the *Genus* is in each *Species.* But this Argument brings me to the ſecond part of my undertaking : *viz.* to prove the point as to ſome *ſpecial kinds of Worſhip* ; which I the more haſten to, becauſe in ſo doing, I prove the general alſo,

II. Concerning *Gods Worſhip in Special*, I ſhall ſpeak but to two or three of the chief parts of it, which belong to Families.

And 1. Of *Teaching*, under which I compriſe,

1. Teaching the *letter* of the Scripture, 1. By reading it : 2. By teaching others to read it.

3. Cauſing them to learn it by memory, which is a kind of *Catechiſing*.

2. Teaching the *Senſe* of it.

3. Applying what is ſo taught by familiar *Reproofs, Admonitions* and *Exhortations*.

Propoſ. 2. *It is the Will of God that the Rulers of Families ſhould teach thoſe that are under them the Doctrine of Salvation:* i. e. The Doctrine of God concerning Salvation, and the terms on which it is to be had, and the means to be uſed for attaining it, and all the Duties requiſite on our parts in order thereunto.

Before I come to the proof, take theſe Cautions: 1. Where I ſay Men muſt thus *teach*, I imply they muſt be *able* to *teach*, and not teach before they are able: And if they be not *able* it is their own ſin, God having vouchſafed them Means for enablement. 2. Men muſt *meaſure* their teaching according to their abilities, and not pretend to more than they have, nor attempt that which they cannot perform, thereby incurring the guilt of proud ſelf-conceitedneſs, prophanation, or other abuſe of holy things. For example, men that are able judiciouſly to do it, muſt not preſume to interpret the Original, or to give the ſenſe of dark Propheſies, and other obſcure Texts of Scripture, nor to determine Controverſies beyond their reach. 3. Yet may ſuch conveniently ſtudy what more Learned able Men ſay to ſuch caſes; and tell their Families, this is the judgment of Fathers, or Councils, or ſuch and ſuch Learned Divines. 4. But ordinarily it is the ſafeſt, humbleſt, wiſeſt, and moſt orderly way for the Maſter of the Family to let Controverſies and obſcure Scriptures alone, and to teach the plain few neceſſary Doctrines commonly contained in Catechiſms, and to direct in matters of neceſſary practice. 5. Family teaching muſt ſtand in a ſubordination to Miniſterial teaching, as Families are ſubordinate to Churches: And therefore 1. Family teaching muſt give place to Miniſterial teaching, and never be ſet againſt it; you muſt not be hearing the Maſter of a Family when you ſhould be in a Church, hearing the Paſtor, and if the Paſtor ſend for Servants, or Children, to be Catechized in any fit place or at any fit time, the Maſter is not then to be doing it himſelf, or to hinder them, but they muſt go firſt to the Paſtor to be taught; alſo if a Paſtor come into a *Family*, the Maſter is to give place, and the Family to hear him firſt. 2. And therefore when any hard Text, or Controverſies fall in, the Maſter ſhould conſult with the Paſtor for their expoſition, unleſs it fall out that the Maſter of the Family be better learned in the Scripture than the Paſtor is, which is rare, and rarer ſhould be, ſeeing unworthy Miniſters ſhould be remov'd, and private men that are worthy ſhould be made Miniſters. And the Paſtors ſhould be the ableſt men in the Congregation. Now to the proof, (remembring ſtill that whatſoever proves it the *Rulers* Duty *to teach*, muſt needs prove it the Families Duty to learn, and to hearken to his teaching that they may learn.)

Arg. 1. From Deut. 11. 18, 19, 20, 21. *Therefore ſhall you lay up theſe my words in your hearts, and in your Soul, and bind them for a ſign upon your hand, that they may be as Frontlets between your Eyes, and you ſhall teach them your Children, ſpeaking of them when thou ſitteſt in thy Houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up, and thou ſhalt write them upon the door poſts of thy houſe, and upon your Gates, that your days may be multiplied, and the days of your Children*; The like words are in *Deut.* 6. 6, 7, 8. where it is ſaid, *And thou ſhalt teach them diligently unto thy Children.* So Deut. 4. 9. *Teach them thy Sons and thy Sons Sons.*

Here there is one part of Family Duty, viz. *Teaching Children the Laws of God*, as plainly commanded, as words can expreſs it.

Arg. 2. From theſe Texts which *commend* this. Gen. 18. 18, 19. *All the Nations of the Earth ſhall be bleſſed in him, for I know him that he will command his Children and his houſhold after him: And they ſhall keep the way of the Lord*; and it was not only a command at his death what they ſhould do when he was dead; For, 1. It cannot be imagined that ſo holy a man ſhould neglect a Duty all his life time, and perform it but at death and be commended for that. 2. He might then have great cauſe to queſtion the efficacy. 3. As God commandeth a diligent inculcating precepts on Children: So no doubt it's a practice anſwerable to ſuch precepts, that is here commended. And it is not *bare teaching*, but *commanding* that is here mentioned, to ſhew that it muſt be an improvement of *Authority*, as well as of *knowledge* and elocution.

So 2 *Tim.* 3. 15. Of a *Child Timothy* knew the *Scripture* by the teaching of his Parents, as appeareth, 2 *Tim.* 1. 5.

Arg. 3, *Eph.* 6. 4. *Bring them up in the nurture and admonition of the Lord*; παιδεία tranſlated *nurture* ſignifieth both *Inſtruction* and *Correction*, ſhewing that Parents muſt uſe both *Doctrine* and *Authority* or force, with their Children for the Matters of the Lord; and νουθεσία tranſlated *admonition*, ſignifieth ſuch *Inſtruction* as *putteth Doctrine into the mind*, and chargeth it on them, and fully ſtoreth their minds therewith: And it alſo ſignifieth *chiding*, and ſometimes *correction*. And it's to be noted that Children muſt be *brought up* in this: The word ἐκτρέφετε ſignifieth *carefully to nouriſh*, importeth that as you *feed them* with *milk* and *bodily food*, ſo you muſt as carefully and conſtantly feed and nouriſh them with the nurture and admonition of the Lord. It is called the nurture and admonition [*of the Lord*] becauſe *the Lord commandeth it*, and becauſe it is the Doctrine *concerning the Lord*, and the Doctrine of *his teaching*, and the Doctrine that *leadeth to him.*

Arg. 4. Prov. 22. 6. *Train up a Child in the way where he ſhould go, and when he is old he will not depart from it.*

Arg. 5. From all thoſe places that charge Children to *hearken to the inſtructions of their Parents*, Prov. 1. 8. *My Son hear the inſtruction of thy Father, and forſake not the Law of thy Mother.* Prov. 6. 20. is the like; and 3. 22. with many the like; Yea the Son that is ſtubborn and rebellious againſt the Inſtruction and Correction of a Father or Mother in Gluttony, Drunkenneſs, *&c.* was to be brought forth to the Magiſtrate, and ſton'd to death, *Deut.* 21. 18, 19, 20. Now all the Scriptures that require Children to *hear their Parents*, do imply that the Parents muſt *teach their Children*; for there is no *hearing* and *learning* without *teaching*.

But leſt you ſay that *Parents and Children are not the whole Family*, (tho' they *may be*, and in *Abrahams* caſe before mentioned, the whole houſhold is mentioned) the next ſhall ſpeak to other relations.

Arg. 6. 1 Pet. 3. 7. *Likewiſe ye Husbands dwell with them* (your Wives) *according to knowledge*; and Eph. 5. 25, 26. *Love your Wives as Chriſt loved the Church and gave himſelf for it, that he might ſanctifie and cleanſe it.* And this plainly implies that this knowledge muſt be us'd for the Inſtruction and Sanctification of the Wife, 1 *Cor.* 14. 34, 35. Women muſt *keep ſilence in the Church, for it is not permitted unto them to ſpeak, but they are to be under obedience, as alſo ſaith the Law, If they will learn any thing, let them ask their Husbands at home.* Which ſhews that at home their Husbands muſt teach them.

Arg. 7. Col. 3. 22, 23, 24, 25. Eph. 6. 5, 6, 7, 8. *Servants muſt be obedient unto their Maſters as unto Chriſt, and ſerve them as ſerving the Lord Chriſt*, and therefore Miniſters muſt command in Chriſt.

Arg. 8. *A fortiori*, fellow Chriſtians muſt *exhort one another daily while it is called to day, leſt any be hardened by the deceitfulneſs of ſin*, much more muſt the Rulers of Families do ſo to Wives, Children and Servants, 1 Pet. 4. 11. *If any ſpeak it muſt be as the Oracles of God*, much more to our own Families, Col. 3. 16. *Let the Word of God dwell in you richly in all wiſdom, teaching and admoniſhing one another*, and much more muſt a man do this to Wife, Children and Servants, than to thoſe more remote.

Arg. 9. Thoſe that are to be choſen Deacons or Biſhops muſt be ſuch as Rule their *own Children* and *their own houſhold well*, 1 Tim. 3. 4, 12. Now mark, 1. That this is one of thoſe *Chriſtian virtues* which they were to have before they were made Officers, therefore other Chriſtians muſt have and perform it as well as they. 2. It is a Religious Holy Governing, ſuch as a Miniſter is to exerciſe over his flock that is here mentioned, which is in the things of God and Salvation, or elſe the compariſon or argument would not ſuit, v. 5. *For if a man know not how to rule his own houſe, how ſhall he rule the Church of God?* But of this more before. I would ſay more on this point, but I think it is ſo clear in ſcripture as to make it needleſs; I paſs therefore to the next.

Prop. 3. Prop. 3. *Family Diſcipline is part of God's ſolemn Worſhip or Service appointed in his Word*; This is not called Worſhip in ſo near a ſenſe as ſome of the reſt, but more remotely; yet ſo it may well be called, in that 1. It is an authoritative act done by Comiſſion from God; 2. Upon ſuch as diſobey *him*, and as *ſuch*. 3. And to his Glory, yea and it ſhould be done with as great Solemnity and Reverence, as other parts of Worſhip.

The Acts of this *Diſcipline* are firſt denying the ungodly *entrance* into the *Family*, 2. Correcting; 3. Or caſting out thoſe that are in. I ſhall be but brief on theſe.

1. The firſt you have 2 *Joh.* 10. *If there come any to you and bring not this Doctrine, receive him not into your houſe, neither bid him God ſpeed; for he that biddeth him God ſpeed is partaker of his evil deeds.*

2. The Duty of correcting either by corporal ſenſible puniſhment or by withdrawing ſome benefit, is ſo commonly required in Scripture, eſpecially towards Children, that I will not ſtand on it leſt I ſpeak in vain what you all know already: And how *Eli* ſuffered for neglecting it you know.

3. The Diſcipline of caſting the wicked out of the Family, (Servants I mean who are ſeparable members) you may find Pſal. 101. 2, 3, 7, 8. I *will walk within my houſe with a perfect heart*, I *will ſet no wicked thing before mine eyes. He that worketh deceit ſhall not dwell within my houſe, he that telleth lies ſhall not tarry in my ſight.*

Prop. 4. Prop. 4. *Solemn Prayer and Praiſes of God in and by Chriſtian Families is of* Divine *appointment.*

1. For proof of this, I muſt deſire you to look back to all the Arguments which proved the dueneſs of Worſhip in general, for they will yet more eſpecially prove this ſort of Worſhip, ſeeing Prayer and Praiſe are moſt immediately and eminently called Gods Worſhip of any, (Under *Praiſes* I comprehend *Pſalms* of *Praiſe*, and under *Prayer*, *Pſalms* of *Prayer*;) Yet let us add ſome more.

Arg. 1. *It is Gods will that Chriſtians who have fit occaſions and opportunities for Prayer and Praiſes ſhould improve them, but Chriſtian Families have fit occaſions and opportunities for Prayer and Praiſe, therefore it is Gods will they ſhould improve them.*

The *major* is evident in many Scripture Precepts, Tim. 2. 8. *I will therefore that men pray every where lifting up holy hands without wrath and doubting*, 1 Theſ. 5. 17, 18. *Pray without ceaſing: In every thing give thanks, for this is the will of God concerning you*, Col. 4. 2. *Continue in Prayer, and watch in the ſame with thanksgiving*, Col. 3. 16, 17. *Teaching and Admoniſhing one another in Pſalms and Hymns and ſpiritual Songs, ſinging with grace in your hearts unto the Lord, and whatſoever ye do in word or deed, do all in the name of the Lord Jeſus; giving thanks unto God and the Father by him*: Rom. 12. 12. *Continuing inſtant in Prayer*; Eph. 6. 18. *Praying always with all Prayer and Supplication in the ſpirit, and watching thereunto with all perſeverance and Supplication for all Saints; And for me that utterance may be given me.* Many the like Texts might be named, every one of which afford an Argument for Famil praiſes moſt effectual.

1. If men muſt pray *every where* (that is convenient) then ſure in their Families. But &c. Erg. 2. If men muſt pray *without ceaſing*, then ſure in their Families. 3. If men muſt *in every thing give thanks*, then ſure in Family-mercies, and then according to the nature of them, together. 4. If men muſt *continue in prayer* and watch in it, (for fit advantages and againſt Impediments,) and in thanksgiving, then doubtleſs they muſt not omit the ſingular advantages which are adminiſtred in Families. 5. If we muſt *continue inſtant in prayer* and ſupplication, &c. then doubtleſs in *Family prayer*, in our Families; unleſs that be *no place* and *no prayer*. Obj. *But this binds us no more to prayer in our Families than any where elſe. Anſw.* Yes it binds us to take all *fit opportunities*; and we have more fit *opportunities* in our own Families than in other mens, or than in occaſional meetings or than in any ordinary ſocieties, except the Church.

And here let me tell you, that it is ignorance to call for *particular expreſs Scripture*, to require Praying in Families, as if we thought the *General commands* did not comprehend this particular, and were not ſufficient. God doth in much wiſdom leave out of his Written Law, the expreſs determination of ſome of thoſe circumſtantials, or the application of general precepts to ſome of thoſe Subjects to which common reaſon and the light of Nature ſufficeth to determine and apply them. The Scripture giveth us the general [*Pray alway with all manner of Prayer in all places*] that is, *Omit no fit advantages and opportunities for prayer*; What if God had ſaid no more than this about Prayer in Scripture? It ſeems ſome men would have ſaid God hath not required us to pray *at all*, (when he requireth us to *pray always*,) becauſe he tells us not *when* and *where* and *how oft* and with *whom* and in *what words*, &c. And ſo they would have concluded God no where bids us pray in *ſecret*, nor pray in *Families*, nor pray in *Aſſemblies*, nor pray *with the Godly*, nor *with the wicked*, nor *pray every day*, nor *once a week*: Not *with a Book*, nor *without a Book*, and therefore not at all: As if the general [*Pray on all fit occaſions*] were nothing.

But theſe men muſt know that *nature* alſo and *reaſon* is Gods *light*, and providence oft determineth of ſuch Subjects and Adjuncts: And the *general Law, and theſe together*, do put all out of doubt. What if God telleth you [*He that provideth not for his own, eſpecially thoſe of his houſhold hath denied the faith, and is worſe than an Infidel.*] and do not tell you either *who are* your *Families*, and *who not*, nor *what proviſion* you ſhall make for them, what Food, what cloaths, or how oft they muſt feed, &c. Will you ſay God hath not bid you feed or cloth this Child, or that Servant? It is enough that God chargeth you *to provide for your* Families, in the *Scripture*; and that in *nature* he tell you which *are your Families*, and *what* Proviſion to make for them and how oft, and in what quantity, &c. And ſo if God bid you *Pray in all places, and at all times, on all occaſions* (that are fit for Prayer,) and *experience* and *common reaſon* tell you that Families afford moſt fit *times*, *place* and *occaſions* for Prayer, is not this enough that there *are* ſuch *Seaſons* and *opportunities* and *occaſions* for Family-prayer? I refer you to the particular diſcoveries of them in the beginning where I proved the *Dueneſs of Worſhip in general* to be there performed. And I refer you alſo to *common reaſon* it ſelf, not fearing the contradiction of any man whoſe impiety hath not made him unreaſonable, and prevailed againſt the common light of Nature. This firſt *general Argument* were enough if men were not ſo averſe to their duty that they *cannot know*, becauſe they *will not*: But let us therefore add ſome more.

Arg. 2. *If there be many bleſſings which the Family needeth, and which they do actually receive from God, then it is the will of God that the Family pray for theſe bleſſings when they need them, and give thanks for them when they have received them: But there are many bleſſings which the Family* (as conjunct) *needeth and receiveth of God:* Therefore *the Family conjunct, and not only particular members ſecretly, ſhould pray for them and give thanks for them.*

The Antecedent is paſt queſtion; 1. The *continuance* of the Family as ſuch in *Being*, 2. In *Well being*. 3. And ſo the *preſervation* and *Direction* of the eſſential members. 4. And the *proſpering* of all Family affairs are evident Inſtances: And to deſcend to more particulars would be needleſs tediousneſs. The conſequence is proved from many Scriptures, which require thoſe that want mercies to *ask them*, and thoſe that have received them, to be *thankful for them*. *Obj*. So they may do ſingly. *Anſw*. It is not only as *ſingle perſons* but as a *ſociety* that they *receive the mercy*, therefore not only as *ſingle perſons*, but as a *ſociety* ſhould they *pray* and give *thanks*: Therefore ſhould they do it in that manner, as may be moſt fit for a *ſociety* to do it in, and that is, *together conjunctly*, that it may be indeed a *Family Sacrifice*, and that *each part* may ſee that the *reſt* join with them: And eſpecially that the Ruler may be ſatisfied in this, to whom the overſight of the reſt is committed: To ſee that they all join in Prayer, which in ſecret he cannot ſee, it being not fit that ſecret prayer ſhould have Spectators or Witneſs; that is, ſhould not be ſecret. But this I intended to make another Argument by it ſelf; which becauſe we are faln on it, I will add next.

Arg. 3. *If God hath given charge to the Ruler of the Family to ſee that the reſt do Worſhip him in that Family, then ought the Ruler to cauſe them ſolemnly or openly to join in that Worſhip: But God hath given charge to the Ruler of the Family, to ſee that the reſt do worſhip him in that Family:* Therefore, *&c.*

The reaſon of the Conſequence is, becauſe otherwiſe he can with no convenience ſee that they do it. For, 1. It is not fit that he ſhould ſtand by while they pray ſecretly. 2. Nor are they *able vocally* to do it, in moſt Families, but have need of a leader; it being not a thing to be expected of every Woman and Child and Servant, (that had wanted good Education,) that they ſhould be able to pray without a Guide, ſo as is fit for others to hear. 3. It would take up almoſt all the time of the Ruler of many Families, to go to them one after another, and ſtand by them while they pray till all have done. What man in his wits can think this to be ſo fit a courſe, as for the Family to join together, the Ruler being the mouth?

The Antecedent I prove thus, 1. The fourth Commandment requireth the Ruler of the Family not only to ſee that himſelf ſanctifie the Sabbath day, but alſo that his *Son* and *Daughter*, and *Man Servant* and *Maid Servant*, his *Cattle* (that is ſo far as they are capable) yea and the *Stranger that is within his gates ſhould do it*. 2. It was committed to *Abrahams* charge to ſee that all in his Family were *Circumciſed:* So was it afterward to every Ruler of a Family; inſomuch as the *Angel* threatned *Moſes*, when his Son was uncircumciſed. 3. The Ruler of the Family was to ſee that the *Paſſoever* was kept by every one in his Family, *Exod.* 12. 2, 3. *&c.* And ſo the *Feaſt of Weeks*, *Deut.* 26. 11, 12. All that is ſaid before tendeth to prove this, and much more might be ſaid, if I thought it would be denied.

Arg. 4. *If God prefer, and would have us prefer, the Prayers and Praiſes of many conjunct, before the Prayers and Praiſes of thoſe Perſons dividedly, then it is his will that the particular Perſons of Chriſtian Families ſhould prefer conjunct Prayer and Praiſes before disjunct: But the Antecedent is true,* Therefore *ſo is the conſequent.* Or thus take it for the ſame Argument or another. *If it be the Duty of Neighbours, when they have occaſion and opportunity, rather to join together, in Praiſes of common concernment, than to do it dividedly, then much more is this the* Duty *of* Families: *But it is the Duty of Neighbours.* Therefore.

In the *former* Argument the reaſon of the conſequence is, becauſe that way is to be taken that God is beſt pleaſed with. The reaſon of the conſequence in the *latter* is, becauſe *Family members* are more nearly related than *Neighbours*, and have much more advantage and opportunity for conjunction and more *ordinary reaſons* to urge them to it, from the conjunction of their intereſts and affairs.

There is nothing needs proof but the Antecedent, which I ſhall put paſt all doubt by theſe Arguments, 1 Col. 3. 16. [*Teaching and admoniſhing one another in Pſalms and Hymns and ſpiritual Songs, ſinging with grace in your hearts unto the Lord.*] Here is *one Duty of* Praiſe required to be *done together* and not apart only. I ſhall yet make further uſe of this Text anon. 2 Acts 12. 12. *Many were gathered together praying in* Maries *houſe, when* Peter *came to the door*; This was not an Aſſembly of the *whole Church* but a *ſmall part:* They judged it better to pray together than alone. 3. *Acts* 20. 36. *Paul* prayed together with all the Elders of the Church of *Epheſus*, when he had them with him; and did not chooſe rather to let them pray each man alone. 4. *James* 5. 15, 16. *James* commands the ſick to *ſend for the Elders of the Church, and let them pray over him, and the prayer of the faithful ſhall ſave the ſick*, &c. He doth not bid *ſend to them to pray for you*; but he would have them *join together* in doing it. 5. *Church* prayers are preferred before *private* on this ground, and we commanded not to forſake the *Aſſembling of our ſelves together*, Heb. 10. 25. 6. *Striving together in prayer* is deſired *Rom.* 15. 30. 7. Matth. 18. 20. *For where two or three are gathered together in my Name, there am I in the midſt of them.* 8. Therefore Chriſt came among the Diſciples when they were *gathered together*, after his Reſurrection. And ſent down the Holy Ghoſt when they were *gathered together*, Act. 2. *And they continued with one accord in prayer and Supplication*, Acts 1. 14, 24, & 2. 42. *And when they had prayed, the place was ſhaken where they had Aſſembled together, and they were all filled with the Holy Ghoſt*, &c. Acts 4. 31. 9. Is not this implied in Chriſts directing his Diſciples to pray in the *plural number* [*Our Father*, &c. *Give us this day*, &c.] 10. The very *neceſſity* of the *perſons* proves it, in that few Societies are ſuch but that moſt are unable to expreſs their own wants ſo largely as to affect their hearts, ſo much as when others do it that are better ſtored with affection and expreſſion. And this is one of Gods ways for Communion and Communication of grace; that thoſe that have much may help to warm and kindle thoſe that have leſs. Experience telleth us the benefit of this. As all the Body is not an *Eye* or *Hand*, ſo not a *Tongue*, and therefore the tongue of the Church, and of the Family muſt ſpeak for the *whole body*: Not but that each one ought to pray in ſecret too: But 1. There the heart without the tongue may better ſerve turn. 2. They ſtill ought to prefer conjunct prayer. And 11. The communion of Saints is an Article of our Creed, which binds us to acknowledge it fit to do much of Gods work as we can in communion with the Saints, not going beyond our Callings, nor into confuſion.

Argument. 5. *It is a* Duty *to receive all the mercies that God offereth us: But for a* Family *to have acceſs to God in joint Prayers and Praiſes, is a mercy that God offereth them*; Therefore *it is their duty to* *accept it.* The *major* is clear nature and Scripture [*Becauſe I have offered and ye refuſed*] is Gods great aggravation of the ſin of the rebellious: [*How oft would I have gathered you together, and ye would not? All the day long have I ſtretched out my hand,* &c.] To refuſe an offered kindneſs is contempt and ingratitude. The *minor* is undeniable by any Chriſtian, that ever knew what family prayers and praiſes were. Who dare ſay that it is no mercy to have ſuch a joint acceſs to God? Who feels not conjunction ſomewhat help his own affections, who makes conſcience of watching his heart?

Argument 6. *Part of the Duties of Families are ſuch that they apparently looſe their chiefeſt life and excellency if they be not performed joyntly:* Therefore *they are ſo to be performed.*

I mean, *ſinging of Pſalms* which I before proved an ordinary Duty of Conjunct Chriſtians, Therefore of *families*. The Melody and Harmony is loſt by our ſeparation, and conſequently the alacrity and quickning which our affections ſhould get by it. And if *part* of Gods praiſes muſt be performed together, it is eaſie to ſee that *the reſt* muſt be ſo too. (Not to ſpeak of teaching which cannot be done alone.)

Argument 7. *Family prayer and praiſes are a Duty owned by the teaching and ſanctifying work of the ſpirit:* Therefore *they are of God.*

I would not argue backward from the *Spirits teaching* to the *words commanding*, but on theſe two ſuppoſitions, 1. That the Experiment is very *general*, and undeniable. 2. That many Texts of Scripture are brought already for family prayer; and that this argument is but to *ſecond* them and prove them truly interpreted. The *Spirit* and the *Word* do always agree: If therefore I can prove that the Spirit of God doth commonly work mens hearts to a Love and Savour of theſe Duties, doubtleſs they are of God. Sanctification is a Tranſcript of the precepts of the word on the heart, written out by the Spirit of God. So much for the Conſequence.

The Antecedent conſiſteth of two parts, 1. *That the Sanctified have in them inclinations to theſe Duties.* 2. *That theſe inclinations are from the Spirit of God.* The firſt needs no proof being a matter of experience. I appeal to the heart of every ſound and ſtable Chriſtian, whether he feel not a Conviction of this Duty and an inclination to the performance of it. I never met with one ſuch to my knowledge that was otherwiſe minded. Object. *Many in our times are quite againſt family prayer, who are good Chriſtians.* *Anſw.* I know none of them. I confeſs I *once* thought ſome very good Chriſtians that *now* are againſt them, but *now* they appear otherwiſe, not only by this but by other things. I know none that caſt off theſe Duties, but they took up vile ſins in their ſtead, and caſt off other Duties as well as theſe: Let others obſerve and judge as they find. 2. The power of deluſion may for a time make a Chriſtian forbear as unlawful, that which his very new nature is inclined too. As ſome think it unlawful to pray in *our Aſſemblies*, and ſome to join in *Sacraments:* And yet they have a ſpirit within them that inclineth their hearts to it ſtill, and therefore they *love it*, and wiſh it *were lawful*, even when they forbear it upon a conceit that it is *unlawful.* And ſo its poſſible for a time ſome may do by family Duties: But as I expect that theſe ere long recover, ſo for my part I take all the reſt to be graceleſs: Prejudice and error as a Temptation may prohibit the exerciſe of a Duty, when yet the ſpirit of God doth work in the heart an *inclination to that Duty* in ſanctifying it. 2. And that theſe inclinations are indeed from the ſpirit is evident. 1. In that they come in with all other grace: 2. And by the ſame means. 3. And are preſerved by the ſame means, ſtanding or falling, increaſing or decreaſing with the reſt. 4. And are to the ſame end. 5. And are ſo generally *in all the Saints.* 6. And ſo reſiſted by fleſh and blood. 7. And ſo agreeable to the Word, that a Chriſtian ſins againſt *his new nature*, when he neglects Family Duties. And God doth by his ſpirit create a deſire after them, and an eſtimation of them in every gracious ſoul.

Argument 8. *Family prayer and praiſes is a Duty, ordinarily crowned with admirable Divine and ſpecial bleſſings:* Therefore *it is of God*: The conſequence is evident. For though common outward proſperity may be given to the wicked, who have their portion in this life, yet ſo is not proſperity of ſoul.

For the Antecedent I willingly appeal to the experience of all the holy families in the world. Who ever uſed theſe Duties ſeriouſly, and found not the benefits? What Families be they, in which Grace and Heavenly mindedneſs proſpereth, but thoſe that uſe theſe Duties? Compare in all your Towns, Cities and Villages, the families that read Scriptures, pray and praiſe God, with thoſe that do not, and ſee the difference: Which of them abound more with impiety, with Oaths, and Curſings, and railings, and Drunkenneſs, and Whoredoms, and Worldlineſs, *&c.* And which abound moſt with Faith and Patience, and Temperance, and Charity, and Repentance, and Hope, *&c.* The Controverſie is not hard to decide. Look to the Nobility and Gentry of *England*; See you no difference between thoſe that have been bred in praying Families and the reſt? I mean taking them, (as we ſay) one with another proportionably. Look to the Miniſters of *England:* Is it *praying* Families or *prayerleſs* Families that have done moſt to the well furniſhing of the Univerſities.

Argument 9. *All Churches ought ſolemnly to pray to God and praiſe him. A Chriſtian Family is a Church.* Therefore,

The major is paſt doubt, the *minor* I prove from the Nature of a Church in general, which is a ſociety of Chriſtians combined for the better worſhipping and ſerving of God. I ſay not that a *Family formally* as a *family*, is a Church: But every family of Chriſtians ought *moreover*, by ſuch a combination to be a Church. Yea as *Chriſtians* they are ſo combined, ſeeing Chriſtianity tieth them to ſerve God conjunctly together in their Relations. 2. Scripture expreſſeth it, 1 Cor. 16. 19. Aquila *and* Priſcilla *ſalute you much in the Lord, with the Church that is in their houſe.* He ſaith *not which meeteth in their houſe, but which is in it.* So Philemon 2. *And to the Church in thy houſe*, Rom. 16. 5. *Likewiſe greet the Church that is in their houſe.* Col. 4. 15. *Salute the Brethren that are at* Laodicea *and* Nymphas, *and the Church which is in his houſe*: Tho' ſome learned Men take theſe to be meant of *part* of the Churches, *aſſembling* in theſe houſes, yet *Beza*, *Grotius*, and many others acknowledge it to be meant of a *family* or *domeſtick Church*, according to that of *Tertullian* [*ubi tres licet laici ibi Eccleſia*] yet I ſay not that ſuch a *Family Church*, is of the ſame *ſpecies* with a particular organized Church of many Families. But it could not (ſo much as Analogically) be called a *Church* if they might not and muſt not *pray together*, and *praiſe* God together; for *theſe* therefore it fully concludeth.

Argument 10. *If Rulers muſt teach their families the word of God, then muſt they pray with them, but they muſt teach them*: Therefore. The Antecedent is fully proved by expreſs Scripture already. See alſo *Pſal.* 78. 4, 5, 6.—— Miniſters muſt *teach from houſe to houſe*: therefore Rulers themſelves muſt do it. *Acts* 5. 42. & 20. 20.

The Conſequence is proved good; 1. The Apoſtles prayed when they Preached or Inſtructed Chriſtians in private Aſſemblies, *Acts* 20. 36. and other places. 2. We have *ſpecial need* of Gods aſſiſtance in reading the Scriptures to know his mind in them, and to make them profitable to us: therefore we muſt ſeek it. 3. The Reverence due to ſo holy a buſineſs requireth it. 4. We are commanded *in all things to make our requeſts known to God with Prayers, Supplications and thanksgiving, and that with all manner of prayer, in all places, without ceaſing*: therefore ſpecially on ſuch occaſions as the reading of Scriptures and inſtructing others: And I think that few Men that are convinced of the Duty of *reading Scripture* and ſolemn inſtructing their families, will queſtion the Duty of praying for Gods bleſſing on it, when they ſet upon the work. Yea a Chriſtians own Conſcience will provoke him reverently to begin all with God in the imploring of his acceptance, and aid, and bleſſing.

Argument 11. *If Rulers of Families are bound to teach their Families to Pray, then are they bound to Pray with them: But they are bound to teach them to Pray.* Therefore,

In the foregoing Argument I ſpeak of *teaching in general*: Here I ſpeak of *teaching to pray* in ſpecial: The Antecedent of the major I prove thus. 1. They are bound to bring *them up in the nurture and admonition of the Lord*, Eph. 6. 44. Therefore *to teach them to Pray and Praiſe God*: For *the Nurture and Admonition of the Lord* containeth that. 2. They are bound to *teach them the fear of the Lord*, and *train them up in the way that they ſhould go*, and that is doubtleſs in the way of Prayer and Praiſing God.

The Conſequence appeareth here to be ſound, in that men cannot be well and effectually taught to Pray, without *Praying with them*, or in their *hearing*: Therefore they that muſt teach them to pray, muſt Pray with them. It is like muſick, which you cannot well teach any man, without playing or ſinging *to him*; ſeeing teaching muſt be by practiſing; And in moſt practical Doctrines it is ſo in ſome degree.

If any queſtion this, I appeal to Experience. I never knew any man that was well taught by man to pray without practiſing it before them. They that ever knew any ſuch, may have the more colour to object; but I did not; Or if they did, yet ſo *rare* a thing is not to be made the ordinary way of our endeavours, no more than we ſhould forbear teaching men the moſt curious Artifices by ocular demonſtration, becauſe ſome Wits have learnt them by few words, or of their own Invention; they are cruel to Children and Servants that teach them not to pray by practice and example.

Argument 12. From 1 Tim. 4. 3, 4, 5.—*Meats which God hath created to be received with thanksgiving —for it is ſanctified by the Word of God and Prayer.*

Here mark, that all our meat is to be received with thanksgiving; not only with a diſpoſition of thankfulneſs; 2. That this is twice repeated here together expreſly, yea, thrice in ſenſe; 3. That God *created* them ſo to be received. 4. That it is made a Condition of the *goodneſs*, that is, the *bleſſing* of the Creature to our uſe; 5. That the Creature is ſaid to be *ſanctified by Gods word and prayer*; and ſo to be *unſanctified* to us before; 6. That the ſame thing which is called *thanksgiving* in the two former verſes, is called *Prayer* in the laſt; Elſe the conſequence of the Apoſtle could not hold, when he thus argues, Its *good if it be received with thanksgiving, becauſe it is ſanctified by Prayer.*

Hence I will draw theſe two Arguments: 1. If families muſt with thanksgiving receive their meat as from God, then is the thanksgiving of families a duty of Gods appointment: But the former is true, therefore ſo is the latter. The Antecedent is plain: All muſt receive their Meat with thanksgiving: Therefore families muſt. They eat together: therefore they muſt give thanks together: And that Prayer is included in thanksgiving in this Text, I manifeſted before.

2. It is the Duty of families to uſe means that all Gods Creatures may be ſanctified to them: Prayer is the means to be uſed that all Gods Creatures may be ſanctified to them: Therefore it is the Duty of families to uſe Prayer.

Argument 13. From 1 Pet. 3. 7. *Likewiſe ye Husbands dwell with them according to knowledge, giving honour to the Wife as to the weaker Veſſel, and as being Heirs together of the grace of life, that your prayers be not hindred.* That Prayer which is eſpecially hindred by ignorant and unkind converſe, it is that is eſpecially meant here in this Text. But it is conjunct Prayer that is eſpecially ſo hindred. Therefore, *&c.* I know that *ſecret* perſonal prayer, is alſo hindred by the ſame cauſes; but not ſo directly and notably as conjunct prayer is. With what hearts can Husband and Wife join together as one ſoul in prayer to God, when they abuſe and exaſperate each other, and come hot from chidings and diſſentions? This ſeemeth the true meaning of the Text: And ſo the conjunct prayer of Husband and Wife being proved a duty (who ſometime conſtitute a family,) the ſame reaſons will include the reſt of the Family alſo.

Arg. 14. From Col. 3. 16, 17. to Col. 4. 4. *Let the word of God dwell in you richly in all wiſdom, teaching and admoniſhing one another in Pſalms and Hymns, and ſpiritual Songs, ſinging with grace in your hearts to the Lord: and whatſoever ye do in word or deed, do all in the name of the Lord Jeſus; giving thanks to God and the Father by him. Wives ſubmit your ſelves,* &c. 4. 2. *Continue in prayer, and watch in the ſame with thanksgiving.*

Hence I may fetch many arguments for family-prayers. 1. It appeareth to be *family-prayers* principally that the Apoſtle here ſpeaketh of. For it is *families* that he ſpeaks to: For in *verſe* 16, 17. he ſpeaketh of *prayer* and *thanksgiving*; and in the next words he ſpeaketh to each family-relation, Wives, Husbands, Children, Parents, Servants, Maſters. And in the next words, continuing his ſpeech to the ſame perſons, he bids them, [*Continue in prayer, and watch in the ſame*, &c.] 2. If neighbours are bound to ſpeak together in Pſalms and Hymns and ſpiritual Songs, with grace in their hearts to the Lord, and to continue in prayer and thankſgiving; then *families* much more, who are nearlier related, and have more neceſſities and opportunities: as is ſaid before. 3. If whatever we do in word or deed, we muſt do all in the name of the Lord Jeſus, giving thanks; then *Families* muſt needs join in giving thanks. For they have much daily buſineſs in word and deed to be done together and aſunder.

Argument 15. From Dan. 6. 10. *When* Daniel *knew that the Writing was ſigned, he went into his houſe, and his window being open in his Chamber towards* Jeruſalem, *he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did afore time: Then theſe men aſſembled, and found* Daniel *praying and making ſupplication before his God.* Here note, 1. The *Nature* of the Duty. 2. The *neceſſity* of it. 1. If it had not been open family-prayer which *Daniel* here performed, how could they have known what he ſaid? It is not probable that he would ſpeak ſo lowd in ſecret; nor is it like they would have found him at it. So great a Prince would have had ſome Servants in his outward rooms to have ſtayed them before they had come ſo near. 2. And the *Neceſſity* of this prayer is ſuch, that *Daniel* would not omit it for a few days to ſave his life.

Argument 16. From Joſh. 24. 15. *But as for me and my houſe we will ſerve the Lord.* Here note,

1. That it is a *Houſhold* that is here engaged: For if any would prove that it extendeth further, to all *Joſhua*'s Tribe, or inferior kindred, yet his *Houſhold* would be moſt eminently included. 2. That it is the ſame thing which *Joſhua* promiſeth for *his Houſe*, which he would have all *Iſrael* do for theirs: for he maketh himſelf an example to move them to it.

If *Houſholds* muſt *ſerve the Lord*, then houſholds muſt pray to him and praiſe him: But houſholds muſt ſerve him: Therefore, *&c.* The Conſequence is proved, in that *Prayer* and *Praiſe* are ſo neceſſary parts of Gods ſervice, that no *family* or *perſon* can be ſaid in general to be devoted to *ſerve God*, that are not devoted to them: *Calling upon God*, is oft put in Scripture, for *all Gods worſhip*, as being a moſt eminent part: and Atheiſts are deſcribed to be ſuch as *call not upon the Lord*, Pſal. 14, &c.

Argument 17. The ſtory of *Cornelius Acts* 10. proveth that he performed *family Worſhip*: For obſerve, 1. That *verſ.* 2. he is ſaid to be [*A devout man, and one that feared God with all his houſe, which gave much alms to the people, and prayed to God alway:*] And *ver.* 30. he ſaith [*at the ninth hour I prayed in my houſe.*] And ver. 24. [*he called together his kindred and near friends.*] So verſe 11. 14. [*Thou and all thy houſe ſhall be ſaved.*] So that in ver. 2. *Fearing God*, comprehendeth *Prayer*, and is uſually put for all Gods Worſhip: therefore when he is ſaid to *Fear God* with all his houſe, it is included that he worſhipped God with all his houſe: And that he uſed to do it conjunctly with them is implied, in his gathering together his *Kindred* and *Friends* when *Peter* came, not mentioning the calling together his *houſhold*, as being uſual and ſuppoſed. And when it is ſaid that he prayed ἐν τῷ οἴκῳ, *in his houſe*, it may ſignifie his *houſhold*, as in Scripture the word is often taken. However the circumſtances ſhew that he did it.

Argument 18. From 1 Tim. 3. 4, 5, 12. *One that ruleth well his own houſe, having his Children in ſubjection, with all gravity: For if a Man know not how to rule his own houſe, how ſhall he take care of the Church of God: Let the Deacons be the Husbands of one Wiſe: Ruling their Children and their own houſes well.* Here mark, that it is ſuch a *ruling* of their *houſes*, as is of the *ſame nature* as the *Ruling* of the Church, *mutatis mutandis*, and that is, a training them up in the Worſhip of God, and guiding them therein: for the Apoſtle maketh the defect of the one, to be a ſure diſcovery of their unfitneſs for the other. Now to *Rule the Church*, is to teach and guide them as their mouth in prayer and praiſes unto God, as well as to overſee their lives: therefore it is ſuch a Ruling of their houſes as is prerequiſite to prove them fit.

They that muſt ſo Rule well their own houſes, as may partly prove them not unfit to rule the Church, muſt rule them by holy inſtructions, and guiding them as their mouth in the Worſhip of God. But thoſe mentioned 1 *Tim.* 3. muſt ſo rule their houſes: Therefore, *&c.*

The *Paſtors Ruling* of the Church doth moſt conſiſt in going before them, and guiding them in Gods worſhip, therefore ſo doth the Ruling of their own houſes, which is made a trying qualification of their fitneſs hereunto. Though yet it reach not ſo high, nor to ſo many things, and the Concluſion be not *Affirmative* [*He that Ruleth his own houſe well is fit to Rule the Church of God*] but *Negative* [*He that Ruleth not his own houſe well, is not fit to Rule the Church of God*;] But that is, becauſe 1. This is a lower degree of Ruling, which will not prove him fit for a higher: 2. And it is but one qualification of many that are requiſite. Yet it is apparent that ſome degrees of aptitude is proved hence; and that from a ſimilitude of the things: When *Paul* compareth Ruling the Houſe to Ruling the Church, he cannot be thought to take them to be wholly heterogeneous. He would never have ſaid, He that cannot Rule an Army, or Regiment, or a City, how ſhall he rule the Church of God? I conclude therefore that this Text doth ſhew that it is the duty of Maſters of Families, to R*ule well their own families* in the right Worſhipping of God, *mutatis mutandis*, as Miniſters muſt rule the Church.

Argument 19. *If Families have ſpecial neceſſity of family-prayer conjunctly, which cannot be ſupplied otherwiſe; then it is Gods Will that Family-prayer ſhould be in uſe: But families have ſuch neceſſities*; Therefore, *&c.* The Conſequent needs no proof; The Antecedent is proved by inſtance. *Families* have *Family neceſſities*, which are larger than to be confined to a *Cloſet*, and yet more *private* than to be brought ſtill into the Aſſemblies of the Church. 1. There are many worldly Occaſions about their Callings and Relations, which its fit for them to mention among themſelves, but unfit to mention before all the Congregation. 2. There are many diſtempers in the hearts and lives of the members of the Families, and many Miſcarriages, and Diſagreements which muſt be taken up at home, and which Prayer muſt do much to cure, and yet are not fit to be brought to the Ears of the Church-aſſemblies. 3. And if it were fit to mention them all in publick, yet the number of ſuch caſes would be ſo great, as would overwhelm the Miniſter, and confound the publick Worſhip; nay, one half of them in moſt Churches could not be mentioned. 4. And ſuch caſes are of ordinary occurrence, and therefore would ordinarily have all theſe inconveniences.

And yet there are many ſuch caſes that are not fit to be confined to our *ſecret prayers* each one by himſelf; becauſe, 1. They often ſo ſin together, as maketh it fit that they confeſs and lament it together: 2. And ſome *mercies* which they receive together, its fit they *ſeek*, and give thanks for together: 3. And many works which they do together, its fit they ſeek a bleſſing on together: 4. And the preſence of one another in Confeſſion, Petition, and Thanksgiving doth tend to the increaſe of their fervour, and warming of their hearts, and engaging them the more to duty, and againſt ſin; and is needful on the grounds laid down before. Nay, it is a kind of Family-ſchiſm, in ſuch caſes to ſeparate from one another, and to pray in ſecret only; as it is Church ſchiſm to ſeparate from the Church-aſſemblies, and to pray in Families only. *Nature* and *Grace* delight in *Unity*, and abhor *Diviſion.* And the Light of Nature and Grace engageth us, to do as much of the work of God in Unity, and Concord, and Communion as we can.

Argument 20. *If before the giving of the Law to* Moſes, *God was worſhipped in Families by his own appointment, and this appointment be not yet reverſt, then God is to be worſhipped in Families ſtill: But the Antecedent is certain:* Therefore *ſo is the conſequent.*

I think no Man denieth the firſt part of the Antecedent; that before the Flood in the Families of the Righteous, and after till the eſtabliſhment of a Prieſthood, God was worſhipped in Families or Houſholds: It is a greater doubt whether then he had *any other* publick Worſhip. When there were few or no Church-aſſembles that were larger than Families, no doubt God was ordinarily worſhipped in Families. Every Ruler of a Family then was as a Prieſt to his own Family. *Cain* and *Abel* offered their own Sacrifices; ſo did *Noah*, *Abraham* and *Jacob.*

If it be objected, that all *this ceaſed, when the Office of the Prieſt was inſtituted*, and ſo deny the latter part of my Antecedent, I reply, 1. Though ſome make a doubt of it, whether the Office of Prieſthood was inſtituted before *Aaron*'s time, I think there is no great doubt to be made of it; ſeeing we find a Prieſthood then among *other Nations*, who had it either by the light of Nature, or by Tradition from the Church; And *Melchizedecs* Prieſthood (who was a Type of Chriſt) is expreſly mentioned. So that though Family-worſhip was then the moſt uſual, yet *ſome* more publick worſhip there was. 2. After the inſtitution of *Aaron*'s Prieſthood Family worſhip continued, as I have proved before; yea, the two Sacraments of *Circumciſion* and the *Paſſeover*, were celebrated in *Families* by the Maſter of the Houſe; Therefore *Prayer* was certainly continued in Families. 3. If that part of worſhip that was afterward performed in Synagogues and publick Aſſemblies was appropriated to them, that no whit proveth, that the part which agreed to Families as ſuch, was transferred to thoſe Aſſemblies. Nay, it is a certain proof that part was left to Families ſtill, becauſe we find that the publick Aſſemblies never undertook it. We find among them no prayer but Church-prayer; and not that which was fitted to *Families* as ſuch at all. Nor is there a word of Scripture that ſpeaketh of Gods reverſing of his command or order for *Family-prayer*, or other proper Family-worſhip. Therefore it is proved to continue obligatory ſtill.

Had I not been too long already, I ſhould have urged to this end the example of *Job* in Sacrificing daily for his Sons; and of *Eſther*'s keeping a Faſt with her Maids, *Heſt.* 4. 16. And Jer. 10. 25. *Pour out thy fury on the Heathen that know thee not, and on the Families that call not on thy name.* Its true that by [*Families*] here is meant *Tribes* of people; and by *calling on his Name*, is meant their worſhipping the true God. But yet this is ſpoken *of all Tribes* without exception, great and ſmall; And Tribes in the beginning (as *Abrahams*, *Iſaacs*, *Jacobs*, &c.) were confined to Families; And the argument holdeth from parity of reaſon, to a proper Family; And that *calling on Gods Name*, is put for his worſhip, doth more confirm us, becauſe it proveth it to be the moſt eminent part of worſhip, or elſe the whole would not be ſignified by it; At leaſt no reaſon can imagine it excluded. So much for the proof of the fourth Propoſition.

Objections Anſwered.

Object. 1. H*ad it been a duty under the Goſpel to pray in Families, we ſhould certainly have found it more expreſly required in the Scripture.*

Anſw. 1. I have already ſhewed you, that it is plainly required in the Scripture; But men muſt not teach God how to ſpeak; nor oblige him to make all plain to blind perverted minds. 2. Thoſe things which were plainly revealed in the Old Teſtament, and the Church then held without any contradiction, even from the perſecutors of Chriſt themſelves, might well be paſt over in the Goſpel, and taken as ſuppoſed acknowledged things. 3. The *General* Precepts (to pray alway, with all prayer, in all places, *&c.*) being expreſſed in the Goſpel, and the *Light of Nature* making particular Application of them to *Families*, what need there any more? 4. This reaſon is apparent why Scripture ſpeaketh of it no more expreſly: Before Chriſt's time the worſhip of God was leſs ſpiritual, and more ceremonial than afterward it was: And therefore you find ofter mention of Circumciſion and Sacrificing, than of Prayer: And yet Prayer was ſtill ſuppoſed to concur. And after Chriſt's time on earth, moſt Chriſtian Families were diſturbed by perſecution, and Chriſtians ſold up all and lived in Community: And alſo the Scripture Hiſtory was to deſcribe to us the ſtate of the Churches, rather than of particular Families.

Object. 2. *Chriſt himſelf did not uſe to pray with his Family: as appeareth by the Diſciples asking him to teach them to pray, and by the ſilence of the Scripture in this point:* Therefore *it is no duty to us.*

Anſw. 1. Scripture ſilence is no proof that Chriſt did not uſe it: All things are not written which he did. 2. His Teaching them the Lords Prayer, and their deſire of a common Rule of Prayer, might conſiſt with his uſual praying with them: At leaſt with his uſing to pray with them *after that*, though at *firſt* he did not uſe it. 3. But it is the Conſequence that I principally deny. 1. Becauſe Chriſt did afterwards call his ſervants to many duties, which he put them not on at firſt; as Sacraments, Diſcipline, Preaching, frequenter Praying, *&c.* eſpecially after the coming down of the Holy Ghoſt: As they underſtood not many Articles of the faith till then, ſo no wonder if they underſtood not many Duties till then: For Chriſt would have them thus ſuddenly inſtructed and fullier ſanctified by a Miracle, that their Miniſtry might be more credible, their Miſſion being evidently Divine, and they being paſt the ſuſpicion of forgery and deceit. 2. And though it is evident, that Chriſt did uſe to *bleſs* the Meat, and ſing Hymns to God with his Diſciples, *Luke* 22. 17, 18. *Mar.* 14. 22, 23, 26. *Matth.* 26. 27, 28, 30. and therefore it is very probable, prayed with them often, as *John* 17. Yet it could not be expected, that he ſhould ordinarily be their mouth in ſuch prayers as they daily needed. His caſe and ours are exceedingly different. His Diſciples muſt daily confeſs their ſins, and be humbled for them, and ask forgiveneſs: but Chriſt had none of this to do. They muſt pray for mortifying grace, and help againſt ſin; but he had no ſin to mortify or pray againſt. They muſt pray for the Spirit, and the increaſe of their imperfect graces; but Chriſt had fulneſs and perfection: They muſt pray for many means to theſe ends, and for help in uſing them, and a bleſſing on them, which he had no uſe for. They muſt give thanks for Pardon and Converſion, *&c.* which Chriſt had no occaſion to give thanks for. So that having a High-prieſt ſo much ſeparate from ſinners, they had one that prayed *for them*; but not one fit to join with them as their mouth to God, in ordinary *Family-prayers*, ſuch as they needed; as *Maſters* muſt do with their Families.

Obj. 3. *God doth not require either vain or abominable prayers: But Family-prayers are ordinarily vain and abominable:* Therefore &c. *The minor is proved thus. The Prayers of the wicked are abominable: moſt Families are wicked, or have wicked Perſons:* Therefore, &c.

Anſw. 1. This is confeſſedly nothing againſt the Prayers of *Godly Families.* 2. The Prayers of a Godly maſter are not abominable nor vain, becauſe of the preſence of others that are ungodly. Elſe Chriſt's Prayers and Bleſſings before-mentioned ſhould have been vain or abominable, becauſe *Judas* was there, who was a Thief and Hypocrite. And the Apoſtles and all Miniſters Prayers ſhould be ſo in all ſuch Churches, as that of *Corinth*, *Galatia*, *Epheſus* are deſcribed to have been. 3. I refer you to my *Method for Peace of Conſcience*, how far the prayers of the wicked *are*, or *are not* abominable. The prayers of the wicked as wicked are abominable; but not as they expreſs their return to God, and repenting of their wickedneſs. It is not the *abominable Prayer* that God commandeth, but the *faithful* penitent prayer. You miſtake it, as if the *wicked man* were not the perſon commanded to pray; whereas you ſhould rather ſay, It is not *the abominable prayer* that is commanded him. He is commanded to pray ſuch prayers as are not abominable; Even as *Simon Magus*, *Act.* 8. to *Repent* and *Pray*; and *to ſeek the Lord while he may be found, and call upon him while he is near*, and to *forſake his way*,

&c.

&c. *Iſa.* 55. 6, 7. Let the wicked pray thus, and his prayer will not be abominable. The command of praying implieth the command of Repenting and departing from his wickedneſs; For what is it to pray for Grace, but to expreſs to God their *deſires* of Grace? (It is not to tell God a lie, by ſaying they deſire that which they hate.) Therefore when we exhort them to *pray*, we exhort them to ſuch Deſires.

Object. 4. Obj. 4. *Many Maſters of Families cannot pray in their Families without a Book, and that's unlawful.*

Anſw. 1. If their diſability be *Natural* as in *Ideots*, they are not fit to rule Families, if it be Moral and culpable, they are bound to uſe the means to Overcome it; And in the mean time to uſe a Book or form, rather than not to pray in their Families at all.

Of the Frequency and Seaſons of Family-Worſhip.

THE laſt part of my work is to ſpeak of the fit *Times* of Family-Worſhip. 1. Whether it ſhould *be every day?* 2. Whether *twice a day?* 3. Whether *Morning and Evening?* *Anſw.* 1. Ordinarily it ſhould be *every day* and *twice a day*: And the *Morning* and *Evening* are ordinarily the fitteſt Seaſons. 2. But extraordinarily ſome greater Duty may intervene, which may for that time diſoblige us. And the occaſions of ſome Families may make that Hour fit to one, which is unfit to another. For brevity I will join all together in the proof.

Arg. 1. *We are bound to take all fit occaſions and opportunities to worſhip God. Families have daily* (Morning and Evening) *ſuch occaſions* and *opportunities*; Therefore *they are bound to take them.*

Both Major and Minor are proved before. Experience proveth that *Family-ſins* are *daily* committed, and *Family-mercies* daily received, and Family-neceſſities daily do occur. And Reaſon tells us, 1. That it is ſeaſonable every Morning to give God Thanks for the Reſt of the Night paſt. 2. And to beg direction, protection and Proviſions and Bleſſing for the following Day. 3. And that then our Minds are freeſt from Wearineſs and worldly Care. And ſo Reaſon telleth us that the Evening is a fit Seaſon to give God Thanks for the Mercies of the Day, and to confeſs the Sins of the Day, and ask forgiveneſs, and to Pray for Reſt and Protection in the Night. As Nature and Reaſon tells us how oft a Man ſhould Eat and Drink, and how long he ſhould Sleep, and what cloathing he ſhould Wear, and Scripture need not tell you the particulars; So if Scripture command you *Prayer* in *General*, God may by *Providence* tell you *when* and how oft you muſt pray.

Arg. 2. *The Lords Prayer directeth us daily to put up ſuch Prayers as belong to Families*; Therefore, &c. *Give us this day our daily bread.* It runs all in the plural Number. And the Reaſon of it will oblige Families as well as individual Perſons.

Arg. 3. From 1 Theſ. 5. 17. *Pray without ceaſing; in all things give Thanks.* Col. 4. 1, 2. *Maſters give to your Servants that which is juſt and equal, knowing that ye alſo have a Maſter in Heaven. Continue in Prayer, and watch in the ſame with Thankſgiving.* Col. 3. 17. *Whatſoever ye do in Word or Deed, do all in the Name of the Lord Jeſus; giving Thanks to God and the Father by him.* Phil. 4. 6. *Be careful for nothing, but in every thing by Prayer and Supplication with Thankſgiving, let your Requeſts be made known to God.* It's eaſie for a Man that is willing to ſee, that leſs than twice a Day, doth not anſwer the Command of Praying *without ceaſing, continually, in every thing, whatſoever ye do*, &c. The Phraſes ſeeming to go much higher.

Arg. 4. Daniel *Prayed in his Houſe thrice a Day*: Therefore leſs than twice under the Goſpel is to us unreaſonable.

Arg. 5. 1 Tim. 4. 5. *She that is a Widow indeed and deſolate, truſteth in God, and Continueth in Supplications, and Prayer Night and Day.* *Night* and *Day* can be no leſs than Morning and Evening. And if you ſay, *This is not Family Prayer*, I anſwer, 1. It is all kind of Prayer belonging to her. 2. And if it commend the leſs, much more the greater.

Arg. 6. From Luke 6. 14. & 2. 37. & 18. 17. Acts 26. 7, 1. Theſ. 3. 10. 2 Tim. 1. 3. Rev. 7. 15. Neh. 1. 6. Pſal. 88. 1. Joſh. 1. 8. Pſal. 1. 2. Which ſhew that *Night* and *Day* Chriſt himſelf Pray'd, and his Servants Prayed and Meditated and Read the Scripture.

Arg. 7. *Deut.* 6. 7. & 11. 19. It is expreſly commanded that Parents Teach their Children the Word of God, when they *lie down, and when they riſe up*; and the parity of Reaſon, and conjunction of the Word and Prayer will prove, that they ſhould alſo pray with them lying down and riſing up.

Arg. 8. For brevity ſake I offer you together, *Pſal.* 119. 164. *David* praiſed God ſeven times a Day; & 145. 2. *Every Day will I bleſs thee.* Pſal. 5. 3. *My voice ſhalt thou hear in the Morning, O Lord; in the Morning will I direct my Prayer to thee and will look up.* 59. 16. *I will ſing aloud of thy mercy in the Morning* 88. 13. *In the Morning ſhall my Prayer prevent thee.* 92. 12. *It is good to give thanks unto the Lord, and to ſing Praiſes to thy Name, O moſt high: To ſhew forth thy loving kindneſs in the Morning and thy Faithfulneſs every Night.* 119. 147, 148. *I prevented the dawning of the Morning and Cryed, I hoped in thy Word: Mine Eyes prevent the Night watches, that I might Meditate on thy Word.* 130. 6. *My Soul waiteth for the Lord more than they that watch for the Morning; I ſay more than they that watch for the Morning.* The Prieſts were to offer *Sacrifices* and *thanks to God every morning*: 1 Chron. 23. 30. Exod. 30. 7. & 36. 3. Lev. 6. 12. 2 Chron. 13. 11. Ezek. 46. 13, 14, 15. Amos 4. 4. And Chriſtians are a *Holy Prieſthood, to Offer up Sacrifices to God, acceptable thro' Jeſus Chriſt*, 1 Pet. 2. 5, 9. Expreſly ſaith *David*, Pſal. 55. 17. *Evening* and *Morning* and *at Noon, will I Pray and Cry aloud, and he ſhall hear my voice.* So *Morning* and *Evening* were Sacrifices and burnt Offerings offered to the Lord; and, there is at leaſt equal Reaſon that Goſpel Worſhip ſhould be as frequent: 1 *Chron.* 16. 40. 2 *Chron.* 2. 4. & 13. 11. & 31. 3. *Ezra* 3. 3. 2 *Kings* 16. 15. 1 *Kings* 18. 29, 36. *Ezra* 9. 5. And no doubt but they *Prayed* with the Sacrifices. Which *David* intimateth in comparing them, Pſal. 141. 2. *Let my Prayer be ſet before forth thee as Incenſe, and the lifting up of my Hands as the Evening Sacrifice.* And God calleth for *Prayer* and *Praiſe* as better than *Sacrifice*, Pſal. 50. 14, 15, 23.

All theſe I heap together for diſpatch, which fully ſhew, how frequently Gods Servants have been wont to Worſhip him, and how often God expecteth it. And you will all confeſs that it is Reaſon that in Goſpel times of greater Light and Holineſs, we ſhould not come behind them in the times of the Law: Eſpecially when Chriſt himſelf doth pray all Night, that had ſo little need in compariſon of us. And you may obſerve that theſe Scriptures ſpeak of *Prayer in General*, and limit it not to *ſecreſie*: And therefore they extend to all Prayer, according to opportunity. No Reaſon can limit all theſe examples to the moſt ſecret, and leaſt noble ſort of prayer. If but two or three are gathered together in his Name, Chriſt is eſpecially among them.

If you ſay, that by this Rule we muſt as frequently pray in the Church aſſemblies, I anſwer, The Church cannot ordinarily ſo oft aſſemble: But when it can be without a great inconvenience, I doubt not but it would be a good work, for many to meet the Miniſter daily for Prayer, as in ſome Rich and populous Cities they may do.

I have been more tedious on this ſubject than a holy hungry Chriſtian poſſibly may think neceſſary who needeth not ſo many arguments to perſwade him to feaſt his Soul with God, and to delight himſelf in the frequent exerciſes of *Faith* and Love; And if I have ſaid leſs than the other ſort of Readers ſhall think neceſſary, let them know that if they will open their Eyes, and recover their appetites and feel their Sins, and obſerve their daily Wants and Dangers, and get but a heart that loveth God, theſe Reaſons then will ſeem ſufficient to convince them of ſo ſweet and profitable and neceſſary a work: And if they obſerve the difference between *Praying* and *Prayerleſs* Families, and care for their Souls and Communion with God, much fewer Words than theſe may ſerve their turn. It is a dead and graceleſs, carnal Heart, that muſt be Cured before theſe Men will be well ſatisfied; a better Appetite would help their Reaſon. If God ſhould Say in general to all Men, *You ſhall eat as oft as will do you good*; the ſick ſtomach would Say, *once a day*, and that but a *little*, is enough, and as much as God requireth; when another would ſay, *thrice a day is little enough*. A good and healthful Heart is a great help, in the expounding of Gods Word, eſpecially of his General Commandments. That which men love not, but are aweary of, they will not eaſily believe to be their duty. The new nature, and holy Love and deſires and experience of a ſound believer, do ſo far make all theſe Reaſonings needleſs to him, that I muſt confeſs I have written them principally to convince the carnal Hypocrite, and to ſtop the mouths of wrangling Enemies.

CHAP. IV.

General Directions for the Holy Government of FAMILIES.

§. 1. THE Principal thing requiſite to the *right governing of Families* is the *Fitneſs* of the *Governors* and the *Governed* thereto, which is ſpoken of before in the Directions for the *Conſtitution*. But if perſons unfit for their Relations, have joyned themſelves together in a Family, their firſt duty is to *Repent* of their former Sin and Raſhneſs, and preſently to turn to God, and Seek after that *fitneſs* which is neceſſary to the right diſcharge of the duties of their ſeveral places; and in the *Governors of Families*, theſe three things are of greateſt neceſſity hereunto. 1. *Authority*. 2. *Skill*. 3. *Holineſs* and readineſs of *Will*.

How to keep up Authority.

§. 2. I. Gen. Dir. *Let Governors maintain their Authority in their Families.* For if once that be loſt and you are diſpiſed by thoſe that you ſhould rule, your word will be of no effect with them; you do but ride without a Bridle; your *power* of Governing is gone, when your Authority is loſt. And here you muſt firſt underſtand the Nature, Uſe, and Extent of your Authority; For as your Relations are different to your *Wife*, your *Children* and your *Servants*, ſo alſo is your *Authority*. Your Authority over your *Wife*, is but ſuch as is neceſſary to the order of your Family, the ſafe and prudent management of your affairs, and your comfortable cohabitation. The power of love and complicated intereſt muſt do more than Magiſterial commands. Your *Authority* over your Children is much greater; but yet only ſuch as conjunct with Love, is needful to their good education and felicity. Your Authority over your Servants is to be meaſur'd by your contract with them (in theſe Countrys where there are no ſlaves) in order to your Service, and the honour of God. In othnr matters, or to other *ends* you have no Authority over them. For the maintaining of this your *Authority* obſerve theſe following Subdirections.

Dir. 1.

§. 3. Direct. 1. *Let your Family underſtand that your Authority is of God, who is the God of Order, and that in obedience to him they are obliged to obey you.* There is no power but of God: And there is none that the intelligent Creature can ſo much reverence as that which is of God. All bonds are eaſily broken and caſt away (by the Soul at leaſt, if not by the body,) which are not perceived to be Divine. An inlightned Conſcience will ſay to ambitious uſurpers, God I know, and his Son Jeſus I know, but who are ye?

Dir. 2.

§. 4. Direct. 2. *The more of God appeareth upon you, in your knowledge and holineſs and unblamableneſs of life, the greater will your Authority be in the Eyes of all your Inferiors that fear God. Sin* will make you contemptible and vile; And *Holineſs*, being the Image of God, will make you *Honourable*. In the *eyes* of the faithful a *vile perſon is contemned*; *but they honour them that fear the Lord.* Pſal. 15. 4. *Righteouſneſs exalteth a Nation* (and a perſon) *but ſin is a reproach to any people.* Prov. 14. 34. *Thoſe that honour God he will honour, and thoſe that deſpiſe him ſhall be lightly eſteemed.* 1 *Sam.* 2. 30. They that give up themſelves to *vile affections* and converſations, (*Rom.* 1. 26.) will ſeem *vile* when they have *made* themſelves ſo: *Eli's* Sons *made themſelves vile by their ſin*, 1 Sam. 3. 13. I know men ſhould diſcern and honour a perſon placed in Authority by God, tho' they are *morally* and *naturally vile*: But this is ſo hard that it is ſeldom well done, and God is ſo ſevere againſt proud offenders, that he uſually puniſheth them by making them *vile* in the eyes of others; at leaſt when they are dead and men dare freely ſpeak of them, their names will *rot*, *Prov.* 10. 7. The inſtances of the greateſt Emperors in the World, both Perſian, Roman and Turkiſh do tell us, that if (by whoredom, drunkenneſs, gluttony, pride, and eſpecially perſecution) they will make themſelves *vile*, God will permit them by uncovering their nakedneſs, to become the ſhame and ſcorn of men; and ſhall a wicked Maſter of a *Family* think to maintain his authority over others, while he rebelleth againſt the authority of God?

Dir. 3.

§. 5. Direct. 3. *Shew not your natural weakneſs by paſſions, or imprudent words or deeds.* For if they think contemptuouſly of your *perſons* a little thing will draw them further, to deſpiſe your *words*. There is naturally in man ſo high an eſteem of *Reaſon*, that men are hardly perſwaded that they ſhould *rebel* againſt *Reaſon* to be governed (for orders ſake) by *folly*. They are very apt to think that *righteſt Reaſon* ſhould bear rule. And therefore any *ſilly weak expreſſions*, or any *inordinate paſſions*, or *any imprudent actions*, are very apt to make you contemptible in your Inferiours eyes.

Dir. 4.

§. 6. Direct. 4. *Loſe not your Authority by a neglect of uſing it.* If you ſuffer Children and Servants but a little while to have the head, and to *have*, and *ſay* and *do* what they will, your Government will be but a *name* or *image*. A moderate courſe between a *Lordly rigour*; and a *ſoft ſubjection*, or *neglect* of *exerciſing* the power of your place, will beſt preſerve you from your inferiors contempt.

Dir. 5.

§. 7. Direct. 5. *Loſe not your Authority by too much familiarity.* If you make your *Children* and *Servants* your play-fellows, or equals, and talk to them, and ſuffer them to talk to you as your *companions*, they will quickly grow upon you, and hold their cuſtom; and tho' another may govern them, they will ſcarce ever endure to be governed by you, but will ſcorn to be ſubject, where they have once been as equal.

Of ſkill in Governing.

§. 8. II. Gen. Dir. *Labour for Prudence and Skilfulneſs in Governing.* He that undertaketh to be a *Maſter* of a *Family*, undertaketh to be their Governor; And it is no ſmall ſin or folly to undertake ſuch a place, as you are utterly unfit for, when it is a matter of ſo great importance. You could diſcern this in a caſe that's not your own; as if a man undertake to be a Schoolmaſter that cannot *read* or *write*; or to be a Phyſician, who knoweth neither diſeaſes nor their remedies; or to be a Pilot that cannot tell how to do a Pilots work; and why cannot you much more diſcern it in your own caſe?

r. 1. §. 9. Direct. 1. *To get the ſkill of holy Governing, it is needful that you be well ſtudied in the word of God:* Therefore God commandeth *Kings* themſelves that *they read in the Law all the Days of their lives.* Deut. 17. 18, 19. and that *it depart not out of their mouths, but that they meditate in it Day and Night.* Joſh. 1. 8. And all Parents muſt be able to *teach it their Children, and talk of it both at home and abroad, lying down and riſing up*; Deut. 6. 6, 7. & 11. 18, 19. All Government of men is but ſubſervient to the Government of God, to promote obedience to his Laws: And it is neceſſary that we underſtand the Laws which all Laws and precepts muſt give place to and ſubſerve.

Dir. 2. §. 10. Direct. 2. *Underſtand well the different tempers of your inferiours, and deal with them as they are, and as they can bear; and not with all alike:* Some are more *intelligent* and ſome more *dull:* Some are of *tender*, and ſome of *hardned impudent* diſpoſitions; ſome will be beſt wrought upon by love and *gentleneſs*; and ſome have need of *ſharpneſs* and *ſeverity:* Prudence muſt fit your dealings to their diſpoſitions.

Dir. 3. §. 11. Direct. 3. *You muſt put much difference between their different faults and accordingly ſuit your reprehenſions:* Thoſe muſt be moſt ſeverely rebuked that have moſt *wilfulneſs*, and thoſe that are faulty in matters of greateſt weight. Some faults are ſo much thro' meer *diſability* and unavoidable frailty of the fleſh, that there is but little of the *will* appearing in them: Theſe muſt be more gently handled, as deſerving more compaſſion than reproof. Some are *habituate vices*, and the whole *nature* is more deſperately depraved in others: Theſe muſt have more than a particular correction: They muſt be held to ſuch a *courſe of life*, as may be moſt effectual to deſtroy and change thoſe habits. And ſome that are upright at the heart, and in the main and moſt momentous things, are guilty but of ſome *actual* faults; and of theſe, ſome more *ſeldom*, and ſome more *frequent*; And if you do not prudently diverſifie your rebukes according to their faults, you will but harden them, and miſs of your ends: For there is a *Family-juſtice* that muſt not be overthrown, unleſs you will overthrow your Families: As there is a more *publick juſtice* neceſſary to the *publick* good.

Dir. 4. §. 12. Direct. 4. *Be a good Husband to your Wife, and a good Father to your Children, and a good Maſter to your Servants, and let Love have Dominion in all your Government, that your inferiours may eaſily find, that it is their intereſt to obey you.* For *intereſt* and *ſelf-love* are the *natural* rulers of the World: And it is the moſt effectual way to procure obedience or any good, to make men perceive, that it is for their *own* good, and to engage *ſelf-love* for you; that they may ſee that the benefit is like to be their own. If you *do them no good*, but are ſowr, and uncourteous, and cloſe-handed to them, few will be ruled by you.

Dir. 5. §. 13. Direct. 5. *If you would be ſkilful in Governing others, learn firſt exactly to Command your ſelves.* Can you ever expect to have *others* more at your *will* and *government* than your ſelves? Is he fit to rule his Family in the fear of God and a holy life, who is *unholy* and feareth not God himſelf? Or is he fit to keep them from *paſſion* or *drunkenneſs*, or *gluttony*, or *luſt*, or any way of *ſenſuality*, that cannot keep himſelf from it? Will not inferiors deſpiſe ſuch reproofs which are by your ſelves contradicted in your lives? You know this true of *Wicked Preachers:* And is it not as true of other Governours.

§. 14. III. Gen. Direct. *You muſt be Holy Perſons, if you would be holy Governours of your Families.* Mens *actions* follow the bent of their *Diſpoſitions.* They will *do* as they *are*. An Enemy of God will not govern a *Family for God:* Nor an *Enemy* of *Holineſs* (nor a *ſtranger* to it) ſet up a holy order in his Houſe, and in a holy manner manage his affairs. I know it is cheaper and eaſier to the fleſh to *call others* to *mortification* and *holineſs* of life, than to bring *our ſelves* to it; But yet when it is not a *bare Command* or *wiſh* that is neceſſary; but a *courſe* of *holy* and *induſtrious Government*, unholy perſons (though ſome of them may go far) have not the *Ends* and *Principles* which ſuch a work requireth.

Dir. 1. §. 15. Direct. 1. *To this end, be ſure that your own Souls be entirely ſubjected unto God, and that you more accurately obey his Laws, than you expect any inferior ſhould obey your Commands.* If you dare diſobey God, why ſhould they fear diſobeying you? Can you more ſeverely revenge diſobedience; or more bountifully reward obedience, than God can do? Are you *Greater* and *Better* than God himſelf is?

Dir. 2. §. 16. Direct. 2. *Be ſure that you lay up your treaſure in Heaven, and make the enjoyment of God in Glory to be the ultimate commanding end both of the affairs and government of your Family, and all things elſe with which you are entruſted. Devote* your ſelves and all to God, and do all for him: Do all as paſſengers to another world, whoſe buſineſs on Earth is but to provide for Heaven, and promote their everlaſting intereſt. If thus you are *ſeparated* unto God, you are *ſanctified:* And then you will *ſeparate* all that you have to his uſe and ſervice, and this, with his acceptance, will ſanctifie all.

Dir. 3. §. 17. Direct. 3. *Maintain Gods authority in your Family more carefully than your own.* Your *own* is but *for his*. More ſharply rebuke or correct them that wrong and diſhonour God, than thoſe that *wrong* and *diſhonour* your ſelves. Remember *Eli's* ſad example: Make not a ſmall matter of any of the ſins, eſpecially the *great Sins*, of your Children or Servants. It is an odious thing to ſlight Gods cauſe, and put up all with [*It is not well done,*] when you are fiercely paſſionate for the loſs of ſome ſmall commodity of your own. *Gods honour* muſt be *greateſt* in your Family: And his Service muſt have the preheminence of yours; and *Sin againſt* him, muſt be the moſt intolerable offence.

Dir. 4. §. 18. Direct. 4. *Let ſpiritual Love to your Family be predominant, and let your care be greateſt for the ſaving of their Souls, and your compaſſion greateſt in their ſpiritual Miſeries.* Be *firſt* careful to provide them a portion in Heaven, and to ſave them from whatſoever would deprive them of it: And never prefer the tranſitory pelf of Earth, before their everlaſting Riches: Never be ſo *cumbered about many things*, as to forget that *one thing is neceſſary*; *but chooſe* for your ſelves and them the *better part*.

Dir. 5. §. 19. Direct. 5. *Let your Family neither be kept in Idleneſs and fleſh-pleaſing, nor yet overwhelmed with ſuch a multitude of buſineſs, as ſhall take up and diſtract their Minds, diverting and unfitting them for holy things.* Where *God* layeth on you a *neceſſity* of exceſſive labours, it muſt patiently and chearfully be undergone: But when you draw them *unneceſſarily* on your ſelves for the love of Riches, you do but become the *Tempters* and *Tormentors* of your ſelves and others; forgetting the terrible examples of them, that have this way fallen off from Chriſt, and *pierced* themſelves through with many Sorrows. Luke 10. 41.

Dir. 6. §. 20. Direct. 6. *As much as is poſſible, ſettle a conſtant order of all your buſineſſes that every ordinary work may know its time, and confuſion may not ſhut out Godlineſs.* It is a great aſſiſtance in every calling to do all in a ſet and conſtant order: It maketh it eaſie: It removeth impediments; and promoteth ſucceſs: Diſtraction in your buſineſs cauſeth a diſtraction of your minds in holy duty. Some Callings I know can hardly be caſt into any order or method; but others may, if *prudence* and *diligence* be uſ'd. *Gods ſervice* will thus be better done, and *your work* will be better done, to the eaſe of your Servants, and quiet of your own minds: *Foreſight* and *skilfulneſs* would ſave you abundance of labour and vexation.

CHAP. V.

Special Motives to Perſwade Men to the holy Governing of their FAMILIES.

IF it were but well underſtood what *Benefits* come by the *holy Governing of Families*, and what *miſchiefs* come by its neglect, there would few that walk the Streets among us, appear ſo odious as thoſe careleſs ungodly Governors that know not or mind not a duty of ſuch exceeding weight. While we lye all as overwhelmed with the calamitous fruits of this neglect, I think meet to try, if with ſome, the cauſe may be removed; by awakening ſluggiſh Souls, to do their undertaken work.

Motive 1. §. 1. Motive 1. *Conſider that the holy Government of Families, is a conſiderable part of Gods own Government of the world, and the contrary is a great part of the Devils Government.* It hath pleas'd God to ſettle as a natural, ſo a Political order in the world and to honour his Creatures to be the inſtruments of his own operations: And tho' he could have produced all effects without any inferiour cauſes, and could have governed the world by himſelf alone without any inſtruments (he being not as Kings, conſtrained to make uſe of Deputies and Officers, becauſe of their own natural confinement and inſufficiency) yet is he pleaſed to make inferiour cauſes partakers in ſuch excellent effects, and taketh delight in the frame and order of cauſes, by which his will among his Creatures is accompliſhed. So that as the ſeveral Juſtices in the Countries do govern as Officers of the King, ſo every Magiſtrate and Maſter of a *Family*, doth govern as an Officer of God. And if his *government by his Officers* be put down or neglected, it is a contempt of God himſelf, or rebellion againſt him: What is all the practical Atheiſm and Rebellion and ungodlineſs of the world, but a rejecting of the *Government of God?* It is not againſt the *Being* of God in it ſelf conſidered, that his *Enemies* riſe up with malignant rebellious oppoſition; But it is againſt God as the *Holy* and *Righteous Governor of the world*, and *eſpecially of themſelves*. And as in an Army, if the *Corporals Sergeants* and *Lieutenants* do all neglect their Offices, the Government of the General or Colonels is defeated and of little force; ſo if the Rulers of *Families* and other Officers of God will corrupt or neglect their part of Government, they do *their worſt* to corrupt or caſt out Gods Government from the Earth. And if God ſhall not govern in your *Families*, who ſhall? The *Devil* is always the Governor where Gods Government is refuſed; The *world* and the *fleſh* are the inſtruments of his Government; *Worldlineſs* and *Fleſhly living* are his ſervice: Undoubtedly he is the Ruler of the Family where theſe *prevail*, and where Faith and Godlineſs do not take place. And what can you expect from ſuch a Maſter?

tive 2. §. 2. Motive. 2. Conſider alſo that *an ungoverned ungodly Family is a powerful means to the damnation of all the members of it*; It is the common Boat or Ship that hurrieth Souls to Hell, that is bound for the devouring gulf; He that is in the Devils *Coach* or *Boat* is like to go with the reſt, as the Driver or the Boatman pleaſeth. But *a well-governed Family is an excellent help to the ſaving of all the Souls that are in it.* As in an *ungodly Family* there are continual *temptations* to *ungodlineſs*, to Swearing and Lying, and Railing, and wantonneſs, and contempt of God; ſo in a *Godly Family* there are continual provocations to a holy life, to faith, and love, and obedience, and heavenly mindedneſs; Temptations to ſin are fewer there, than in the Devils Shops and Work-houſes of ſin; The *Authority* of the *Governors*, the *converſation* of the reſt, the *examples* of all, are great inducements to a *holy* life. As in a well ordered Army of valiant men, every Coward is ſo linked in by order, that he can't chooſe but fight and ſtand to it with the reſt, and in a confuſed rowt the valianteſt man is born down by the diſorder, and muſt periſh with the reſt; even ſo in a well ordered holy Family, a wicked man can ſcarce tell how to *live wickedly*, but ſeemeth to be almoſt a Saint, while he is continually among Saints, and heareth no words that are profane or filthy, and is kept in to the conſtant exerciſes of Religion, by the Authority and company of thoſe he liveth with. O how eaſie and clean is the way to Heaven, in ſuch a gracious well-ordered Family, in compariſon of what it is to them that dwell in the diſtracted Families of profane and ſenſual worldlings? As there is greater probability of the ſalvation of Souls in *England* where the Goſpel is Preached and Profeſſed, than in Heathen or Mahometan Countrys; ſo there is a greater probability of their ſalvation that live in the houſes and company of the *Godly*, than of the *Ungodly*. In one the advantages of inſtruction, command, example and credit, are all on Gods ſide; and in the other they are on the Devils ſide.

§. 3. Motive 3. *A holy well-governed* Family *tendeth* not only to the *ſafety* of the members, but *alſo to the eaſe and pleaſure of their lives:* To live where Gods Law is the principal Rule, and where you may be daily taught the myſteries of his Knigdom, and have the Scriptures opened to you, and be led as by the hand in the paths of life; where the praiſes of God are daily celebrated, and his name is called upon, and where all do ſpeak the heavenly language, and where God, and Chriſt, and Heaven are both their daily work and recreation; where it is the *greateſt honour* to be moſt *Holy* and *Heavenly*, and the greateſt contention is, who ſhall be moſt humble, and godly, and obedient to God and their Superiors, and where there is no reviling ſcorns at Godlineſs, nor no profane and ſcurrilous talk; what a ſweet and happy life is this? Is it not likeſt to Heaven of any thing upon earth? But to live where worldlineſs, and prophaneneſs, and wantonneſs, and ſenſuality bear all the ſway, and where God is unknown, and holineſs and all religious Exerciſes are matter of contempt and ſcorn, and where he that will not ſwear and live prophanely doth make himſelf the hatred and deriſion of the reſt, and where *men* are known but by their *ſhape*, and *ſpeaking-faculty* to be men, nay where men *take not themſelves* for *men* but for Bruits, and live as if they had no rational Souls, nor any expectations of another life, nor any higher employments or delights, than the tranſitory concernments of the fleſh, what a ſordid, lothſome, filthy, miſerable life is this? made up by a mixture of BEASTLY and DEVILISH. To live where there is no communion with God, where the marks of Death and Damnation are written, as it were, upon the doors, in the face of their impious worldly lives, and where no man underſtandeth the holy Language; and where there is not the leaſt foretaſt of the Heavenly everlaſting joys; what's this but to live as the Serpents ſeed, to feed Motive 3.

on duſt, and to be excommunicated from the face and favour of God, and to be chained up in the Priſon of concupiſcence and malignity, among his Enemies, till the judgment come that is making haſte, and will render to all men according to their works.

Motive 4. §. 4. Motive 4. *A holy and well-governed Family, doth tend to make a Holy Poſterity, and ſo to propagate the fear of God from Generation to Generation.* It is more comfortable to have no Children, than to beget and breed up Children for the Devil. Their natural corruption is advantage enough to Satan, to engage them to himſelf, and uſe them for his ſervice: But when Parents ſhall alſo take the Devils part, and teach their Children by Precepts or Example, how to ſerve him, and ſhall eſtrange them from God and a holy life, and fill their minds with falſe conceits and prejudice againſt the means of their ſalvation, as if they had ſold their Children to the Devil; no wonder then if they have a black Poſterity that are trained up to be heirs of Hell. He that will train up Children for God, muſt begin betimes, before ſenſitive objects take too deep poſſeſſion of their hearts, and cuſtome increaſe the pravity of their nature. Original ſin is like the arched Indian Fig-tree, whoſe branches turning downwards and taking root, do all become as Trees themſelves: The acts which proceed from this *habitual* vitiouſneſs, do turn again into vitious habits: And thus ſinful nature doth by its fruits increaſe it ſelf: And when other things *conſume themſelves by breeding*, all that *ſin breedeth* is *added* to its ſelf, and its breeding is its feeding, and every *act* doth confirm the *habit*. And therefore no means in all the world, doth more effectually tend to the happineſs of Souls, than wiſe and holy education. This dealeth with ſin before it hath taken the deepeſt root, and boweth nature while it's but a twig; It preventeth the increaſe of natural pravity, and keepeth out thoſe deceits, corrupt opinions, and carnal fantaſies and luſts which elſe would be ſerviceable to ſin and Satan, ever after. It delivereth up the heart to Chriſt betime, or at leaſt doth bring him a Diſciple to his School to learn the way to life eternal; and to ſpend thoſe years in acquainting himſelf with the ways of God, which others ſpend in growing worſe, and in learning that which muſt be again unlearned, and in fortifying Satans garriſon in their hearts, and defending it againſt Chriſt and his ſaving Grace. But of this more anon.

Motive 5. §. 5. Motive 5. *A holy well-governed Family* is the preparative to *a holy and well-governed Church.* If Maſters of Families did their parts, and ſent ſuch poliſhed materials to the Churches, as they ought to do, the *work* of *life* of the Paſtors of the Church would be unſpeakably more eaſie and delightful; It would do one good to Preach to ſuch an auditory, and to Catechize them, and inſtruct them, and examine them, and watch over them, who are prepared by a wiſe and holy education, and underſtand and love the doctrine which they hear. To lay ſuch poliſhed ſtones in the building is an eaſie and delightful work; How teachable and tractable will ſuch be? And how proſperouſly will the labours of their Paſtors be laid out upon them? And how comely and beautiful the Churches be, which are compoſed of ſuch perſons? And how pure and comfortable will their communion be? But if the Churches be ſties of unclean beaſts; if they are made up of ignorant and ungodly perſons, that ſavour nothing but the things of the fleſh, and uſe to worſhip they know not what, we may thank *ill-governed Families* for all this. It is long of them that Miniſters Preach as to Idiots or Barbarians that cannot underſtand them; and that they muſt be always feeding their Auditors with milk, and teaching them the principles and Catechizing them in the Church, which ſhould have been done at home: Yea, it is long of them that there are ſo many Wolves and Swine among the Sheep of Chriſt, and that holy things are adminiſtred to the Enemies of holineſs, and the godly live in communion with the haters of God and Godlineſs; and that the Chriſtian Religion is diſhonoured before the heathen world, by the worſe than heatheniſh lives of the Profeſſors; and the Pollutions of the Churches do hinder the converſion of the unbelieving world; whilſt they that can judge of our Religion no way but by the people that profeſs it, do judge of it by the lives of them that are in heart the enemies of it: When the haters of Chriſtianity and Godlineſs are the Chriſtians by whoſe Converſations the Infidel world muſt judge of Chriſtianity, you may eaſily conjecture what judgment they are like to make. Thus Paſtors are diſcouraged, the Churches defiled, Religion diſgraced, and Infidels hardened through the impious diſorder and negligence of *Families*! What Univerſities were we like to have, if all the Grammar-Schools ſhould neglect their duties, and ſend up their Scholars untaught as they received them? and if all Tutors muſt teach their pupils firſt to ſpell and read? Even ſuch Churches we are like to have, when every Paſtor muſt firſt do the work, which all the Maſters of Families ſhould have done, and the part of many ſcore, or hundreds, or thouſands, muſt be performed by one.

§. 6. Motive 6. *Well-governed Families* tend to *Motive* 6. make a happy State and Common-wealth; A good education is the firſt and greateſt work to make *good Magiſtrates* and *good Subjects*, becauſe it tends to make *good men*. Though a *good man* may be a *bad Magiſtrate*, yet a *bad man* cannot be a very *good Magiſtrate*: The ignorance, or worldlineſs, or ſenſuality, or enmity to godlineſs, which grew up with them in their youth, will ſhew it ſelf in all the places and relations that ever they ſhall come into. When an *ungodly Family* hath once confirmed them in wickedneſs, they will do wickedly in every ſtate of life; when a perfidious Parent hath betrayed his Children into the power and ſervice of the Devil, they will ſerve him in all relations and conditions; This is the School from whence come all the injuſtice, and cruelties, and perſecutions, and impieties of Magiſtrates, and all the murmurings and rebellions of Subjects: This is the ſoil and ſeminary where the ſeed of the Devil is firſt ſown, and where he nurſeth up the plants of Covetouſneſs, and Pride, and Ambition, and Revenge, Malignity and Senſuality, till he tranſplant them for his ſervice into ſeveral Offices in Church and State, and into all places of inferiority, where they may diſperſe their venome, and reſiſt all that is good, and contend for the intereſt of the *fleſh* and *Hell*, againſt the intereſt of the Spirit and of Chriſt. But O what a bleſſing to the world would they be, that ſhall come prepared by a holy education to placei of Government and Subjection! And how happy is that Land that is Ruled by ſuch Superiours, and conſiſteth of ſuch prepared Subjects, as have firſt learnt to be Subject to God, and to their Parents?

§. 7. Motive 7. *If the Governours of Families did* *Motive* *faithfully perform their duties, it would be a great ſupply as to any defects in the Paſtors part, and a ſingular means to propagate and preſerve Religion in times of publick negligence or perſecution.* Therefore Chriſtian Families are called *Churches*, becauſe they conſiſt of holy perſons, that worſhip God, and learn, and love, and obey his word. If you lived among the *Enemies* of Religion, that forbad Chriſts Miniſters to preach his Goſpel, and forbad Gods Servants to meet in Church-aſſemblies for his Worſhip; the ſupport of Religion, and the comfort and edification of Believers, would then lie almoſt all upon the right performance of *family-duties*. There Maſters might teach the ſame truth to their houſholds, which Miniſters are forbid to preach in the Aſſemblies; There you might pray together as fervently and ſpiritually as you can; There you may keep up as holy converſe and communion, and as ſtrict a diſcipline as you pleaſe; There you may celebrate the praiſes of your bleſſed Creator, Redeemer and Sanctifier, and obſerve the Lords Day in as exact and ſpiritual a manner as you are able. You may there provoke one another to Love and to good works, and rebuke every ſin, and mind each other to prepare for death, and live together as Paſſengers to eternal life. Thus holy Families may keep up Religion, and keep up the Life and Comfort of believers, and ſupply the want of publick preaching, in thoſe Countreys where perſecutors prohibit and reſtrain it: or where unable or unfaithful Paſtors do neglect it.

Motive 8. §. 8. Motive 8. *The Duties of your Families are ſuch as you may perform with greateſt peace, and leaſt Exception or Oppoſition from others.* When you go *further*, and would be inſtructing others, they will think you go beyond your Call, and many will be ſuſpitious that you take too much upon you; And if you do but gently admoniſh a rout of ſuch as the *Sodomites*, perhaps they will ſay, *This one fellow came in to ſojourn, and he will needs be a judge*, Gen. 19. 9. But your own houſe is your Caſtle; Your family is your charge: you may teach them as oft and as diligently as you will: If the ungodly rabble ſcorn you for it, yet no ſober perſon will condemn you, nor trouble you for it, (if you teach them no evil:) All men muſt confeſs that Nature and Scripture oblige you to it as your unqueſtionable work. And therefor you may do it (among ſober people) with approbation and quietneſs.

Motive 9. §. 9. Motive 9. *Well governed Families are honourable and exemplary unto others.* Even the worldly and ungodly uſe to bear a certain reverence to them: For *Holineſs* and *Order* have ſome Witneſs that commendeth them, in the conſciences of many that never practiſed them. A *worldly, ungodly, diſordered family*, is a Den of Snakes, a place of hiſſing, railing, folly and confuſion: It is like a Wilderneſs, overgrown with Bryars and Weeds: But a *holy Family* is a Garden of God; It is beautified with his Graces, and ordered by his Government, and fruitful by the ſhowers of his heavenly bleſſing; And as the very ſluggard, that will not be at the coſt and pains to make a Garden of his thorny Wilderneſs, may yet confeſs that agarden is more beautiful, and fruitful, and delightful, and if *wiſhing* would do it, his Wilderneſs ſhould be ſuch: even ſo the ungodly that will not be at the coſt and pains, to order their *ſouls* and *families* in holineſs, may yet ſee a *beauty* in thoſe that are ſo ordered, and wiſh for the *happineſs* of ſuch, if they could have it without the labour and coſt of *ſelf-denial*. And no doubt, the beauty of ſuch holy and well governed families, hath convinced many, and drawn them to a great approbation of Religion, and occaſioned them at laſt to imitate them.

Motive 10. §. 10. Motive 10. Laſtly, Conſider, *That holy well governed Families are bleſt with the ſpecial preſence and favour of God.* They are his Churches where he is worſhipped; His houſes where he dwelleth: He is ingaged both by *Love* and *Promiſe*, to bleſs, protect and proſper them, *Pſal.* 1. 3. & 128. It is ſafe to ſail in that Ship which is bound for Heaven, and where Chriſt is the Pilot. But when you reject his Government, you refuſe his company, and contemn his Favour, and forfeit his bleſſing by deſpiſing his preſence, his intereſt, and his commands.

§. 11. So that it is an evident truth, that moſt of the miſchiefs that now infeſt or ſeize upon mankind throughout the earth, conſiſt in, or are cauſed by the diſorders and ill-governedneſs of families; Theſe are the Schools and Shops of Satan, from whence proceed the *beaſtly ignorance, luſt and ſenſuality*, the *deviliſh pride, malignity* and *cruelty* againſt the holy ways of God, which have ſo unmann'd the progeny of *Adam*; Theſe are the Neſts in which the Serpent doth hatch the Eggs of Covetouſneſs, Envy, Strife, Revenge, of Tyranny, Diſobedience, Wars and Bloodſhed, and all the Leproſie of ſin that hath ſo odiouſly contaminated humane nature, and all the miſeries by which they make the World calamitous. Do you wonder that there can be perſons and Nations ſo blind and barbarous as we read of the *Turks, Tartarians, Indians*, and moſt of the inhabitants of the earth? A wicked education is the cauſe of all, which finding nature depraved, doth ſublimate and increaſe the venome which ſhould by education have been cured; And from the wickedneſs of *families* doth National wickedneſs ariſe. Do you wonder that ſo much ignorance, and voluntary deceit, and obſtinacy in errors, contrary to all mens common ſenſes, can be found among profeſſed Chriſtians, as Great and Small, High and Low through all the Papal Kingdoms do diſcover? Though the *Pride*, and *Covetouſneſs*, and *Wickedneſs* of a *worldly carnal Clergy*, is a very great cauſe, yet the ſinful negligence of Parents and Maſters in their families, is as great, if not much greater than that. Do you wonder that even in the Reformed Churches, there can be ſo many unreformed ſinners, of beaſtly lives, that hate the ſerious practice of the Religion which themſelves profeſs? It is ill education in ungodly families that is the cauſe of all this. O therefore how great and neceſſary a work is it, to caſt Salt into theſe corrupted fountains? Cleanſe and cure theſe vitiated Families, and you may cure almoſt all the calamities of the earth. To tell what the Emperors and Princes of the earth might do, if they were wiſe and good, to the remedy of this common Miſery, is the idle talk of thoſe negligent perſons, who condemn themſelves in condemning others; Even thoſe Rulers and Princes that are the Pillars and Patrons of Heatheniſm, Mahometaniſm, Popery and Ungodlineſs in the world, did themſelves receive that venome from their *Parents*, in their birth and education, which *inclineth* them to all this miſchief. *Family-Reformation* is the *eaſieſt* and the moſt *likely* way to a common *Reformation*: At leaſt to ſend many ſouls to Heaven, and train up multitudes for God, if it reach not to *National-Reformation*.

CHAP. VI.

More ſpecial Motives for a Holy and Careful Education of CHILDREN.

BEcauſe the *chief part* of Family-Care and *Government* conſiſteth in the *right Education of Children*, I ſhall adjoyn here ſome more ſpecial Motives to quicken *conſiderate Parents* to this duty; and tho' moſt that I have to ſay for it be already ſaid in my *Saints Reſt, Part* 3. *Chap.* 14. *Sect.* 11. &c. and therefore ſhall be here omitted, yet ſomething ſhall be inſerted, leſt the *want* here ſhould appear too great.

Motive 1. §. 1 Motive 1. *Conſider how deeply Nature it ſelf doth engage you, to the greateſt care and diligence for the holy education of your children.* They are, as it were, parts of your ſelves, and thoſe that *Nature* teacheth you to *Love* and *provide for*, and take moſt care for, next your ſelves: And will you be regardleſs of their *chief Concernments*? and neglective of their ſouls? Will you no other way ſhew your love to your Children, than every Beaſt, or Bird will to their young, to cheriſh them till they can go abroad and ſhift for themſelves, for corporal ſuſtenance? It is not *Dogs* or *Beaſts* that you bring into the world, but *Children* that have *immortal ſouls*; And therefore it is a care and education ſuitable to their *natures* which you owe them. Even ſuch as conduceth moſt effectually to the happineſs of their ſouls. *Nature* teacheth them ſome natural things *without you*, as it doth the Bird to fly. But it hath committed it to *your truſt* and *care* to teach them the greateſt and *moſt neceſſary* things; If you ſhould think that you have nothing to do but to feed them, and leave all the reſt to Nature, then they would not learn to *ſpeak*: And if *Nature it ſelf* would condemn you, if you teach them not to ſpeak, it will much more condemn you, if you teach them not to *underſtand* both what they ought to *ſpeak* and *do*. They have an *everlaſting inheritance* of happineſs to attain: and it is that which you muſt bring them up for. They have an endleſs miſery to eſcape: and it is that which you muſt diligently teach them. If you teach them not to eſcape the *flames of Hell*, what thanks do they owe you for teaching them to ſpeak and go? If you teach them not the way to Heaven and how they may make ſure of their ſalvation, what thanks do they owe you for teaching them how to *get their livings* a little while in a miſerable world? If you teach them not to know God, and how to ſerve him, and be ſaved, you teach them nothing, or worſe than nothing. It is in *your hands* to do them the greateſt *kindneſs* or *cruelty* in all the world; help them to know God and to be ſaved, and you do more for them, than if you helped them to be Lords or Princes: If you neglect their ſouls, and breed them in ignorance, worldlineſs, ungodlineſs and ſin, you betray them to the Devil, the enemy of ſouls; even as truly as if you ſold them to him; You ſell them to be ſlaves to Satan; you betray them to him that will deceive them and abuſe them in this life, and torment them in the next. If you ſaw but a burning Furnace, much more the flames of Hell, would you not think that Man or woman more fit to be called a *Devil* than a *Parent*, that could find in their hearts to caſt their Child into it, or to put him into the hands of one that would do it? what Monſters then of inhumanity are you, that read in Scripture which is the way to Hell, and who they be that God will deliver up to Satan, to be tormented by him; and yet will bring up your children in that very way, and will not take pains to ſave them from it? What a ſtir do you make to provide them food and raiment, and a competent maintenance in the world when you are dead? And how little pains take you to prepare their ſouls for the heavenly inheritance? If you ſeriouſly believe that there are ſuch *Joys* or *Torments*, for your *Children* (and your ſelves) as ſoon as death removeth you hence, is it poſſible that you ſhould take this for the leaſt of their concernments, and make it the leaſt and laſt of your cares, to aſſure them of an endleſs happineſs? If you *Love them*, ſhew it in thoſe things, on which their everlaſting Welfare doth depend. Do not ſay you Love them, and yet lead them unto Hell. If you *love them not*, yet be not *ſo unmerciful* to them as to *damn* them; It is not your ſaying *God forbid*, and *we hope better*, that will make it better, or be any excuſe to you; What can you do more to damn them, if you ſtudied to do it as maliciouſly as the Devil himſelf? You cannot poſſibly do more, than to bring them up in ignorance, careleſneſs, worldlineſs, ſenſuality and ungodlineſs; The Devil can do nothing elſe to damn either them or you, but by tempting to Sin, and drawing you from Godlineſs. There *is no other* way to Hell. No man is damned for any thing but this. And yet will you bring them up in ſuch a life, and ſay, [*God forbid, we do not deſire to damn them?*] But it is no wonder; when you do by your *Children* but as you do by your *ſelves*; Who can look that a man ſhould be *reaſonable* for his Child, that is ſo *unreaſonable* for himſelf? Or that thoſe Parents ſhould have any mercy on their Childrens Souls, that have no mercy on their own? You *deſire not* to damn *your ſelves*, but yet you *do it*, if you live ungodly lives: And ſo you will do by your Children if you train them up in ignorance of God, and in the ſervice of the fleſh and world. You do like one that ſhould ſet fire on his houſe, and ſay, [*God forbid, I intend not to burn it*:] Or like one that caſteth his Child into the Sea, and ſaith, he intendeth not to drown him; or traineth him up in robbing and thievery, and ſaith, he intendeth not to have him hanged; But if you intend to make a *Thief* of him, it is all one in effect, as if you intended his hanging; for the *Law* determineth it, and the *Judge* will intend it. So if you intend to train up your Children in ungodlineſs, as if they had no God, nor Souls to mind, you may as well ſay, you intend to have them damned. And were not an Enemy, yea, is not the Devil more excuſable, for dealing thus cruelly by your Children, than you that are their Parents, that are bound by *Nature* to *love them*, and prevent their miſery? It is odious in Miniſters that take the charge of Souls, to betray them by their negligence, and be guilty of their everlaſting miſery; but in Parents it is more unnatural, and therefore more unexcuſable.

§. 2. Motive 2. *Conſider that God is the Lord and owner of your Children, both by the title of Creation and Redemption: Therefore in juſtice you muſt reſign them to him, and educate them for him.* Otherwiſe you rob God of his *own Creatures*, and rob *Christ* of thoſe for whom he died, and this to give them to the Devil, the Enemy of God and them. It was not the *world*, the *fleſh*, or the *Devil* that created them, or redeemed them, but *God*; And it is not poſſible for any *Right* to be built upon a fuller *Title*, than to *make them of nothing*, and *redeem them from a ſtate far worſe than nothing*. And after all this, ſhall the very Parents of ſuch Children ſteal them from their abſolute Lord and Father, and ſell them to ſlavery and torment? Motive 2

§. 3. Motive 3. *Remember that in their Baptiſm you did dedicate them to God*; *you entred them into a ſolemn Vow and Covenant, to be wholly his, and to live to him.* Therein they renounced the *Fleſh*, the *world* and the *Devil*; Therein you promiſed to *bring them up virtuouſly to lead a godly and Chriſtian life, that they might obediently keep Gods holy Will and Commandments, and walk in the ſame all the Days of their lives.* And after all this, will you break ſo ſolemn a Promiſe, and cauſe them to break ſuch a Vow and Covenant, by bringing them up in ignorance and ungodlineſs? Did you underſtand and conſider what you then did? How ſolemnly you your ſelves engaged them in a Vow to God, to live a mortified and a holy life? And will you ſo ſolemnly do that in an hour, which all their life after with you, you will endeavour to deſtroy? Motive 3

§. 4. Motive 4. *Conſider how great power the education of Children hath upon all their following lives*; Except *Nature* and *Grace*, there is nothing that uſually doth prevail ſo much with them. Indeed the obſtinacy of *Natural* Vitiouſneſs doth often fruſtrate a good education; but if *any* means be like to do good, it is this; But *ill education* is more conſtantly ſucceſsful, to make them evil. This cheriſheth thoſe Seeds of wickedneſs which ſpring up when they come to age; This maketh ſo many to be *proud*, and *idle*, and *Fleſh Pleaſers*, and *licentious*, and *luſtful*, and *covetous*, and all that is naught. And he hath a hard task that cometh after to root out theſe Vices, which an ungodly Education hath ſo deeply radicated. Ungodly Parents do ſerve the Devil ſo effectually in the firſt impreſſions Motive 4 ons on their Childrens minds, that it is more than Magiſtrates and Miniſters and all reforming means can afterwards do to recover them from that ſin to God. Whereas if you would firſt engage their hearts to God by a religious education, *Piety* would then have all thoſe advantages, that ſin hath now. Prov. 22. 6. *Train up a Child in the way he ſhould go, and when he is old he will not depart from it.* The *Language* which you teach them to ſpeak when they are Children, they will uſe all their life after, if they live with thoſe that uſe it. And ſo the *Opinions* which they firſt receive, and the *cuſtoms* which they are uſed to at firſt, are very hardly changed afterward. I doubt not to affirm, that a *Godly Education is Gods firſt and ordinary appointed means, for the begetting of actual faith, and other graces in the Children of believers:* Many may have *ſeminal grace* before: but they cannot ſooner have *actual faith, repentance, love,* or any Grace, than they have reaſon it ſelf in *act* and exerciſe. And the Preaching of the Word by publick Miniſters is not the *firſt ordinary means of grace* to any but thoſe that were graceleſs till they come to hear ſuch Preaching: that is, to thoſe on whom the *firſt appointed means* hath been neglected, or proved in vain: that is, It is but the *ſecond* means, to do that which was not done by the firſt. The proof is undeniable: Becauſe God appointeth *Parents diligently to teach their Children* the Doctrine of his holy Word, before they come to the publick Miniſtry: Parents teaching is the *firſt teaching*: And Parents teaching is for this *end*, as well as publick teaching, even to beget *faith* and *love*, and *holineſs*: And God appointeth no means to be uſed by us, on which we may not expect his bleſſing. Therefore it is apparent, that the *ordinary appointed means for the firſt actual Grace, is Parents godly inſtruction and education of their Children.* And publick preaching is appointed for the Converſion of thoſe only that have miſt the bleſſing of the firſt appointed means. Therefore if you deny your Children religious Education, you deny them the firſt appointed means of their actual faith and ſanctification; and then the ſecond cometh upon diſadvantage.

Motive 5. §. 5. Motive 5. *Conſider alſo how many and great are your Advantages above all others for your Childrens good.* As 1. Nothing doth take ſo much with any one, as that which is known to come from *Love:* The greater Love is diſcerned in your inſtruction, the greater ſucceſs may you expect. Now your Children are more confident of their *Parents Love*, than of any others: Whether Miniſters and Strangers ſpeak to them in Love, they cannot tell: But of their Parents Love they make no doubt. 2. And *their Love to you* is as great a preparative to your ſucceſs. We all hearken to them that we dearly Love, with greater attention and willingneſs than to others. They Love not the Miniſter as they do their Parents. 3. You have them in hand betime, before they have received any falſe opinions, or bad impreſſions: before they have any ſin but that which was born with them: You are to make the firſt impreſſions upon them: You have them while they are moſt teachable, and flexible, and tender, and make leaſt reſiſtance againſt inſtruction: They riſe not up at firſt againſt your teaching with ſelf-conceitedneſs and proud objections. But when they come to the *Miniſter*, they are as Paper that is written on or printed before; unapt to receive another impreſſion: They have much to be *untaught*, before they can be taught: And come with proud and ſtiff reſiſtance, to ſtrive againſt inſtruction, rather than readily to receive it. 4. Your children do wholly depend on you for their preſent maintenance, and much for their future livelihood and portions: And therefore they know that it is their intereſt to obey and pleaſe you; And as intereſt is the common biaſs of the world, ſo is it with your children; You may eaſilier rule them that have this *handle* to hold them by, than any other can do that have not this advantage. They know they ſerve you not for nought. 5. Your *authority* over your children is moſt unqueſtionable. They will diſpute the authority of Miniſters, yea, and of Magiſtrates, and ask them who gave them the power to teach them, and to command them? But the Parents authority is beyond all diſpute. They will not call you *Tyrants* or *Uſurpers*, nor bid you prove the validity of your *Ordination*, or the uninterruptedneſs of your Succeſſion. Therefore *Father* and *Mother* as the *firſt Natural Power*, are mentioned rather than Kings or Queens in the fifth Commandment. 6. You have the power of the *Rod* to force them, Prov. 22. 15. *Fooliſhneſs is bound in the heart of a Child, but the rod of Correction ſhall drive it far from him.* And your Correction will be better underſtood to come from Love, than that of the Magiſtrate or any other. 7. You have beſt opportunity to know both the *diſeaſes* and *temperature* of your Children: which is a great advantage for the chooſing and applying of the beſt Remedy. 8. You have opportunity of watching over them, and diſcerning all their faults in time: But if a Miniſter ſpeak to them, he can know no more what fault to reprehend, than others tell him, or the party will confeſs. You may alſo diſcern what ſucceſs your former exhortations had, and whether they amend or ſtill go on in ſin, and whether you ſhould proceed to more ſevere Remedies. 9. You have opportunity of ſpeaking to them in the moſt *familiar* manner; which is better underſtood than the ſet ſpeech of a Miniſter in the Pulpit, which few of them mark or underſtand. You can quicken their attention by Queſtions which put them upon anſwering you, and ſo awaken them to a ſerious regard of what you ſay. 10. You are ſo frequently with them, that you can repeat your inſtructions, and drive them home, that what is not done at one time, may be done at another: Whereas other Men can ſeldom ſpeak to them, and what is ſo ſeldom ſpoken is eaſily neglected or forgotten. 11. You have power to place them under the beſt means, and to remove many Impediments out of their way which uſually fruſtrate other Mens Endeavours. 12. Your example is near them and continually in their ſight, which is a continual and powerful Sermon. By all theſe advantages God hath enabled you above all others, to be Inſtruments of your Childrens good, and the firſt and greateſt promoters of their ſalvation.

§. 6. Motive 6. *Conſider how great a Comfort it would be to you, to have your Children ſuch as you may confidently hope are the Children of God, being brought to know him, and love, and ſerve him, through your own endeavours in a pious Education of them.* Motive 6. 1. You may love your Children upon an higher account than as they are yours; even as they are *Gods*, adorned with his Image, and quickned with a Divine Cœleſtial life; And this is to love them with a higher kind of Love, than mere Natural affection is. It would rejoice you to ſee your Children advanced to be Lords or Princes: But O how much greater cauſe of joy is it, to ſee them made the members of Chriſt, and quickned by his Spirit, and ſealed up for life eternal? 2. When once your Children are made the Children of God, by the *Regeneration of the Spirit*, you may be much more free from care and trouble for them than before. Now you may boldly truſt them on the care of their heavenly Father, who is able to do more for them than you are able to deſire: He loveth them better than you can love them: He is bound by promiſe to protect them, and provide for them, and to ſee that all things work together for their good. He that cloatheth the Lillies of the fields, and ſuffereth not the young Lions or Ravens to be unprovided for, will provide convenient food for his own Children, (though he will have you alſo do your duty for them, as they are your Children.) While they are the Children of Satan, and the Servants of Sin, you have cauſe to fear, not only leſt they be expoſed to Miſeries in this World, but much more leſt they be ſnatched away in their ſin to Hell: Your Children while they are ungodly or worſe than among Wolves and Tygers. But when once they are renewed by the Spirit of Chriſt, they are the charge of all the bleſſed Trinity, and under God, the Charge of Angels: Living or dying they are ſafe: For the eternal God is their portion and defence. 3. It may be a continual comfort to you to think what a deal of drudgery and calamity your Child is freed from: To think how many Oaths he would have ſworn: and how many lies and curſes he would have uttered, and how beaſtly and fleſhly a life he would have lived, how much wrong he would have done to God and men, and how much he would have pleaſed the Devil, and what torments in Hell he muſt have endured as the reward of all; and then to think how mercifully God hath prevented all this; and what ſervice he may do God in the world, and finally live with Chriſt in Glory: What a joy is this to a conſidering believing Parent, that taketh the mercies of his Children as his own? 4. *Religion* will teach your Children to be more dutiful to your ſelves, than *Nature* can teach them. It will teach them to *Love* you, even when you have no more to give them, as well as if you had the wealth of all the world: It will teach them to *honour* you, though you are poor and contemptible in the eyes of others. It will teach them to *obey you*, and if you fall into want, to relieve you according to their power: It will fit them to comfort you in the time of your ſickneſs and diſtreſs: when *ungodly* Children will be as thorns in your feet, or eyes, and cut your hearts, and prove a greater grief than any enemies to you. A gracious Child will bear with your weakneſſes, when a *Cham* will not cover his Fathers nakedneſs: A gracious Child can pray for you, and pray with you, and be a bleſſing to your houſe; when an ungodly Child is fitter to curſe, and prove a curſe to thoſe he lives with. 5. And is it not an exceeding joy to think of the everlaſting happineſs of your Child? and that you may live together in Heaven for ever? When the foreſeen miſery of a graceleſs Child, may grieve you when ever you look him in the face. 6. Laſtly, it will be a great addition to your joy, to think that God bleſſed your diligent inſtructions, and made you the inſtrument of all that good that is done upon your Children, and of all that good that is done by them, and of all the happineſs they have for ever. To think that this was conveyed to them by your means, will give you a larger ſhare in the delights of it.

§. 7. Motive 7. *Remember that your Childrens Original ſin and miſery is by you; and therefore in juſtice you that have undone them, are bound to do your beſt to ſave them.* If you had but conveyed a leproſie or ſome hereditary Diſeaſe to their Bodies, would you not have done your beſt to cure them? O that you could do them but as much good as you do them hurt! It is more than *Adams* ſin that runneth down into the natures of your Children, yea, and that bringeth judgments on them: And even *Adams* ſin cometh not to them but by you.

§. 8. Motive 8. Laſtly, *Conſider what exceeding great need they have of the utmoſt help you can afford them.* It is not a corporal diſeaſe, an eaſie enemy, a tolerable miſery, that we call unto you for their help: But it is againſt *Sin*, and *Satan*, and *Hell fire*. It is againſt a *body* of ſin: not *one*, but many; not *ſmall*, but *pernicious*, having ſeized upon the heart: deep rooted ſins, that are not eaſily pluckt up. All the teaching, and diligence, and watchfulneſs that you can uſe, is little enough, and may prove too little. They are obſtinate Vices that have poſſeſſed them: They are not quickly nor eaſily caſt out; and the Remnants and Roots are apt to be ſtill ſpringing up again, when you thought they had been quite deſtroyed: O then what *wiſdom* and *diligence* is requiſite to ſo great and neceſſary a work!

§. 9. And now let me ſeriouſly ſpeak to the hearts of thoſe careleſs and ungodly Parents, that neglect the holy education of their Children: yea, and to thoſe Profeſſors of Godlineſs, that ſlubber over ſo great a work with a few cuſtomary formal duties and words, that are next to a total omiſſion of it. O be not ſo unmerciful to the ſouls that you have helpt to bring into the World! Think not ſo baſely of them, as if they were not worth your labour. Make not your Children ſo like your Beaſts, as to make no proviſion but only for their fleſh. Remember ſtill that it is not Beaſts but men, that you have begotten and brought forth: Educate them then and uſe them as Men for the *Love* and *Obedience* of their Maker: O pity and help the Souls that you have defiled and undone! Have mercy on the ſouls that muſt periſh in Hell, if they be not ſaved in this day of ſalvation! O help them that have ſo many enemies to aſſault them! Help them that have ſo many temptations to paſs through; and ſo many Difficulties to overcome: and ſo ſevere a Judgment to undergo! Help them that are ſo weak, and ſo eaſily deceived and overthrown! Help them ſpeedily while your Advantages continue! before ſin have hardned them, and Grace have forſaken them, and Satan place a ſtronger Garriſon in their hearts. Help them while they are tractable; before they are grown up to deſpiſe your help: before you and they are ſeparated aſunder, and your Opportunities be at an end. You think not your pains from year to year, too much to make proviſion for their Bodies: O be not cruel to their ſouls! Sell them not to Satan, and that for nought! Betray them not by your ungodly negligence to Hell. Or if any of them *will periſh*, let it not be *by you*, that are ſo much bound to do them good: The undoing of your Childrens ſouls is a work much fitter for *Satan*, than for *their Parents*. Remember how comfortable a thing it is, to work with Chriſt for the ſaving of ſouls. You think the Calling of Miniſters honourable and happy; and ſo it is, becauſe they ſerve Chriſt in ſo high a work: But if you will not neglect it, you may do for your Children, more than any Miniſter can do. This is your Preaching place: Here God calleth you to exerciſe your parts, even in the holy inſtruction of your Families: Your charge is ſmall in compariſon of the Miniſters, he hath many hundred ſouls to watch over, that are ſcattered all abroad the Pariſh: And will you think it much to inſtruct and watch over thoſe few of your own that are under your roof? You can ſpeak odiouſly of unfaithful *Soul-betraying Miniſters*; and do you not conſider how odious a *Soul-betraying Parent is*? If God *intruſt* you but with Earthly Talents, take heed how you uſe them, for you muſt be accountable for your truſt: And when he hath intruſted you with *ſouls*, even your *childrens ſouls*, will you betray them? If any *Rulers* ſhould but *forbid you* the inſtructing and well governing of your Families, and reſtrain you by a Law, as they would have reſtrained *Daniel* from praying in his houſe, (*Dan. 6.*) then you would think them Monſters of *impiety* and *inhumanity*; and you would cry out of a *Satanical Perſecution*, that would make Men Traytors to their Childrens Souls, and drive away all Religion from the Earth. And yet how eaſily can you neglect ſuch duties, when *none* forbid them you, and never accuſe *your ſelves* of any ſuch horrid *impiety* or *inhumanity*? What Hypocriſie, and blind partiality is this? Like a lazy Miniſter that would cry out of *Perſecution*, if he were ſilenced by others, and yet will not be provoked to be laborious, but ordinarily by his ſlothfulneſs ſilence himſelf, and make no ſuch matter of it: Would it be ſo heinous a ſin in another to reſtrain you? And is it not as heinous for you, that are ſo much obliged to it, voluntarily to reſtrain your ſelves? O then deny not this neceſſary diligence to your neceſſitous Children, as you love their Souls, as you love the happineſs of the Church or Common-wealth, as you love the honour and intereſt of Chriſt, and as you love your preſent and everlaſting Peace. Do not ſee your Children the ſlaves of Satan here, and the fire-brands of Hell for ever, if any diligence of yours may contribute to prevent it. Do not give Conſcience ſuch matter of accuſation againſt you, as to ſay, *All this was long of thee! If thou hadſt inſtructed them diligently, and watched over them, and corrected them, and done thy part, its like they had never come to this.* You Till your Fields; you Weed your Gardens: What pains take you about your Grounds and Cattle? And will you not take more for your Childrens Souls? Alas, what Creatures will they be if you leave them to themſelves? How ignorant, careleſs, rude and beaſtly? O what a lamentable caſe have ungodly Parents brought the World into? Ignorance and ſelfiſhneſs, beaſtly ſenſuality, and deviliſh malignity have covered the face of the Earth as a Deluge, and driven away Wiſdom, and Self-denyal and Piety, and Charity, and Juſtice, and Temperance almoſt out of the World, confining them to the breaſts of a few obſcure humble Souls, that love Virtue for Virtues ſake, and look for their reward from God alone, and expect that by abſtaining from iniquity, they make themſelves a prey to Wolves, *Iſa.* 59. 15. Wicked Education hath unmanned the World, and ſubdued it to Satan, and made it almoſt like to Hell. O do not join with the Sons of *Belial* in this unnatural horrid wickedneſs!

CHAP. VII.

The mutual DUTIES *of* HUSBANDS *and* WIVES, *towards each other.*

Gen. 2. 18. Prov. 18. 22.

§. 1. IT is the pernicious ſubverſion of all Societies, and ſo of the World, that ſelfiſh ungodly perſons enter into all Relations, with a deſire to ſerve themſelves there, and fiſh out all that gratifieth their fleſh, but without any ſenſe of the *Duty* of their Relation. They bethink them what *Honour*, or *Profit*, or *Pleaſure* their *Relation* will afford them, but not what God and Man require or expect from them. All their thought is, *What they ſhall have*, but not *What they ſhall be, and do.* They are very ſenſible *what others ſhould be, and do to them*; but not *what they ſhould be, and do to others.* Thus it is with *Magiſtrates*, and with *People*, with too many *Paſtors* and their *Flocks*, with *Husbands* and *Wives*, with *Parents* and *Children*, with *Maſters* and *Servants*, and all other *Relations*. Whereas our firſt care ſhould be to know and perform the *Duties* of our *Relations*, and pleaſe God in them, and then look for his bleſſing by way of incouraging-reward. *Study* and *do your parts*, and God will certainly do *his*.

Dir. 1.

§. 2. Direct. 1. *The firſt Duty of Husbands is to Love their Wives (and Wives their Husbands) with a true intire Conjugal Love.* Eph. 5. 25, 28, 29, 33. *Husbands Love your Wives, even as Chriſt alſo loved the Church, and gave himſelf for it—. So ought Men to love their Wives as their own Bodies; he that loveth his Wife, loveth himſelf. For no Man ever yet hated his own fleſh; but nouriſheth and cheriſheth it, even as the Lord the Church.—Let every one of you in particular ſo love his Wife, even as himſelf—.* It is a *Relation* of Love that you have entred. God hath made it your Duty for your mutual help and comfort: That you may be as willing and ready to ſuccour one another, as the hand is to help the eye or other fellow member, and that your converſe may be ſweet, and your burdens eaſie, and your lives may be comfortable. If *Love* be removed but for an hour between *Husband* and *Wife*, they are ſo long as a Bone out of joint; there is no *eaſe*, no *order*, no *work* well done, till they are reſtored and ſet in joynt again. Therefore be ſure that Conjugal Love be conſtantly maintained.

Gen. 2. 24. Eph. 5. 25, 28, 29, 33.

Sub-directions to maintain Conjugal Love.

§. 3. The *Sub-directions* for maintaining *Conjugal Love* are ſuch as theſe. *Direct.* 1. Chuſe one at firſt that is truly aimable, eſpecially in the virtues of the mind. 2. Marry not till you are ſure that you can Love intirely. Be not drawn for ſordid ends, to joyn with one that you have but ordinary affections for. 3. Be not too haſty, but know before hand, all the imperfections, which may tempt you afterwards to loathing. But if theſe duties have been ſinfully neglected, yet 4. Remember that Juſtice commandeth you to *Love one* that hath, as it were, forſaken all the World for you, and is contented to be the companion of your labours and ſufferings, and be an equal ſharer in all conditions with you, and that muſt be your companion until death. It is worſe than barbarous inhumanity to intice ſuch a one into a Bond of Love, and Society with you, and then to ſay, *You cannot Love her.* This was by perfidiouſneſs to draw her into a ſnare to her undoing. What comfort can ſhe have in her converſe with you, and care, and labour, and neceſſary ſufferings, if you deny her Conjugal Love? Eſpecially, if ſhe deny not Love to you, the inhumanity is the greater. 5. Remember that Women are ordinarily affectionate, paſſionate Creatures, and as they love much themſelves, ſo they expect much love from you. And when you joyned your ſelf to ſuch a *Nature*, you obliged your ſelf to anſwerable duty: And if *Love* cauſe not *Love*, it is ungrateful and unjuſt contempt. 6. Remember that you are under Gods command; and to deny Conjugal Love to your Wives, is to deny a duty which God hath urgently impoſed on you. *Obedience* therefore ſhould command your Love. 7. Remember that you are relatively, as it were, *one fleſh*; you have drawn her to forſake Father and Mother, to cleave to you; you are conjoyned for procreation of ſuch Children as muſt bear the image and nature of you both; your poſſeſſions and intereſts are in a manner the ſame. And therefore ſuch *nearneſs* ſhould command affection; they that *are as your ſelves*, ſhould be moſt eaſily *loved as your ſelves*. 8. Take more notice of the *good*, that is in your *Wives*, than of the *evil*. Let not the obſervation of their *faults* make you forget or overlook their *virtues*. Love is kindled by the ſight of *Love* or *Goodneſs*. 9. Make not infirmities to ſeem *odious faults*, but excuſe them as far as lawfully you may, by conſidering the frailty of the *Sex*, and of their *tempers*, and conſidering alſo your *own* infirmities, and how much your *Wives* muſt bear with you. 10. Stir up that moſt in them into *exerciſe* which is *beſt*, and *ſtir* not up that which is evil; and then the *good* will moſt appear, and the *evil* will be as buried, and you will eaſilier maintain your love. There is ſome *uncleanneſs* in the *beſt* on Earth; and if you will be daily ſtirring in the *filth*, no wonder if you have the annoyance; and for that you may thank your ſelves: Draw out the fragrancy of that which is good and delectable in them, and do not by your own imprudence or peeviſhneſs ſtir up the worſt, and then you ſhall find that even your faulty Wives will appear more amiable to you. 11. Overcome them with Love; and then whatever they are in themſelves, they will be *Loving* to you, and conſequently *Lovely*. *Love* will cauſe *Love*, as fire kindleth fire. A good Husband is the beſt means to make a good and loving Wife. Make them not froward by your froward carriage, and then ſay, *We cannot love them.* 12. Give them examples of *amiableneſs* in your ſelves; ſet them the pattern of a prudent, lowly, loving, meek, ſelf-denying, patient, harmleſs, holy, heavenly life. Try this a while, and ſee whether it will not ſhame them from their faults, and make them walk more amiably themſelves.

Dir. 2. §. 4. Direct. 2. *Another Duty of Husbands and Wives is, Cohabitation and* (where age prohibiteth not) *a ſober and modeſt conjunction for procreation.* Avoiding laſciviouſneſs, unſeaſonableneſs, and whatever tendeth to corrupt the mind, and make it vain and filthy, and hinder it from holy imployment. And therefore *Luſt* muſt not be cheriſhed in the *married*; but the *mind* be brought to a moderate chaſte and ſober frame; and the Remedy muſt not be turned into an increaſe of the diſeaſe, but uſed to extinguiſh it. For if the Mind be left to the power of Luſt, and *only Marriage* truſted to for the cure, with many it will be found an inſufficient cure; and *luſt* will rage ſtill as it did before, and will be ſo much the more deſperate and your caſe the more miſerable, as your ſin prevaileth againſt the remedy. Yet marriage being appointed for a remedy againſt Luſt, for the avoiding all unlawful congreſs, the Apoſtle hath plainly deſcribed your duty, 1 *Cor.* 7.2,3,4,5. [*It is good for a man not to touch a woman: Nevertheleſs to avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence; and likewiſe alſo the wife unto the husband. The wife hath not power of her own body, but the husband; and likewiſe alſo the Husband hath not power of his own body, but the wife. Defraud you not one the other, except it be with conſent for a time, that ye may give your ſelves to faſting and prayer, and come together again, that Satan tempt you not for your incontinency.*] Therefore thoſe perſons live contrary to the nature of their relation, who live a great part of their lives aſunder, as many do for worldly reſpects; when they have ſeveral houſes, poſſeſſions or trades, and the husband muſt live at one, and the wife at another, for their commodity ſake; and only come together once in a week, or in many weeks; when this is done without great neceſſity, it is a conſtant violation of their duties. ☞ And ſo it is for men to go trade or live beyond Sea, or in another Land, and leave their Wives behind them; yea, though they have their wives conſent; it is an unlawful courſe, except in a caſe of meer neceſſity, or *publick* ſervice, or when they are able on good grounds to ſay, that the Benefits are like to be greater to ſoul and body than the loſs; and that they are confirmed againſt the danger of incontinence. The Offices which Husband and Wife are bound to perform for one another are ſuch as, for the moſt part, ſuppoſe their Cohabitation, like the Offices of the Members of the Body for each other, which they cannot perform, if they be diſmembred and divided.

Dir. 3. Matth. 5. 31, 32. & 19. 9. Joh. 8. 4, 5. *of Adultery.* Heb. 13. 4. Pro. 22. 14. Hoſ. 4. 2, 3 Prov. 2. 17.

§. 5. Direct. 3. *Abhor not only Adultery it ſelf, but all that tendeth to unchaſtneſs and the violation of your Marriage-Covenant.* *Adultery* is ſo contrary to the Conjugal Bond and State of life, that though *de facto* it do not actually diſſolve the Bond, and nullifie the Marriage; yet it ſo far diſobligeth the wronged innocent party, that *de jure* it is to ſuch a ſufficient ground to warrant a Divorce. And God required, that it be puniſhed by death, *Levit.* 20.10. When *luſt* is the chiefeſt cauſe of marriage, and when married perſons live not in the fear of God, but pamper the fleſh, and live licentiouſly, no wonder if Marriage prove an inſufficient Remedy againſt ſuch cheriſhed luſt. Such carnal beaſtly perſons are ſtill caſting fuel on the fire; by wanton unbridled *thoughts* and *ſpeeches*, by gluttony, drinking, ſports, and idleneſs, by vain inticing company, and not avoiding, occaſions, opportunities, and temptations, they burn as much when they are married as they did before. And the Devil that bloweth up this fire in their fleſh, doth conduct and accommodate them in the ſatisfying of their luſts; ſo that their bruitiſh concupiſcence is like a fire burning in the Sea; Water it ſelf will not quench it. One Woman will not ſatisfy their beaſtiality; and perhaps they loath their *own Wives*, and run after others, though *their own* (in the eye of any impartial man) be the more comely and amiable, and their Whores be never ſo deformed, or impudent filthy lumps of dirt. So that one would think that they had no other reaſon to love and follow ſuch unlovely things, but only becauſe that God forbiddeth it; as if the Devil did it to ſhew his power over them, that he can make them do that, as in deſpight of God, which elſe they would abhor themſelves. When once their ſenſuality and forſaking of God, hath provoked God to forſake them, and give them up to the rage of that ſenſuality, an *unclean ſpirit* ſometimes takes poſſeſſion of them, and wholly inclineth them to wallow in uncleanneſs: They can ſcarce look a comely perſon in the face, that is of the other Sex, but *unclean thoughts* are riſing in their hearts; they *think* of *filthineſs* when they are alone; they *dream* of filthineſs in the night; they *talk* of *filthineſs* with others: The tongues of the dogs that licked *Lazarus* his ſores, were not uſed in ſuch a filthy imployment as theirs are. *They are as fed Horſes in the morning; every one neigheth after his neighbors wife*, Jer. 5. 8. *They declare their ſin as* Sodom, *and hide it not*, Iſa. 3. 9. And uſually when they are given over to this filthy ſin, it utterly debaucheth their Conſciences, and maketh them like blocks or beaſts, inſenſible of their Miſery and the Wrath of God, and given over to all other Villanies, and even to hate and perſecute Godlineſs, if not Civility it ſelf. Some few Adulterers I have known, that ſin ſo much againſt their Conſciences, that they live in continual deſpair; tormented in the Senſe of their own unhappineſs, and yet ſinning ſtill, as if the Devil would make them a Deriſion: And yet theſe are the better ſort, becauſe there is ſome teſtimony for a better life, remaining in their minds; but others of them *being paſt feeling, have given themſelves over to laſciviouſneſs, to work all uncleanneſs with greedineſs*, Eph. 4. 19. *They have eyes full of Adultery that cannot ceaſe from ſin*—. *As natural bruit Beaſts that are made to be taken and deſtroyed*, 2 Pet. 2. 10, 11, 12. Take heed therefore of the *cauſes* of this odious ſin, and of all *appearance* of it; ſuffer not your *eye* or *thought* to go after a *ſtranger*, nor to begin a Breach in your Covenant and Conjugal fidelity.

1 Cor. 6. 15. 19. Mal. 2. 15. Prov. 6. 32, 35. Deut. 23. 2. Lev. 21. 9. & 18. 28. Num. 25. 9. Jer. 5. 7, 8, 9. Gen. 6. 2, 3, &c. Gen. 34. 27. 2 Sam. 12. 22. 2 Sam. 12. 10. Judg. 20. 10. Jer. 23. 14.

Rev. 21. 8. Prov. 5. 20. 2 Pet. 2. 10, 12, 14. Read before To. 1. Ch. 8. Part 5. Tit. 1.

Dir. 4. §. 6. Direct. 4. *Husband and Wife muſt take delight in the Love, and company, and converſe of each other.* There is nothing that mans heart is ſo inordinately ſet upon as *delight*; and yet the *lawful delight* allowed them by God, they can turn into loathing and diſdain. The *delight* which would intangle you in ſin, and turn you from your duty and from God, is it that is forbidden you: But this is a *delight* that is *helpful* to you in your *duty*, and would keep you from ſin. When *Husband* and *Wife* take *pleaſure* in each other, it uniteth them in duty, it helpeth them with eaſe to do their work, and bear their burdens; and is not the leaſt part of the comfort of the married ſtate. Prov. 5. 18, 19. *Rejoyce with the wife of thy youth, as the loving Hind and pleaſant*

Roe, let her breſts ſatisfie thee at all times, and be thou raviſhed always with her love. Therefore a Wife is called, *The deſire of the eyes,* Ezek. 24. 16. Avoid therefore all things that may repreſent you unpleaſant or unlovely to each other; and uſe all lawful means to cheriſh complacency and delight: Not by fooliſh ridiculous or proud attire, or immodeſt actions; but by *cleanneſs* and *decency* and *kind deportment*. Naſtineſs, and uncleanneſs, and unſeemly carriage, and fooliſh ſpeech, and whatever is loathſome in body or mind, muſt be ſhunned as Temptations which would hinder you from that love and pleaſure and content, which Husband and Wife ſhould have in one another. And yet it is a fooliſh fleſhly perſon, that will continue Love no longer than it is cheriſhed with all this care. If there be any deformity of the body, or any thing unſeemly in behaviour, or if God ſhould viſit them with any loathſom ſores or ſickneſs, they muſt for all that love each other, yea, and take pleaſure in their converſe. It is not a true friend that leaveth you in adverſity; nor is it true Conjugal Affection which is blaſted by a loathſome ſickneſs. The Love of Mothers to their Children will make them take pleaſure in them, notwithſtanding their ſickneſs or uncleanneſs; and ſo ſhould their Love do between a Husband and his Wife. He that conſidereth that his *own fleſh* is liable to the ſame diſeaſes, and like ere long to be as loathſome, will do as he would be done by, and not turn away in time of her affliction, from her that is become his fleſh. Much leſs excuſable is the crime of them that when they have nothing extraordinary to diſtaſte or diſaffect them, are weary of the company of one another, and had rather be in their Neighbours houſes, than in their own, and find more pleaſure in the company of a Stranger, than of one another.

Dir. 5. §. 7. Direct. 5. *It is a great duty of Husbands and Wives to live in quietneſs and peace, and avoid all occaſions of wrath and diſcord.* Becauſe this is a duty of ſo great importance, I ſhall firſt open to you the great *neceſſity* of it, and then give you more *particular Directions* to perform it.

Againſt Diſſention.

§. 8. I. It is a duty which your *Union* or *near Relation* doth ſpecially require. Will you fall out with *your ſelves?* Cannot you agree with your own fleſh? 2. Your *diſcord* will be your *pain*, and the vexation of your lives. Like a Bile, or Wound, or Fracture in your own Bodies, which will *pain* you till it is cured; you will hardly keep *Peace* in your *minds*, when *Peace* is broken ſo near you in your *Family*. As you would take heed of hurting your ſelves, and as you would haſten the cure when you are hurt; ſo ſhould you take heed of any breach of Peace, and quickly ſeek to heal it when it is broken. 3. Diſſention tends to cool your Love; oft falling out doth tend to leave a habit of diſtaſte and averſneſs on the mind. Wounding is ſeparating; and to be tied together by any outward Bonds, when your *hearts* are ſeparated, is but to be tormented; and to have the *inſides* of *adverſaries*, while you have *Conjugal outſides*. As the difference between my *houſe* and my *priſon* is, that I willingly and with delight dwell in the one, but am unwillingly confined to the other, ſuch will be the difference between a quiet and an unquiet life, in your married ſtate: It turneth your *dwelling* and *delight* into a priſon; where you are chained to thoſe calamities, which in a free condition you might over-run. 4. Diſſention between the Husband and the Wife, do diſorder all their Family affairs; they are like Oxen unequally yoak'd, that can rid no work for ſtriving with one another. Nothing is well done, becauſe of the variance of thoſe that ſhould do it, or overſee it. 5. It exceedingly unfitteth you for the Worſhip of God; you are not fit to *pray together*, nor to confer together of Heavenly things, nor to be helpers to each others Souls: I need not tell you this; you *feel* it by experience. Wrath and bitterneſs will not allow you ſo much exerciſe of Love and holy compoſedneſs of mind, as every one of theſe Duties do Require. 6. Diſſention diſableth you to *govern* your *Families* aright. Your Children and Servants will take example by you; or think they are at liberty to do what they liſt, when they find you taken up with ſuch work between your ſelves: And they will think you unfit to reprove them for their Faults, when they ſee you guilty of ſuch Faults and folly of your own; nay you will become the ſhame and ſecret deriſion of your Family, and bring your ſelves into contempt. 7. Your Diſſentions will expoſe you to the malice of Satan, and give him advantage for manifold temptations. A Houſe divided cannot ſtand; an Army divided is eaſily Conquered, and made a prey to the Enemy. You cannot foreſee what abundance of ſin you put your ſelves in danger of. By all this you may ſee what Diſſentions between Husband and Wife do tend to, and how they ſhould be avoided.

Directions againſt Diſſention.

II. For the avoiding of them obſerve theſe Subdirections. 1. *Keep up your Conjugal Love in a conſtant heat and vigour. Love* will ſuppreſs *wrath:* You cannot have a bitter mind upon ſmall provocation, againſt thoſe that you dearly love; much leſs can you proceed to reviling words or to averſneſs and eſtrangedneſs or any abuſe of one another. Or if a breach and wound be unhappily made, the balſamick quality of Love will heal it. But when *Love* once cooleth, ſmall matters exaſperate and breed diſtaſtes.

2. Both Husband and Wife muſt mortifie their *Pride* and *Paſſion*, which are the cauſes of *Impatiency*; and muſt pray and labour for a *humble, meek* and *quiet ſpirit*. For it is the *diſeaſed temper* of the *heart*, that cauſeth Diſſentions, more than the occaſions or matter of offence do. A proud heart is troubled and provoked by every *word* or *carriage* that ſeemeth to tend to their undervaluing: A peeviſh froward mind is like a ſore and ulcerated member, that will be hurt if it be touched. He that muſt live near ſuch a ſore diſeaſed impatient mind, muſt live even as the nurſe doth with the Child, that maketh it her buſineſs to rock it, and lull, and Sing it quiet when it Cryeth; for to be *angry* with it, will do no good: And if you have married one of ſuch a ſick or childiſh temper, you muſt reſolve to bear and uſe them accordingly. But no Chriſtian ſhould bear with ſuch a vexatious malady in themſelves; nor be patient with ſuch impatiency of mind. Once get the victory *over your ſelves*, and get the cure of your *own impatience*, and you will eaſily keep peace with one another.

3. Remember ſtill that you are both diſeaſed Perſons, full of infirmities; and therefore expect the fruit of thoſe infirmities in each other; and make not a ſtrange matter of it, as if you had never known of it before. If you had married one that is lame, would you be angry with her for halting? Or if you married one that hath a putrified Ulcer, would you fall out with her becauſe it ſtinketh? Did you not know before hand, that you married a perſon of ſuch weakneſſes, as would yield you ſome matter of daily trial and offence? If you could not *bear* this, you ſhould not have married her; if you *Reſolved* that you could bear it then, you are *obliged* to bear it now. Reſolve therefore to bear with one another; as remembring that you took one another as ſinful, frail, imperfect Perſons, and not as Angels, or as blameleſs and imperfect.

4. Remember ſtill that you are *one fleſh*; and therefore be no more offended with the Words or failings of each other, than you would be if they were *your own*. Fall out *no more* with your *Wife* for her faults, than you do with *your ſelf* for your *own faults*; and than you would do, if *hers* had been *your own*. This will allow you ſuch an *anger* and *diſpleaſure* againſt a Fault; as tendeth to *Heal* it; but not

ſuch as tend but to feſter and vex the diſeaſed part. This will turn *anger* into *compaſſion* and *ſpeedy tender diligence for the* cure.

5. Agree together before hand, that when one is in the diſeaſed angry fit, the other ſhall ſilently and gently bear, till it be paſt and you are come to your ſelves again: Be not angry both at once; when the fire is kindled, quench it with gentle words and carriage; and do not caſt on Oyl or Fuel, by anſwering provokingly and ſharply, or by multiplying Words, and by anſwering Wrath with wrath. But remember that now the work that you are called to, is to *mollifie* and not to exaſperate, to help and not to hurt, to cure another rather than to right your ſelf: As if another fall and hurt him, your buſineſs is to help him up, and not to tread upon him.

6. Look before you, and remember that you muſt live together until death, and muſt be the companions of each others fortunes, and the comforts of each others lives, and then you will ſee how abſurd it is for you to diſagree and vex each other. Anger is the principle of revenge, and falling out doth tend to ſeparation. Therefore thoſe that muſt not revenge, ſhould not give way to *anger*; and thoſe that know they *muſt not part*, ſhould not fall out.

7. As far as you are able, avoid all occaſions of wrath and falling out, about the matters of your Families: Some by their ſlothfulneſs bring themſelves into *want*; and then being unable to bear it, they contract a diſcontented peeviſh habit, and in their impatiency they wrangle and diſquiet one another: Some plunge themſelves into a multitude of buſineſs, and have to do with ſo many things and perſons, that one or other is ſtill offending them, and then they are impatient with one another: Some have neither *skill* nor *diligence* to manage their buſineſſes aright; and ſo things fall croſs and go out of order, and then their Impatiency turneth it ſelf againſt each other. Avoid theſe *occaſions*, if you would avoid the ſin; and ſee that you be not unfurniſhed of *Patience*, to bear that which cannot be avoided.

8. If you cannot quickly *quench* your *paſſion*, yet at leaſt *refrain* your *tongues*; ſpeak not reproachful or provoking words: talking it out hotly doth blow the fire, and increaſe the flame; be but ſilent, and you will the ſooner return to your ſerenity and peace. Foul words tend to more diſpleaſure. As *Socrates* ſaid when his Wife firſt *railed* at him, and next threw a Veſſel of foul water upon him [*I thought when I heard the thunder, there would come rain:*] So you may portend worſe following, when foul unſeemly words begin. If you cannot eaſily allay your wrath, you may hold your tongues, if you are truly willing.

9. Let the ſober party condeſcend to ſpeak fair and to intreat the other, (unleſs it be with a perſon ſo inſolent as will be the worſe.) Uſually a few ſober grave Admonitions, will prove as water to the boiling pot. Say to your angry *Wife* or *Husband*, [You know this ſhould not be betwixt us; Love muſt allay it, and it muſt be repented of. God doth not approve it; and we ſhall not approve it when this heat is over. This frame of mind is contrary to a *praying* Frame, and this Language contrary to a praying language; we muſt pray together anon; let us do nothing contrary to prayer now: Sweet water and bitter come not from one Spring, &c.] Some calm and condeſcending words of Reaſon, may ſtop the torrent, and revive the Reaſon which paſſion had overcome.

10. Confeſs your fault to one another, when paſſion hath prevailed againſt you; and ask forgiveneſs of each other, and join in prayer to God for pardon; and this will lay a greater ingagement on you, the next time to forbear: You will ſure be aſhamed to do that which you have ſo confeſſed and asked forgiveneſs for, of God and man. If you will but practice theſe ten Directions, your Conjugal and Family Peace may be preſerved.

§. 10. Direct. 6. *A principal duty between husband and wife, is, With ſpecial care, and skill, and diligence, to help each other in the knowledge, and worſhip, and obedience of God, in order to their ſalvation.* Becauſe this is a duty in which you are the greateſt helps and bleſſings to each other, if you perform it. I ſhall 1. Endeavour to quicken you to make Conſcience of it, and then 2. Direct you how to do it. Dir. 6.

§. 11. I. Conſider, 1. How little it can ſtand with *Rational Love*, to neglect the *ſouls* of one another? I ſuppoſe you believe that you have immortal ſouls, and an endleſs life of joy or miſery to live; and then you cannot chuſe but know that your *great concernment* and *buſineſs* is, to make ſure proviſion for thoſe *ſouls*, and for the *endleſs* life. Therefore if your *Love* do not help one another in this which is your *main concernment*, it is little worth, and of little uſe. Every thing in this World is valuable as it is uſeful. A *uſeleſs* or *unprofitable Love*, is a *worthleſs Love*. It is a *trifling*, or a *childiſh*, or a *beaſtly Love*, which helpeth you but in *trifling*, *childiſh*, or *beaſtly things*. Do you *love* your Wife, and yet will leave her in the power of Satan, or will not help to ſave her ſoul? What! Love her, and yet let her go to Hell? and rather let her be damned than you will be at the pains to endeavour her Salvation? If ſhe were but in bodily pain or miſery and you refuſed to do your part to ſuccour her, ſhe would take it but for cold unprofitable love, though you were never ſo kind to her in complements and trifles. The Devil himſelf maketh ſhew of ſuch a love as that; he can vouchſafe men pleaſures, and wealth, and honour, ſo he may but ſee the perdition of their ſouls. And if your love to your *wife* or *husband*, doth tend to no greater matters than the pleaſures of this life, while the ſoul is left to periſh in ſin, bethink your ſelves ſeriouſly how little more kindneſs you ſhew them than the Devil doth. O can you ſee the danger of one that you love ſo dearly, and do no more to ſave them from it? Can you think of the damnation of ſo dear a friend, and not do all that you are able to prevent it? Would you be ſeparated from them in the world that you are going to? would you not live with them in Heaven for ever? Never ſay you love them, if you will not labour for their ſalvation. If ever they come to Hell, or if ever you ſee them there, both they and you will then confeſs, that you behave not your ſelves like ſuch as loved them. It doth not deſerve the name of Love, which can leave a ſoul to endleſs miſery.

§. 12. What then ſhall we ſay of them, that do not only deny their help, but are hinderers of the *holineſs* and *ſalvation* of each other? And yet (the Lord have mercy on the poor miſerable World!) How common a thing is this among us? If the wife be ignorant and ungodly, ſhe will do her worſt to make or keep her Husband ſuch as ſhe is her ſelf: And if God put any holy inclinations into his heart, ſhe will not be to it as water to the fire, to quench it or to keep it under. And if he will not be as ſinful and miſerable as her ſelf, he ſhall have little quietneſs or reſt. And if God open the eyes of the wife of a bad Man, and ſhew her the amiableneſs and neceſſity of a holy life, and ſhe do but reſolve to obey the Lord, and ſave her Soul, what an enemy and tyrant will her husband prove to her (if God reſtrain him not?) So that the Devil himſelf doth ſcarce do more againſt the ſaving of their ſouls, than ungodly Husbands and Wives do againſt each other. 1 King. 11. 4. Acts 5. 2. *Eve* is *Adams* tempter. Job. 2. 9.

§. 13. 2. Conſider alſo that you live not up to the *Ends* of *Marriage*, nor of *Humanity*, if you are not Helpers to each others ſouls. To help each other only for your Bellies, is to live together but like Beaſts. You are appointed to live together as *heirs of the grace of life*, 1 Pet. 3. 7. *And Husbands muſt love their Wives as Chriſt loved his Church, who gave himſelf for it that he might ſanctifie it and cleanſe it, that he might preſent it to himſelf a glorious Church, without ſpot or wrinkle, holy and without blemiſh*, Epheſ. 5. 25, 26, 27. That which is the end of your very life and being, muſt be the end of your Relations, and your daily converſe.

§. 14. 3. Conſider alſo, if you neglect each others Souls, what enemies you are to one another, and how you prepare for your everlaſting ſorrows: When you ſhould be preparing for your joyful meeting in Heaven, you are laying up for your ſelves everlaſting horrour. What a dreadful meeting and greeting will you have at the Bar of Chriſt, or in the flames of Hell, when you ſhall find there how perverſly you have done? Is it not better to be praiſing 1 Theſ. 5. 11. God together in Glory, than to be raging againſt Heb. 12. 15. each other in the horrour of your Conſciences, and flying in the Faces of one another with ſuch Acc- Col. 2. 19. Eph. 4. 16. 1 Cor. 7. 5. Gen. 35. 2, 4. Levit. 19. 17. cuſations as theſe. [*O cruel Husband! O merci- leſs deceitful Wife! It was long of you that I came to this miſerable woful End! I might have lived with Chriſt and his Saints in Joy, and now I am tormented in theſe flames in deſperation! You were commanded by God to have given me warning, and told me of my ſin and miſery, and never to let me reſt in it, but to have inſtructed and intreated me, till I had come home by Chriſt, that I might not have come to this place of torment: But you never ſo much as ſpeak to me of God, and my ſalvation, unleſs it were lightly in jeſt, or in your common talk! If the Houſe had been on fire, you would have been more earneſt to have quenched it, than you were to ſave my Soul from Hell! You never told me ſeriouſly of the miſery of a natural unrenewed ſtate! Nor of the great neceſſity of regeneration and a holy life! Nor never talked to me of Heaven and Hell, as matters of ſuch conſequence* Num. 16. 27, 32. *ſhould have been mentioned; but morning and night, your talk was nothing but about the World, and the things of the World: Your idle talk, and jeaſting, and froward, and carnal, and unprofitable diſcourſe, was it that filled up all the time; and we had not one ſober word of our ſalvation. You never ſeriouſly foretold me of this Day: You never prayed with me, nor read the Scripture and good Books to me. You took no pains to help me to knowledge; nor to humble my hardned heart for my ſins, nor to ſave me from them, nor to draw me to the Love of God and Holineſs, by Faith in Chriſt: You did not go before me, with the good example of a holy and heavenly converſation: But with the evil example of an ungodly, fleſhly, worldly life. You neither cared for your own ſoul, nor mine; nor I for yours or mine own. And now we are juſtly condemned together, that would not live in Holineſs together!* O fooliſh miſerable Souls, that by your ungodlineſs and negligence in this life, will prepare each other for ſuch a life of endleſs wo and horror!

Directions to help ch o- er to lvation.

O therefore reſolve without delay, to live together as Heirs of Heaven, and to be helpers to each others ſouls. To which end I will give you theſe following Sub-directions, which if you will faithfully practiſe, may make you to be ſpecial Bleſſings to each other.

ib. rect. 1.

§. 15. Direct. 1. *If you would help to ſave each others Souls, you muſt each of you be ſure, that you have a care of your own; and retain a deep and lively apprehenſion of thoſe great and everlaſting matters, of which you are to ſpeak to others.* It cannot be rea- 18. ſonably expected, that he ſhould have a due compaſſion to anothers ſoul, that hath none to his own; and that he ſhould be at the pains that is needful to help another to ſalvation, that ſetteth ſo little by his own, as to ſell it for the baſe and momentary eaſe and pleaſure of the fleſh. Nor is it to be expected that a man ſhould ſpeak with any ſuitable weight and ſeriouſneſs, about thoſe matters whoſe weight his heart did never feel, and about which he was never ſerious himſelf. Firſt ſee that you feel throughly, that which you would ſpeak profitably; and that you be what you perſwade another to be; and that all your counſel may be perceived to ariſe from the bottom of your hearts, and that you ſpeak of things which by experience you are well acquainted with.

Sub-direct. 2.

§. 16. Direct. 2. *Take thoſe Opportunities which your ordinary nearneſs and familiarity affordeth you, to be ſpeaking ſeriouſly to each other about the matters of God, and your ſalvation.* When you lie down and riſe together, let not your worldly buſineſs have all your talk; but let God and your ſouls have the *firſt* and the *laſt*, and at leaſt the *freeſt* and *ſweeteſt* of your ſpeech, if not the *moſt*: When you have ſaid ſo much of your common buſineſs as the nature and diſpatch of it requireth, lay it by, and talk together of the ſtate and duty of your ſouls towards God, and of your hopes of Heaven, as thoſe that take theſe for their greateſt buſineſs. And ſpeak not *lightly*, or *unreverently*, or in a rude and wrangling manner, but with gravity and ſobriety, as thoſe that are adviſing together about the greateſt matter that ever they had to do in the world.

Sub-direct. 3.

§. 17. Direct. 3. *When either Husband or Wife is ſpeaking ſeriouſly about holy things, let the other be careful to cheriſh, and not to extinguiſh and put an end to the diſcourſe.* There are two ways to *cheriſh* ſuch diſcourſe; The firſt is, by taking your turn and bearing a due proportion in the diſcourſe with wiſdom and gravity; But all cannot do this; ſome are but learners, and thoſe muſt take the ſecond way, which is to ask for reſolution in matters of which they doubt, or are uninſtructed; and to draw on more by pertinent Queſtions. The two ways by which ſuch diſcourſe is ſilenced are theſe: The firſt is by the conſtant ſilence of the hearer; when a man talketh as to a poſt, that giveth him no anſwer, nor putteth any pertinent queſtion, he will be wearied out at laſt, and will give over: The ſecond is, by a croſs, contradicting, cavilling, wrangling againſt what is ſpoken, or by interruptions and diverſions; when you come in preſently with ſome worldly or Impertinent talk, and wind about from ſober conference, to ſomething that is unedifying: And ſome that will not ſeem meerly prophane, and vain, and worldly, will deſtroy all holy fruitful conference, even by a kind of religious talk; preſently carrying you away from *Heart-ſearching* and *Heavenly* diſcourſe, to ſome *Controverſie*, or *doctrinal*, or *formal*, or *hiſtorical* matter, that is ſufficiently diſtant from the *Heart* and *Heaven*. Take heed of theſe Courſes, if you would help each other.

Sub-direct. 4.

§. 18. Direct. 4. *Watch over the hearts and lives of one another, and labour to diſcern the ſtate of one anothers ſouls, and the ſtrength or weakneſs of each others ſins and graces, and the failings of each others lives, that ſo you may be able to apply to one another the moſt ſuitable help.* What you are unacquainted with, you cannot be very helpful in; you cannot cure unknown diſeaſes; you cannot give wiſe and Matth. 27. 19. ſafe advice, about the ſtate of one anothers ſouls, if you are miſtaken in them. God hath placed you neareſt to each other, that you might have ſo much *intereſt* in each other as to quicken you to a loving care and ſo much acquaintance with each other, as to keep you from *miſ-underſtanding*, and ſo from neglecting or deceiving one another: And you ſhould be always provided of thoſe fit Remedies, that are moſt needful and ſuitable to each others caſe. If that Preacher be like to be dull and unſucceſsful, that is all upon *meer Doctrine*, and little or nothing in cloſe and lively *application*, you may conceive that it will be ſo alſo with your familiar conference.

Sub-direct. 5. §. 19. Direct. 5. *See that you neither flatter one another through fond and fooliſh love, nor exaſperate one another by a paſſionate or contemptuous kind of reprehenſion.* Some perſons are ſo blinded with fond affection, that they can ſcarce ſee in Husband, Wife or Children any aggravated ſin or miſery; but they think all is well that they do, or not ſo ill, as in another they would perceive it: But this is the ſame courſe that ſelf-loving ſinners take with their own ſouls, to their deluſion and perdition. This flattering of your ſelves or others, is but the Devils Charm to keep you from effectual repentance and ſalvation: and the eaſe of ſuch Anodynes and Narcoticks doth endure but a little while. On the other ſide, ſome cannot ſpeak to one another of their faults, without ſuch bitterneſs of paſſion, or contempt, as tendeth to make the Stomach of the receiver to loath the Medicine, and ſo to refuſe it, or to caſt it up. If common reproofs to ſtrangers muſt all be offered in Love, much more between the neareſt relations.

Sub-direct. 6. §. 20. Direct. 6. *Be ſure that you keep up true Conjugal Love to one another, and that you grow not to diſaffect the perſons of each other.* For if you do, you will deſpiſe each others Counſels and Reproofs. They that ſlight, or loath, or are weary of each other, will diſdain reproofs, and ſcorn advice from one another; When entire affection greatly diſpoſeth to the right entertainment of Inſtruction.

Sub-direct. 7. §. 21. Direct. 7. *Diſcourage not each other from inſtruction or reproof by taking it ill, or by churliſh reflections, or by obſtinate unreformedneſs.* When you will not learn, or will not amend, you diſcourage your inſtructer and reprover. Men will be apt to give over, when they are requited with ingratitude, and ſnappiſh retortions, or when they perceive that their labour is all in vain. And as it is the heavieſt judgment of God that befalleth any upon earth, when he withdraweth his advice and help, and leaveth ſinners wholly to themſelves; ſo it is the ſaddeſt condition in your relations, when the ignorant and ſinning party is forſaken by the other, and left to their own opinions and ways; Tho' indeed it ſhould not be ſo, becauſe while there is life there is hope.

Sub-direct. 8. §. 22. Direct. 8. *So far as you are able to inſtruct or quicken one another, call in for better helps: Engage each other in the reading of the moſt convincing quickning Books, and in attendance on the moſt powerful Miniſtry, and in profitable converſe with the holieſt perſons.* Not ſo as to neglect your duty to one another ever the more, but that all helps concurring may be the more effectual. When they find you ſpeak to them, but the ſame things which Miniſters and other Chriſtians ſpeak, it well be the more eaſily received.

Sub-direct. 9. §. 23. Direct. 9. *Conceal not the ſtate of your ſouls, nor hide not your faults from one another.* You are as one fleſh, and ſhould have one heart; And as it is moſt dangerous for a man to be unknown to himſelf, ſo it is very hurtful to Husband or Wife, to be unknown to one another, in thoſe caſes wherein they have need of help. It is fooliſh tenderneſs of your ſelves, when you conceal your diſeaſe from your Phyſician, or your helpful friend; And who ſhould be ſo tender of you, and helpful to you, as you ſhould be to one another? Indeed in ſome few caſes, where the opening of a fault or ſecret, will but tend to quench affection, and not to get aſſiſtance from another, it is wiſdom to conceal it: But that is not the ordinary caſe. The opening your hearts to each other is neceſſary to your mutual help.

Sub-dir. 10. §. 24. Direct. 10. *Avoid as much as may be contrariety of opinions in Religion:* For if once you be of different judgments in matters which you take to be of great concernment, you will be tempted to diſaffect, contemn or undervalue one another; and ſo to deſpiſe the help which you might receive; And if you fall into ſeveral Sects, and follow ſeveral Teachers, you will hardly avoid that contention and confuſion, which will prove a great advantage to the Devil, and a great impediment to your ſpiritual good.

Sub-dir. 11. §. 25. Direct. 11. *If difference in judgment in matters of Religion do fall out between you, be ſure that it be managed with Holineſs, Humility, Love, and Peace, and not with Carnality, Pride, Uncharitableneſs or Contention.* 1. To manage your differences *Holily*, is to take God for the *Judge*, and to refer the matter to his Word, and to aim at his Glory, and the pleaſing of his Will, and to uſe his Means for the Concord of your judgments; which is, to ſearch the Scripture, and conſult with the faithful able Paſtors of the Church, and ſoberly and patiently to debate the caſe, and pray together for the illumination of the Spirit. On the contrary your Differences are *carnally* managed, when *carnal reaſons breed* or *feed* them; and when you run after this or that Sect or Party, through admiration of the perſons, and value not the *perſons* for the ſake of *Truth*, but meaſure *Truth* by the opinion and eſtimate of the *perſons*; and when you end your differences by ſelfiſh carnal principles and reſpects: And hence it comes to paſs, that if the *Husband* be a *Papiſt* or otherwiſe erroneous, its two to one that the *Wife* becometh of his erroneous Religion, not becauſe of any *cogent evidence*, but becauſe he is of the ſtronger parts, and hath conſtant opportunity to perſwade, and becauſe *Love* prepareth and inclineth her to be of his opinion: And thus *Man* inſtead of *God*, is the Maſter of the faith of many. 2. Your differences are managed in *Humility*, when you have a juſt and modeſt ſuſpicion of your own underſtandings, and debate and practiſe your differences with meekneſs and ſubmiſſion; and do not proudly overvalue all your own apprehenſions, and deſpiſe anothers Reaſons as if they were not worthy of your conſideration. 3. Your differences muſt be ſo far managed in Love, not that meer Love ſhould make you turn to anothers opinion be it true or falſe, but that you muſt be very deſirous to be of the ſame mind, and if you cannot, muſt take it for a ſore affliction, and muſt bear with the tolerable Miſtakes of one another, as you bear with your own infirmities; that they cool not Love, nor alienate not your hearts from one another, but only provoke you to a tender healing compaſſionate Care, and endeavour to do each other good. 4. And you muſt manage your differences, in *quietneſs*, without any paſſionate wranglings and diſſentions, that no bitter fruits may be bred by it in your Families among your ſelves. Thus *all* true Chriſtians muſt manage their differences in matters of Religion; but *married perſons* above all.

Sub-dir. 12. §. 26. Direct. 12. *Be not either blindly indulgent to each others faults, nor yet too cenſorious of each others ſtate, leſt Satan thereby get advantage to alienate your affections from one another.* To make nothing of the faults of thoſe whom you Love, is to Love them fooliſhly to their hurt; and to ſhew that it is not for their *vertues* that you love them. And to make *too great a matter* of one anothers faults, is but to help the Tempter to quench your love, and turn your hearts from one another. Thus many good women that have Husbands that are guilty of too much coldneſs in Religion, or worldly-mindedneſs, or falling into ill company, and miſpending their time, are firſt apt to overlook all poſſibility of any ſeed of grace that may be in them, and then looking on them as ungodly perſons, to abate too much their Love and duty to them. There is great Wiſdom and Watchfulneſs requiſite in this caſe, to keep you from being carried into either of the extreams.

Sub-dir. 13. §. 27. Direct. 13. *If you are married to one that is indeed an Infidel, or an ungodly perſon, yet keep up all the Conjugal Love which is due for the relation ſake.* Though you cannot love them as *true Chriſtians*, yet love them as Husband or Wife. Even Heathens are bound to Love thoſe that are thus related to them: The Apoſtle hath determined the caſe, 1 *Cor.* 7. that Chriſtians muſt perform their Duties to Husbands or Wives that are Unbelievers: The faults of another diſcharge you not from your duty. As Satan hath deceived ſome by ſeparating principles about Church communion, to deny almoſt all Gods Ordinances to many, to whom they are due; ſo doth he thus deceive ſome perſons in family-relations, and draw them from the duties which they owe for one anothers good.

Sub-dir. 14. §. 28. Direct. 14. *Joyn together in frequent and fervent Prayer*: Prayer doth force the mind into ſome compoſedneſs and ſobriety, and affecteth the heart with the preſence and Majeſty of God. Pray alſo *for each other* when you are in ſecret; that God may do that work which you moſt deſire upon each others hearts.

Sub-dir. 15. §. 29. Direct. 15. Laſtly, *Help each other by an exemplary life.* Be that your ſelves which you deſire your Husband or Wife ſhould be: Excel in meekneſs, and humility, and charity, and dutifulneſs, and diligence, and ſelf-denial, and patience, as far as you do excel in profeſſion of Religion. *St. Peter* ſaith, that even thoſe that will not be won by the Word, may be won without it by the Converſation of their Wives, 1 *Pet.* 3. 1. That is, the excellency of Religion may ſo far appear to them, by the fruits of it in their Wives Converſations, as may firſt incline them to think well and honourably of it, and ſo to enquire into the nature and reaſon of it, and to hearken to their Wives; and all this without the publick Miniſtry. A life of undiſſembled holineſs, and heavenlineſs, and ſelf denial, and meekneſs, and love, and mortification, is a powerful Sermon; which if you be conſtantly preaching before thoſe that are ſtill near you, will hardly miſs of a good effect. Works are more palpably ſignificant and perſwaſive than Words alone.

Dir. 7. om. 13. 3. 14. ph. 5. 9, 31. en 2. 18. §. 30. Direct. 7. *Another great Conjugal Duty is, to be helpful to each other for the health and comfort of their Bodies.* Not to pamper each others fleſh, or cheriſh the vices of *pride*, or *ſloth*, or *gluttony*, or *voluptuouſneſs* in each other; but to further the health and chearfulneſs of the Body, to fit it for the ſervice of the *ſoul and God*. Such cheriſhing or pleaſing of the Fleſh, which is unlawful in each perſon to himſelf, is alſo unlawful (ordinarily) to uſe to another. But ſuch as you may uſe for your ſelf, you may uſe alſo for your Wife or Husband. Not to live above your Eſtates, nor as Servants to your guts, to ſerve the appetites of one another by delicious fare; but to be careful of that health, without which your lives will be made unſerviceable or uncomfortable: And this muſt proceed from ſuch a love to one another as you have to your ſelves: And that both in time of *Health* and *Sickneſs*.

ub-ir. 12. §. 31. 1. In *Health*, you muſt be careful to provide for each other (not ſo much *pleaſing* as) wholſome *food*, and to keep each other from that which is hurtful to your health; diſſwading each other from *Gluttony* and *Idleneſs*, the two great Murderers of Mankind. If the bodies of the Poor, in hunger, and cold, and nakedneſs muſt be relieved, much more thoſe that are become as your own fleſh.

§. 32. 2. Alſo in ſickneſs, you are to be tenderly regardful of each other; and not to be ſparing of any Coſt or Pains, by which the Health of each other may be reſtored, or your ſouls confirmed, and your comforts cheriſhed. You muſt not loath the Bodies of each other in the moſt loathſome ſickneſs, nor ſhun them thro' loathing; no more than you would do your own, Prov. 17. 17. *A friend loveth at all times, and a brother is born for adverſity*: Much more thoſe that are ſo nearly bound for ſickneſs and health, till death ſhall ſeparate them. It is an odious ſin to be aweary of a ſick or ſuffering friend, and deſirous that God would take them, meerly that you may be eaſed of the trouble. And uſually ſuch perſons do meet with ſuch meaſure as they meaſured to others; and thoſe that they look for help and comfort from, will perhaps be as weary of them, and as glad to be rid of them. Gen. 27. 14. Eph. 5. 29, 31. Job. 19. 17. Job 2. 9.

§. 33. Direct. 8. *Another Duty of Husbands and Wives, is to be helpful to each other in their worldly buſineſs, and eſtates.* Not for worldly Ends, nor with a worldly mind; but in obedience to God who will have them *Labour*, as well as *pray*, for their daily bread, and hath determined that in the ſweat of their brows they ſhall eat their bread; and that ſix days they ſhall labour and do all that they have to do; and that he that will not work muſt not eat. The care of their affairs doth lie upon them both, and neither of them muſt caſt it off and live in idleneſs; (unleſs one of them be an Ideot, or ſo witleſs, as to be unfit for care, or ſo ſick or lame, as to be unfit for labour.) Dir. 8. See Prov. 31. Gen. 31. 40. Tit. 2. 5. 1 Tim. 5. 14. & 5. 8.

§. 34. Direct. 9. *Alſo you muſt be careful of the lawful honour and good names of one another.* You muſt not *divulge*, but conceal the diſhonourable failings of each other: (as *Abigail*, except in any caſe compaſſion or juſtice require you to open them to any one for a cure, or to clear the truth.) The reputation of each other muſt be as dear to you as your own. It is a ſinful and unfaithful practice of many, both Husbands and Wives, who among their companions are opening the faults and infirmities of each other, which they are bound in tenderneſs to cover. As if they perceived not that by diſhonouring one another, they diſhonour themſelves. Love will cover a multitude of Faults, 1 *Pet.* 4. 8. Nay, many diſaffected peeviſh perſons will aggravate all the faults of one another behind their backs to ſtrangers; and ſometimes ſlander them, and ſpeak more than is truth. Many a man hath been put to clear his good name from the ſlanders of a jealous or a paſſionate Wife: And an open enemy is not capable of doing one ſo much wrong as ſhe that is in his boſome, becauſe ſhe will eaſily be believed, as being ſuppoſed to know him better than any other. Dir. 9. 1 Sam. 25. 25. Matth. 18. 16. Matth. 1. 19. 2 Sam. 11. 7. Prov. 31. 28. Eccl. 7. 3. Pro. 22. 1. 2 Sam. 6. 20. Gen. 9. 22, 25.

§. 35. Direct. 10. *It is alſo a great part of the duty of Husbands and Wives, to be helpful to one another in the Education of their Children, and in the Government of the Inferiors of the Family.* Some Men caſt all the care of the Children while they are young upon their Wives; And many women by their paſſion and indiſcretion do make themſelves unfit to help their Husbands in the Government either of their Children or Servants: but this is one of the greateſt parts of their employment. As to the Mans part, to govern his houſe well, it is a duty unqueſtionable. And it is not to be denied of the Wife. 1 Tim. 5. 14. [*I will that the younger Women marry, bear Children, guide the houſe.*] *Bathſheba* taught *Solomon*, Prov. 31. 1. *Abigail* took better care of *Nabal*'s houſe than he did himſelf. They that have a joint intereſt, and are one fleſh, muſt have a joint part in government; although their power be not equal, and one may better overſee ſome buſineſs, and the Dir. 10. 1 Tim. 2. 4, 12. Gen. 18. 19. & 35. 2, &c. Joſ. 24. 14. Pſal. 101.

the other, other buſineſs; yet in their places they muſt divide the care, and help each other: And not as it is with many wicked perſons, who are the moſt unruly part of the Family themſelves, and the chiefeſt cauſe that it is ungoverned and ungodly or one party hindreth the other from keeping order, or doing any good.

Dir. 11. §. 36. Direct. 11. *Another part of their Duty is, to help each other in works of Charity and Hoſpitality.* While they have opportunity to do good to all, but eſpecially to them of the houſhold of faith; and to ſow to the Spirit, that of the Spirit they may reap everlaſting life: Yea, to ſow plentifully that they may reap plentifully, *Gal.* 6. that if they are able their houſes may afford relief and entertainment for the needy; eſpecially for Chriſts Servants for their Maſters ſake; who hath promiſed, that [*He that receiveth a Prophet in the name of a* Prophet *ſhall receive a* Prophets *reward: and he that receiveth a righteous man in the name of a righteous man, ſhall receive a righteous mans reward: and whoſoever ſhall give to drink unto one of theſe little ones, a cup of cold water, in the name of a Diſciple, verily I ſay unto you, he ſhall in no wiſe loſe his reward,* Mat. 10. 41, 42.] The woman of *Shunem* loſt nothing by the entertainment of *Eliſha,* when ſhe ſaid to her Husband, *Behold, now I perceive that this is an holy man of God which paſſeth by us continually: Let us make him a little Chamber I pray thee on the wall, and let us ſet for him there a Bed, and a Table, and a Stool, and a Candleſtick: and it ſhall be when he cometh to us, that he ſhall turn in thither:* 2 Kings 4. 10. But now how common is it for the people to think all too little for themſelves; and if one of them be addicted to works of charity, the other is covetous and is always hindring them.

Heb. 13. 2.
Gen. 18. 6, &c.
Rom. 12. 13.
2 Cor. 9. 6.
Luke 16. 9.
1 Tim. 3. 2 & 5. 10.
Prov. 11. 20. 28.
Neh. 8. 1.
Prov. 19. 17.
Job 29. 13. & 31. 20.
Acts 20. 35.

Dir. 12. §. 37. Direct. 12. *Laſtly, It is a great part of the duty of Husbands and Wives, to be helpers and comforters of each other in order to a ſafe and happy death.* 1. In the time of *Health,* you muſt often and ſeriouſly remember each other of the time when death will make the ſeparation; and live together in your daily converſe, as thoſe that are ſtill expecting the parting hour. Help to awaken each others Souls, to make ready all thoſe graces which then will prove neceſſary, and to live in a conſtant preparation for your change. Reprove all that in one another, which will be unſavoury and ungrateful to your review at death. If you ſee each other dull and ſlow in your preparations, or to live in vanity, worldlineſs or ſloth, as if you had forgotten that you muſt ſhortly dye, ſtir up one another to do all that without delay which the approach of ſuch a day requireth. 2. And when *Death* is at hand, O then what abundance of tenderneſs and ſeriouſneſs, and skill, and diligence, is needful for one, that hath the laſt office of love to perform, to the departing Soul of ſo near a friend? O then what need will there be of your moſt wiſe, and faithful and diligent help? When nature faileth, and the pains of fleſh divert the mind, and temptations are ſtrongeſt while the body is weakeſt; when a languiſhing body, and a doubting, fearful, troubled mind, do call for your compaſſion and help, O then what skill and holy ſeriouſneſs will be neceſſary! O what a calamity is it to have a carnal unſanctified Husband or Wife, which will neither help you to prepare for death, nor can ſpeak a ſerious word of counſel or comfort to you at a dying hour: That can do nothing but ſtand by and weep over you; but have not a ſenſible word to ſay, about the life that you are going to, nor about the duty of a departing Soul, nor againſt the temptations and fears which then may be ready to overwhelm you. They that are utterly unprepared and unfit to dye themſelves, can do little to prepare or help another. But they that live together as the heirs of Heaven, and converſe on Earth as fellow travellers to the Land of Promiſe, may help and encourage the Souls of one another and joyfully part at death, as expecting quickly to meet again in life eternal.

§. 38. Were it not leſt I be over tedious, I ſhould next ſpeak of the *Manner* how Husbands and Wives muſt perform their duties to each other: As 1. That it ſhould be all done in ſuch entire Love, as maketh the caſe of one another to you as your own. 2. That therefore all muſt be done in Patience and mutual forbearance. 3. And in *familiarity,* and not with ſtrangeneſs, diſtance, ſowerneſs, nor affected complement. 4. And in *ſecreſie;* where I ſhould have ſhewed you in what caſes ſecreſie may be broken, and in what not. 5. And in *canfidence* of each other fidelity, and not in ſuſpicion, jealouſie, and diſtruſt. 6. And in *prudence* to manage things aright, and to foreſee and avoid impediments and inconveniences. 7. And in *holineſs* that God may be the *firſt* and *laſt,* and all in all. 8. And in *conſtancy* that you ceaſe not your duties for one another until death. But neceſſary abbreviation alloweth me to ſay no more of theſe.

CHAP. VIII.

The ſpecial Duties of HUSBANDS *to their* WIVES.

§. 1. HE that will expect *Duty* or *Comfort* from his *Wife,* muſt be faithful in doing the Duty of a *Husband.* The failing of *your ſelves in your own Duty,* may cauſe the failing of another to you, or at leaſt will ſome other way as much afflict you, and will be bitterer to you in the end, than if an hundred failed of their Duty *to you.* A good Husband will either make a good Wife, or eaſily and profitably endure a bad one. I ſhall therefore give you Directions for your *own* part of Duty, as that which your happineſs is moſt concerned in.

Dir. 1. §. 2. Direct. 1. *The Husband muſt undertake the principal part of the Government of the whole Family even of the Wife her ſelf:* And therefore I. He muſt labour to be fit and able for that Government which he undertaketh: This ability conſiſteth 1. In holineſs and ſpiritual wiſdom, that he may be acquainted with the *End* to which he is to conduct them, and the Rule by which he is to guide them; and the principal works which they are to do. An ungodly irreligious man is both a ſtranger and an Enemy to the chiefeſt part of Family-government. 2. His ability conſiſteth in a due acquaintance with the works of his Calling, and the labours in which his Servants are to be employed. For he that is utterly unacquainted with their buſineſs, will be very unfit to govern them in it; unleſs he commit that part of their government to his Wife or a Steward that is acquainted with it. 3. And he muſt be acquainted both with the common temper and infirmities of mankind, that he may know how much is to be born with, and alſo with the particular temper, and faults, and virtues of thoſe whom he is to govern. 4. And he muſt have *Prudence* to direct himſelf in all his carriage to them; and *Juſtice* to deal with every one as they deſerve; and Love to do them all the good he can, for Soul and Body. II. And being thus *able,* he muſt make it his daily work, and eſpecially be ſure that he *govern himſelf well,* that his example may be part of his government of others.

Dir. 2. §. 3. Direct. 2. *The Husband muſt ſo unite Authority and Love, that neither of them may be omitted or concealed, but both be exerciſed and maintained:* Love muſt not be exerciſed ſo imprudently as to deſtroy the exerciſe of *Authority:* And *Authority* muſt not be exerciſed over a *Wife* ſo *Magiſterially* and imperiouſly, as to deſtroy the exerciſe of *Love.* As your *Love* muſt be a *Governing Love*, ſo your *Commands* muſt all be *Loving Commands*. Loſe not your *Authority*; for that will but diſable you from doing the Office of a *Husband* to your *Wife*, or of a Maſter to your Servants. Yet muſt it be maintained by no *means* inconſiſtent with Conjugal Love; and therefore not by fierceneſs or cruelty, by threatnings or ſtripes, (unleſs by *diſtraction* or *loſs of reſon*, they ceaſe to be uncapable of the carriage otherwiſe due to a Wife.) There are many caſes of equality in which *Authority* is not to be exerciſed; but there is no caſe of inequality or unworthineſs ſo great, in which Conjugal Love is not to be exerciſed: And therefore nothing muſt exclude it.

Dir. 3. §. 4. Direct. 3. *It is the duty of Husbands to preſerve the Authority of their Wives, over the Children and Servants of the Family.* For they are joynt-governors with them over all the Inferiors. And the infirmities of Women are apt many times to expoſe them to contempt: So that Servants and Children will be apt to ſlight them, and diſobey them, if the Husband interpoſe not to preſerve their honour and authority. Yet this muſt be done with ſuch Cautions as theſe: 1. Juſtifie not any errour, vice or weakneſs of your Wives. They may be *concealed* and *excuſed* as far as may be, but never *owned* or *defended*. 2. Urge not obedience to any *unlawful Command* of theirs. No one hath Authority to contradict the Law of God, or diſoblige any from his Government. You will but diminiſh your *own* authority with perſons of any underſtanding, if you juſtifie any thing that is againſt Gods Authority. But if the thing commanded be *lawful* tho' it may have ſome inconveniences, you muſt rebuke the diſobedience of inferiors, and not ſuffer them to ſlight the Commands of your Wives, nor to ſet their own Reaſon and Wills againſt them, and ſay, We will not do it. How can they help you in Government, if you ſuffer them to be diſobeyed.

Dir. 4. §. 5. Direct. 4. Alſo you *muſt preſerve the Honour as well as the Authority of your Wives.* If they have any diſhonourable infirmities, they are not to be mentioned by Children and Servants. As in the natural Body we cover moſt carefully the moſt *diſhonourable parts (for our comely parts have no need)* 1 Cor. 12. 23, 24. So muſt it be here. Children or Servants muſt not be ſuffered to carry themſelves contemptuouſly or rudely towards them, nor to deſpiſe them, or ſpeak unmannerly, proud or diſdainful words to them. The Husband muſt vindicate them from all ſuch injury and contempt.

Dir. 5. §. 6. Direct. 5. *The Husband is to excel the Wife in knowledge, and be her Teacher in the matters that belong to her Salvation.* He muſt inſtruct her in the Word of God, and direct her in particular Duties, and help her to ſubdue her own corruptions, and labour to confirm her againſt temptations: If ſhe doubt of any thing that he can reſolve her in, ſhe is to ask his reſolution, and he to open to her at home, the things which ſhe underſtood not in the Congregation, 1 *Cor.* 14. 35. But if the Husband be indeed an ignorant Sot, or have made himſelf unable to inſtruct his Wife, ſhe is not bound to ask him in vain, to teach her that which he underſtandeth not himſelf. Thoſe Husbands that deſpiſe the Word of God, and live in wilful ignorance, do not only deſpiſe their own Souls, but their Families alſo; and making themſelves unable for their duties, they are uſually themſelves deſpiſed by their inferiors: For God hath told ſuch in his meſſage to *Eli*, 1 Sam. 2. 30. *Them that honour me, I will honour; and they that deſpiſe me, ſhall be lightly eſteemed.*

Dir. 6. §. 7. Direct. 6. *The Husband muſt be the principal Teacher of the Family.* He muſt inſtruct them, and examine them, and rule them about the Matters of God, as well as his own ſervice, and ſee that the Lords Day and Worſhip be obſerved by all that are within his Gates. And therefore he muſt labour for ſuch underſtanding and ability as is neceſſary hereunto. And if he be unable or negligent, it is his ſin, and will be his ſhame. If the *Wife* be wiſer and abler, and if it be caſt upon her, it is *his* diſhonour: But if *neither of them* do it, the ſin, and ſhame, and ſuffering, will be common to them both.

§. 8. Direct. 7. *The Husband is to be the mouth of the Family, in their daily conjunct Prayers unto God.* Dir. 7.
Therefore he muſt be *able* to pray, and alſo have a *praying heart*. He muſt be as it were the *Prieſt* of the houſhold; and therefore ſhould be the moſt *holy*, that he may be fit to ſtand between them and God, and to offer up their Prayers to him. If this be caſt on the Wife, it will be his diſhonour.

§. 9. Direct. 8. The Husband is to be the chief *Provider* for the Family (ordinarily.) Dir. 8.
It is ſuppoſed that he is moſt *able* for *Mind* and *Body*, and is the chief diſpoſer of the eſtate. Therefore he muſt be ſpecially careful, that *Wife* and *Children* want nothing that is fit for them, ſo far as he can procure it.

Direct. 9. The *Husband* muſt be ſtrongeſt in *Family-patience*; bearing with the *weakneſs* and *paſſions* of the *Wife*: Dir. 9.
Not ſo as to make light of any *ſin* againſt God, but ſo as not to make a great matter of any frailty as againſt himſelf, and ſo as to preſerve the *Love* and *Peace* which is to be as the natural temper of their Relation.

Direct. 10. The *manner* of all theſe Duties muſt Dir. 10.
alſo be carefully regarded. As, 1. That they be done in *Prudence*, and not with *folly*, *raſhneſs*, and inconſiderateneſs. 2. That all be done in Conjugal *Love*, and tenderneſs, as over one that is tender and the weaker veſſel; and that he do not *teach*, or *command*, or *reprove a Wife*, in the ſame imperious manner as a Child or Servant. 3. That due *familiarity* be maintain'd, and that he keep not at a diſtance and ſtrangeneſs from his Wife. 4. That *Love* be *confident*, without baſe ſuſpicions and cauſleſs jealouſies. 5. That all be done in *Gentleneſs*, and not in *Paſſion*, *roughneſs* and *ſourneſs*. 6. That there be no unjuſt and cauſleſs concealment of Secrets, which ſhould be common to them both. 7. That there be no fooliſh *opening* of *ſuch Secrets* to her as may become her ſnare, and ſhe is not able to *bear* or *keep*. 8. That none of their own matters, which ſhould be kept ſecret, be made known to others. His teaching and reproving her ſhould be, for the moſt part ſecret. 9. That he be *conſtant*, and not weary of his Love or Duty. This briefly of the Manner.

CHAP. IX.

The Special Duties of Wives to Husbands.

THE Wife that expecteth comfort in a *Husband*, muſt make conſcience of all her own Duty to her Husband: For though it be *his Duty* to be kind and faithful to her, though ſhe prove unkind and froward, yet 1. Men are *frail* and apt to fail in ſuch *difficult Duties* as well as Women. 2. And it is ſo ordered by God, that *comfort* and *Duty* ſhall go together, and you ſhall miſs of *comfort*, if you *caſt off Duty*.

§. 1. Direct. 1. *Be ſpecially loving to your Husbands:* Dir. 1.
Your *natures* give you the advantage in this; and *Love* Feedeth *Love*. This is your ſpecial requital for all the troubles that your infirmities put them to.

§. 2. Direct. 2. *Live in a voluntary ſubjection and obedience to them.* Dir. 2.
If their ſoftneſs or yieldingneſs cauſe them to relinquiſh their authority; and for peace they are fain to let you have your *wills*; yet remember that it is God that hath appointed them to be your Heads and Governours. If they are ſo *ſilly* as to be *unable*, you ſhould not have choſen ſuch to rule you as are unfit: But *having choſen* them, you

muſt *aſſiſt* them with your *better underſtanding*, in a *ſubmiſſive* and not a *ruling* maſterly way. A ſervant that hath a fooliſh Maſter, may *help* him without becoming *Maſter*. And do not deceive your ſelves by giving the *bare Titles* of Government to your Husbands, when yet you muſt needs, in all things, have your *own Wills*; for this is but mockery, and not obedience. To be *ſubject* and *obedient*, is to take the *Underſtanding* and *Will* of another to *Govern* you before (though not without) your own; and to make your underſtandings and Wills to follow the conduct of his that governeth you. *Self-willedneſs* is contrary to ſubjection and obedience.

Dir. 3. §. 3. Direct. 3. *Learn of your Husbands as your appointed Teachers, and be not ſelf-conceited and wiſe in your own eyes, but ask of them ſuch Inſtructions as your caſe requireth.* 1 Cor. 14. 34, 35. *Let your women keep ſilence in the Churches, for it is not permitted to them to ſpeak; but they are commanded to be under obedience, as alſo ſaith the Law; And if they will learn any thing, let them ask their Husbands at home*; (unleſs when the Husband is ſo *ignorant* as to be utterly unable; which is his *ſin* and *ſhame*. For it is vain to ask that of them which they know not.)

Dir. 4. §. 4. Direct. 4. *Set your ſelves ſeriouſly to amend all thoſe faults which they reprove in you.* Do not take it ill to be reproved; ſwell not againſt it, as if they did you harm or wrong: It is a very ill ſign to *hate reproof*, *Prov.* 12. 1. & 10. 17. & 15. 10, 31, 32. & 17. 10. And what doth their Government of you ſignifie, if you will not amend the faults that are reproved in you, but continue impenitent and grudge at the reproof? It is a miſerable folly to deſire to be *flattered*, and ſoothed by any, but eſpecially by one that is bound to be faithful to you, and whoſe intimacy ſhould make you as ready to hear of your faults from him, as to be acquainted with them your ſelves; and eſpecially when it concerneth the ſafety or benefit of your ſouls.

Dir. 5. §. 5. Direct. 5. *Honour your Husbands according to their ſuperiority.* Behave not your ſelves towards them with unreverence and contempt, in titles, ſpeeches or any behaviour: If the worth of their perſons deſerve not *Honour*, yet their place deſerveth it. Speak not of their infirmities to others behind their backs; as ſome twatling Goſſips uſe to do, that know not that their Husbands diſhonour is their own, and that to open it cauſleſly to others, is their double ſhame. Thoſe that ſilently hear you, will tell others behind your back, how fooliſhly and ſhamefully you ſpeak to them againſt your Husbands. If God have made your *neareſt friend* an affliction to you, why ſhould you complain to one that is farther off? (Unleſs it be to ſome ſpecial prudent friend, in caſe of *true neceſſity* for adviſe.)

Dir. 6. §. 6. Direct. 6. *Live in a chearful contentedneſs with your condition; and take heed of an impatient murmuring ſpirit.* It is a continual Burden to a Man to have an *impatient diſcontented* Wife. Many a *poor man* can eaſily bear his poverty himſelf, that yet is not able to bear his Wives impatience under it. To hear her Night and Day complaining, and ſpeaking diſtruſtly, and ſee her live diſquietedly, is far heavier than his poverty it ſelf. If his Wife could bear it as patiently as he, it would be but light to him. Yea, in caſe of ſuffering for righteouſneſs ſake, the impatience of a Wife is a greater trial to a man than all the ſuffering it ſelf; and many a man that could eaſily have ſuffered the loſs of his eſtate, or baniſhment, or impriſonment for Chriſt, hath betrayed his Conſcience, and yielded to ſin, becauſe his *Wife* hath grieved him with impatiency; and could not bear what he could bear. Whereas a contented chearful Wife doth help to make a man chearful and contented in every ſtate.

Dir. 7. §. 7. Direct. 7. *In a ſpecial manner ſtrive to ſubdue your paſſions, and to ſpeak and do all in meekneſs and ſobriety.* The rather becauſe that the weakneſs of your Sex doth uſually ſubject you more to *Paſſions*, than Men: And it is the common cauſe of the Husbands diſquietneſs, and the calamity of your Relation. It is the vexation and ſickneſs of your own minds; you find not your ſelves at eaſe within, as long as you are paſſionate. And then it is the grief and diſquietneſs of your Husbands: And being provoked by you, they provoke you more; and ſo your diſquietneſs increaſeth, and your lives are made a weary burden to you. By all means therefore keep down paſſion, and keep a compoſed patient mind.

Dir. 8. §. 8. Direct. 8. *Take heed of a proud and contentious diſpoſition; and maintain a humble, peaceable temper.* Pride will make you turbulent and unquiet with your Husbands, and contentious with your Neighbours: It will make you fooliſh and ridiculous, in ſtriving for honour and precedency, and envying thoſe that exceed you, or go before you. In a word, it is the Devils ſin, and would make you a ſhame and a trouble to the world. But *Humility* is the *health*, the *peace*, and the *ornament* of the Soul. 1 *Pet.* 3. 4. *A meek and quiet ſpirit is in the ſight of God of great price.* (Write thoſe words in your Bed-chamber on the Walls where they may be daily before your eyes) *Col.* 3. 12. *Put on as the elect of God, holy, and beloved, bowels of mercy, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering, forbearing one another, and forgiving one another*—. If this be the duty of *all* to one another; much more of *Wives* to *Husbands*. 1 Pet. 5. 5. *Yea, all of you be ſubject one to another, and be cloathed with Humility; for God reſiſteth the proud and giveth Grace to the humble.* Proud Women oft ruin their Husbands eſtates, and quietneſs, and their own Souls.

Dir. 9. §. 9. Direct. 9. *Affect not a childiſh gaudineſs of Apparel, nor a vain, or coſtly, or troubleſome curioſity, in any thing about you.* Uncleanneſs and naſtineſs is a fault, but very ſmall in compariſon of this *pride* and *curioſity*. It diſhonoureth your Sex and ſelves to be ſo childiſh, as to overmind ſuch toyiſh things. If you will needs be proud, be proud of ſomewhat that is of worth and proper to a Man: To be proud of Reaſon, or Wiſdom, or Learning, or Goodneſs, is bad enough; but this is to be proud of *ſomething*. But to be proud of faſhions and fine cloaths, of ſpots and nakedneſs, of ſumptuous entertainments, and neat rooms, is to be proud of your *ſhame*, and not your *Virtue*; and of that which you are not ſo much as commendable for. And the coſt, the *time* (O precious time!) which themſelves and their ſervants muſt lay out, upon their dreſſings, entertainments and other curioſities will be the ſhame and ſorrow of their ſouls, whenever God ſhall open their Eyes, and make them know what *Time* was worth, and what greater matters they had to mind. If vain and empty perſons like your ſelves, commend you for your bravery or curioſity, ſo will not any judicious ſober perſon, whoſe commendation is much worth. And yet I muſt here with grief take notice, that when ſome few that in other matters ſeem wiſe and religious, are themſelves a little tainted with this childiſh curioſity and pride, and let fall words of diſparagement againſt thoſe whoſe *dreſs*, and *dwellings*, and *entertainments*, are not ſo curious as their own; this proves the greateſt maintainer of this ſin, and the moſt notable ſervice to the Devil: For then abundance will plead this for this ſinful *curioſity* and *pride*, and ſay, *I ſhall elſe be accounted baſe or ſordid; even ſuch and ſuch will ſpeak againſt me.* Take heed, if you will needs be ſuch your ſelves, that you prate not againſt others that are not as *vain* and *curious* as you: For the Nature of Man is more prone to *Pride* and *Vanity*, than to *Humility*, and the improvement of their *Time* and *Coſt* in greater matters; and while you think that you ſpeak but againſt indecency, you become the Devils Preachers, and do him more ſervice than you conſider of. You may as wiſely ſpeak againſt People for uſing to Eat or Drink too little, when there is not one of a multitude that liveth not ordinarily in exceſs; and ſo Exceſs will get advantage by it.

Dir. 10. §. 10. Direct. 10. *Be ſpecially careful in the Government of your Tongues; and let your words be few, and well conſidered before you ſpeak them.* A double diligence is needful in this, becauſe it is the moſt common miſcarriage of your Sex: A laxative running tongue, is ſo great a diſhonour to you, that I never knew a Woman very full of words, but ſhe was the pity of her Friends, and the contempt of others; who behind her back will make a ſcorn of her, and talk of her as ſome crackt-brained or half-witted perſon; yea, though your talk be *good*, it will be tedious and contemptible, if it be thus poured out, and be too cheap. Prov. 10. 19. *In the multitude of words there wanteth not ſin, but he that refraineth his lips is wiſe.* You muſt anſwer in judgment for your *idle words*, *Matth.* 12. 36. You will take it ill to be accounted *fools*, and made the deriſion of thoſe that talk of you: Judge by the Scripture what occaſion you give them. Eccleſ. 5. 3, 7. *A Dream cometh by the multitude of buſineſs, and a Fools Voice is known by multitude of words: In the multitude of Dreams, and many words, there are divers Vanities.* Eccleſ. 10. 12, 13, 14. *The Words of a wiſe mans mouth are gracious; but the lips of a Fool will ſwallow up himſelf. The beginnings of the words of his mouth is fooliſhneſs, and the end of his talk is miſchievous madneſs: A Fool alſo is full of Words.* Whereas a Woman that is cautelous and ſparing of her words is commonly reverenced and ſuppoſed to be wiſe. So that if you had no higher deſign in it, but meerly to be well thought of, and honoured by men; you can ſcarcely take a ſurer way, than to let your words be few and weighty; tho' the avoiding of ſin, and unquietneſs, ſhould prevail with you much more.

Dir. 11. §. 11. Direct. 11. *Be willing and diligent in your proper part, of the care and labour of the Family.* As the primary proviſion of maintenance belongeth moſt to the Husband, ſo the ſecondary proviſion within doors belongeth ſpecially to the Wife. Read over and over the thirty one Chapter of the *Proverbs*; eſpecially the care of nurſing your own Children, and teaching them, and watching over them when they are young; and alſo watching over the Family at home, when your Husbands are abroad, is your proper work.

Dir. 12. §. 12. Direct. 12. *Diſpoſe not of your Husbands Eſtate, without his knowledge and conſent.* You are not only to conſider whether the work be good that you lay it out upon, but *what power you* have to do it.

Qu. May a Wife give without the Husbands conſent?

Queſt. *But may a Woman give nothing, nor lay out nothing in the Houſe, without her Husbands conſent?* *Anſw.* 1. If ſhe have his general or implicite *conſent*, it may ſuffice; that is, If he allow her to follow her judgment; or, if he commit ſuch a proportion to her power, to do what ſhe will with it. Or, if ſhe know, that if he knew it, he would not be againſt it. 2. Or, if the Law, or his conſent, do give her any *propriety* in any part of his eſtate; or make her a *Joynt-Proprietor*, ſhe may proportionably diſpoſe of it in a neceſſary caſe. The *Husband* is conſiderable, either as a *Proprietor*, or as her *Governor*. As a *Proprietor*, he only may diſpoſe of the eſtate, where he is the *ſole Proprietor*: But where conſent or the Law of the Land doth make the Woman *Joynt-Proprietor*, ſhe is not diſabled from giving for want of a *Propriety*. But then no Law exempteth her from his *Government*; and therefore ſhe is not to *give* any thing in a way of diſobedience, though it be her own: Except when he forbiddeth that which is her Duty, or which he hath no *power* to forbid. So that in caſe of *Joynt-propriety* ſhe may give without him, ſo be it ſhe Exceed not her proportion, and alſo if it be in a Caſe of *Duty*, where he may not hinder her. As to ſave the *lives* of the Poor in extream neceſſity, Famine, or Impriſonment, or the like. 3. But if the thing be wholly her own, excepted from his *propriety*, and ſhe be *Sole Proprietor*, then ſhe need not ask his conſent at all, any other way than as he is her Guide, to direct her to the beſt way of diſpoſing of it: Which, if he *forbid* her inſtead of *directing* her to it, ſhe is not thereby excuſable before God, for the abuſing of her truſt and Talents. 4. I conceive that *ad aliquid* as to certain abſolutely neceſſary uſes, the very *Relation* maketh the Woman as a *Joynt-Proprietor*: As if her Husband will not allow her ſuch Food and Rayment as is neceſſary to Preſerve the lives and health of her ſelf, and all her Children; ſhe is bound to do it without or againſt his will, (if ſhe can, and if it be not to a greater hurt, and the Eſtate be his own, and he be able) rather than let her Children contract ſuch Diſeaſes, as apparently will follow to the hazard of their lives. Yea, and to ſave the life of another that in Famine is ready to periſh: For ſhe is not as a Stranger to his Eſtate. But out of theſe caſes, if a Wife ſhall ſecretly waſte or give, or lay it out on bravery, or vanity, or ſet her wit againſt her Husbands; and becauſe ſhe thinks him too ſtrait or penurious, therefore ſhe will diſpoſe of it, without his conſent. This is thievery, diſobedience, and injuſtice.

2 Sam. 25. 18, 29, 30. Prov. 31. 11, 12, 13, 20. Hoſ. 6. 6. Mat. 9. 13. & 12. 7. 2 King. 4. 9, 22.

See Dr. Gouge on Family-Relations, who ſaith the moſt againſt Womens giving.

Queſt. 1. Queſt. 1. *But as the Caſe ſtandeth with us in England, hath the Wife a Joynt-propriety, or not?*

Anſw. Three ways (at leaſt) ſhe may have a propriety. 1. By a reſerve of what was her own before; which (however ſome queſtion it) may in ſome caſes be done in their agreement at marriage. 2. By the Law of the Land. 3. By the Husbands conſent or donation. What the Law of the Land ſaith in caſe, I leave to the Lawyers: But it ſeemeth to me, that his words at Marriage [*With all my worldly Goods I thee endow*] do ſignifie his conſent to make her a *Joynt-Proprietor*: And his conſent is ſufficient to the collation of a title, to that which was his own. Unleſs any can prove, that Law or Cuſtom, doth otherwiſe expound the words, (as an empty formality,) and that at the Contract, this was or ſhould be known to her to be the ſenſe. And the Laws allowing the Wife the third part upon Death or Separation, doth intimate a *Joynt-Propriety* before.

Queſt. 2. Queſt. 2. *If the Husband live upon unlawful gain, as cheating, ſtealing, robbing by the High-way,* &c. *is not the Wife guilty as a Joynt-Proprietor, in retaining ſuch ill-gotten goods if ſhe know it? And is ſhe bound to accuſe her Husband, or to reſtore ſuch goods?*

Anſw. Her duty is firſt to Admoniſh her Husband of his ſin and danger, and endeavour his repentance, in the mean time diſclaiming all conſent, and reception of the goods. And if ſhe cannot prevail for his Repentance, Reſtitution, and Reformation, ſhe hath a double duty to perform; the one is to help them to their goods whom he hath injur'd and robbed, (by prudent and juſt means:) The other is to prevent his robbing of others for the time to come. But how theſe muſt be done, is the great difficulty.

1. If ſhe foreſee (or may do) that either by her Husbands diſpleaſure, or by the cruel revenge of the injured party, the hurt of diſcovering the fraud or robbery, will be greater than the good, then I think that ſhe is not bound to diſcover it. But by ſome

ſecret indirect way, to help the owner to his own; if it may be done without a greater hurt.

2. To prevent his ſin and other mens future ſuffering by him, ſhe ſeemeth to me to be bound to Reveal her Husbands ſinful purpoſes to the Magiſtrate, if ſhe can no other way prevail with him to forbear. My Reaſons are, becauſe the keeping of Gods Law, and the Law of the Land, and the publick order and good, and the preventing of our Neighbours hurt by robbery or fraud; and ſo the intereſt of honeſty and right, is of greater importance than any duty to her Husband, or preſervation of her own Peace, which ſeemeth to be againſt it. But then I muſt ſuppoſe that ſhe liveth under a Magiſtrate, who will take but a juſt revenge. For if ſhe know the Laws and Magiſtrate to be ſo unjuſt,as to puniſh a fault with death, which deſerveth it not, ſhe is not to tell ſuch a Magiſtrate, but preſerve her Neighbours ſafety by ſome other way of intimation.

If any one think that a Wife may in no caſe,accuſe a Husband, to the hazard of his life or eſtate, let them, 1. Remember what God obliged Parents to do againſt the lives of incorrigible Children, *Deut.* 21. 2. And that the honour of God, and the lives of our Neighbours ſhould be preferred before the life of one offender, and their eſtates before his eſtate alone. 3. And that the Light of Reaſon telleth us, that a Wife is to reveal a Treaſon againſt the King, which is plotted by a Husband; and therefore alſo the robbing of the Kings Treaſury, or deceiving him in any matter of great concernment. And therefore in due proportion, the Laws and common good, and our Neighbours welfare, are to be preſerved by us, though againſt the neareſt relation: Only all due tenderneſs of the life and reputation of the Husband is to be preſerved, in the manner of proceedings, as far as will ſtand with the intereſt of juſtice, and the common good.

Queſt. 3. Queſt. 3. *May the Wife go hear Sermons when the Husband forbiddeth her?*

Anſw. There are ſome Sermons which *muſt not* be heard; there are ſome Sermons which *may* be *heard*, and *muſt* when no greater matter doth divert us; and there are ſome Sermons which *muſt* be heard, whoever ſhall forbid it. Thoſe which *muſt not* be heard, are ſuch as are heretical (ordinarily) and ſuch as are ſuperfluous, and at ſuch times when greater duties call us another way. Thoſe which *may be heard*,are either occaſional Sermons,or ſuch Lectures as are neither of *Neceſſity* to our ſelves, nor yet to the owning of God and his publick Worſhip. One that liveth where there are daily or hourly Sermons, may hear them as oft as ſuiteth with their condition, and their other duties: But in this caſe, the command of a Husband, with the inconveniences that will follow diſobeying him, may make it a duty to forbear. But that we do *ſometimes publickly* own Gods Worſhip, and Church Ordinances, and receive Miniſterial teaching for our Edification, is of double neceſſity; that *we deny not God*; and that we betray not, or deſert not our own Souls. And this is eſpecially neceſſary (ordinarily) on the Lords Days, which are appointed for theſe neceſſary uſes. And here the Husband hath no power to forbid the Wife, nor ſhould ſhe *(formally)* obey his prohibition. But yet as Affirmatives bind not *ad ſemper*, and no duty is a duty at every Seaſon; ſo it is poſſible that on the Lords Day, it may extraordinarily become a duty to forbear Sermons or Sacraments, or other publick Worſhip. As when any greater duty calleth us away: As to quench a fire; and to ſave mens lives; and to ſave our Country from an Enemy in a time of War; and to ſave our own lives (if we knew the aſſembly would be aſſaulted) or to preſerve our liberty for greater ſervice. Chriſt ſets us to learn the meaning of this Leſſon [*I will have Mercy and not Sacrifice.*] In ſuch a caſe alſo a miſchief may be avoided, even from a *Husband* by the omiſſion of a duty at that time, (when it would be no duty) for this is but a tranſpoſition of it. But this is but an act of prudent ſelf-preſervation, and not an act of formal obedience.

Queſt. 4. *If a Woman have a Husband ſo incorrigible in Vice, as that by long tryal ſhe findeth that ſpeaking againſt it, maketh him worſe, and cauſeth him to abuſe her, is ſhe bound to continue her diſſwaſion, or to forbear?* Queſt. 4.

Anſw. That is not here a *duty* which is not a *means* to do ſome good: And that is no *means* which we know before hand is like, if not certain, to do no good, or to do more harm, we muſt not by wearineſs, lazineſs, or cenſoriouſneſs, take a caſe to be deſperate, which is not; nor muſt we ſo eaſily deſiſt with ſo near a Relation, as with a Stranger or a Neighbour. But yet Chriſts indulgence of not expoſing our ſelves to be torn by Dogs, and his Word trodden in the dirt by Swine, doth extend to Relations as well as others. But then you muſt obſerve that ſhe that is juſtly diſcouraged from *ſharp reproofs*, may yet have hope that *gentle and humble perſwaſions* may ſucceed. And ſhe that is diſcouraged from *open*, or *frequent*, or *plain* reproofs; may yet have hope that *ſecret*, or more *ſeldom*, or more *diſtant* and general admonitions may not be loſt. And ſhe that is diſcouraged from *one way* of doing him good, may yet have many *other* ways (as to ſet ſome Miniſter whom he reverenceth, to ſpeak to him; to put ſome ſuitable Book into his hand, &c.) And ſhe that is diſcouraged at the *preſent*, ought not totally to deſpair,but may make ſome more attempts *hereafter*; either in ſome ſickneſs, or time of mortality, or danger or affliction, or when poſſibly time and conſideration may have better prepared him to hear. And in the mean time ſhe is to Continue all Conjugal Affection and Duty, and a convincing, winning courſe of life; which may prove the moſt effectual reproof.

Queſt. 5. *What ſhould a Woman do in controverted Caſes of Religion, when her judgment and her Husbands differ?* Queſt. 5.

Anſw. 1. Some make a Controverſie of that which with all good Chriſtians or ſober Perſons, ſhould be paſt controverſie; and ſome controverſies are indeed of real, if not inſuperable difficulty. 2. Some controverſies are about important neceſſary things, and ſome about things of leſſer moment. 3. Some are about meer Opinion, or other mens practice, and ſome about our *own* practice.

1. In all differences of judgment the Wife muſt exerciſe ſuch ſelf-ſuſpicion, and modeſty, and ſubmiſſion, as may ſignifie her due ſenſe, both of the *weakneſs of her Sex*, and of her *ſubjection* to her Husband. 2. In things indifferent ſhe muſt in *practice* obey her Husband; unleſs when any Superior Powers do forbid it, and that in caſes where their authority is greater. 3. She may modeſtly give her Reaſons of Diſſent. 4. She muſt not turn it to an unpeaceable quarrel, or matter of diſaffection, or pretend any differences againſt her Conjugal Duties. 5. In dark and difficult caſes ſhe ſhould not be peremptory, and ſelf-conceited, nor importunate; but if ſhe have *faith* (that is, ſome more knowledge than he) have it to her ſelf, in quietneſs and ſilence; and ſeek further information leſt ſhe err. 6. She muſt ſpeak no untruth, nor commit any known ſin, in obedience to her Husbands judgment. 7. When ſhe ſtrongly ſuſpecteth it to be ſin, ſhe muſt not do it meerly in obedience to him, but ſeek for better ſatisfaction. For ſhe is ſure that he hath no power to force her to ſin; and therefore hath no more aſſurance of his power in that point, than ſhe hath of the lawfulneſs of the thing. 8. But if ſhe prove to be in the Error,ſhe will ſin on either ſide,till ſhe recover. 9. If a Husband be in dangerous error, ſhe

muſt wiſely, but unweariedly ſeek his reformation, by her ſelf or others.

Caſes about Divorce and Separation.

Queſt. 1. Queſt. 1. *IS it lawful for Husband and Wife to be long abſent from each other? and how long and in what Caſes?*

Anſw. It is lawful to be abſent either in the caſe of prayer which *Paul* mentioneth, or in caſe of the needful affairs of their eſtates, *ſo long* as may be no danger to either of them as to mental or corporal incontinency, nor to any other hurt which will be greater than the benefits of their abſence; nor cauſe them to be guilty of the neglect of any real Duty. Therefore the caſes of ſeveral perſons do much differ according to the different tempers of their Minds, and Bodies, and Affairs. He that hath a Wife of a chaſt, contented, prudent temper, may ſtay many months or years in ſome caſes, when all things conſidered, it tendeth to more good than hurt. As Lawyers by their Callings are often neceſſitated to follow their Callings at Terms and Aſſizes. And Merchants may be ſome years abſent in ſome weighty caſes. But if you ask, whether the getting of Money be a ſufficient cauſe? I anſwer, that it is ſufficient to thoſe whoſe Families muſt be ſo maintained, and their Wives are eaſily continent, and ſo the good of their gain is greater than any loſs or danger that cometh by it. But when Covetouſneſs puts them upon it needleſly, and their Wives cannot bear it, or in any caſe, when the hurt that is like to follow, is greater than the good, it is unlawful.

Queſt. 2. Queſt. 2. *May Husband and Wife be ſeparated by the bare command of Princes, if they make a Law that in certain caſes they ſhall part: As ſuppoſe it to Miniſters, Judges or Soldiers?*

Anſw. You muſt diſtinguiſh between the *bare Command* or Law, and the *Reaſons* and *Ends* of that *Command:* And ſo between a *Lawful Command* and an *Unlawful.* In ſome Caſes a Prince may juſtly command a ſeparation for a time, or ſuch as is like to prove for perpetuity, and in ſome caſes he may not. If a King command a ſeparation without ſufficient cauſe, ſo that you have no Motive but his Authority, and the queſtion is, whether *formally* you are bound to obedience; I anſwer, No: Becauſe what God hath joined, no Man hath power to put aſunder. Nor can either Prince, Pope or Prelate diſpenſe with your Marriage Covenant: In ſuch a caſe, it is as a *Private act*, becauſe God hath given them no authority for it; and therefore their Commands or Laws are Nullities: Only if a Prince ſay, He that will be a Judge or a Juſtice ſhall part with his Wife, it is lawful to leave the *Office*, and ſo obey the Law. But if he ſay to all Miniſters of the Goſpel, you ſhall forſake your *Wives* or your *Miniſtry*, they ſhould do neither, becauſe they are Divinely obliged to both, and he hath no power to forbid them, or to diſpenſe with that obligation.

But it may fall out, that the *Ends* of the Command may be ſo great as to make it *Lawful*, and then it muſt be obeyed both *formally* for the authority of the Prince, and *finally* for the *reaſons of the thing.* As if the ſafety of the Common-wealth ſhould require, that Married perſons be Soldiers, and that they go far off; yea, tho' there be no likelihood of returning to their Families, and withal they cannot take their Wives with them, without detriment or danger to their ſervice; In this caſe men muſt obey the Magiſtrate, and are called by God to forſake their Wives, as if it were by death. Nor is it any violation of their Marriage Covenant, becauſe that was intended or meant to ſuppoſe the Exception of any ſuch Call of God, which cannot be reſiſted when it will make a ſeparation.

Queſt. 3. Queſt. 3. *May Miniſters leave their Wives to go abroad to preach the Goſpel?*

Anſw. If they can neither do Gods work as well at home, nor yet take their Wives with them, nor be excuſed from doing that part of ſervice, by other mens doing it, who have no ſuch impediment; they may and muſt leave their Wives to do it. In this caſe, the intereſt of the Church, and of the Souls of many, muſt over-rule the intereſt of Wife and Family. Thoſe Paſtors who have fixed ſtations, muſt neither leave Flock or Family, without neceſſity, or a clear call from God. But in ſeveral caſes a Preacher may be neceſſitated to go abroad; As in caſe of perſecution at home, or of ſome neceſſity of forreign or remote parts, which cannot be otherwiſe ſupplied; Or when ſome door is opened for the Converſion of Infidels, Hereticks, or Idolators, and none elſe ſo fit to do that work, or none that will. In any ſuch caſe, when the cauſe of God in any part of the world *conſideratis conſiderandis* doth require his help, a Miniſter muſt leave Wife and Family, yea, and a particular flock to do it. For our obligations are greateſt to the Catholick Church, and publick good; and the greateſt good muſt be preferred. If a King command a Subject to be an Embaſſador in the remoteſt part of the world, and the publick good withal requireth it, if Wife and Children cannot be taken with him, they muſt be left behind, and he muſt go. So muſt a conſecrated Miniſter of Chriſt for the ſervice of the Church refuſe all intanglements, which would more hinder his work than the contrary benefits will countervail. And this exception alſo was ſuppoſed in the Marriage contract, that family intereſts and comforts muſt give way to the publick intereſt, and to Gods diſpoſals.

And therefore it is, that Miniſters ſhould not raſhly venture upon Marriage, nor any woman that is wiſe venture to marry a Miniſter, till ſhe is firſt well prepared for ſuch accidents as may *ſeparate* them, for a ſhorter or a longer time.

Queſt. 4. *May one leave a Wife to ſave his life, in caſe of perſonal perſecution or danger?* *Queſt. 4.*

Anſw. Yes, if ſhe cannot be taken with him, for the means which are for the Helps of Life, do ſuppoſe the preſervation of Life it ſelf; If he live, he may further ſerve God, and poſſibly return to his Wife and Family; But if he die, he is removed from them all.

Queſt. 5. *May Husband and Wife part by mutual Conſent, if they find it to be for the good of both?* *Queſt. 5.*

Anſw. If you ſpeak not of diſſolving the bond of their Relations, but withdrawing as to co-habitation; I anſwer, 1. It is not to be done upon paſſions and diſcontents, to feed and gratifie each others vitious diſtempers or intereſt; For then both the *Conſent* and the *ſeparation* are there ſins. But if really ſuch an uncurable ſuitableneſs be between them, as that their lives muſt needs be miſerable by their cohabitation, I know not but they may live aſunder; ſo be it that (after all other means us'd in vain) they do it by deliberate free conſent. But if one of them ſhould by craft or cruelty *conſtrain* the other to conſent, it is unlawful to the conſtrainer. Nor muſt *impatience* make either of them ungroundedly deſpair of the cure of any unſuitableneſs which is really curable. But many ſad inſtances might be given, in which co-habitation may be a conſtant calamity to both, and diſtance may be their relief, and further them both in Gods ſervice, and in their corporal concernments. Yet I ſay not, that this is no ſin; For their unſuitableneſs is their ſin; And God ſtill obligeth them to lay down that ſin which maketh them unſuitable; and therefore doth not allow them to live aſunder, it being ſtill their duty, to live together in Love and peace; And ſaying *they cannot*, freeth them not from the duty. But yet that moral Impotency may make ſuch a ſeparation as aforeſaid to be a Leſſer ſin than their unpeaceable cohabitation.

Queſt. 6. Queſt. 6. *May not the Relation it ſelf be diſſolved by mutual free conſent, ſo that they may marry others?*

Anſw. As to the *Relation*, they will ſtill be Related as thoſe that did *Covenant* to live in conjugal ſociety, and are ſtill *allowed* it and *obliged* to it, if the Impediments were but removed: And it is but the *exerciſe* which is hindred. And they may not *Conſent* to marry others: 1. Becauſe the contracted Relation was for Life, *Rom.* 7. 2. and Gods Law accordingly obligeth them. Marriages *pro tempore*, diſſoluble by conſent, are not of Gods inſtitution, but contrary to it. 2. They know not but their Impediments of cohabitation may be removed. 3. If he that marrieth an innocent divorced Woman commit adultery, by *parity* of reaſon (with advantage) it will be ſo here. If you ſay, what if either of them cannot contain? I anſwer, He that will not take heed before, muſt be patient afterwards, and not make advantage of his own folly, to the fulfilling of his luſts. If he will do what he ought to do in the uſe of all means, he may live chaſtely. And 4. The publick Intereſt muſt over-rule the private, and that which would be unjuſt in private reſpects, may for publick good become a duty: It ſeemeth unjuſt here with us, that the innocent Country ſhould repay every man his money, who between Sun and Sun is robbed on the Road; And yet becauſe it will engage the Country to watchfulneſs, it is juſt, as for the common good: And he that conſenteth to be a member of a Commonwealth, doth thereby conſent to ſubmit his own right to the common intereſt. So here; If all ſhould have leave to marry others when they conſent to part, it would bring utter confuſion, and it would encourage wicked men, to abuſe their Wives, till they forced them to conſent. Therefore *ſome* muſt bear the trouble which their folly hath brought on themſelves, rather than the common order ſhould be confounded.

Queſt. 7. Queſt. 7. *Doth Adultery diſſolve the bond of Marriage, or not?* Ameſius *ſaith, it doth. And Mr.* Whateley *having ſaid ſo, afterward recanted it by the perſwaſion of other Divines.*

Anſw. The Difference is only about the *Name* and not about the Matter it ſelf. The Reaſon which moved Dr. *Ames* is, Becauſe the injured perſon is free; therefore not bound: therefore the bond is diſſolved. The reaſon which Mr. *Whateley* could not anſwer is, Becauſe it is not fornication, but lawful, if they continue their conjugal familiarity after adultery: therefore that bond is not diſſolved. In all which it is eaſie to perceive, that one of them taketh the word *Vinculum* or *Bond* in one ſenſe, that is, [For their Covenant-obligation to continue their Relation and mutual duties.] And the other taketh it in another ſenſe, that is. [For the Relation it ſelf as by it they are allowed conjugal familiarity, if the injured perſon will continue it.] The firſt *Vinculum* or Bond is diſſolved, the ſecond is not. In the *Matter* we are agreed, that the injured man may put away an adulterous Wife (in a regular way) if he pleaſe; but withal that he may continue the Relation if he pleaſe. So that his continued Conſent ſhall ſuffice to continue it a lawful Relation and exerciſe; and his Will on the contrary ſhall ſuffice to diſſolve the Relation, and diſoblige him. (Saving the publick order.)

Queſt. 8. Queſt. 8. *But is not the injured party at all obliged to ſeparate, but left free?*

Anſw. Conſidering the thing ſimply in it ſelf, he is wholly free to do as he pleaſe. But for all that Accidents or Circumſtances may make it one mans duty to divorce, and anothers duty to continue the Relation; according as it is like to do more good or hurt. Sometimes it may be a duty to expoſe the ſin to publick ſhame, for the prevention of it in others; and alſo to deliver ones ſelf from a calamity. And ſometimes there may be ſo great repentance, and hope of better effects by forgiving, that it may be a Duty to forgive: And prudence muſt lay one thing with another, to diſcern on which ſide the Duty lieth.

Queſt. 9. Queſt. 9. *Is it only the priviledge of the Man, that he may put away an adulterous Wife? or alſo of the Woman, to depart from an adulterous Husband? The reaſon of the doubt is, becauſe Chriſt mentioneth the mans power only,* Matth. 5. & 19.

Anſw. 1. The reaſon why Chriſt ſpeaketh only of the mans caſe, is, becauſe he was occaſioned only to reſtrain the vicious cuſtom of mens cauſeleſs putting away their Wives; having no occaſion to reſtrain Women from leaving their Husbands. Men having the Rule did abuſe it to the Womens injury; which Chriſt forbiddeth. And as it is an act of *power*, it concerneth the man alone: But as it is an act of Liberty, it ſeemeth to me to be ſuppoſed, that the Woman hath the ſame freedom: Seeing the Covenant is violated to her wrong. And the Apoſtle in 1 *Cor.* 7. doth make the caſe of the Man and of the Woman to be equal in the point of *infidelity* and *deſertion.* I confeſs that it is unſafe extending the ſenſe of Scripture beyond the importance of the words upon pretence of a parity of reaſon (as many of the perjured do by *Levit.* 30. in caſe of Vows:) Leſt mans deceitful wit ſhould *make* a Law to it ſelf as Divine, upon pretence of interpreting Gods Laws: But yet when the plain Text doth ſpeak but of one caſe (that is, of *Mens putting away their Wives,*) he that will thence gather an excluſion of the *Womans Liberty*, doth ſeem by addition to be the corrupter of the Law. And where the Context plainly ſheweth a Parity of Reaſon, and that reaſon is made the ground of the determination in the Text, there it is ſafe to expound the Law extenſively accordingly. Surely the Covenant of Marriage hath its Conditions on both parts: and ſome of thoſe Conditions are neceſſary to the very being of the Obligations, though others are but needful to the *well being* of the parties in that ſtate. And therefore though putting away be only the part of the Husband, as being the Ruler, and uſually the *Owner* of the habitation, yet *departing* may be the Liberty of the Wife. And I know no reaſnn to blame thoſe Countries, whoſe Laws allow the Wife to Sue out a divorce, as well as the Husband.

Queſt. 10. Queſt. 10. *May the Husband put away the Wife without the Magiſtrate, or the Wife depart from the Husband without a publick legal Divorce or Licenſe?*

Anſw. Where the Laws of the Land do take care for the prevention of injuries, and make any determination in the caſe (not contrary to the Law of God,) there it is a Chriſtians duty to obey thoſe Laws: Therefore if you live under a Law which forbiddeth any putting away or departing, without publick ſentence or allowance, you may not do it privately upon your own will. For the Civil Governours are to provide againſt the private Injuries of any of the Subjects. And if perſons might *put away* or *depart* at pleaſure, it would introduce both injury and much weakneſs into the world. But where the Laws of Men do leave perſons to their liberty in this caſe, they need then to look no further than to the Laws of God alone. But uſually the *ſentence* of the Civil power, is neceſſary only in caſe of appeal, or complaint of the party injured: and a ſeparation may be made without ſuch a *publick divorce*, ſo that each party may make uſe of the Magiſtrate to right themſelves if wronged. As if the Adultery be not openly known, and the injuring party deſire rather to be put away privily than publickly (as *Joſeph* purpoſed to do by *Mary*) I ſee not but it is lawful ſo to do, in caſe that the Law, or the neceſſity of making the Offender an *Example* require not the contrary, nor *ſcandal* or other accidents forbid it not. See *Grotius*'s learned Notes on *Matth.* 5. 31, 32. and on *Matth.* 19. and 1 *Cor.* 7. about theſe queſtions.

Que. 11. Queſt. 11. *Is not the caſe of Sodomy or Buggery a ground for warrantable divorce, as well as Adultery?*

Anſw. Yes, and ſeemeth to be included in the very word it ſelf in the Text, *Matth.* 5. 31, 32. which ſignifieth *uncleanneſs*: or at leaſt is fully implied in the *reaſon* of it. See *Grotius ibid.* alſo of this.

Que. 12. Queſt. 12. *What if both parties commit Adultery? may either of them put away the other, or depart; or rather muſt they forgive each other?*

Anſw. If they do it both at once, they do both forfeit the liberty of ſeeking any compenſation for the injury; becauſe the injury is equal (however ſome would give the advantage to the man;) But if one commit Adultery firſt, and the other after; Then either the laſt offender *knew* of the *firſt*, or not. If *not* then it ſeemeth all one as if it had been done at once. But if *yea*, then they did it either on a ſuppoſition of the diſſolution of the matrimonial obligation, as being looſed from the firſt Adulterer, or elſe upon a purpoſe of continuing in the firſt relation: In the *later caſe*, it is ſtill all one as if it had been done by them at once, and it is a forfeiture of any ſatisfaction: But in the *former* caſe, though the laſt adulterer did ſin, yet being before ſet at liberty, it doth not renew the Matrimonial obligation: But yet, if the firſt offender deſire the continuance of it, and the return of the firſt injured party; ſhame and conſcience of their own ſin, will much rebuke them, if they plead that injury for continuance of the ſeparation.

Que. 13. Queſt. 13. *But what if one do purpoſely commit adultery, to be ſeparated from the other?*

Anſw. It is in the others power and choice, whether to be divorced and depart, or not, as they find the good or evil conſequents preponderate.

Que. 14. Queſt. 14. *Doth not Infidelity diſſolve the Relation or obligation; ſeeing there is no communion between light and darkneſs, a believer and an Infidel?*

Anſw. It maketh it unlawful for a Believer to marry an Infidel (except in caſe of true neceſſity;) becauſe they can have no communion in Religion. But it nullifieth not a marriage already made, nor maketh it lawful to depart or divorce: Becauſe they may have meer conjugal Communion ſtill. As the Apoſtle purpoſely determineth the caſe, in 1 *Cor.* 7.

Queſt. 15. *Doth not the Deſertion of one party, diſoblige the other?*

Anſw. 1. It muſt be conſidered what is true Deſertion: 2. Whether it be a Deſertion of the Relation it ſelf for continuance, or only a temporary deſertion of co-habitation, or congreſs. 3. What the temper and ſtate of the deſerted party is. 1. It is ſometimes eaſie, and ſometimes hard to diſcern which is the *deſerting* party. If the *Wife* go away from the Husband *unwarrantably*, though ſhe require him to follow her, and ſay that ſhe doth not deſert him, yet it may be taken for a *deſertion*, becauſe it is the man who is to rule and chooſe the habitation. But if the man go away, and the woman refuſe to follow him, it is not he that is therefore the deſerter.

Queſt. *But what if the man have not ſufficient cauſe to go away, and the woman hath great and urgent reaſons not to go? As ſuppoſe that the man will go away in hatred of an able Preacher, and good company, and the woman if ſhe follow him, muſt leave all thoſe helps, and go among ignorant, prophane, heretical perſons, or Infidels; which is the deſerter then?*

Anſw. If ſhe be one that is either like to do good to the Infidels, Hereticks, or bad perſons whom they muſt converſe with, ſhe may ſuppoſe that God calleth her to receive good by doing good: or if ſhe be a confirmed well-ſetled Chriſtian, and not very like, either by infection, or by want of helps, to be unſetled and miſcarry, it ſeemeth to me the ſafeſt way to follow her Husband. She muſt loſe indeed Gods publick Ordinances by following him: But it is not imputable to her, as being out of her choice; and ſhe muſt looſe the benefits, and neglect the duties of the Conjugal Ordinance, if ſhe do not follow him. But if ſhe be a perſon under ſuch weakneſſes, as make her Remove apparently dangerous as to her perſeverance and ſalvation, and her Husband will by no means be prevailed with to change his mind, the caſe then is very difficult what is her duty, and who is the deſerter? Nay, if he did but lead her into a Country where her life were like to be taken away, (as under the *Spaniſh* Inquiſition,) unleſs her ſuffering were like to be as ſerviceable to Chriſt as her life. Indeed theſe caſes are ſo difficult, that I will not decide them: The inconveniences, (or miſchiefs rather) are great which way ſoever ſhe take: But I moſt incline to judge as followeth: *viz.* It is conſiderable firſt, what *Marriage* obligeth her to, ſimply of its own nature; and what it may do next, by any ſuperadded Contract, or by the Law or Cuſtom of the Land, or any other accident. As to the firſt, it ſeemeth to me, that every ones obligation is ſo much firſt to God, and then to their own Souls and lives; that marriage as ſuch, which is for *Mutual help*; as a Means to higher Ends, doth not oblige her to forſake all the Communion of Saints, and the Place or Country where God is lawfully worſhipped, and to loſe all the helps of publick Worſhip, and to expoſe her Soul both to ſpiritual Famine and infection, to the apparent hazard of her ſalvation (and perhaps bring her Children into the ſame miſery;) nor hath God given her Husband any power to do her ſo much wrong, nor is the Marriage-Covenant to be interpreted to intend it. But what any humane Law or Contract, or other accident which is of greater *publick* conſequence, may do more than Marriage of it ſelf, is a diſtinct Caſe which muſt have a particular diſcuſſion.

Queſt. *But what if the Husband would only have her follow him, to the forſaking of her Eſtate, and undoing her ſelf and Children in the World, (as in the caſe of* Galeacius Caracciolus *Marqueſs of* Vicum;) *yea, and if it were without juſt cauſe?*

Anſw. If it be for greater ſpiritual gain (as in his caſe) ſhe is bound to follow him: But if it be apparently fooliſh, to the undoing of her and her Children without any cauſe, I ſee not that marriage ſimply obligeth a Woman ſo to follow a Fool in beggary, or out of a Calling, or to her ruine: But if it be at all a controvertible Caſe, whether the Cauſe be juſt or not, then the Husband being Governour muſt be Judge. The Laws of the Land are ſuppoſed to be juſt, which allow a Woman by Truſtees to ſecure ſome part of her former Eſtate from her Husbands diſpoſal: Much more may ſhe before-hand ſecure her ſelf and Children from being Ruined by his wilful Folly: But ſhe can by no Contract, except her ſelf from his true Government.

Yet ſtill ſhe muſt conſider, whether ſhe can live continently in his abſence: Otherwiſe the greateſt ſufferings muſt be endured, to avoid incontinency.

2. Moreover, in all theſe caſes, a *temporary removal* may be further followed, than a perpetual tranſmigration, becauſe it hath fewer evil conſequents.

And if either party renounce the Relation it ſelf, it is a fuller *deſertion*, and clearer diſcharge of the other party, than a meer removal is.

Queſt. 16. *What if a Man or Wife know that the other in hatred doth really intend by poyſon or other murder, to take away their life? May they not depart?* Que. 16.

Anſw. They may not do it upon a groundleſs or raſh ſurmiſe; nor upon a danger which by other lawful means may be avoided, (As by Vigilancy, or the Magiſtrate, or eſpecially by love and duty,) But in plain danger, which is not otherwiſe like to be avoided, I doubt not, but it may be done and ought. For it is a duty to preſerve our own lives as well as our Neighbours: And when Marriage is contracted for Mutual help, it is naturally implied, that they ſhall have no power to deprive one another of life: (However ſome barbarous Nations have given men power of the lives of their Wives.) And *killing* is the groſſeſt kind of *Deſertion*, and a greater injury and violation of the Marriage Covenant than Adultery; and may be prevented by avoiding the Murderers preſence; if that way be neceſſary. None of the Ends of Marriage can be attained, where the hatred is ſo great.

Queſt. 17. Queſt. 17. *If there be but a fixed hatred of each other, is it inconſiſtent with the Ends of Marriage? And is parting lawful in ſuch a caſe?*

Anſw. The injuring party is bound to *Love* and not *to ſeparate*; and can have no liberty by his or her ſin. And to ſay, *I cannot love*, or *my Wiſe* or *Husband* is *not amiable*, is no ſufficient excuſe: Becauſe every perſon hath ſomewhat that is amiable, if it be but humane nature; And that ſhould have been foreſeen before your choice. And as it is no excuſe to a Drunkard to ſay, I cannot leave *my drink*; ſo it is none to an Adulterer or hater of another, to ſay, I cannot love them: For that is but to ſay, I am ſo wicked that my Heart or Will is againſt my Duty. But the innocent parties caſe is harder (though commonly both parties are faulty, and therefore both are Obliged to Return to Love, and not to ſeparate.) But if hatred proceed not to adultery, or murder, or intolerable injuries, you muſt remember that Marriage is not a Contract for *Years*, but for *Life*, and that it is poſſible that *hatred* may be cured (how unlikely ſoever it may be:) And therefore you muſt do your Duty, and wait, and pray, and ſtrive by Love and Goodneſs to recover Love, and then ſtay to ſee what God will do; For miſtakes in your choice will not warrant a ſeparation.

Queſt. 18. Queſt. 18. *What if a Woman have a Husband that will not ſuffer her to read the Scriptures, nor go to Gods Worſhip publick or private, or that ſo beateth or abuſeth her, as that it cannot be expected that humane nature ſhould be in ſuch a caſe kept fit for any holy action; or if a man have a Wiſe that will ſcold at him when he is praying or inſtructing his Family, and make it impoſſible to him to ſerve God with freedom, or peace and comfort.*

Anſw. The Woman muſt (at neceſſary Seaſons, though not when ſhe would) both read the Scriptures, and Worſhip God, and ſuffer patiently what is inflicted on her: Matyrdom may be as comfortably ſuffered from a *Husband*, as from a *Prince.* But yet if neither her own Love, and Duty, and patience, nor Friends perſwaſion, nor the Magiſtrates juſtice, can free her from ſuch inhumane cruelty, as quite diſableth her for her Duty to God and man, I See not but ſhe may depart from ſuch a Tyrant. But the man hath more means to reſtrain his Wife from beating him, or doing ſuch intolerable things; Either by the Magiſtrate, or by denying her what elſe ſhe might have, or by his own violent reſtraining her, as belongeth to a Conjugal Ruler, and as circumſtances ſhall direct a prudent man. But yet in caſe that unſuitableneſs or Sin be ſo great, that after long tryal, there is no likelihood of any other co-habitation, but what will tend to their ſpiritual hurt and calamity, it is their leſſer ſin to live aſunder by mutual conſent.

Queſt. 19. Queſt. 19. *May one part from a Husband or Wiſe that hath the Leproſie, or that hath the* French Pox *by their adulterous practices; when the innocent perſons life is endangered by it.*

Anſw. If it be an innocent perſons Diſeaſe, the other muſt co habit, and tenderly cheriſh and comfort the diſeaſed; yea, ſo as ſomewhat to hazard their own lives; but not ſo as apparently to caſt them away, upon a danger not like to be avoided, unleſs the others life or ſome greater good be like to be purchaſed by it.

But if it be the *Pox* of an Adulterer, the innocent party is at liberty by the others *adultery*; and the ſaving of their own lives, doth add thereto. But without *Adultery*, the diſeaſe alone will not excuſe them from co-habitation, though it may from Congreſs.

Queſt. 20. *Who be they that may or may not marry again when they are parted?* *Queſt.* 20.

Anſw. 1. They that are releaſed by divorce upon the others Adultery, Sodomy, *&c.* may marry again. 2. The caſe of all the reſt is harder. They that part by conſent, to avoid mutual hurt, may not marry again: Nor the party that departeth for ſelf-preſervation, or for the preſervation of Eſtate, or Children, or comforts, or for liberty of Worſhip, as aforeſaid: Becauſe it is but an intermiſſion of Conjugal fruition, and not a total diſſolution of the Relation: And the innocent party muſt wait to See whether there be any hope of a return. Yea, Chriſt ſeemeth to reſolve it, *Matth.* 5. 31, 32. That he is an Adulterer that marrieth the innocent party that is put away; becauſe the other living in adultery, their firſt contracted Relation ſeemeth to be ſtill in being. But *Grotius* and ſome others think, that Chriſt meaneth this only of the man that over-haſtily marrieth the innocent divorced Woman, before it be ſeen whether he will repent and reaſſume her: But how can that hold, if the Husband after Adultery free her? May it not therefore be meant, that the Woman muſt ſtay unmarried in hope of his reconciliation, till ſuch time as his adultery with his next married Wife doth diſoblige her. But then it muſt be taken as a Law for Chriſtians: For the Jew that might have many Wives, diſobligeth not one by taking another.

A ſhort deſertion muſt be endured in hope: But in caſe of a very long, or total deſertion or rejection, if the injured party ſhould have an untameable luſt, the caſe is difficult. I think there are few but by juſt means may abſtain. But if there be any that cannot (after all means) without ſuch trouble as overthroweth their peace and plainly hazardeth their continence, I dare not ſay that Marriage in that caſe is unlawful to the innocent.

Queſt. 1. *Is it lawful to ſuffer or tolerate, yea, or contribute to the matter of known ſin in a Family, ordinarily, in Wiſe, Child or Servant: And conſequently in any other* Relations. *Queſt.* 1.

Anſw. In this ſome lukewarm men are apt to run into the extream of Remiſneſs; and ſome unexperienced young men, that never had Families, into the extream of cenſorious rigour, as not knowing what they talk of.

1. It is not Lawful either in Family, Commonwealth, Church, or any where, to *allow* of ſin, nor to tolerate it, or leave it uncured, when it is truly in our power to cure it. 2. So that all the queſtion is, when it is, or is not in our power? Concerning which, I ſhall anſwer by ſome inſtances.

I. It is not in our *Power* to do that which we are *Naturally unable* to do. No Law of God bindeth us to Impoſſibilities. And *Natural Impotency* here is found in theſe ſeveral Caſes. 1. When we are overmatcht in ſtrength; when Wife, Children or Servants are too ſtrong for the Maſter of the houſe, ſo that he cannot Correct them, nor remove them. A King is not bound to puniſh rebellious or offending Subjects, when they are too ſtrong for him, and he is unable; either by their Numbers or other advantages. If a Paſtor cenſure an Offender, and all the Church be againſt the cenſure, he cannot procure it executed, but muſt acquieſce in having done his part, and leave their guilt upon themſelves.

2. When the thing to be done is an Impoſſibility; at leaſt Moral. As to hinder all the perſons of a Family, Church or Kingdom from ever ſinning: It is not in *their own power* ſo far to reform themſelves; Much leſs in a Ruler ſo far to reform them: Even as to our ſelves, *Perfection* is but *deſired* in this life, but not attained; Much leſs for others.

3. When the principal cauſes co-operate not with us, and we are but ſubſervient Moral Cauſes; we can but perſwade men to Repent, Believe, and Love God and goodneſs. We cannot ſave men without and againſt themſelves. Their hearts are out of our reach; Therefore in all theſe caſes we are naturally unable to hinder ſin?

II. It is not in our power to do any thing which God forbiddeth us. That which is ſinful is to be accounted out of our *power* in this ſenſe. To cure the ſin of a Wife, by ſuch cruelty or harſhneſs as is contrary to our Conjugal Relation and to the office of neceſſary Love, is out of our power, becauſe forbidden, as contrary to our duty; and ſo of other.

III. Thoſe actions are out of our power, which are acts of higher authority than we have. A Subject cannot reform by ſuch actions as are proper to the Soveraign, nor a Lay-man by actions proper to the Paſtor, for want of Authority. So a School-maſter cannot do that which is proper to a Patient; nor the Maſter of a Family that which is proper to the Magiſtrate (as to puniſh with death, *&c.*)

IV. We have not power to do that which a Superior power forbiddeth us (unleſs it be that which God indiſpenably commandeth us.) The Wife may not correct a Child or Servant, or turn him away, when the Husband forbiddeth it. Nor the Maſter of a Family ſo puniſh a Sin, as the King and Laws forbid on the account of the publick intereſt.

V. We have not *Power* to do that for the cure of ſin, which is like to do more hurt than good; yea, perhaps to prove a pernicious miſchief. If my correcting a Servant, would make him kill me, or ſet my houſe on fire, I may not do it. If my ſharp reproof is like to do more hurt, or leſs good than milder dealing; If I have reaſon to believe that correction will make a Servant worſe, I am not to uſe it; becauſe we have our power to edification, and not to deſtruction. God hath not tied us juſt to ſpeak ſuch and ſuch words, or to uſe this or that correction, but to uſe reproofs and corrections only in that time, meaſure and manner as true reaſon telleth us, is likeſt to attain their end. To do it, if it would do never ſo much hurt with a *fiat Juſtitia etſi peruit Mundus*, is to be Righteous overmuch.

Yea, great and heinous ſins may be endured in Families ſometimes, to avoid a greater hurt, and becauſe there is no other means to cure them. For inſtance, A Wife may be guilty of notorious Pride, and of malignant deriding the exerciſes of Religion, and of railing, lying, ſlandering, back-biting, covetouſneſs, ſwearing, curſing *&c.* and the Husband be neceſſitated to bear it; not ſo far as not to reprove it, but ſo far as not to correct her, much leſs cure her; Divines uſe to ſay, that it is unlawful for a man to beat his Wife: But the reaſon is not, that he wanteth Authority to do it; but, 1. Becauſe he is by his relation oblig'd to a Life of Love with her; and therefore muſt ſo rule, as tendeth not to deſtroy Love: And 2. Becauſe it may often do otherwiſe more hurt to her ſelf and the Family, than good. It may make her furious and deſperate, and make her contemptible in the Family, and diminiſh the reverence of inferiors both to Wife and Husband, for living ſo uncomely a life.

Queſt. *But is there any caſe in which a man may ſilently bear the ſins of a Wife, or other inferior without reproof, or urging them to amend?*

Anſw. Yes: In caſe, 1. That reproof hath been tried to the utmoſt: 2. And it is moſt evident by full experience, that it is like to do a great deal more hurt than good.

The Rule given by Chriſt, extendeth as well to Families, as to others; not to caſt Pearls before Swine, nor to give that which is holy to Dogs: Becauſe it is more to the diſcompoſure of a Mans own peace, to have a *Wife turn again, and all to rend him*, than a Stranger. As the Church may ceaſe admoniſhing a Sinner after a certain time of obſtinacy; when experience hath ended their preſent hopes of bringing the Perſon to Repentance, and thereupon may excommunicate him: ſo a Husband may be brought to the ſame deſpair with a Wife, and may be diſobliged from ordinary reproof, tho' the nearneſs of the Relation forbid him to eject her. And in ſuch a caſe where the *Family* and *Neighbourhood* knoweth the intractableneſs and obſtinacy of the Wife, it is no ſcandal, nor ſign of approbation or neglect of duty, for a man to be ſilent at her ſin; becauſe they look upon her as at preſent incorrigible by that means: And it is the ſharpeſt Reproof to ſuch a one, to be *unreproved*, and to be let alone in her ſin; as it is Gods greateſt judgment on a ſinner, to leave him to himſelf, and ſay, *be filthy ſtill.*

And there are ſome Women whoſe *Phantaſies* and *Paſſions* are naturally ſo ſtrong, as that it ſeemeth to me that in many caſes they have not ſo much as *Natural Free-will* or power to reſtrain them: But if in all other caſes they acted as in ſome, I ſhould take them for meer Bruites, that had no true reaſon: They ſeem naturally *neceſſitated* to do as they do. I have known the long profeſſion of piety, which in other reſpects hath ſeemed ſincere, to conſiſt in a Wife, with ſuch unmaſtered furious paſſion, that ſhe could not before Strangers forbear throwing what was in her Hand in her Husbands Face, or thruſting the burning Candle into his Face; and ſlandering him of the filthieſt Sins; and when the paſſion was over, confeſs all to be falſe, and her rage to be the reaſon of her Speech and Actions: And the man tho' a Miniſter, of more than ordinary wit and ſtrength, yet fain to endure all without returns of violence till her death. They that never knew ſuch a caſe by trial, can tell how all might be cured eaſily; but ſo cannot they that are put upon the Cure.

And there are ſome other Women of the ſame uncurable ſtrength of *Imagination* and *Paſſion*, who in other reſpects are very pious and prudent too, and too wiſe and conſcionable to wrong their Husbands with their hands or tongues, who yet are utterly unable to forbear an injury of the higheſt nature to themſelves; but are ſo utterly impatient of being croſſed of their *wills*, that it would in all likelihood caſt them into Melancholy or Madneſs, or ſome mortal ſickneſs: And no *reaſon* ſignifieth any thing to abate ſuch paſſions. In caſe of Pride, or ſome ſinful cuſtome, they are not able to bear reproof, and to be hindered in the ſin, without apparent danger of diſtraction or death. I ſuppoſe theſe caſes are but *few*; but what to do in ſuch caſes when they come, is the preſent queſtion.

Nay, the Queſtion is yet harder, *Whether to avoid ſuch inconvenience, one may contribute towards anothers ſin, by affording them the means of commiting it?*

Anſw. 1. No man may contribute to ſin as ſin, formally conſidered. 2. No man may contribute to anothers ſin, for ſinful ends, nor in a manner forbidden and ſinful in himſelf. 3. No man may contribute to anothers ſin, when he is not naturally or morally neceſſitated to it, but might forbear it.

But as it is conſiſtent with the holineſs of God to contribute thoſe *Natural and Providential Mercies*, which he knoweth men will abuſe to ſin, ſo is it in ſome Caſes with us his Creatures to one another. God giveth all Men their Lives and Time, their Reaſon and Free-will, which he knoweth they will abuſe to Sin: He giveth them that Meat, and Drink, and Riches, and Health, and vigour of Senſes, which are the uſual means of the Sin and undoing of the World.

Object. *But God is not under any Law or obligation as we are.*

Anſw. His own perfection is above all Law, and will not conſiſt with a conſent or acting of any thing that is contrary to holineſs and perfection. But this I confeſs, that many things are contrary to the *order* and *duty* of the Creature, which are not contrary to the place and perfection of the Creator.

1. When man doth generate man, he knowingly contributeth to a ſinful nature and life; For he knoweth that it is unavoidable, and that which is born of the fleſh is fleſh. And yet he ſinneth not by ſo doing, becauſe he is not bound to prevent ſin by the forbearance of Generation.

Joh. 3. 6. Eph. 2. 2, 3.

2. When one advanceth another to the Office of Magiſtracy, Miniſtry, &c. knowing that he will ſin in it, he contributeth accidentally to his ſin; but ſo as he is not culpable for ſo doing.

3. A Phyſician hath to do with a froward and intemperate Patient, who will pleaſe his Appetite, or elſe if he be denied his paſſion, will increaſe his diſeaſe and kill him. In this caſe he may lawfully ſay, Let him take a little rather than kill him; though by ſo doing he contribute to his ſin. Becauſe it is but a *not hindering* that which he cannot hinder without a greater evil. The Sin is only his that *chooſeth* it.

And it is ſpecially to be noted, that that which Phyſically is a *poſitive act and contributing* to *the Matter* of the ſin, yet Morally is but a *not-hindring the ſin by ſuch a withholding* of *materials as we are not obliged to withhold* (which is the caſe alſo of Gods contributing to the matter of ſin.) If the Phyſician in ſuch a caſe, or the Parent of a ſick and froward Child, do actually give them that which they ſin in deſiring, that *Giving* is indeed ſuch a furthering of the ſin as cannot be lawfully forborn, leſt we do hurt, and therefore is morally but a *not hindring it* when we *cannot hinder it*.

4. If a man have a Wife ſo proud that ſhe will go mad, or diſturb him and his Family by rage, if her Pride be not gratified by ſome ſinful Faſhions, Curioſities or Exceſſes, if he give her *Money* or *Materials* to do it with, to prevent her diſtraction, it is but like the foreſaid caſe of the Phyſician or Parents of a ſick Child.

In theſe caſes I will give you a rule to walk by for your ſelves, and a caution how to judge of others.

1. Be ſure that you leave nothing undone that you can lawfully do, for the cure and prevention of others ſins; And that it be not for want of zeal againſt ſin, thro' indifference or ſlothfulneſs, that you forbear to hinder it, but meerly thro' diſability. 2. See that in comparing the evil that is like to follow the Impedition, you do not miſtake, but be ſure that it be indeed a greater evil which you avoid by not hindering that particular Sin. 3. See therefore that your own carnal intereſt weigh not with you more than there is cauſe; and that you account not meer fleſhly ſuffering a greater evil than ſin. 4. But yet that diſhonour which may be caſt upon Religion and the good of Souls which may be hindered by a bodily ſuffering, may come into the compariſon. 5. And your own *Duties* to *Mens Bodies* (as to ſave mens lives or healths or peace) is to be numbred with ſpiritual things, and the Materials of a ſin may in ſome caſes be adminiſtred for the diſcharge of ſuch a duty. If you knew a man would die if you give him not *hot water*, and he will be *drunk* if you do give it him; In this caſe you do but your duty, and he commits the ſin: You do that which is good, and are not bound to forbear it, becauſe he will turn it to ſin, unleſs you ſee that the hurt by that ſin is like to be ſo great (beſides the ſin it ſelf) as to diſcharge you from the duty of *doing good*.

2. As to others, 1. Put them on to their duty and ſpare not. 2. But cenſure them not for the Sins of their Families, till you are acquainted with all the caſe. It's uſual with raſh and carnal cenſurers, to cry out of ſome godly Miniſters or Gentlemen, that their Wives are as proud, and their Children and Servants as bad as others. But are you ſure that it is in their power to remedy it? Malice and raſhneſs judge at a diſtance of things which men underſtand not, and ſin in ſpeaking againſt ſin.

Queſt. 2. IF *a Gentleman*, e. g. *of* 500. *or* 1000. *or* 2000. *or* 3000. l. per Annum, *could ſpare honeſtly half his yearly rents, for his Children and for charitable uſes, and his Wife be ſo proud and prodigal that ſhe will waſt it all in houſe-keeping and exceſſes, and will rage, be unquiet or go mad, if ſhe be hindered, what is a mans duty in ſuch a caſe?*

Anſw. It is but an inſtance of the fore-mentioned caſe, and muſt thence be anſwered. 1. It is ſuppoſed that ſhe is uncurable by all wiſe and rational means of perſwaſion. 2. He is wiſely to compare the greatneſs of the evil that will come by *croſſing her*, with the good that may come by the improvement of his Eſtate, and the forbearance of thoſe exceſſes. If her Rage or diſtraction or unquietneſs were like by any Accident to do more hurt than his Eſtate may do good, he might take himſelf diſabled from hindering the Sin; And though he give her the Money which ſhe miſ-ſpendeth, it is not ſinning, but only not hindering Sin when he is unable. 3. Ordinarily ſome ſmall or tolerable degree of ſinful waſte and exceſs may be tolerated to avoid ſuch miſchiefs as would follow; but not too much. And though no juſt meaſure can be aſſigned, at what rate a Man may lawfully purchaſe his own Peace, and conſequently his Liberty to Serve God, or at what Rate he may ſave his Wife from Madneſs, or ſome mortal Miſchiefs of her Diſcontent, yet the Caſe muſt be reſolved by ſuch Conſiderations; And a prudent Man, that knoweth what is like to be the conſequent on both ſides, may and muſt accordingly determine it. 4. But ordinarily the Life, Health or Preſervation of ſo proud, luxurious, and paſſionate a Woman, is not worth the ſaving at ſo dear a rate, as the waſting of a conſiderable Eſtate, which might be uſed to Relieve a multitude of the Poor, and perhaps to ſave the Lives of many that are worthier to Live. And, 1. A Mans duty to Relieve the Poor and Provide for his Family is ſo great. 2. And the Account that all men muſt give of the uſe of their Talents is ſo ſtrict, that it muſt be a great Reaſon indeed, that muſt Allow him to give way to very great waſtfulneſs. And unleſs there be ſomewhat extraordinary in the caſe, it were better deal with ſuch a Woman as a *Bedlam*, and if ſhe will be mad, to uſe her as the mad are uſed, than for a Steward of God to ſuffer the Devil to be ſerved with his Maſters goods.

Laſtly, I muſt charge the Reader to Remember, that both theſe caſes are very rare; and it is but few Women that are ſo liable to ſo great miſchiefs, which may not be prevented at cheaper rates. And therefore that the Indulgence given in theſe deciſions, is nothing to the greater part of men, nor is to be extended to ordinary Caſes. But commonly men every where ſin by omiſſion of a ſtricter Government of their Families, and by *Eli*'s ſinful indulgence and remiſneſs: And tho' a Wife muſt be Governed as a Wife, and a Child as a Child, yet all muſt be Governed as well as Servants. And tho' it may be truly ſaid, that a man cannot hinder that Sin, which he cannot hinder but by Sin, or by contributing to a greater hurt, yet it is to be concluded, that every man is bound to hinder Sin whenever he is able lawfully to hinder it.

And by the ſame meaſures Tolerations, or not-hindring Errors and Sins about Religion in Church and Common-wealth is to be judged of: None muſt *commit* them or *approve* them; nor *forbear any duty of their own* to cure them: But that is *not a Duty* which is deſtructive, which would be a duty when it were a means of edifying.

CHAP. X.

The DUTIES *of* PARENTS *for their* CHILDREN.

OF how great importance the wiſe and holy Education of Children is, to the ſaving of their Souls, and the comfort of their Parents, and the good of Church and State, and the Happineſs of the World, I have partly told you before; but no man is able fully to expreſs: And how great that calamity is which the World is faln into thro' the neglect of that Duty no heart can conceive; But they that think what a caſe the Heathen, Infidel, and ungodly Nations are in, and how rare true Piety is grown, and how many millions muſt lye in Hell for ever, will know ſo much of this inhumane negligence, as to abhor it.

Dir. 1. See my Treatiſe for Infant-Baptiſm.

§. 1. Direct. 1. *Underſtand and lament the corrupted and miſerable ſtate of your Children, which they have deriv'd from you, and thankfully accept the offers of a Saviour for your ſelves and them, and abſolutely reſign, and dedicate them to God in Chriſt in the ſacred Covenant, and ſolemnize this Dedication and Covenant by their Baptiſm: And to this end underſtand the Command of God for entring your Children ſolemnly into Covenant with him, and the Covenant-mercies belonging to them thereupon.* Rom. 5. 12, 16, 17, 18. Eph. 1, 3. Gen. 17. 4, 13, 14. Deut. 29. 10, 11, 12. Rom. 11. 17, 20. Joh. 3. 3, 5. Mat. 19. 13, 14.

You cannot ſincerely *dedicate you ſelves* to God, but you muſt *dedicate* to him all that is yours, and in your power; and therefore your Children as far as they are in your power: And as Nature hath taught you your Power and your Duty to enter them in their infancy into any Covenant with man, which is certainly for their good (and if they refuſe the conditions when they come to age, they forfeit the benefit;) ſo *nature* teacheth you much more to oblige them to God for their far greater good, in caſe he will admit them into Covenant with him; And that he *will admit them into his Covenant*, (and that *you ought to enter them into it*) is paſt doubt, in the evidence which the Scripture giveth us, that from *Abrahams* time till Chriſt it was ſo with all the Children of his people: Nay no man can prove that before *Abrahams* Time or ſince God had ever a Church on Earth, of which the Infants of his Servants (if they had any) were not Members dedicated in Covenant to God, till of late times that a few began to ſcruple the lawfulneſs of this. As it is a comfort to you, if the King would beſtow upon your *Infant-Children*, (who were tainted by their Fathers treaſon) not only a full diſcharge from the blot of the Offence, but alſo the Titles and Eſtates of Lords tho' they underſtand none of this till they come to age; ſo is it much more matter of comfort to you, on their behalf, that God in Chriſt will pardon their Original Sin, and take them as his Children, and give them title to everlaſting life; which are the Mercies of his Covenant.

§. 2. Direct. 2. *As ſoon as they are capable, teach them what a Covenant they are in, and what are the Benefits, and what the Conditions, that their Souls may gladly conſent to it when they underſtand it; and you may bring them ſeriouſly to renew their Covenant with God in their own perſons.* But the whole order of *Teaching* both *Children* and *Servants*, I ſhall give you after by it ſelf; and therefore ſhall here paſs by all that, except that which is to be done more by your familiar converſe, than by more ſolemn teaching. Dir. 2.

§. 3. Direct. 3. *Train them up in exact obedience to your ſelves, and break them of their own wills.* To that end, ſuffer them not to carry themſelves unreverently or contemptuouſly towards you; but to keep their diſtance. For too much *Familiarity* breedeth contempt, and emboldneth to diſobedience. The common courſe of Parents is to *pleaſe* their Children ſo long, by letting them have what they crave, and what *they will*, till their *wills* are ſo uſed to be *fulfilled*, that they cannot endure to have them *denied*; and ſo can endure no Government, becauſe they endure no croſſing of their *wills*. To be *Obedient*, is to renounce their *own wills* and be ruled by their Parents or Governours *wills*: To uſe them therefore to have *their own wills*, is to teach them diſobedience, and harden and uſe them to a kind of impoſſibility of *obeying*. Tell them oft familiarity and lovingly of the excellency of obedience, and how it pleaſeth God, and what need they have of Government, and how unfit they are to govern themſelves; and how dangerous it is to Children to have their own wills: Speak often with great diſgrace of *ſelf-willedneſs*, and ſtubbornneſs, and tell others in their hearing what hath befallen *ſelf-willed* Children. Dir. 3.

§. 4. Direct. 4. *Make them neither too bold with you, nor too ſtrange or fearful: And govern them not as Servants, but as Children, making them perceive that you dearly love them, and that all your Commands, Reſtraints and Corrections are for their good, and not meerly becauſe you will have it ſo.* They muſt be rul'd as Rational Creatures, that Love themſelves, and thoſe that Love them. If they perceive that you dearly love them, they will obey you the more *willingly*, and the eaſier be brought to Repent of their diſobedience, and they will as well obey you in *Heart* as in outward Actions, and behind your Back as before your Face: And the *Love of you* (which muſt be cauſed by your *Love to them*) muſt be one of the chiefeſt means to bring them to the Love of all that *good* which you commend to them; and ſo to form their *wills* ſincerely to the Will of God, and make them holy. For if you are too ſtrange to them and too terrible, they will *fear* you only, and not much love you; And then they will love no Books, no practices, that you commend to them; but like Hypocrites they will ſeek to pleaſe you to your Face, and care not what they are in ſecret and behind your backs: Nay it will tempt them to loath your Government, and all that good which you perſwade them to, and make them like birds in a Cage, that watch for an opportunity to get away and get their liberty. They will be the more in the company of Servants and idle Children, becauſe your terrour and ſtrangeneſs maketh them take no delight in yours. And *Fear* will make them *Lyars*, as oft as a Lye ſeemeth neceſſary to their eſcape. Parents that *ſhew much love* to their Children, may ſafely ſhew Severity when they Commit a Fault. For then they will ſee, that it is their Fault only that diſpleaſeth you, and not their Perſons; and your Love reconcileth them to you when they are corrected; when *leſs correction* from Parents that are alway ſtrange or angry, and ſhew no tender love to their Children, will alienate them, and do no good. Too much *boldneſs* of Children leadeth Dir. 4.

them before you are aware, to contempt of Parents and all diſobedience; And too much *fear* and *ſtrangeneſs* depriveth them of moſt of the benefits of your care and government: But *tender love*, with ſeverity only when they do amiſs, and this at a reverend convenient diſtance, is the only way to do them good.

Dir. 5. §. 5 Direct. 5 *Labour much to poſſeſs their hearts with the Fear of God, and a reverence of the Holy Scriptures; and then whatſoever Duty you command them, or whatſoever ſin you forbid them, ſhew them ſome plain and urgent Texts of Scripture for it; and cauſe them to learn them and oft repeat them; that ſo they may find reaſon and Divine authority in your commands:* Till their Obedience begin to be *Rational* and *Divine*, it will be but formal and hypocritical. It is Conſcience that muſt watch them in private, when you ſee them not; And Conſcience is *Gods officer* and not *yours*; and will ſay nothing to them, till it ſpeak in the name of God. This is the way to bring the *Heart* it ſelf into ſubjection; and alſo to reconcile them to all your commands, when they ſee that they are firſt the commands of God: (of which more anon.)

Dir. 6. §. 6. Direct 6. *In all your ſpeeches of God and of Jeſus Chriſt, and of the Holy Scripture, or the Life to come, or of any holy duty, ſpeak always with gravity, ſeriouſneſs and reverence, as of the moſt great and dreadful and moſt ſacred things:* For before Children come to have any diſtinct underſtanding of particulars, it is a hopeful beginning to have their hearts poſſeſt with a general reverence and high eſteem of holy matters: For that will continually awe their Conſciences, and help their judgments, and ſettle them againſt prejudice and prophane contempt, and be as a ſeed of holineſs in them. For *the fear of God is the beginning of wiſdom*, Pſal. 111. 10. Prov. 9. 10. & 1. 7. And the very manner of the Parents Speech and Carriage, expreſſing great reverence to the things of God, hath a very great power to leave the like Impreſſion on a Child: Moſt Children of Godly Parents that ever came to good, I am perſwaded, can tell you this by experience (if their Parents did their duty in this point;) that the firſt good that ever they felt upon their hearts, was a reverence to holy things, which the Speech and Carriage of their Parents taught them.

Dir. 7. Iſa. 3. 7, 8, 9, 11. Pſal. 15. 4. Pſal. 101. Pſal. 10. 2, 3, 4. §. 7. Direct. 7. *Speak always before them with great Honour and Praiſe of Holy Miniſters and People, and with diſpraiſe and loathing of every ſin, and of ungodly men.* For this alſo is a thing that Children will quickly and eaſily receive from their Parents: Before they can underſtand particular doctrines, they can learn in general what kind of *perſons* are moſt happy or moſt miſerable, and they are very apt to receive ſuch a liking or diſliking from their Parents judgment, which hath a great hand in all the following good or evil of their lives. If you poſſeſs them with good and honourable thoughts of them that fear God, they will ever after be enclined to think well of them, and to diſlike thoſe that ſpeak evil of them, and to hear ſuch Preachers, and to wiſh themſelves ſuch Chriſtians; ſo that in *this* and the *foregoing point*, it is that the firſt ſtirrings of grace in Children are ordinarily felt. And therefore on the other ſide, it is a moſt pernicious thing to Children, when they hear their Parents ſpeak contemptuouſly or lightly of holy Things and Perſons, and irreverently talk of God and Scripture, and the Life to come, or ſpeak diſpraiſingly or ſcornfully of Godly Miniſters, or people, or make a jeſt of the particular Duties of a religious life: Theſe Children are like to receive that prejudice or prophane contempt into their hearts betimes, which may bolt the doors againſt the love of God and Holineſs, and make their ſalvation a work of much greater difficulty, and much ſmaller hope. And therefore ſtill I ſay, that wicked Parents are the moſt notable ſervants of the Devil in all the World, and the bloodieſt Enemies to their Childrens Souls. More Souls are damned by ungodly Parents (and next them by ungodly Miniſters and Magiſtrates) than by any inſtruments in the World beſides. And hence it is alſo, that whole Nations are ſo generally carried away with Enmity againſt the ways of God: The Heathen Nations againſt the true God, and the Infidel Nations againſt Chriſt, and the Papiſt Nations againſt Reformation and Spiritual Worſhippers: Becauſe the Parents ſpeak evil to the Children of all that they themſelves diſlike; and ſo poſſeſs them with the ſame diſlike from generation to generation, *Wo to them that call evil good, and good evil, that put darkneſs for light, and light for darkneſs, that put bitter for ſweet, and ſweet for bitter*, Iſa. 5. 20.

Dir. 8. §. 8. Direct. 8. *Let it be the principal part of your Care and Labour in all their education, to make Holineſs appear to them the moſt neceſſary, honourable, gainful, pleaſant, delightful, amiable ſtate of life; and to keep them from apprehending it either as needleſs, diſhonourable, hurtful or uncomfortable.* Eſpecially draw them to the *Love* of it, by repreſenting it as lovely. And therefore begin with that which is *eaſieſt* and moſt *grateful* to them (as the Hiſtory of the Scripture, and the lives of the Martyrs, and other good Men, and ſome ſhort familiar Leſſons.) For though in reſtraining them *from ſin*, you muſt go to the higheſt ſtep at firſt, and not think to draw them from it by allowing them the *leaſt degree* (for every degree diſpoſeth to more, and none is to be allowed, and a general Reformation is the eaſieſt as well as abſolutely neceſſary.) Yet in putting them upon the practice of *Religious Duties*, you muſt carry them on by degrees, and put them at firſt upon no more than they can bear; either upon the learning of Doctrines too high and ſpiritual for them, or upon ſuch duty for quality or quantity as is over-burdenſome to them. For if you once turn their hearts againſt Religion, and make it ſeem a ſlavery and a tedious life to them, you take the courſe to harden them againſt it. And therefore all Children muſt not be uſed alike; as all ſtomachs muſt not be forced to eat alike. If you force ſome to take ſo much as to become a ſurfeit, they will loath that ſort of meat as long as they live. I know that *nature it ſelf, as corrupt*, hath already an *enmity* to Holineſs, and I know that this enmity is not to be indulged in Children, at all; but withal I know that miſ-repreſentations of Religion, and imprudent Education is the way *to increaſe it*, and that the enmity being in the heart, it is the change of the Mind and Love that is the overcoming of it, and not any ſuch conſtraint as tendeth not to reconcile the mind by Love. The whole skill of Parents for the *holy education* of their Children, doth conſiſt in this, to make them *conceive* of *Holineſs* as the moſt *amiable* and *deſirable* life; which is by repreſenting it to them in Words and Practice not only as moſt *neceſſary*, but alſo as moſt *profitable*, *honourable*, and *delightful*. Prov. 3. 17. *Her ways are ways of pleaſantneſs, and all her paths are peace*, &c.

Dir. 9. §. 9. Direct. 9. *Speak often to them of the bruitiſh baſeneſs, and ſinfulneſs of fleſh pleaſing ſenſuality, and of the greater excellency of the Pleaſures of the mind; which conſiſt in wiſdom, and in doing good.* For your chiefeſt care muſt be to ſave them from *fleſh pleaſing*; which is not only in general the Sum of all iniquity whatſoever, but that which in ſpecial Children are moſt prone to. For their *fleſh* and *ſenſe* is as quick as others; and they want not only *faith*, but *clear Reaſon* to reſiſt it: And ſo (beſides their natural pravity) the *cuſtom* of *obeying ſenſe* which is in ſtrength) without Reaſon (which is in infancy and almoſt uſeleſs) doth much increaſe this pernicious ſin. And therefore ſtill labour to imprint in their minds an odious conceit of a fleſh-pleaſing life; ſpeak bitterly to them againſt gluttony, and drunkenneſs, and exceſs of ſport; and let them often hear or read the Parable of the *Glutton* and *Lazarus* in the Sixteenth of *Luke*. And let them learn without Book, *Rom.* 8. 1, 5, 6, 7, 8, 9, 13. and *Rom.* 13. 13, 14. and oft repeat them.

Dir. 10. §. 10. Direct. 10. *To this end, and alſo for the health of their bodies, keep a ſtrict guard upon their appetites (which they are not able to guard themſelves:) Keep them as exactly as you can to the rules of Reaſon, both in the quantity and quality of their food.* Yet tell them the *Reaſon* of your reſtraint, or elſe they will ſecretly ſtrive the more to break their bounds. Moſt Parents that ever I knew, or had any good account of in that point, are guilty of the great hurt and danger of their Childrens *health* and *ſouls*, by *pleaſing* and *glutting them with* meat and drink. If I ſhould call them *Devils* and *Murderers* to their own Children, they would think I ſpeak too harſhly; but I would not have them give ſo great occaſion for it, as by *deſtroying* (as far as lieth in them) the *ſouls* and *bodies* of their Children. They deſtroy their Souls by accuſtoming them to *gluttony*, and to be ruled by their *appetites*; which all the teaching in the World will hardly ever after overcome, without the ſpecial Grace of God. What is all the *vice* and *villany* in the World, but the *pleaſing* of the *deſires* of the *fleſh*? And when they are *habituated* to this, they are *rooted* in their *ſin* and *miſery*. And they deſtroy their *Bodies*, by ſuffering them to pleaſe their *Appetites*, with raw fruits and other hurtful things; but eſpecially by drowning and overwhelming *Nature* by exceſs: And all this is through that *beaſtly ignorance* joyned with *ſelf-conceitedneſs*, which maketh them alſo overthrow themſelves. They think that their *appetite* is the meaſure of their *eating* and *drinking*, and that if they drink but when they are *thirſty* (as ſome Drunkards are continually) and *eat* but when they are hungry, it is no *exceſs*: And becauſe they are not preſently ſick, or vomit it not up again, the Beaſts think it doth them no harm but good. You ſhall hear them like mad people ſay, [*I warrant them, it will do them no harm to eat and drink when they have liſt, it will make them ſtrong and healthful: I ſee not that thoſe that are dieted ſo ſtrictly are any healthfuller than others.*] When as all this while they are burdening *Nature*, and deſtroying *digeſtion*, and vitiating all the *humors* of the *Body*, and turning them into a dunghil of flegm and filth; which is the fewel that breedeth and feedeth almoſt all the *diſeaſes* that after ſeize upon them while they live; and uſually bringeth them to an untimely end, (as I have fullier opened before, *Tom.* 1. in the *Directions* againſt *Gluttony*.) If therefore you love either the *Souls* or *Bodies* of your Children, *uſe them to temperance* from their infancy, and let not their *appetites* or *craving wills*, but your own reaſon be the *chuſer* and the *meaſure* of their diet. Uſe them to eat ſparingly, and (ſo it *moderately* pleaſe their *Appetite*, or be not ſuch as nature loatheth) let it be rather the *courſer* than the *finer* ſort of diet; ſee it meaſured to them your ſelves, and ſuffer no Servant to give them more; nor to let them eat or drink between meals and out of ſeaſon: And ſo you will help to overcome their ſenſual inclinations, and give *Reaſon* the maſtery of their lives; and you will under God, do as much as any one thing can do to help them to a healthful temper of Body, which will be a very great mercy to them, and fit them for their Duty, all their lives.

r. 11. §. 11. Direct. 11. *For Sports and Recreations let them be ſuch, and ſo much, as may be needful to their health and chearfulneſs; but not ſo much as may carry away their minds from better things, and draw them from their Books, or other Duties; nor ſuch as may tempt them to gaming or covetouſneſs.* Children muſt have *convenient ſport* for the health of the *body*, and *alacrity* of the *mind*: Such as well exerciſeth their *bodies* is beſt, and not ſuch as little ſtirreth them. *Cards* and *Dice*, and ſuch idle ſports are every way moſt unfit, as tending to hurt both *body* and *mind*. Their time alſo muſt be limited them, that their *play* may not be their *work*: As ſoon as ever they have the uſe of any *reaſon* and *ſpeech*, they ſhould be taught ſome better things, and not left till they are five or ſix years of age to do nothing, but get a cuſtom of waſting all their time in play. Children are very early capable of learning ſomething which may prepare them for more.

§. 12. Direct. 12. *Uſe all your wiſdom and Diligence to root out the ſin of Pride. And to that end, do not (as is uſual with fooliſh Parents,) that pleaſe them with making them fine, and then by telling them how fine they are; but uſe to commend humility and plainneſs to them, and ſpeak diſgracefully of Pride and Fineneſs to breed an averſneſs to it in their minds.* Cauſe them to learn ſuch Texts of Scripture as ſpeak of Gods abhorring and reſiſting the proud, and of his loving and honouring the humble: When they ſee other Children that are finely cloathed, ſpeak of it to them as their *ſhame*, that they may not deſire to be like them. Speak againſt boaſting, and every other way of Pride, which they are liable to. And yet give them the *praiſe* of all that is well; for that is but their due incouragement. Dir. 12.

§. 13. Direct. 13. *Speak to them diſgracefully of the gallantry, and pomp, and riches of the World, and of the ſin of Selfiſhneſs and Covetouſneſs; and diligently watch againſt it, and all that may tempt them to it.* When they ſee great houſes, and attendance and gallantry, tell them that theſe are the Devils baits, to tice poor ſinners to love this World, that they may looſe their ſouls, and the World to come. Tell them how much Heaven excelleth all this; and that the lovers of the World muſt never come thither, but the humble and meek and poor in ſpirit. Tell them of the *rich Glutton* in *Luk.* 16. that was thus cloathed in purple, and ſilk, and fared deliciouſly every day; but when he came to Hell, could not get a drop of Water to cool his Tongue, when *Lazarus* was in the Joys of Paradice. Do not as the wicked, that entice their Children to Worldlineſs and Covetouſneſs, by giving them Money, and letting them game and play for Money, and promiſing them to make them fine or rich, and ſpeaking highly of all that are rich and great in the World; but tell them how much happier a poor believer is; and withdraw all that may tempt their minds to covetouſneſs. Teach them how good it is to love their Brethren as themſelves, and to give them part of what they have, and praiſe them for it: and diſpraiſe them when they are greedy to keep or heap up all to themſelves. And all will be little enough to cure this pernicious ſin. Teach them ſuch Texts as Pſal. 10. 3. *They bleſs the covetous whom the Lord abhorreth.* Dir. 13.

§. 14. Direct. 14. *Narrowly watch their tongues, eſpecially againſt lying, railing, ribbald talk, and taking the Name of God in vain.* And pardon them many lighter faults about common matters, ſooner than one ſuch ſin againſt God. Tell them of the odiouſneſs of all theſe ſins, and teach them ſuch Texts as moſt expreſly condemn them; and never paſs it by or make light of it, when you find them guilty. Dir. 14.

§. 15. Direct. 15. *Keep them as much as may be from ill Company, eſpecially of ungodly play-fellows.* It is one of the greateſt dangers for the undoing of Children in the World; eſpecially when they are Dir. 15.

ſent to common Schools: For there is ſcarce any of thoſe Schools ſo good, but hath many rude and ungodly ill-taught Children in it; that will ſpeak prophanely, and filthily, and make their ribbald and railing Speeches a matter of boaſting; beſides fighting, and gaming, and ſcorning, and neglecting their Leſſons; and they will make a ſcorn of him that will not do as they, if not Beat and Abuſe him. And there is ſuch Tinder in *nature* for theſe Sparks to catch upon, that there are very few Children, but when they hear others take Gods name in vain, or ſing wanton Songs, or talk filthy Words, or call one another by reproachful Names, do quickly imitate them: And when you have watched over them at home as narrowly as you can, they are infected abroad with ſuch beaſtly vices,as they are hardly ever after cured of. Therefore let thoſe that are able, either educate their Children moſt at home, or in private and well ordered Schools; and thoſe that cannot do ſo, muſt be the more exceeding watchful over them, and charge them to aſſociate with the beſt; and Speak them of the odiouſneſs of theſe practices, and the wickedneſs of thoſe that uſe them; and Speak very diſgracefully of ſuch ungodly Children: And when all is done, it is a great Mercy of God, if they be not undone by the force of the contagion, notwithſtanding all your Antidotes Thoſe therefore that venture their Children into the rudeſt Schools and company, and after that to *Rome*, and other prophane or Popiſh Countrys, to learn the faſhions and cuſtoms of the World, upon pretence, that elſe they will be ignorant of the courſe of the World, and ill-bred, and not like others of their rank, may think of themſelves, and their own reaſonings as well as they pleaſe: For my part,I had rather make a *Chimny-Sweeper* of my Son (if I had any) than be guilty of doing *ſo much*, to Sell or betray him to the Devil.

Queſt. *But is it not lawful for a Man to Send his Son to Travel?*

Anſw. Yes, in theſe Caſes. 1. In caſe he be a ripe confirmed Chriſtian, that is, not in danger of being perverted, but able to Reſiſt the Enemies of the Truth, and to Preach the Goſpel, or do good to others; and withal have ſufficient buſineſs to invite him. 2. Or if he go in the Company of wiſe and godly perſons, and ſuch be his Companions, and the probability of his gain be greater than the loſs and Danger. 3. Or if he go only into Religious Countrys, among more wiſe and learned Men, than he converſeth with at home, and have ſufficient Motives for his courſe. But to ſend young, raw, unſettled perſons, among Papiſts, and prophane licentious People (tho' perhaps ſome ſober perſon be in Company with them,) and this only to ſee the Countrys and Faſhions of the World, is an action unbeſeeming any Chriſtian, that knoweth the pravity of humane nature, and the mutability of young unfurniſhed heads, and the ſubtilty of Deceivers, and the contagiouſneſs of ſin and error, and the worth of a Soul, and will not do as ſome Conjurers or Witches, even ſell a Soul to the Devil,on condition he may ſee and know the Faſhions of the World; (which alaſs, I can quickly know enough of, to grieve my heart, without travelling ſo far to ſee them.) If another Country have more of Chriſt, and be nearer Heaven, the invitation is great: but if it have more of Sin and Hell, I had rather know Hell, and the Suburbs of it too, by the Map of the Word of God, than by going thither. And if ſuch Children return not the confirm'd Children of the Devil, and prove not the calamity of their Country and Church, let them thank *ſpecial Grace*, and not their Parents, or themſelves. They overvalue that vanity which they call *Breeding*, who will hazard the *Subſtance* (even Heavenly Wiſdom, Holineſs, and Salvation) to go ſo far for ſo vain a ſhadow.

Dir. 16.

§. 16. Direct. 16. *Teach your Children to know the pretiouſneſs of Time, and ſuffer them not to miſpend an hour.* Be often ſpeaking to them how pretious a thing *Time* is, and how ſhort Mans life is, and how great his work, and how our endleſs life of Joy or Miſery dependeth on this little *Time*: Speak odiouſly to them of the Sin of thoſe that *play* and *idle* away their Time: And keep account of all their Hours, and ſuffer them not to loſe any by exceſs of ſleep, or exceſs of play, or any other way; but ingage them ſtill in ſome Employment that is worth their *Time*.

Train up your Children in a life of diligence and labour, and uſe them not to eaſe and idleneſs when they are young. Our wandring Beggars, and too many of the Gentry utterly undo their Children by this means, eſpecially the Female Sex. They are taught no Calling, nor exerciſed in any employment, but only ſuch as is meet for nothing but Ornament and recreation (at the beſt;) and therefore ſhould have but recreation hours, which is but a ſmall proportion of their time. So that by the ſin of their Parents, they are betimes ingaged in a life of idleneſs, which afterward it is wondrous hard for them to overcome; and they are taught to live, like Swine or Vermine, that live only to live, and do ſmall good in the World by living: To riſe, and dreſs, and adorn themſelves, and take a walk, and ſo to dinner, and thence to Cards or Dice, or chat and idle talk, or ſome play, or viſit, or recreation, and ſo to Supper, and to chat again, and to Bed, is the lamentable life of too many that have great obligations to God, and greater matters to do, if they were acquainted with them. And if they do but interpoſe a few hypocritical heartleſs words of Prayer, they think they have piouſly ſpent the day: Yea, the health of many is utterly ruined, by ſuch idle fleſhly Education. So that diſuſe doth diſable them from any conſiderable motion or exerciſe, which is neceſſary to preſerve their health. It would move ones heart with pity, to ſee how the Houſes of ſome of the higher ſort are like Hoſpitals; and Education hath made, eſpecially the Females like the Lame, or Sick, or bed-rid; ſo that one part of the day that ſhould be ſpent in ſome profitable employment, is ſpent in Bed, and the reſt in doing nothing, or worſe than nothing; and moſt of their life is made miſerable by diſeaſes, ſo that if their legs be but us'd to carry them about, they are preſently out of breath, and are a burden to themſelves, and few of them live out little more than half their days. Whereas, poor Creatures, if their own Parents had not betray'd them into the ſins of *Sodom*, *Pride*, *fulneſs of Bread*, *and abundance of idleneſs*, they might have been in health, and liv'd like honeſt Chriſtian people, and their legs and arms might have ſerved them for *Uſe*, as well as for integrality and Ornament.

It was one of the Roman Laws of the Twelve Tables, *Filius arte carens, Patris incuria, eidem vitæ neceſſaria ne præſtato. Alioqui Parentes nutrire cogitor.* A Son that is taught no Trade to live by, ſhall not be bound to keep his Parents in want, but others ſhall.

Ezek. 16. 49.

Dir. 17.

§. 17. Direct. 17. *Let neceſſary correction be uſed with diſcretion, according to theſe following Rules.* 1. Let it be not ſo *ſeldom* (if neceſſary) as to leave them *fearleſs*, and ſo make it uneffectual; and let it not be ſo *frequent* as to diſcourage them or breed in them a hatred of their Parents. 2. Let it be different according to the different tempers of your Children: Some are ſo tender and timerous and apt to be diſcouraged, that little or no correction may be beſt; and ſome are ſo hardened and obſtinate, that it muſt be much and ſharp correction that muſt keep them from diſſoluteneſs and contempt. 3. Let it be more for ſin againſt God (as lying, railing, filthy ſpeaking, prophaneneſs, &c.) than for faults about your worldly buſineſs. 4. Correct them not in Paſſion, but ſtay till they perceive that you are calmed; for they will think elſe, that your *anger* rather than your *reaſon* is the cauſe. 5. Always ſhew them the tenderneſs of your love, and how unwilling you are to correct them, if they could be reformed any eaſier way; and convince them that you do it for their good. 6. Make them read thoſe Texts of Scripture which condemn their ſin, and then thoſe which command you to correct them. As for example, if Lying be their ſin, turn them firſt to Prov. 12. 22. *Lying lips are abomination to the Lord, but they that deal truly are his delight.* And 13. 5. *A righteous man hateth lying.* Joh. 8. 44. *Ye are of your Father the Devil, —when he ſpeaketh a lie, he ſpeaketh of his own; for he is a lier, and the father of it.* Rom. 22. 15. *For without are dogs —and whoſoever loveth and maketh a lie.* And next turn him to Prov. 13. 24. *He that ſpareth his rod, hateth his Son, but he that loveth him, chaſtneth him betimes.* Prov. 29. 15. *The rod and reproof give wiſdom, but a Child left to himſelf bringeth his mother to ſhame.* Prov. 22. 15. *Fooliſhneſs is bound in the heart of a Child, but the rod of Correction ſhall drive it far from him.* Prov. 23. 13, 14. *Withhold not correction from the child; for if thou beateſt him with the rod, he ſhall not die: Thou ſhalt beat him with the rod, and ſhalt deliver his ſoul from Hell.* Prov. 19. 18. *Chaſten thy Son while there is hope, and let not thy ſoul ſpare for his crying.* Ask him whether he would have you by ſparing him, to diſobey God, and hate him, and deſtroy his ſoul. And when his reaſon is convinced of the reaſonableneſs of correcting him, it will be the more ſucceſsful.

Dir. 18. §. 18. Direct. 18. *Let your own example teach your Children that holineſs, and heavenlineſs, and blameleſneſs of tongue and life, which you deſire them to learn and practice.* The example of *Parents* is moſt powerful with children, both for *good* and *evil.* If they ſee you live in the fear of God, it will do much to perſwade them that it is the moſt neceſſary and excellent courſe of life, and that they muſt do ſo too: And if they ſee you live a carnal, voluptuous and ungodly life, and hear you curſe, or ſwear, or talk filthily, or railingly, it will greatly embolden them to imitate you. If you ſpeak never ſo well to them, they will ſooner believe your bad lives, than your good words.

Dir. 19. §. 19. Direct. 19. *Chuſe ſuch a Calling and courſe of life for your Children, as tendeth moſt to the ſaving of their ſouls, and to their publick uſefulneſs for Church or State.* Chuſe not a Calling that is moſt liable to temptations and hinderances to their ſalvation, tho' it may make them rich: But a Calling which alloweth them ſome leiſure for the remembring the things of everlaſting conſequence, and fit opportunities to get good, and to do good. If you bind them Apprentices, or Servants, if it be poſſible, place them with men fearing God; and not with ſuch as will harden them in their ſin.

Dir. 20. §. 20. Direct. 20. *When they are marriageable, and you find it needful, look out ſuch for them as are ſuitable betimes.* When Parents ſtay too long, and do not their Duties in this, their Children often chuſe for themſelves to their own undoing: For they chuſe not by judgment, but blind affection.

Dir. 22. §. 21. Having thus told you the Common Duties of *Parents* for their Children, I ſhould next have told you what *ſpecially* belongeth to each Parent; but to avoid prolixity, I ſhall only deſire you to remember eſpecially theſe two Directions. 1. That the *Mother* who is ſtill preſent with Children when they are young, be very diligent in teaching them, and minding them of good things. When the Fathers are abroad, the Mothers have more frequent opportunities to inſtruct them, and be ſtill ſpeaking to them of that which is moſt neceſſary, and watching over them. This is the greateſt ſervice that moſt Women can do for God in the World: Many a Church that hath been bleſſed with a good Miniſter, may thank the pious Education of Mothers; and many a thouſands Souls in Heaven may thank the holy Care and Diligence of Mothers, as the firſt effectual means. Good Women this way (by the good education of their Children) are ordinarily great Bleſſings both to Church and State. (And ſo ſome underſtand, 1 *Tim.* 2. 15. by *Child-bearing*, meaning bringing up *Children for God*; but I rather think it is by *Maries bearing Chriſt, the promiſed Seed.*)

2. *By all means let Children be taught to read, if you are never ſo poor, and what ever ſhift you make*; or elſe you deprive them of a ſingular help to their Inſtruction and Salvation. It is a thouſand pities that a Bible ſhould ſignifie no more than a Chip to a rational Creature, as to their reading it themſelves: And that ſo many excellent Books as be in the World, ſhould be as ſealed or inſignificant to them.

§. 22. But if God deny you Children, and ſave you all this care and labour, repine not, but be thankful, believing it is beſt for you. Remember what a deal of duty, and pains, and hearts grief he hath freed you from, and how few ſpeed well, when Parents have done their beſt. What a life of miſery, Children muſt here paſs through, and how ſad the fear of their ſin and damnation would have been to you. Dir. 22.

CHAP. XI.

The Special Duties of CHILDREN *towards their* PARENTS.

THough Precepts to Children are not of ſo much force as to them of riper Age, becauſe of their natural incapacity, and their Childiſh Paſſions and Pleaſures which bear down their weak degree of *Reaſon*; yet ſomewhat is to be ſaid to them, becauſe that meaſure of *Reaſon* which they have is to be exerciſed, and by exerciſe to be improved: And becauſe even thoſe of riper *years*, while they have *Parents*, muſt know and do their duty to them; and becauſe God uſeth to bleſs even Children as they perform *their duties.*

§. 1. Direct. 1. *Be ſure that you dearly love your Parents*: Delight to be in their company; be not like thoſe unnatural Children, that love the Company of their idle play-fellows, better than their Parents, and had rather be abroad about their ſports, than in their Parents ſight. Remember that you have your *Being* from them, and come out of their Loyns: Remember what Sorrow you have coſt them, and what care they are at for your education and proviſion; and remember how tenderly they have loved you, and what grief it will be to their hearts if you miſcarry, and how much your happineſs will make them glad: Remember what love you ow them both by *Nature* and in *Juſtice*, for all their love to you, and all that they have done for you: They take your *Happineſs* or *Miſery* to be one of the greateſt parts of the *Happineſs* or *Miſery* of their own lives. Deprive them not then of their Happineſs, by depriving your ſelves of your own; Make not their lives miſerable, by undoing your ſelves. Tho' they chide you, and reſtrain you, and correct you, do not therefore abate your love to them. For this is their *Duty*, which God requireth of them, and they do it for your good. It is a ſign of a wicked child that loveth his Parents the leſs, becauſe they correct him, and will not let him have his own will. Yea, though your Parents have many *faults themſelves*, yet you muſt love them *as your Parents* ſtill. Dir. 1.

§. 2. Direct. 2. *Honour your Parents both in your Thoughts, and Speeches, and Behaviour.* Think not diſhonourably or contemptuouſly of them in your hearts. Speak not diſhonourably, rudely, unreverently, or ſawcily, either to them or of them. Behave not Dir. 2.

not your ſelves rudely and unreverently before them. Yea, though your Parents be never ſo poor in the World, or weak of underſtanding, yea, though they were ungodly, you muſt *honour* them notwithſtanding all this; tho' you cannot honour them as *Rich*, or *Wiſe*, or *Godly*, you muſt honour them as your *Parents*. Remember that the Fifth Commandment hath a ſpecial promiſe of Temporal bleſſing; *Honour thy Father and Mother that thy days may be long in the Land*, &c. And conſequently the Diſhonourers of Parents have a ſpecial Curſe even in this life: And the Juſtice of God is ordinarily ſeen in the execution of it; the diſpiſers and diſhonourers of their Parents ſeldom proſper in the World. There are five ſorts of ſinners that God uſeth to overtake with vengeance even in this life. 1. Perjured perſons and falſe witneſſes. 2. Murderers. 3. Perſecutors. 4. Sacrilegious perſons. And 5. The Abuſers and diſhonourers of their Parents. Remember the curſe on *Cham Gen. 9. 22. 25.* It is a fearful thing to ſee and hear how ſome ill-bred ungodly Children will talk contemptuouſly and rudely to their Parents, and wrangle and contend with them, and contradict them, and ſpeak to them as if they were their equals: (And its commonly long of the Parents themſelves that breed them to it.) And at laſt they will grow even to abuſe and vilifie them. Read Prov. 30. 17. *The Eye that mocketh at his Father, and deſpiſeth to obey his Mother, the Ravens of the Valley ſhall pick it out, and the young Eagles ſhall eat it.*

Dir. 3. §. 3. Direct. 3. *Obey your Parents in all things (which God forbiddeth not.)* Remember that as Nature hath made you unfit to govern your ſelves, ſo God in Nature hath mercifully provided Governours for you. Here I ſhall firſt tell you, what *obedience* is, and then tell you why you muſt be thus obedient. I. To obey your Parents is to do that which they command you, and forbear that which they forbid you, becauſe it is their will you ſhould do ſo. You muſt 1. Have in your minds a *deſire to pleaſe them*, and be glad when you can pleaſe them, and ſorry when you offend them; and then 2. You muſt not ſet your wit or your will againſt theirs, but readily obey their commands without unwillingneſs, murmuring, or diſputing: Though you think your own way is beſt, and your own deſires are but reaſonable, yet your own wit and will muſt be ſubjected unto theirs, or elſe how do you obey them? II. And for the Reaſons of your obedience, 1. Conſider it is the Will of God that it ſhould be ſo, and he hath made them as his Officers to govern you; and in diſobeying them, you diſobey him. Read *Eph. 6. 1, 2, 3. Children obey your Parents in the Lord; for this is right. Honour thy Father and Mother, (which is the firſt Commandment with promiſe) that it may be well with thee, and thou maiſt live long on the Earth.* Col. 3. 20. *Children obey your parents in all things, for this is well-pleaſing in the Lord.* Prov. 23. 22. *Hearken to thy Father that begat thee, and deſpiſe not thy Mother when ſhe is old.* Prov. 13. 1. *A wiſe Son heareth his Fathers inſtruction.* Prov. 1. 8, 9. *My Son, hear the inſtruction of thy Father, and forſake not the Law of thy Mother; for they ſhall be an ornament of grace unto thy head, and chains about thy neck.* 2. Conſider alſo, that your Parents Government is neceſſary to your own good; and it is a Government of *Love*: As your Bodies would have periſhed, if your Parents or ſome others had not taken care for you, when you could not help your ſelves; ſo your minds would be untaught and ignorant, even like to Bruits, if you had not others to teach and govern you. Nature teacheth the Chickens to follow the Hen, and all things when they are young, to be led and guided by their Dams, or elſe what would become of them? 3 Conſider alſo, that they muſt be accountable to God for you; and if they leave you to your ſelves, it may be their deſtruction as well as yours, as the ſad example of *Eli* telleth you. Rebel not therefore againſt thoſe that God by Nature and Scripture hath ſet over you; tho' the Fifth Commandment require obedience to Princes, and Maſters, and Paſtors, and other Superiors, yet it nameth your *Father and Mother only*, becauſe they are the firſt of *all* your Governours, to whom by *Nature* you are moſt obliged.

But perhaps you will ſay, That though little Children muſt be ruled by their Parents, yet you are grown up to riper age, and are wiſe enough to rule your ſelves. I anſwer, God doth not think ſo; or elſe he would not have ſet Governours over you. And are you wiſer than he? It is but few in the World that are wiſe enough to rule themſelves; elſe God would not have ſet Princes, and Magiſtrates, and Paſtors, and Teachers over them, as he hath done. The Servants of the Family are as old as you, and yet are unfit to be Rulers of themſelves. God loveth you better than to leave you Maſterleſs, as knowing that youth is raſh and unexperienced.

Queſt. But how long are Children under the Command and Government of their Parents?

Anſw. There are ſeveral Acts and Degrees of Parents Government, according to the ſeveral ends and uſes of it. Some Acts of their Government are but to teach you to go and ſpeak, and ſome to teach you your *labour* and *calling*, and ſome to teach you *good manners*, and the *fear of God*, or the *knowledge of the Scriptures*, and ſome are to ſettle you in ſuch a *courſe of Living*, in which you ſhall need their *nearer over-ſight* no more. When any one of theſe ends are fully attained, and you have all that your Parents Government can help you to, then you are paſt *that part* of their Government. But ſtill you ow them not only *love*, and *honour*, and *reverence*; but *obedience* alſo in all things, in which they are ſtill appointed for your help and guidance: Even when you are married from them, though you have a propriety in your own eſtates, and they have not ſo ſtrict a charge of you as before; yet if they command you your duty to God or them, you are ſtill obliged to obey them.

§. 4. Direct. 4. *Be contented with your Parents proviſion for you, and diſpoſal of you.* *Dir. 4.* Do not rebelliouſly murmur againſt them, and complain of their uſage of you; much leſs take any thing againſt their wills. It is the part of a fleſhly Rebel, and not of an obedient Child, to be diſcontent and murmur becauſe they fare not better, or becauſe they are kept from ſports and play, or becauſe they have not better cloaths, or becauſe they have not money allowed them, to ſpend or uſe at their own diſcretion. Are not you under Government? and the Government of Parents, and not of Enemies? Are your luſts and pleaſures fitter to govern you, than your Parents diſcretion? Be thankful for what you have, and remember that you deſerve it not, but have it freely: It is your *Pride* or your fleſhly ſenſuality that maketh you thus to murmur, and not any wiſdom or vertue that is in you. Get down that *Pride* and *fleſhly* mind, and then you will not be ſo eager to have your Wills. What if your Parents did deal too hardly with you, in your *food*, or *rayment*, or *expences*? What harm doth it do you? Nothing but a *ſelfiſh ſenſual* mind would make ſo great a matter of it. Its a hundred times more dangerous to your ſouls and bodies to be bred too high, and fed too full and daintily, than to be bred too low, and fed too hardly. One tendeth to *pride*, and *gluttony*, and *wantonneſs*, and the overthrow of health and life; and the other tendeth to a humble, mortified, ſelf-denying life, and to the health and ſoundneſs of the body. Remember how the Earth opened, and ſwallowed all thoſe rebellious murmurers that grudged againſt *Moſes* and *Aaron*,

Aaron, *Numb.* 16. Read it, and apply it to your caſe. And Remember the ſtory of rebellious *Abſolom*, and the folly of the Prodigal, *Luk.* 15. and deſire not to be at your own diſpoſe; nor be not eager to have the vain deſires of your hearts fulfilled. While you contentedly ſubmit to your Parents, you are in Gods way, and may expect his Bleſſing: But when you will needs be Carvers for your ſelves, you may expect the puniſhment of Rebels.

Dir. 5. §. 5. Direct. 5. *Humble your ſelves and ſubmit to any Labour that your Parents ſhall appoint you to.* Take heed as you love your Souls, leſt either a *proud heart* make you murmur and ſay, This work is too low and baſe a drudgery for me; Or leſt a lazy Mind and Body make you Say, This work is too hard and toilſome for me; Or leſt a fooliſh playful mind do make you weary of your Book or Labour, that you may be at your Sports, and ſay, this is too tedious for me: It is little or no hurt that is like to befal you by your labour and diligence; but it is a dangerous thing to get a habit or cuſtom of idleneſs and voluptuouſneſs in your youth.

Dir. 6. §. 6. Direct. 6. *Be willing and thankful to be inſtructed by your Parents, or any of your Teachers, but eſpecially about the fear of God, and the maters of your ſalvation.* Theſe are the matters that you are born and live for; theſe are the things that your Parents have firſt in charge to teach you. Without *knowledge* and *holineſs* all the riches and honours of the World, are nothing worth; and all your pleaſures will but undo you. O what a comfort is it to underſtanding Parents to ſee their Children willing to learn, and to love the Word of God, and lay it up in their hearts, and talk of it, and obey it, and prepare betime for everlaſting life? If ſuch Children die before their Parents, how joyfully may they part with 'em as into the Arms of Chriſt, who hath ſaid, *That of ſuch is the Kingdom of Heaven*, Mat. 19. 14. And if the Parents die firſt, how joyfully may they leave behind them a holy Seed, that is like to ſerve God in their Generation, and to follow them to Heaven, and live with them for ever. But, whether they live or die, what a heart-breaking to the Parents are ungodly Children; that love not the Word and Way of God, and love not to be taught or reſtrained from their own licentious courſes.

Read Mr. *Tho Whites* little Book for little Children. Mar. 9. 36. & 10, 14, 16.

Dir. 7. §. 7. Direct. 7. *Patiently Submit to the Correction which your Parents lay upon you.* Conſider, that God hath commanded them to do it, and that to ſave your Souls from Hell; and that they *hate* you, if they Correct you not when there is cauſe, and that they muſt not ſpare for your crying, *Prov.* 13. 24. & 22. 15. & 29. 15. & 23. 13, 14. & 19. 18. It is not their delight, but for your own neceſſity. Avoid the fault, and you may eſcape the correction. How much rather had your Parents ſee you obedient, than hear you cry. It is not long of them, but of your ſelves, that you are corrected. Be angry with your ſelves, and not with them. It is a wicked Child, that inſtead of being better by Correction, will hate his Parents for it, and ſo grow worſe. Correction is a means of Gods appointment; and therefore go to God on your knees in Prayer, and intreat him to bleſs and ſanctifie it to you, that it may do you good.

Dir. 8. §. 8. Direct. 8. *Chuſe not your own Company, but uſe ſuch Company as by your Parents is appointed you.* Bad Company is the firſt undoing of a Child. When for the love of ſport you chuſe ſuch play-fellows, as are idle, and licentious, and diſobedient, and will teach you to curſe, and ſwear, and lye, and talk filthily, and draw you from your Book or Duty; this is the Devils High-way to Hell. Your Parents are fitteſt to chuſe your Company.

Dir. 9. §. 9. Direct. 9. *Chuſe not your own Calling or Trade of life, without the choice or conſent of your Parents.* You may tell them what you are moſt inclined to, but it belongeth more to them than to you to make the choice: And it's your part to bring your Wills to theirs. Unleſs your Parents Chuſe a Calling for you that is *unlawful*; and then you may (with humble ſubmiſſiveneſs) refuſe it. But if it be only inconvenient, you have liberty afterward to change it for a better, if you can, when you are from under their diſpoſe and government.

§. 10. Direct. 10. *Marry not without your Parents conſent.* Dir. 10. Nay, if it may be, let their choice determine firſt of the Perſon, and not your own: Unexperienced Youth doth Chuſe by Fancy and Paſſion, when your experienced Parents will chuſe by judgment. But if they would force you to joyn your ſelves to ſuch as are ungodly, and like to make your lives either ſinful or miſerable, you may humbly refuſe them. But you muſt remain unmarried, while by the uſe of right means you can live in chaſtity, till your Parents are in a better mind. But if indeed you have a flat neceſſity of marrying, and your Parents will conſent to none but one of a falſe Religion, or one that is utterly unfit for you; in ſuch a caſe they forfeit their authority in that point, which is given them for their edification, and not for your deſtruction; and then you ſhould adviſe, with other friends that are more wiſe and faithful: But if you ſuffer your fond affections to contradict your Parents wills, and pretend a neceſſity (that you can't change your affections) as if your folly were uncurable: This is but to enter ſinfully into that ſtate of life, which ſhould have been ſanctified to God, that he might have bleſt it to you.

§. 11. Direct. 11. *If your Parents be in want, it is your duty to relieve them according to your ability; yea, and wholly to maintain them, if there be need.* Dir. 11. For it is not poſſible by all that you can do, that ever you can be on even terms with them; or ever requite them for what you have received of them. It is baſe inhumanity, when Parents come to poverty, for Children to put them off with ſome ſhort allowance, and to make them live almoſt like their Servants, when you have Riches and Plenty for your ſelves. Your Parents ſhould ſtill be maintained by you as your Superiors, and not as inferiors. See that they fare as well as your ſelves; yea, tho' you got not your riches by their means, yet even for your *being*, you are their debtors for more than that.

§. 12. Direct. 12. *Imitate your Parents in all that is good, both when they are living, and when they are dead.* Dir. 12. If they were lovers of God, and of his word and ſervice, and of thoſe that fear him, let their example provoke you, and let the love that you have to them, ingage you in this imitation. *A wicked Child of godly Parents is one of the moſt miſerable wretches in the world.* With what horror do I look on ſuch a perſon? How near is ſuch a wretch to Hell? When Father or Mother were eminent for Godlineſs, and daily inſtructed them in the matters of their ſalvation, and prayed with them, and warned them, and prayed for them, and after all this the Children ſhall prove covetous or drunkards, or whoremongers, or prophane, and Enemies to the Servants of God, and deride or neglect the way of their Religious Parents, it would make one tremble to look ſuch wretches in the face. For tho' yet there is ſome hope of them, alaſs, it is ſo little, that they are next to deſperate; when they are hardned under the moſt excellent means, and the light hath blinded them, and their acquaintance with the ways of God hath but turned their hearts more againſt them, what means is left to do good to ſuch reſiſters of the Grace of God as theſe? The likelieſt is ſome heavy dreadful judgment. O what a woful day will it be to them, when all the prayers, and tears, and teachings, and good examples of their Religious Parents ſhall witneſs againſt them? How will they be confounded before the Lord! And how ſad a thought is it to the heart of holy diligent Parents, to think that all their Prayers and pains muſt witneſs againſt their graceleſs Children, and ſink them deeper into Hell? And yet alaſs, how many ſuch woful ſpectacles are there before our eyes? and how deeply doth the Church of God, ſuffer by the malice and wickedneſs of the Children of thoſe Parents that taught them better, and walked before them in a holy exemplary life? But if Parents be ignorant, ſuperſtitious, idolatrous, Popiſh or prophane, their Children are forward enough to imitate them. Then they can ſay, *Our Fore-fathers were of this mind; and we hope they are ſaved, and we will rather imitate them, than ſuch innovating reformers as you.* As they ſaid to *Jeremy*, (Chap. 44. 16, 17, 18.) *As for the word that thou haſt ſpoken to us in the Name of the Lord, we will not hearken to thee. But we will—burn Incenſe—to the Queen of Heaven—as we have done we and our Fathers, our Kings, and our Princes, in the Cities of* Judah *and in the ſtreets of* Jeruſalem; *for then we had plenty of victuals, and were well, and ſaw no evil: But ſince we left off to burn Incenſe to the Queen of Heaven,—we have wanted all things, and have been conſumed by the Sword and Famine. Thus they walk after the imagination of their hearts, and after* Baalim (the falſe worſhip) *which their Fathers taught them.* Jer. 9. 14. *And they forget Gods name as their Fathers did forget it.* Jer. 23. 27. *They and their Fathers have tranſgreſſed to this day.* Ezek. 2. 3. Yea, *They harden their necks, and do worſe than their Fathers.* Jer 7. 26. Thus in error and ſin they can imitate their Fore-fathers, when they ſhould rather remember, 1 *Pet.* 1. 18, 19. That it coſt Chriſt his Blood *to redeem men from their vain converſation received by tradition from their Fathers.* And they ſhould penitently confeſs, as *Dan.* 9. 8. *O Lord to us belongeth confuſion of face, to our Kings, to our Princes, and to our Fathers, becauſe we have ſinned againſt thee,* v. 16. And as *Pſ.* 106. 6. *We have ſinned with our Fathers,* &c. Saith God. *Jer.* 16. 11, 12, 13. *Behold your Fathers have forſaken me—and have not kept my Law; and ye have done worſe than your Fathers: Therefore I will caſt you out,* &c. Jer. 43. 9. *Have ye forgotten the wickedneſs of your Fathers, and the wickedneſs of the Kings of* Judah, *and your own wickedneſs? They are not humbled even unto this day,* v. 21. Zech. 1. 4. *Be not as your Fathers, to whom the former Prophets have cried, ſaying, turn ye now from your evil ways, but they did not hear.* Mal. 3. 7. *Even from the days of your Fathers ye are gone away from mine Ordinances, and have not kept them. Return unto me, and I will return unto you.* Ezek. 20. 18. *Walk ye not in the ſtatutes of your Fathers.* So v. 27. 30, 36. Follow not your Fathers in their ſin and error, but follow them where they follow Chriſt, 1 *Cor.* 11. 1.

CHAP. XII.

The ſpecial Duties of CHILDREN *and* YOUTH *towards* GOD.

Though I put your duty to your Parents firſt, becauſe it is firſt learned, yet your *Duty to God* immediately is your greateſt and moſt neceſſary duty: Learn theſe following Precepts well.

Dir. 1. §. 1. Direct 1. *Learn to underſtand the Covenant and Vow which in your Baptiſm you made with God the Father, the Son, and the Holy Ghoſt, your Creator, Redeemer, and Regenerator: And when you well underſtand it, renew that Covenant with God in your own perſons, and abſolutely deliver up your ſelves to God, as your Creator, Redeemer, and Sanctifier, your Owner, your Ruler, and your Father and Felicity.* Baptiſm is not an idle Ceremony, but the ſolemn entring into Covenant with God, in which you receive the greateſt Mercies, and bind your ſelves to the greateſt duties. It is but the entring into that way which you muſt walk in all your lives, and a vowing that to God which you muſt be ſtill performing. And tho' your Parents had authority to *promiſe* for you, it is you that muſt *perform it*; for it was you that they obliged. If you ask by what authority they obliged you in Covenant to God, I anſwer, by the authority which God hath given them in Nature, and in Scripture; as they oblige you to be Subjects of the King, or as they enter your names into any Covenant, by leaſe or other contract which is for your benefit; and they do it for good, that you may have part in the Bleſſings of the Covenant: And if you grudge at it, and refuſe your own conſent when you come to age, you loſe the benefits. If you think they did you wrong, you may be out of Covenant when you will, if you will renounce the Kingdom of Heaven. But it is much wiſer to be thankful to God, that your Parents were the means of ſo great a Bleſſing to you, and to do that again more expreſly by your ſelves which they did for you; and openly with thankfulneſs to own the Covenant in which you are ingaged; and live in the *performance* and in the *Comforts* of it all your days.

§. 2. Direct. 2. *Remember that you are entring into the way to everlaſting life, and not into a place of happineſs or continuance. Preſently therefore ſet your hearts on Heaven, and make it the deſign of all your lives, to live in Heaven with Chriſt for ever.* Dir. 2. O happy you, if God betimes will throughly teach you, to know what it is that muſt make you happy; and if at your firſt ſetting out, your end be right, and your faces be Heavenward! Remember that as ſoon as you begin to live; you are haſting toward the end of your lives, even as a Candle as ſoon as it beginneth to burn, and the Hour-glaſs as ſoon as it is turned, is waſting, and haſting to its end: So as ſoon as you begin to live, your lives are in a Conſumption, and poſting towards your final hour. As a runner as ſoon as he beginneth his race, is haſting to the end of it; ſo are your lives even in your youngeſt time. It is another kind of life that you muſt live for ever, than this trifling pitiful fleſhly life. Prepare therefore ſpeedily for that which God ſent you hither to prepare for. O happy you, if you begin betime, and go on with chearful reſolution to the end! It is bleſſed wiſdom to be wiſe betime, and to know the worth of time in Childhood, before any of it be waſted and loſt upon the fooleries of the World. Then you may grow wiſe indeed, and be treaſuring up underſtanding, and growing up in ſweet acquaintance with the Lord, when others are going backwards, and daily making work, for ſad repentance, or final deſperation. *Ecclеſ.* 21. 1. *Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou ſhalt ſay* (of all things here below) *I have no pleaſure in them.*

§ 3. Direct. 3. *Remember that you have corrupted Natures to be cured, and that Chriſt is the Phyſician that muſt cure them, and the Spirit of Chriſt muſt dwell within you, and make you holy, and give you a new heart and nature, which ſhall love God and Heaven above all the honor and pleaſures of the World: Reſt not therefore till you find that you are born anew, and that the Holy Ghoſt hath made you holy, and quickned your hearts with the love of God, and of your dear* Redeemer. Dir. 3. 2 Cor. 5. 17. Rom. 8. 9, 13. Joh. 3. 3, 5, 6. The *old nature* loveth the things of this World, and the pleaſures of this fleſh; but the *new nature* loveth the Lord that made you, and redeemed and renewed you, and the endleſs joys of the World to come, and that holy life which is the way thereto.

§. 4. Direct. 4. *Take heed of loving the pleaſures of the fleſh, in overmuch eating, or drinking, or play.* Dir. 4. Set not your hearts upon your belly or your ſport; let your meat, and ſleep, and play be moderate. Meddle not with Cards or Dice, or any bewitching or riotous ſports: Play not for Money, leſt it ſtir up covetous deſires, and tempt you to be over eager in it, and to lie, and wrangle, and fall out with others. Uſe neither food or ſports which are not for your health; a greedy appetite inticeth Children to devour raw Fruits, and to rob their Neighbours Orchards, and at once to undo Soul and Body. And an exceſſive love of play doth cauſe them to run among bad companions, and loſe their time, and deſtroyeth the love of their Books, and their Duty, and their Parents themſelves, and all that is good. You muſt eat, and ſleep, and play for health, and not for uſeleſs hurtful pleaſure. 1 Cor. 10. 31.

Dir. 5. §. 5 Direct. 5. *Subdue your own Wills and Deſires to the Will of God and your Superiors, and be not eagerly ſet upon any thing, which God or your Parents deny you.* Be not like thoſe *ſelf-willed fleſhly Children*, that are importunate for any thing which their fanſie or appetite would have, and cry or are diſcontent if they have it not. Say not that I muſt have this or that, but be contented with any thing which is the Will of God, and your Superiors. It is the greateſt miſery and danger in the World, to have all your own wills, and to be given up to your hearts deſire. Pſal. 81. 10, 11, 12.

Dir. 6. §. 6. Direct. 6. *Take heed of a cuſtom of fooliſh, filthy, railing, lying, or any other ſinful words.* You think it is a ſmall matter, but God thinketh not ſo; it is not a jeaſting matter to ſin againſt the God that made you: It is fools that make a ſport with ſin, *Prov.* 14. 9. & 10. 23. & 26. 19. One lie, one curſe, one oath, one ribbald, or railing, or deriding word, is worſe than all the pain that ever your fleſh indured.

Dir. 7. §. 7. Direct. 7. *Take heed of ſuch Company and play-fellows, as would intice and tempt you to any of theſe ſins, and chuſe ſuch company as will help you in the fear of God.* And if others mock at you, care no more for it, than for the ſhaking of a leaf, or the barking of a Dog. Take heed of leud and wicked company, as ever you care for the ſaving of your Souls. If you hear them rail, or lie, or ſwear, or talk filthily, be not aſhamed to tell them, that God forbiddeth you to keep company with ſuch as they. *Pſal.* 119. 63. *Prov.* 13. 20. & 18. 7. 1 *Cor.* 5. 12. *Eph.* 5. 11.

Dir. 8. §. 8. Direct. 8. *Take heed of Pride and Covetouſneſs.* Deſire not to be fine, nor to get all to your ſelves; but be humble, and meek, and love one another, and be as glad that others are pleaſed as your ſelves.

Dir. 9. §. 9. Direct. 9. *Love the Word of God, and all good Books which would make you wiſer and better; and read not Play-books, nor Tale-books, nor Love-books, not any idle ſtories.* When idle Children are at play and fooleries, let it be your pleaſure to read and learn the myſteries of your Salvation.

Dir. 10. §. 10 Direct. 10. *Remember that you keep holy the Lords-Day.* Spend not any of it in play or idleneſs: Reverence the Miniſters of Chriſt, and mark what they teach you, and remember it is a meſſage from God about the ſaving of your ſouls. Ask your Parents when you come home, to help your underſtandings and memories in any thing which you underſtood not or forgat. Love all the holy exerciſes of the Lords day, and let them be pleaſanter to you than your meat or play.

Dir. 11. §. 11. Direct. 11. *Be as careful to practice all, as to hear and read it.* Remember all is but to make you holy, to love God, and obey him: Take heed of ſinning againſt your knowledge, and againſt the warnings that are given you.

Dir. 12. §. 12. Direct. 12. *When you grow up, by the direction of your Parents chuſe ſuch a Trade or Calling, as alloweth you the greateſt helps for Heaven, and hath the feweſt hinderances, and in which you may be moſt ſerviceable to God before you die.* If you will but practiſe theſe few Directions (which your own hearts muſt ſay, have no harm in any of them) what happy perſons will you be for ever!

CHAP. XIII.

The Duties of SERVANTS to their MASTERS.

If Servants would have comfortable Lives, they muſt approve themſelves and their ſervice unto God, becauſe from him they muſt have their Comforts; which may be done by following theſe Directions.

§. 1. Direct. 1. *Reverence the Providence of God which calleth you to a Servants Life, and murmur not at your labour, or your low Condition; but know your Mercies, and be thankful for them.* Though perhaps you have more Labour than your Maſters, yet have you not leſs care than they? Moſt ſervants may have quieter lives, if it were not for their unthankful diſcontented hearts. You are not troubled with the care of providing your Landlords rent, or meat, and drink, and Wages for your Servants, nor with the Wants and Deſires of Wives and Children, nor with the Faults and naughtineſs of ſuch as you muſt uſe or truſt; nor with the loſſes and Croſſes which your Maſters are liable to. Be thankful to God, who for a little bodily Labour, doth free you from the burden of all theſe cares. Dir. 1.

§. 2. Direct. 2. *Take your Condition as choſen for you by God, and take your ſelves as his ſervants, and your work as his, and do all as to the Lord, and not only for Man; and expect from God your chief reward.* You will be elſe but eye-ſervants and hypocrites, if the fear of God do not aw your Conſciences: And if you were the beſt ſervants to your Maſters in the World, and did not all in obedience to God, it were but a low unprofitable ſervice: If you believe that there is an infinite diſtance between *God and Man*, you may conceive what a difference there is between *ſerving God and man*: Your *wages* is all your reward from man, but eternal life is Gods reward: And the very ſame work and labour which one man hath but his years wages for, another hath everlaſting life for, (tho' not of *Merit*, yet of the bounty of our Lord) *Rom.* 6. 23. Becauſe he doth it in love and obedience to that God who hath promiſed this reward. Col. 3. 22, 23, 24, 25. *Servants obey in all things your Maſters according to the fleſh: not with eye-ſervice as men-pleaſers, but in ſingleneſs of heart, fearing God; And whatſoever thing ye do, do it heartily as to the Lord, and not unto men: Knowing that of the Lord ye ſhall receive the reward of the Inheritance, for ye ſerve the Lord Chriſt: But he that doth wrong, ſhall receive for the wrong which he hath done: and there is no reſpect of perſons.* The like is in *Epheſ.* 6. 5, 6, 7, 8. So much doth God reſpect the heart, that the very ſame action hath ſuch different ſucceſſes and rewards, as it is done to different ends, and from different principles: your loweſt ſervice may be thus ſanctified and acceptable to God. Dir. 2.

§. 3. Direct. 3. *Be conſcionable and faithful in performing all the labour and duty of a ſervant.* Neglect not ſuch buſineſs as you are to do: nor do it not lazily, and deceitfully, and by the halves. As it is thievery or deceit for a man in the Market to ſell another the whole of his commodity, and when he hath done, to keep back and defraud him of a part; So is it no leſs for a ſervant that ſelleth his time and labour to another, to defraud him of part of that time and ſervice which you ſold him. Think not therefore that it is no ſin, to idle away an hour which is not your own, or to ſlubber over the work which you undertake to do. *Slothfulneſs* and *unconſcionableneſs* make Servants *deceitful*: Such care not how they do their work, if they can but Dir. 3.

make their Maſters *believe* that it is done well? They are *hypocrites* in their ſervice, that take more care to *ſeem painful truſty Servants*, than to *be ſo*; and to *hide* their faults and ſlothfulneſs, than to avoid them. As if it were as eaſie to hide them alſo from God, who hath reſolved to puniſh all the wrong they do their Maſters, *Col.* 3. 25. If they can but loyter and take their eaſe, and their Maſters *know it not*, they are never troubled at it as a ſin againſt God: Lazineſs and fleſhly mindedneſs doth ſo blind them, that they think it is no ſin to take as much eaſe as they can, ſo they carry it fair and ſmoothly with their Maſters, and to ſlubber over their buſineſs any how, ſo that it will but ſerve the turn: Whereas if their Maſters ſhould keep back any of their wages, or put more work upon them than is meet, they would eaſily be perſwaded that this were a ſin. If your labour be ſuch as would hurt your *health* (as by wet or cold, &c.) you may foreſee it, and avoid it in your choice of places: but if it be only the *Labour* that you grudge at, it is a ſign of a fleſhly and unfaithful perſon; as long as it is not exceſſive to wrong your health, nor hurt your ſouls, by denying you leiſure for your duty to God. The Lord himſelf commandeth you to *be obedient in ſingleneſs of heart, as unto Chriſt, not as eye-ſervants; and whatever you do, to do it heartily, knowing that whatever good thing any man doth, the ſame ſhall he receive of the Lord*, Eph. 6. 5, 6, 8. Col. 3. 23.

Dir. 4. §. 4. Direct. 4. *Be more careful about your duty to your Maſters, than about their duty or carriage to you.* Be much more careful *what to do*, than *what to receive*; and to *be good ſervants*, than to be *uſed* as good ſervants. Not but you may modeſtly expect your due, and to be uſed as ſervants ſhould be uſed; but *your Duty* is much more to be regarded; For if your Maſter wrong you, that is his *ſin*, and none of yours: God will not be offended with you for *anothers* faults, but for your own; nor for *being wronged*, but for *doing wrong*: And its better ſuffer the greateſt wrong, than offend God by committing the ſmalleſt ſin.

Dir. 5. §. 5. Direct. 5. *Be true and faithful in all that is committed to your truſt: Diſpoſe not of any thing that is your Maſters without his conſent*: Though you may think it never ſo reaſonable, or well done, yet remember that it is none of your own; If you would relieve the poor, or pleaſe a fellow-ſervant, or do a kindneſs to a neighbour, do it of your own, and not of anothers, unleſs you have his allowance. Be as thrifty for your Maſters, as you would be for your ſelves. Waſte no more of his goods, than you would do if it were your own. Say not as falſe ſervants do, my Maſter is rich enough, and it will do him no harm, and therefore we may make bold, and not be ſo ſparing and niggardly. The queſtion is not, What *he* ſhould do, but what you ſhould do? If you take any of your rich neighbours goods or money, to give to the poor, you may be hanged as Thieves, as well as if you ſtole it for your ſelves. To take any thing of anothers againſt his will, is to rob or ſteal: Let the *value* be never ſo ſmall, if it be but the worth of a penny, that you ſteal or defraud another of, the *ſin* is not ſmall: Nay, it aggravateth the ſin, that you will preſume to break Gods Law for ſuch a trifle, and venture your ſoul for ſo ſmall a thing; Tho' it be taken from one that may never ſo well ſpare it, that's no excuſe to you; it is none of yours. Specially let thoſe ſervants think of this, that are truſted with buying and ſelling, or with proviſions. If you defraud your Maſters, becauſe you can conceal it; believe it, God that knoweth it, will reveal it; And if you *repent* of it, you muſt make reſtitution of all that ever you thus robb'd them of, if you have any thing to do it with. And if you *have nothing*, you muſt with ſorrow and ſhame confeſs it to them, and ask forgiveneſs; But if you *Repent not*, you muſt pay dearer for it in Hell, than this comes to. Object. *But did not the Lord commend the unjuſt ſteward?* Luke 16. 8. *Anſw.* Yes, for his wit in providing for himſelf, but not for his *unjuſtneſs*. He only teacheth you there, that if the wicked worldlings have wit to provide for this life, much more ſhould you have the wit to make proviſion for the life to come. It is *faithfulneſs* that is a Stewards duty, 1 *Cor.* 4. 2.

§. 6. Direct. 6. *Honour your Maſters, and behave your ſelves towards them with that reſpect and reverence as your place requireth.* Behave not your ſelves rudely or contemptuouſly towards them, in word or deed. Be not ſo proud as to diſdain to keep the diſtance and reverence which is due. You ſhould ſcorn to be *ſervants*, if you ſcorn to behave your ſelves as ſervants. Give them not ſawcy, provoking or contemptuous language; not wording it out with them in bold contending, and juſtifying your ſelves when your faults are reprehended. Mark the Apoſtles words, Tit. 2. 9, 10. *Exhort ſervants to be obedient to their own Maſters, and to pleaſe them well in all things, not anſwering again: not purloyning, but ſhewing all good fidelity, that they may adorn the Doctrine of God our Saviour in all things.* And 1 Tim. 6. 1, 2, 3, 4. *Let as many ſervants as are under the yoke, count their own Maſters worthy of all honour* (yea, tho' they were Infidels or poor) *that the Name of God and his doctrine be not blaſphemed.* (For wicked men will ſay, Is this your Religion? when ſervants profeſſing Religion, are diſobedient, unreverent, and unfaithful). *And they that have believing Maſters, let them not deſpiſe them, becauſe they are brethren, but rather do them ſervice, because they are faithful and beloved partakers of the benefit. Theſe things teach and exhort: if any man teach otherwiſe, and conſent not to wholſome words —— he is proud, knowing nothing——* Dir. 6. Exod. 20. 12. Rom. 13. 7.

§. 7. Direct. 7. *Go not unwillingly or murmuringly about your buſineſs, but take it as your delight.* An unwilling mind doth loſe *Gods reward*, and mans acceptance. Grudging and unwillingneſs maketh your work of little value, be it never ſo well done. *Do ſervice heartily, and with good will as to the Lord*, Eph. 6. 7. Col. 3. 23. *Dir.* 7.

§. 8. Direct. 8. *Obey your Maſters in all things* (which God forbiddeth not, and which their place enableth them to command you;) *and ſet not your own conceits and wills againſt their Commands.* It is not *obedience*, if you will do no more of their commands, than what agreeth with your own opinions and wills. What if you think another way beſt, or another work beſt, or another time beſt? Are you to govern or obey? If the work be not yours but anothers, let his Will and not yours be fulfilled, and do his ſervice in his own way. It is Gods command, Col. 3. 22. *Servants obey your Maſters in all things.* *Dir.* 8. Acts 10. 7.

§. 9. Direct. 9. *Reveal not any of the Secrets of your Maſters, or of the Family.* Talk not to others of what is ſaid or done at home; Be not over familiar at other mens houſes, where you may be tempted to talk of your Maſters buſineſſes; Many Words may have miſchievous effects, which were well intended. That Servant is unfit for a wiſe Mans Family, that hath ſome familiar abroad, to whom he muſt tell all that he heareth or ſeeth at home; For his *familiar* hath *another familiar*, and ſo a man ſhall be betray'd by thoſe of his own houſhold, *Mich.* 7. 6. as Chriſt by *Judas*. *Dir.* 9. Prov. 25. 9. & 11. 13. & 20. 19.

§. 10. *Grudge not at the meanneſs of the proviſions of the family.* If you have not that which is needful to your *health*, remove to another place as ſoon as you can, without reproaching the place where you are. But if you have your *daily bread*, that is, your *neceſſary wholſome Food*, how courſe ſoever, your murmuring for want of more delicious fare, is but *Dir.* 10. Phil. 3.1 15.

your ſhame, and ſheweth that your *hearts* are ſunk into your Bellies, and that you are fleſhly minded perſons.

Dir. 11. §. 11. Direct. 11. *Pray daily for a bleſſing on your labours and on the family, both privately and with the reſt.* A praying Servant may prevail with God, for more than all their labour cometh to; and their labours are liker to be bleſſed, than the labours of a prayerleſs ungodly perſon. You are not worthy to partake of the *mercies* of the family, if you will not joyn in prayers for thoſe mercies.

Dir. 12. §. 12. Direct. 12. *Willingly ſubmit to the Teaching and Government of your Maſters about the right worſhipping of God, and for the good of your own ſouls.* Bleſs God, if you live with Religious Maſters that will inſtruct you and Chatechize you, and pray with you, and reſtrain you from breaking the Lords day, and other ſins, and will examine you of your profiting, and watch over your ſouls, and ſharply rebuke you when you do that which is evil. Be glad of their inſtructions, and murmur not at them, as ignorant ungodly ſervants do. Theſe few Directions carefully followed will make your ſervice better to you, than Lordſhips and Kingdoms are to the ungodly.

CHAP. XIV.

The Duties of MASTERS *towards their* SERVANTS.

Rom. 8. 28. If you would have good Servants, ſee that you be *good Maſters*, and do your own *duty*, and then either your ſervants will do *theirs*, or elſe all their failings ſhall turn to your greater good.

Dir. 1. §. 1. Direct. 1. *Remember that in Chriſt they are your brethren and fellow ſervants; and therefore rule them not tyrannically but in tenderneſs and love; and command them nothing that is againſt the Laws of God, or the good of their Souls.* Uſe not wrath and unmanlike fury with them; nor any over-ſevere or unneceſſary rebukes or chaſtiſements. Find fault in ſeaſon, with prudence and ſobriety, when your paſſions are down and when it is moſt likely to do good. If it be *too little*, it will embolden them in doing ill; If it be too much, or frequent or paſſionate, it will make them ſlight it and deſpiſe it, and utterly hinder their repentance: They will be taken up in blaming you for your raſhneſs and violence, inſtead of blaming themſelves for the fault.

Dir. 2. §. 2. Direct. 2. *Provide them work convenient for them, and ſuch as they are fit for; not ſuch or ſo much as to wrong them in their health, or hinder them from the neceſſary means of their ſalvation; nor yet ſo little as may cheriſh their idleneſs, or occaſion them to loſe their precious time.* It is cruelty to lay more on your *horſe* than he can carry; or to work your Oxen to skin and bones: Prov. 12. 10. *A righteous man regardeth the life of his beaſt*; much more of his ſervant. Eſpecially put not your ſervants on any labour which hazardeth their health or life, without true neceſſity to ſome greater end. Pity and ſpare them more in their health than in their bare labour. Labour maketh the body ſound, but to take deep colds, or go wet in their feet, do tend to their ſickneſs and death. And ſhould another mans *Life* be caſt away for your commodity? Do as you would be done by, if you were ſervants your ſelves and in their caſe; and let not their labours be ſo great, as ſhall allow them no time to pray before they go about it, or as ſhall ſo tire them as to unfit them for Prayer or inſtruction or the Worſhip of the Lords day, and ſhall lay them like blocks, as fitter to lie to ſleep or reſt themſelves, than to pray, or hear, or mind any thing that is good. And yet take heed that you ſuffer them not to be idle, as many great men uſe their Serving men, to the undoing of their ſouls and bodies. Idleneſs is no ſmall ſin it ſelf, and it breedeth and cheriſheth many others: Their time is loſt by it; and they are made unfit for any honeſt employment or courſe of life, to help themſelves or any others.

Dir. 3. Col. 4. 1. §. 3. Direct. 3. *Provide them ſuch wholſome food and lodging, and ſuch Wages as their ſervice doth deſerve, or as you have promiſed them.* Whether it be *pleaſant* or *unpleaſant*, let their *food* and *lodging* be *healthful.* It is ſo odious an oppreſſion and injuſtice to defraud a ſervant or labourer of his wages (yea or to give him leſs than he deſerveth) that methinks I ſhould not need to ſpeak much againſt it among Chriſtians. Read *Jam.* 5. 1, 2, 3, 4, 5. and I hope it will be enough.

Dir. 4. §. 4. Direct. 4. *Uſe not your ſervants to be ſo bold and familiar with you, as may tempt them to deſpiſe you; nor yet ſo ſtrange and diſtant, as may deprive you of opportunity of ſpeaking to them for their ſpiritual good, or juſtly lay you open to be cenſured as too magiſterial and proud.* Both theſe extreams have ill effects; but the firſt is the commoneſt, and is the diſquiet of many families.

Dir. 5. §. 5. Direct. 5. *Remember that you have a charge of the Souls in your* Family, *and are as a* Prieſt *and Teacher in your own houſe, and therefore ſee that you keep them to the conſtant worſhipping of God, eſpecially on the* Lords day, *in publick and private; and that you teach them the things that concern their ſalvation* (as is afterward Directed.) And pray for them daily, as well as for your ſelves.

Dir. 6. §. 6. Direct. 6. *Watch over them that they offend not God: Bear not with ungodlineſs* or groſs ſin in your family. Read *Pſal.* 101. Be not like thoſe ungodly maſters, that look only that their own work be done, and bid God look after his work himſelf, and care not for their ſervants ſouls, becauſe they care not for their own; and mind not whether God be ſerved by others, becauſe they ſerve him not (unleſs with hypocritical lip-ſervice) themſelves.

Dir. 7. §. 7. Direct. 7. *Keep your ſervants from evil company, and from being temptations to each other, as far as you can.* If you ſuffer them to frequent Alehouſes, or riotous aſſemblies, or wanton or malignant company, when they are infected themſelves, they will bring home the infection, and all the houſe may fare the worſe for it; And when *Judas* groweth familiar with the Phariſees, he will be ſeduced by them to betray his Maſter. You cannot be accountable for your ſervants if you ſuffer them to be much abroad.

Dir. 8. §. 8. Direct. 8. *Go before them as Examples of holineſs and wiſdom, and all thoſe vertues and duties which you would teach them.* An ignorant or a ſwearing, curſing, railing, ungodly Maſter, doth actually teach his ſervants to be ſuch; and if his words teach them the contrary, he can expect but little reverence or ſucceſs.

Dir. 9. §. 9. Direct. 9. *Patiently bear with thoſe tolerable frailties which their unskilfulneſs or bodily temperature or other infirmity make them liable to againſt their wills.* A willing mind is an excuſe for many frailties; much muſt be put up, when it is not from *wilfulneſs* or *groſs neglect*: make not a greater matter of every infirmity or fault than there is cauſe. Look not that any ſhould be perfect upon earth; Reckon upon it, that you muſt have ſervants of the progeny of *Adam*, that have corrupted natures, and bodily weakneſſes; and many things that muſt be born with. Conſider how faultily you ſerve your Heavenly Maſter, and how much he daily beareth with that which is amiſs in you, and how many faults and overſights you are guilty of in your own employment, and how many you ſhould be overtaken with if you were in their ſtead. Eph. 6. 9. *And ye Maſters, do the ſame things to them, forbearing threatning, knowing that your maſter alſo is in Heaven, neither*

ther is there reſpect of perſons with him. Col. 4. 1. *Maſters give unto your Servants that which is juſt and equal,* &c.

Dir. 10. §. 10. Direct. 10. *See that they behave themſelves well to their Fellow-Servants: Of which I ſhall ſpeak anon.*

Tit. 2. *Directions to thoſe Masters in foraign Plantations who have* Negro's *and other Slaves; being a ſolution of ſeveral Caſes about them.*

Dir. 1. *Direct.* 1. UNderſtand well how far your Power over your Slaves extendeth, and what limits God hath ſet thereto.

As, 1. Sufficiently difference between *Men* and *Bruits*. Remember that they are of as good a kind as you; that is, They are reaſonable Creatures as well as you, and born to as much natural liberty. If their ſin have enſlaved them to you, yet Nature made them your equals. Remember that they have immortal Souls, and are equally capable of ſalvation with your ſelves. And therefore you have no power to do any thing which ſhall hinder their ſalvation. No pretence of your buſineſs, neceſſity, commodity or power, can warrant you to hold them ſo hard to work, as not to allow them due time and ſeaſons for that which God hath made their duty.

2. Remember that God is their abſolute Owner, and that you have none but a *derived* and *limited Propriety* in them. They can be no further yours, than you have Gods conſent, who is the Lord of them and you; and therefore Gods Intereſt in them, and by them muſt be ſerved firſt.

3. Remember that *they* and *you* are equally under the Government and Laws of God. And therefore all Gods Laws muſt be firſt obeyed by them, and you have no power to command them to omit any duty which God commandeth them, nor to commit any ſin which God forbiddeth them; nor can you without Rebellion or Impiety expect, that your work or commands ſhould be preferred before Gods.

4. Remember that God is their reconciled tender Father, and if they be as good doth Love, them as well as you: And therefore you muſt uſe the meaneſt of them no otherwiſe, than beſeemeth the beloved of God to be us'd; and no otherwiſe than may ſtand with the due ſignification of your Love to God by Loving thoſe that are his.

5. Remember that they are the Redeemed ones of Chriſt, and that he hath not ſold you his title to them; As he bought their Souls at a price unvaluable, ſo he hath not given the purchaſe of his Blood to be abſolutely at your diſpoſal. Therefore ſo uſe them, as to preſerve Chriſts right and intereſt in them.

Dir. 2. *Direct.* 2. Remember that you are Chriſts Truſtees, or the Guardians of their Souls; and that the greater your power is over them, the greater your *charge* is of them, and your *duty* for them. As you owe more to a *Child* than to a Day Labourer or a hired Servant, becauſe being more *your own*, he is more entruſted to your care: So alſo by the ſame reaſon, you owe more to a *ſlave*, becauſe he is more your own; and *power* and *obligation* go together. As *Abraham* was to Circumciſe all his Servants that were bought with Money, and the fourth Commandment requireth Maſters to ſee that all within their gates obſerve the Sabbath day; ſo muſt you exerciſe both your Power and Love to bring them to the Knowledge and faith of Chriſt, and to the juſt obedience of Gods commands.

Thoſe therefore that keep their *Negro*'s and ſlaves from hearing Gods word, and from becoming Chriſtians, becauſe by the Law, they ſhall then be either made free, or they ſhall loſe part of their ſervice, do openly profeſs Rebellion againſt God, and contempt of Chriſt the Redeemer of Souls, and a contempt of the Souls of men, and indeed they declare, that their worldly profit is their treaſure and their God.

If this come to the hands of any of our Natives in *Barbado's*, or other Iſlands or Plantations, who are ſaid to be commonly guilty of this moſt heinous ſin, yea and to live upon it, I intreat them further to conſider as followeth, 1. How curſed a crime is it to equal *Men* with *Beaſts?* Is not this your practice? Do you not buy them and uſe them meerly to the ſame end, as you do your *Horſes?* to labour for your commodity! as if they were baſer than you, and made to ſerve you?

2. Do you not ſee how you reproach and condemn your ſelves, while you vilifie them as Savage and barbarous wretches. Did they ever do any thing more *ſavage*, than to uſe not only mens bodies as beaſts, but their Souls as if they were made for nothing, but to actuate their bodies in your worldly drudgery? Did the verieſt Cannibals ever do any thing more cruel or odious, than to ſell ſo many Souls to the Devil for a little worldly gain? Did ever the curſedeſt miſcreants on earth, do any thing more rebellious, and contrary to the will of the moſt merciful God, than to keep thoſe Souls from Chriſt, and holineſs and Heaven, for a little Money, who were made and redeemed for the ſame ends, and at the ſame pretious price as yours? Did your poor ſlaves ever commit ſuch villanies as theſe? Is not he the baſeſt wretch and the moſt barbarous ſavage, who committeth the greateſt and moſt inhumane wickedneſs? and are theirs comparable to theſe of yours?

3. Doth not the very example of ſuch cruelty, beſides your keeping them from Chriſtianity, directly tend to teach them and all others, to hate Chriſtianity, as if it taught men to be ſo much worſe than Dogs and Tygers?

4. Do you not mark how God hath followed you with Plagues? and may not Conſcience tell you that it is for your inhumanity to the Souls and Bodies of ſo many? Remember the late fire at the Bridge in *Barbado's:* Remember the drowning of your Governour and Ships at Sea, and the many judgements that have overtaken you; and at the preſent the terrible mortality that is among you.

5. Will not the example and warning of neighbour Countrys riſe up in judgment againſt you and condemn you? You cannot but hear how odious the *Spaniſh* name is made (and thereby alas the Chriſtian name alſo, among the Weſt Indians!) for their moſt inhumane Cruelties in *Hiſpaniola*, *Jamaica*, *Cuba*, *Peru*, *Mexico*, and other places, which is deſcribed by *Joſep. a Coſta* a Jeſuit of their own; And though I know that their cruelty who murdered millions, exceedeth yours, who kill not mens bodies, yet yours is of the ſame kind, in the merchandize, which you make with the Devil for their Souls, whilſt you that ſhould help them with all your power, doth hinder them from the means of their ſalvation. And on the contrary, what an honour is it to thoſe of *New England*, that they take not ſo much as the Natives ſoyl from them, but by purchaſe? that they enſlave none of them, nor uſe them cruelly, but ſhew them mercy and are at a great deal of care, and coſt, and labour for their ſalvation? O how much difference between holy Maſter *Eliot's* life and yours! His, who hath laboured ſo many years to ſave them, and hath tranſlated the whole Bible into their language, with other Books; and thoſe good mens in *London* who are a Corporation for the furtherance of his work; and theirs that have contributed ſo largely towards it; And yours that ſell mens Souls for your commodity?

6. And what comfort are you like to have at laſt, in that money that is purchaſed at ſuch a price? Will not your money and you periſh together? will you not have worſe than *Gehezi*'s Leproſie with it; yea worſe than *Achan*'s death by Stoning; and as bad as *Judas* his hanging himſelf, unleſs repentance ſhall prevent it? Do you not remember the terrible words in Jude 11. *Wo unto them, for they have gone in the way of* Cain, *and ran greedily after the errors of* Baalim. And 2 Pet. 2. 3, 14, 15. *Thro' Covetouſneſs—they make merchandize of you—An heart they have exerciſed with covetous practices; Curſed Children (or Children of a Curſe) which have forſaken the right way, and are gone aſtray, following the way of* Balaam, *the Son of* Boſor, *who loved the wages of unrighteouſneſs, but was rebuked for his iniquity; the dumb Aſs ſpeaking with mans voice forbad the madneſs of the Prophet.* When you ſhall every one hear, *Thou fool this night ſhall thy ſoul be required of thee, and then whoſe ſhall thoſe things be which thou haſt provided?* Luk. 12. 19, 20, 21. will it not then cut deep in your perpetual torments, to remember that you got that little pelf, by betraying ſo many ſouls to Hell? What men in the World doth *James* ſpeak to, if not to you, Jam. 5. 1, 2, 3, 4. *Go to now ye rich Men, weep and howl for your miſeries that ſhall come upon you: Your Riches are corrupted, and your garments are moth eaten: Your gold and ſilver is cankered, and the ruſt of them ſhall be a witneſs againſt you and ſhall eat your fleſh as it were fire: ye have heaped treaſure together for the laſt days. Behold the hire of the labourers which have reaped down your field, which is of you kept back by fraud, cryeth, and the crys of them which have reaped, have entred into the ears of the Lord of Sabbath.* How much more the cry of betrayed Souls.

And here we may ſeaſonably anſwer theſe caſes. Queſt. 1. *Is it lawful for a Chriſtian to buy and uſe a man as a ſlave?* Queſt. 2. *Is it lawful to uſe a Chriſtian as a ſlave?* Queſt. 3. *What difference muſt we make between a free ſervant and a ſlave?*

To *Queſt.* 1. I anſwer, There is a ſlavery to which ſome men may be lawfully put, and there is a ſlavery to which none may be put; And there is a ſlavery to which only the criminal may be put, by way of penalty.

1. No man may be put to ſuch a ſlavery as under the firſt Direction is denied, that is, ſuch as ſhall injure *Gods intereſt and ſervice*, or the *mans ſalvation.* 2. No man, but as a juſt puniſhment for his crimes, may be ſo enſlaved, as to be deprived of thoſe liberties, benefits and comforts, which brotherly love obligeth every man to grant to another for his good, as far as is within our power, all things conſidered. That is, the ſame man is a Servant and a Brother, and therefore muſt at once be us'd as both. 3. Tho' poverty or neceſſity do make a man conſent to ſell himſelf to a life of leſſer miſery, to eſcape a greater, or death it ſelf; yet is it not lawful for any other ſo to take advantage by his neceſſity, as to bring him into a condition, that ſhall make him miſerable, or in which we ſhall not exerciſe ſo much love, as may tend to his ſanctification, comfort and ſalvation. Becauſe no *Juſtice* is beſeeming a Chriſtian or a Man, which is not conjoyned with a due meaſure of *Charity.*

But 1. He that deſerveth it by way of penalty may be penally uſed. 2. He that ſtole and cannot reſtore may be forced to work it out as a Servant; and in both theſe caſes more may be done againſt anothers eaſe or liberty, than by meer contract or conſent. He that may hang a flagitious offender, doth him no wrong if he put him to a ſlavery, which is leſs penal than death. 3. More alſo may be done againſt Enemies taken in a lawful War, than could be done againſt the innocent by neceſſitated conſent. 4. A certain degree of ſervitude or ſlavery is lawful by the neceſſitated conſent of the innocent. That is ſo much, 1. As wrongeth no intereſt of God. 2. Nor of mankind by breaking the Law of Nations. 3. Nor the perſon himſelf, by hindring his ſalvation, or the needful means thereof; nor thoſe comforts of life, which nature giveth to man as man. 4. Nor the Common-wealth or Society where we live.

Queſt. 2. To the ſecond Queſtion, I anſwer, 1. *Queſt.* 2.
As men muſt be variouſly loved according to the various degrees of amiableneſs in them; ſo various degrees of love muſt be exerciſed towards them: Therefore good and real Chriſtians muſt be us'd with more love and brotherly tenderneſs than others. 2. It is meet alſo, that Infidels have ſo much mercy ſhewed them in order to the ſaving of their Souls, as that they ſhould be invited to Chriſtianity by fit incouragements: And ſo, that they ſhould know that if they will turn Chriſtians, they ſhall have more priviledges and emoluments than the Enemies of Truth and Piety ſhall have. It is therefore well done of Princes who make Laws that Infidel-ſlaves ſhall be free-men, when they are duly Chriſtened. 3. But yet a nominal Chriſtian who by wickedneſs forfeiteth his life or freedom, may penally be made a ſlave as well as Infidels. 4. And a poor and needy Chriſtian may ſell himſelf into a harder ſtate of ſervitude than he would chuſe, or we could otherwiſe put him into. But 5. To go as Pirates and catch up poor *Negro*'s or People of another Land, that never forfeited Life or Liberty, and to make them ſlaves, and ſell them, is one of the worſt kinds of Thievery in the World; and ſuch perſons are to be taken for the common Enemies of mankind; and they that buy them and uſe them as Beaſts, for their meer commodity, and betray, or deſtroy, or neglect their Souls, are fitter to be called incarnate Devils than Chriſtians, tho' they be no Chriſtians whom they ſo abuſe.

Queſt. 3. To the third Queſtion, I anſwer, That *Queſt.* 3.
the ſolution of this caſe is to be gathered from what is ſaid already. A Servant and a Voluntary-ſlave were both free-men, till they ſold or hired themſelves; and a Criminal-perſon was a free-man till he forfeited his life or liberty. But afterward the difference is this; that 1. A free-ſervant is my ſervant, no further than his own Covenant made him ſo; which is ſuppoſed to be, 1. To a certain kind, and meaſure of labor according to the meaning of his contract. 2. For a limited time expreſſed in the contract, whether a year or two, or three, or ſeven.

2. A Slave by meer Contract is one that, 1. Uſually ſelleth himſelf abſolutely to the will of another as to his labour, both for kind and meaſure; where yet the limitations of God and nature after (and before) named, are ſuppoſed among Chriſtians to take place. 2. He is one that ſelleth himſelf to ſuch labour, during life.

3. A Slave by juſt penalty, is liable to ſo much ſervitude as the Magiſtrate doth judge him to, which may be, 1. Not only ſuch labour, as aforeſaid, as pleaſeth his Maſter to impoſe. 2. And that for life. 3. But it may be alſo to ſtripes and ſeverities which might not lawfully be inflicted on another.

1. The Limitations of a neceſſitated-ſlavery by Contract or Conſent through poverty are theſe, 1. Such a ones Soul muſt be cared for and preſerved, tho' he ſhould conſent to the contrary. He muſt have time to learn the Word of God, and time to pray, and he muſt reſt on the Lords-day, and imploy it in Gods ſervice; he muſt be inſtructed and exhorted and kept from ſin. 2. He may not be forced to commit any ſin againſt God. 3. He may not (though he forcedly conſent) be denied ſuch comforts of this life, as are needful to his cheerful ſerving of God in Love and Thankfulneſs, according to the Peace of the Goſpel ſtate; and which are called by the name of *our daily Bread.* No man may deny a

ſlave any of this, that is not a criminal puniſhed ſlave.

2. And the moſt criminal ſlave may not be forced to ſin, nor denied neceſſary helps to his ſalvation. But he may penally be beaten and denied part of his daily Bread; ſo it be not done more rigorouſly than true Juſtice doth require.

Queſt. *But what if men buy* Negro's *or other ſlaves of ſuch as we have juſt cauſe to believe did ſteal them by Piracy, or buy them of thoſe that have no power to ſell them, and not hire or buy them by their own conſent, or by the conſent of thoſe that had power to ſell them, nor take them Captives in a lawful War, what muſt they do with them afterward?*

Anſw. 1. It is their heinous ſin to buy them, unleſs it be in charity to deliver them. 2. Having done it, undoubtedly they are preſently bound to deliver them: Becauſe by right the man is his own, and therefore no man elſe can have juſt title to him.

Queſt. *But may I not ſell him again and make my Money of him, ſeeing I leave him but as I found him?*

Anſw. No, becauſe when you have taken poſſeſſion of him, and a pretended propriety, then the injury that is done him is by you; which before was only by another. And tho' the wrong be no greater than the other did him, yet being now done by you, it is your ſin.

Queſt. *But may I not return him to him that I bought him of?*

Anſw. No: for that is but injuring him by delivering him to another to continue the injury. To ſay as *Pilate*, [*I am innocent of the blood of this juſt Man*] will be no proof of your innocency, yea, Gods Law bindeth you to Love, and works of Love, and therefore you ſhould do your beſt to free him. He that is bound to help to ſave a man, that is faln into the hand of thieves by the high-way, if he ſhould buy that man as a ſlave of the thieves, may not after give him up to the thieves again. But to proceed in the Directions.

Dir. 3. *Direct.* 3. So ſerve your own neceſſities by your ſlaves as to prefer Gods intereſt, and their ſpiritual and everlaſting happineſs. Teach them the way to Heaven, and do all for their Souls which I have before directed you to do for all your other Servants. Tho' you may make ſome difference in their labour, and diet, and cloathing, yet none as to the furthering of their ſalvation. If they be Infidels, uſe them ſo as tendeth to win them to Chriſt, and the love of Religion, by ſhewing them that Chriſtians are leſs worldly, leſs cruel and paſſionate, and more wiſe and charitable and holy and meek, than any other perſons are. Wo to them that by their cruelty and covetouſneſs do ſcandalize even ſlaves, and hinder their converſion and ſalvation.

Dir. 4. *Direct.* 4. By how much the hardneſs of their condition doth make their lives uncomfortable, and God hath caſt them lower than your ſelves, by ſo much the more let your charity pity them, and labour to abate their burden, and ſweeten their lives to them, as much as your condition will allow. And remember that even a ſlave may be one of thoſe neighbours that you are bound to love as your ſelves, and to do as you would be done by, if your caſe were his. Which if you do, you will need no more direction for his relief.

Dir. 5. *Direct.* 5. Remember that you may require no more of an innocent ſlave, than you would or might do of an ordinary ſervant, if he were at your will, and did not by contract except ſomething as to labor or uſage which elſe you would think juſt and meet to have required of him.

Dir. 6. *Direct.* 6. If they are Infidels, neither be too haſty in baptizing them, when they deſire it, nor too ſlow. Not ſo haſty as to put them on it, before they underſtand what the Baptiſmal Covenant is; or before you ſee any likelihood that they ſhould be ſerious in making ſuch a Covenant. Nor yet ſo ſlow as to let them alone to linger out their lives in the ſtate of thoſe without the Church. But haſten them to learn, and ſtir up their deſires, and look after them, as the ancient Churches did after their Catechumens; and when you ſee them fit by knowledge, Belief, Deſire, and Reſolution, to vow themſelves to God on the terms of the holy Covenant, then put them on to be baptized. But if you ſhould feel an abatement of your deſires of their Converſion, becauſe you ſhall loſe their ſervice, (much more if ever you had a wiſh that they might not be converted, which is plain *Deviliſm*,) let it be the matter of your deep humiliation and repentance.

Direct. 7. Make it your chief end in buying and uſing ſlaves, to win them to Chriſt, and ſave their Souls. Do not only endeavour it on the by, when you have firſt conſulted your own commodity; but make this more of your end, than your commodity it ſelf; and let their Salvation be far more valued by you than their ſervice: And carry your ſelves to them, as thoſe that are ſenſible that they are Redeemed with them by Chriſt from the ſlavery of Satan, and may live with them in the Liberty of the Saints in Glory. *Dir.* 7.

CHAP. XV.

The Duties of CHILDREN *and* FELLOW SERVANTS *to one another.*

IT is not eaſie to reſolve, Whether *Good Governors*, or *Good Fellow-Servants*, in a Family, be the greater help and benefit, to each of the Inferiors. For Servants are ſo much together, and ſo free and familiar with each other, that they have the more opportunity to be uſeful to each other, if they have but abilities and hearts. It is needful therefore, that you know your duty to one another, both for doing and getting that good which otherwiſe will be loſt.

§. 1. Direct. 1. *Love one another unfeignedly as your ſelves: Avoid all contention and falling out with one another, or any thing that would weaken your love to one another; eſpecially differences about your perſonal intereſts, in point of profit, proviſion, or reputation.* Take heed of the Spirit of Envy, which will make your hearts riſe againſt thoſe that are preferred before you, or that are us'd better than you. Remember the ſin and miſery of *Cain*, and take warning by him. Give place to others, and in honour prefer others, and ſeek not to be preferred before them, *Rom.* 12. 10, 16. God delighteth to exalt the humble that abaſe themſelves, and to caſt down thoſe that exalt themſelves. When the intereſt of your fleſh can make you hate or fall out with each other. What a fearful ſign is it of a fleſhly mind? *Rom.* 8. 6, 13. *Dir.* 1.

§. 2. Direct. 2. *Take heed of uſing provoking words againſt each other.* For theſe are the bellows to blow up that which the Apoſtle calleth *the fire of Hell*, *Jam.* 3. 6. A foul tongue ſetteth on fire the courſe of nature; and therefore it may ſet a Family on fire. *Jam.* 3. 5, 6. *Where envying and ſtrife is, there is confuſion and every evil work.* V. 15, 16. *If ye be angry, refrain your tongues and ſin not, and let not the Sun go down upon your wrath, neither give place to the* Devil. Eph. 4. 26, 27. *Let all bitterneſs, and wrath, and anger, and clamor, and evil ſpeaking, be put away from you, with all malice; and be ye kind one to another, tender hatred, forgiving one another, even as God for Chriſts ſake hath forgiven you.* Eph. 4. 31, 32. *Revilers ſhall not inherit the Kingdom of God.* 1 Cor. 6. 10. *Dir.* 2.

§. 3. Direct. 3. *Help one another with love and willingneſs in your labors; and do not grudge at one another,* *Dir.* 3.

another, and ſay ſuch a one doth leſs than I: But be as ready to help another, as you would be helped your ſelves. It is very amiable to ſee a Family of ſuch Children and Servants, that all take one anothers concernments as their own; and are not ſelfiſh againſt each other. *Pſal.* 133. 1. *Behold how good and pleaſant it is, for Brethren to dwell together in unity!* &c.

Dir. 4. §. 4. Direct. 4. *Take heed that you prove not tempters to draw each other to ſin and miſery.* Either by joining together in riotouſneſs, or wronging your Maſters, or ſecret revelling, and then in lying to conceal it: Or leſt immodeſt familiarity draw thoſe of different Sexes into a ſnare. Abundance of ſin and miſery hath followed ſuch tempting familiarity of Men and Maids that were Fellow-ſervants. Their nearneſs giveth them opportunity, and the Devil provoketh them to take their opportunity; and from immodeſt wanton dalliance, and unchaſte words, they proceed at laſt to more laſciviouſneſs, to their own undoing: Bring not the Straw to the fire, if you would not have it burn.

Dir. 5. §. 5. Direct. 5. *Watch over one another for mutual preſervation againſt the Sin and Temptations which you are moſt in danger of.* Agree to tell each other of your faults, not proudly or paſſionately, but in love; and reſolve to take it thankfully from each other. If any one talk fooliſhly and idly, or wantonly and immodeſtly, or tell a lie, or take Gods name in vain, or neglect their duty to God or Man, or deal unfaithfully in their truſt or labour, let the other ſeriouſly tell him of his ſin, and call him to repentance. And let not him that is guilty take it ill, and angrily ſnap at the reprover, or juſtifie or excuſe the fault, or hit him preſently in the teeth with his own; but humbly thank him, and promiſe amendment. O how happy might Servants be, if they would faithfully watch over one another?

Dir. 6. §. 6. Direct. 6. *When you are together, and your work will allow it, let your diſcourſe be ſuch as tendeth to edification, and to the ſpiritual good of the ſpeaker or the hearers.* Some work there is that muſt be thought on, and talked of while it is doing, and will not allow you leiſure to think or ſpeak of other things, till it is done: But very much of the work of moſt Servants may be as well done, tho' they think and ſpeak together of heavenly things; beſides all other times when their work is over. O take this time to be ſpeaking of good to one another: It is like, that ſome one of you hath more knowledge than the reſt; let the reſt be asking his counſel and inſtructions, and let him bend himſelf to do them good; or if you are equal in knowledge, yet ſtir up the grace that is in you, if you have any; or ſtir up your deſires after it, if you have none. Waſte not your precious time in vanity; multiply not the ſin of idle words. O what a load doth lye on many a Soul that feeleth it not, in the guilt of theſe two ſins, *Loſs of time, and idle words!* To be guilty of the ſame ſins over and over, every day, and make a conſtant practice of them, and this againſt your own knowledge and conſcience, is a more grievous caſe than many think of. Whereas, if you would live together as the Heirs of Heaven, and provoke one another to the Love of God, and holy duty, and delightfully talk of the Word of God, and the life to come, what bleſſings might you be to one another? And your ſervice and labour would be a ſanctified and comfortable life to you all, Eph. 4. 29, 30. *Let no corrupt communication proceed out of your mouth, but that which is good to the uſe of edifying, and may miniſter grace to the hearers, and grieve not the holy Spirit of God*—. And 5. 3, 4. *But fornication and all uncleanneſs or covetouſneſs* (or rather, *inordinate fleſhly deſire.*) *Let it not be once named among you, as becometh Saints; neither filthineſs, nor fooliſh talking, nor jeſting, which are not convenient; but rather giving of thanks.* Of this more anon.

§. 7. Direct. 7. *Patiently bear with the failings of one another towards your ſelves, and hide thoſe faults, the opening of which will do no good, but ſtir up ſtriſe: But conceal not thoſe faults which will be cheriſhed by concealment, or whoſe concealment tendeth to the wrong of your Maſter, or any other.* For it is in your power to forgive a fault againſt your ſelves, but not againſt God, or another. And to know when you ſhould reveal it, and when not, you muſt wiſely fore know which way is like to do more good or harm. And if yet you be in doubt, open it firſt to ſome ſecret friend, that is wiſe to adviſe you, whether it ſhould be further opened or not. Dir. 7.

§. 8. Direct. 8. *If weakneſs, or ſickneſs, or want afflict a Brother, or Siſter, or Fellow Servant, be kind and helpful to them according to your power. Love not in word only, but in deed and truth.* 1 Joh. 3. 18. Jam. 2. Dir. 8.

CHAP. XVI.

Directions for holy Conference of FELLOW-SERVANTS *or others.*

BEcauſe this is a duty ſo frequently to be performed; and therefore the peace and edification of Chriſtians is very much concerned in it. I ſhall give a few brief Directions about it.

§. 1. Direct. 1. *Labour moſt for a full and lively heart, which hath the feeling of thoſe things which your tongues ſhould ſpeak of.* For 1. Such a heart will be like a Spring which is always running, and will continually feed the ſtreams. Forced and feigned things are of ſhort continuance; the Hypocrites affected forced ſpeech, is exerciſed but among thoſe where it may ſerve his pride and carnal ends: At other times, and in other company, he hath another tongue like other men. It is like a Land-flood that is quickly gone; or like the bending of a Bow, which returneth to its place, as ſoon as it is looſed. 2. And that which cometh from your hearts, will be ſerious and hearty, and likelieſt to do good to others: For words do their work upon us, not only by ſignifying the matter which is ſpoken, but alſo by ſignifying the affections of the ſpeaker. And that which will work affections, muſt expreſs affection ordinarily. If it come not from the heart of the ſpeaker, it is not ſo like to go to the hearts of the hearers. A hearty Preacher, and a hearty feeling diſcourſe of holy things, do pierce heart-deep, and do that good, which better compoſed words that are heartleſs do not. Dir. 1.

§. 2. Direct. 2. *Yet for all that, when your hearts are cold, and dull, and barren, do not think that your tongues muſt therefore neglect their duty, and be ſilent from all good, till your hearts be better, but force your tongues to do their duty, if they will not do them freely without conſtraint.* For, 1. Duty is duty whether you be well diſpoſed to it or not: If all duty ſhould ceaſe when men are ill diſpoſed to it, no wicked man would be bound to any thing that is truly holy. 2. And if heart and tongue be both obliged, it is worſe to omit both than one. 3. And there may be ſincerity in a duty when the heart is cold and dull. 4. And beginning to do your duty as well as you can, is the way to overcome your dulneſs and unfitneſs; when you force your tongues at firſt to ſpeak of that which is good, the words which you ſpeak or hear, may help to bring you into a better frame. Many a man hath begun to pray with coldneſs, that hath got him heat before he had done; and many a man hath gone unwillingly to hear a Sermon, that hath come home a converted Soul. 5. And when you ſet your ſelves in the way of duty, you are in the way of promiſed Grace. Dir. 2.

Object. §. 3. Object. *But is not this to play the Hypocrite, to let my tongue go before my heart? And ſpeak the things which my heart is not affected with?*

Anſw. *Anſw.* If you ſpeak falſly and diſſemblingly, you play the Hypocrites: But you may force your ſelves to ſpeak of good, without any falſhood or hypocriſie. Words ſignifie, as I told you, the matter ſpoken and the ſpeakers mind. Now your ſpeaking of the things of God doth tell no more of your mind but this, that you take them to be true, and that you deſire thoſe that you ſpeak to, to regard them: And all this is ſo; and therefore there is no hypocriſie in it. Indeed, if you told the hearers, that you are deeply affected with theſe things your ſelves, when it is not ſo, this were hypocriſie. But a man may exhort another to be good, without profeſſing himſelf to be good; yea, tho' he confeſs himſelf to be bad. Therefore all the good diſcourſes of a wicked man are not hypocriſie: Much leſs the good diſcourſe of a *ſincere Chriſtian*, that is dull and cold in that diſcourſe. And if a duty had ſome hypocriſie in it, it is not the duty but the hypocriſie that God diſliketh, and you muſt forſake: As if there be coldneſs in a duty, it is the coldneſs, and not the duty that is to be blamed and forborn. And wholly to omit the duty, is worſe than to do it with ſome coldneſs or hypocriſie, which is not the predominant complexion of the duty.

Object. §. 4. Object. *But if it be not the fruit of the Spirit, it is not acceptable to God; and that which I force my tongue to, is none of the fruits of the Spirit. Therefore I muſt ſtay till the Spirit move me.*

Anſw. *Anſw.* 1. There are many duties done by Reaſon, and the common aſſiſtances of God, that are better than the total omiſſion of them is. Elſe no unſanctified man ſhould hear the Word, or pray, or relieve the Poor, or obey his Prince or Governors, or do any duty towards Children or Neighbours, becauſe whatſoever is not the Fruit of the ſpecial Grace of the Spirit, is ſin; and without Faith it is impoſſible to pleaſe God; and all men have not Faith, *Heb.* 11. *6.* 2 *Theſ.* 3. 2. 2. It is a diſtracted conceit of the Quakers and other Fanaticks, to think that *Reaſon* and the *Spirit* of God are not conjunct principles in the ſame act. Doth the Spirit work on a Man as on a Beaſt or Stone? and cauſe you to ſpeak as a Clock that ſtriketh it knoweth not what; or play on Mans Soul, as on an Inſtrument of Muſick, that hath neither knowledge of the melody, nor any pleaſure in it? No; the Spirit of God ſuppoſeth *Nature*, and worketh on Man as Man; by exciting your own *Underſtanding* and *Will* to do their parts. So that when, againſt all the remnant of dulneſs and backwardneſs that is in you, you can force your ſelves to do your duty, it is becauſe the Spirit of God aſſiſteth you to take that reſolution, and uſe that force. For thus the Spirit ſtriveth againſt the Fleſh, *Gal.* 5. 17. *Rom.* 7. 16, 17, 18, *&c.* Tho' it is confeſſed, that there is more of the *Spirit*, where there is no backwardneſs, or reſiſtance, or need of forcing.

Dir. 3. §. 5. Direct. 3. *By all means labour to be furniſhed with underſtanding in the matters of God.* For, 1. An underſtanding perſon hath a Mine of holy matter in himſelf, and never is quite void of matter for good diſcourſe: He is the good *Scribe*, that is *inſtructed to the Kingdom of God, that bringeth out of his treaſury things new and old*, Mat. 13. 52. 2. And an underſtanding perſon will ſpeak diſcreetly, and ſo will much further the ſucceſs of his diſcourſe, and not make it ridiculous, contemptuous or uneffectual thro' his indiſcretion. But yet if you are ignorant and wanting in underſtanding, do not therefore be ſilent: For tho' your ability is leaſt, your neceſſity is greateſt. Let neceſſity therefore conſtrain you to ask inſtruction, as it conſtraineth the needy to beg for what they want. But ſpare no pains to increaſe your knowledge.

§. 6. Direct. 4. *If your own underſtandings and hearts do not furniſh you with matter, have recourſe to thoſe manifold helps that God vouchſafeth you.* As 1. You may diſcourſe of the laſt Sermon that you heard, or ſome one lately Preach'd that nearly touched you. 2. Or of ſomething in the laſt Book you read. 3. Or of ſome Text of Scripture obvious to your thoughts. 4. Or of ſome notable (yea, or ordinary) providence which did lately occur. 5. Or of ſome examples of good or evil that are freſh before you. 6. Or of the right doing of the duty that you are about, or any ſuch like helps. *Dir.* 4.

§. 7. Direct. 5. *Talk not of vain unprofitable controverſies, nor often of ſmall circumſtantial matters that make but little to edification.* For there may be idle talking about matters of Religion, as well as about other ſmaller things. Eſpecially ſee that the quarrels of the times ingage not your thoughts and ſpeeches too far, into a courſe of unprofitableneſs or contention. *Dir.* 5.

§. 8. Direct. 6. *Furniſh your ſelves before hand with matter for the moſt edifying diſcourſe, and never go abroad empty.* And let the matter be uſually, 1. Things of weight, and not ſmall matters. 2. Things of certainty and not uncertain things. Particularly the fitteſt ſubjects for your ordinary diſcourſe are theſe. 1. God himſelf, with his Attributes, Relations, and Works. 2. The great Myſtery of Mans Redemption by Chriſt; his Perſon, Office, Sufferings, Doctrine, Example, and Work; his Reſurrection, Aſcenſion, Glory, Interceſſion, and all the Priviledges of his Saints. 3. The Covenant of Grace, the Promiſes, the Duties, the Conditions and the Threatnings. 4. The Workings of the Spirit of Chriſt upon the Soul, and every Grace of the Spirit in us; with all the ſigns, and helps, and hinderances of it. 5. The ways and wiles of Satan, and all our ſpiritual Enemies; the particular temptations which we are in danger of; what they are and how to avoid them, and what are the moſt powerful helps againſt them. 6. The corruption and deceitfulneſs of the heart; the nature and workings, effects, and ſigns of ignorance, unbelief, hypocriſie, pride, ſenſuality, worldlineſs, impiety, injuſtice, intemperance, uncharitableneſs, and every other ſin; with all the helps againſt them all. 7. The many Duties to God, and Man which we have to perform; both internal and external, and how to do them, and what are the chiefeſt hinderances and helps. (As in reading, hearing, meditating, prayer, giving Alms, *&c.*) And the Duties of our Relations, and ſeveral places, with the contrary ſins. 8. The vanity of the World, and deceitfulneſs of all Earthly things. 9. The powerful Reaſons uſed by Chriſt to draw us to holineſs, and the unreaſonable madneſs of all that is brought againſt it, by the Devil or by wicked men. 10. Of the ſufferings which we muſt expect and be prepared for. 11. Of death, and the preparations that will then be found neceſſary; and how to make ready for ſo great a change. 12. Of the day of judgment, and who will then be juſtified, and who condemned. 13. Of the joys of Heaven, the imployment, the company, the nature and duration. 14. Of the miſeries of the damned, and the thoughts that then will then have of their former life on Earth. 15. Of the ſtate of the Church on Earth, and what we ought to do in our places for its welfare. Is there not matter enough in all theſe great and weighty points, for your hourly meditation and conference? *Dir.* 6.

§. 9. Direct. 7. *Take heed of proud ſelf-conceitedneſs in your conference.* Speak not with ſupercilious cenſorious confidence. Let not the weak take on them to be wiſer than they are. Be readier to ſpeak by way of Queſtion as Learners, than as Teachers of others, unleſs you are ſure that they have much more need to be taught by you than you by them. *Dir.* 7.

It is ordinary for novices in Religion to caſt all their diſcourſe into a Teaching ſtrain, or to make themſelves Preachers before they underſtand. It is a moſt loathſome and pitiful hearing (and yet too ordinary) to hear a raw ſelf-conceited, ungrounded, unexperienced Perſon, to prate magiſterially, and cenſure confidently the doctrine, or practices, or Perſons of thoſe that are much better and wiſer than themſelves. If you meet with this proud cenſorious ſpirit, rebuke it firſt, and read to them *Jam.* 3. And if they go on, turn away from them, and avoid them; for they know not what manner of ſpirit they are of: They ſerve not the Lord Jeſus, whatever they pretend or think themſelves, but are proud, knowing nothing, but doting about queſtions, and making diviſions in the Church of God, and ready to fall into the condemnation of the Devil, 1 *Tim.* 3. 6. & 6. 3, 4, 5. *Rom.* 16. 17. *Luk.* 9. 55.

Dir. 8. §. 10. Direct. 8. *Let the wiſeſt in the Company, and not the weakeſt, have moſt of the diſcourſe: But yet if any one that is of an abler tongue than the reſt, do make any determinations in doubtful controverted points, take heed of haſty receiving his judgement, let his Reaſons ſeem never ſo plauſible or probable; but put down all ſuch Opinions as Doubts, and move them to your Teachers, or ſome other impartial able men, before you entertain them.* Otherwiſe, he that hath moſt Wit and Tongue in the Company might carry away all the reſt, into what error or hereſie he pleaſe, and ſubvert their Faith when he ſtops their mouths.

Dir. 9. §. 11. Direct. 9. *Let the matter of your ſpeech be ſuitable to your end, even to the good of your ſelves or others, which you ſeek.* The ſame ſubject that is fit for one company is very unfit for others. Learned men and ignorant men, pious men, and prophane men, are not fit for the ſame kind of diſcourſe. The medicine muſt be carefully fitted to the diſeaſe.

Dir. 10. §. 12. Direct. 10. *Let your ſpeech be ſeaſonable, when Prudence telleth you it is not like to do more harm than good.* There is a ſeaſon for the prudent to be ſilent, and refrain even from good talk. *Amos* 5. 17. *Pſal.* 39. 1, 2. *Caſt not Pearls before Swine, and give not holy things to Dogs, that you know will turn again and rend you. Mat.* 7. 6. Yea, and among good people themſelves, there is a time to ſpeak, and a time to be ſilent, *Eccl.* 3. 7. There may poſſibly be ſuch exceſs as tendeth to the tiring of the hearers; and more may be cramed in than they can diſgeſt; and ſurfeiting may make them loath it afterwards. You muſt give none more than they can bear; and alſo the matters of your Buſineſs and Callings, muſt be talked of in their time and place.

Dir. 11. §. 13. Direct. 11. *Let all your ſpeech of holy things be with the greateſt ſeriouſneſs and reverence that you are able.* Let the words be never ſo good, yet levity and rudeneſs may make them to be prophane. God and holy things ſhould not be talked of in a common manner: But the gravity of your ſpeech ſhould tell the hearers, that you take them not for ſmall or common matters. If Servants and others that live near together would converſe, and ſpeak as the Oracles of God, how holy, and heavenly, and happy would ſuch Families or Societies be?

CHAP. XVII.

Directions for each particular Member of the FAMILY *how to ſpend every ordinary Day of the Week.*

IT ſomewhat tendeth to make a holy life more eaſie to us, when we know the ordinary courſe and method of our duties, and every thing falleth into its proper place. As it helpeth the Husbandman or Tradeſman to know the ordinary courſe of his work, that he need not go out of it, unleſs in extraordinary Caſes. Therefore I ſhall here give you ſome brief Directions for the holy ſpending of every Day.

Dir. 1. §. 1. Direct. 1. *Proportion the time of your ſleep aright* (if it be in your power) *that you waſte not your pretious Morning Hours ſluggiſhly in your Bed.* Let the time of your ſleep be rationally fitted to your health and labor, and not ſenſually to your ſlothful pleaſure. About ſix hours is meet for healthful People, and ſeven hours for the leſs healthful, and eight for the more weak and aged, ordinarily. The morning hours are to moſt the precioueſt of all the day, for all our duties; eſpecially Servants that are ſcanted of time, muſt take it then for Prayer, if poſſible, leſt they have none at all.

Dir. 2. §. 2. Direct. 2. *Let God have your firſt awaking thoughts: Lift up your hearts to him reverently and thankfully for the reſt of the night paſt, and briefly caſt your ſelves upon him for the following day; and uſe your ſelves ſo conſtantly to this, that your Conſciences may check you, when common thoughts ſhall firſt intrude.* And if you have a Bed-fellow to ſpeak to, let your firſt ſpeech be agreeable to your thoughts. It will be a great help againſt the temptations that may elſe ſurpriſe you, and a holy ingagement of your hearts to God, for all the day.

Dir. 3. §. 3. Direct. 3. *Reſolve, that pride and the faſhions of the times ſhall never tempt you into ſuch a garb of attire, as will make you long in dreſſing you in the morning; but wear ſuch cloathing as is ſoon put on.* It is dear-bought bravery (or decency as they will needs call it) which muſt coſt every day an hours or a quarter of an hours time extraordinary: I had rather go as the wild *Indians*, than have thoſe morning hours to anſwer for, as too many Ladies and other Gallants have.

Dir. 4. §. 4. Direct. 4. *If you are Perſons of quality you may imploy a Child or Servant to read a Chapter in the Bible, while you are dreſſing you, and eating your breakfaſt* (if you eat any.) *Elſe you may imploy that time on ſome fruitful meditation, or conference with thoſe about you, as far as your neceſſary occaſions do give leave.* As to think or ſpeak of the mercy of a Nights reſt, and of your renewed time; and how many ſpent that Night in Hell, and how many in Priſon, and how many in a colder, harder lodging, and how many in grievous pain and ſickneſs, aweary of their Beds and of their lives; and how many in diſtracting terrors of their Minds? And how many Souls that Night were called from their Bodies, to appear before the dreadful God? And think how faſt Days and Nights roul on? And how ſpeedily your laſt Night and Day will come. And obſerve what is wanting in the readineſs of your Soul, for ſuch a time, and ſeek it preſently without delay.

Dir. 5. §. 5. Direct. 5. *If more neceſſary Duties call you not away, let ſecret prayer by your ſelf alone, or with your Chamber-fellow or both, go before the common prayers of the Family; and delay it not cauſleſly, but if it may be, let it be firſt, before any other work of the day.* Yet be not formal and ſuperſtitious to your hours, as if God had abſolutely tied you to ſuch a time; nor think it not your duty to pray once in ſecret, and once with your Chamber-fellow, and once with the Family every morning, when more neceſſary duties call you off. That hour is beſt for one, which is worſt for another: To moſt private Prayer is moſt ſeaſonable as ſoon as they are up and cloathed: To others ſome other Hour may be more free and fit. And thoſe Perſons that have not more neceſſary duties, may do well to pray at all the opportunities before-mentioned; but reading and meditation muſt be allowed their time alſo; and the labours of your Callings muſt be painfully followed; aud Servants and poor People that are not at liberty, or that have a neceſſity of providing for their Families, may not lawfully take ſo much time for Prayer, as ſome others may; eſpecially the aged and weak that cannot follow a calling may take longer time. And Miniſters that have many Souls to look after, and publick work to do, muſt take heed of neglecting any of this, that they may be longer and oftner in private Prayer. Always remember that when two duties are at once before you, and one muſt be omitted, that you prefer that which all things conſidered, is the greateſt; and underſtand what maketh a duty greateſt. Uſually that is greateſt which tendeth to the greateſt good; yet ſometime that is greateſt at that time, which cannot be done at another time, when others may. Praying in it ſelf conſidered, is better than Ploughing, or Marketting, or Conference; and yet theſe may be greater than it in their proper ſeaſons; becauſe Prayer may be done at another time, when theſe cannot.

Dir. 6. §. 6. Direct. 6. *Let family-worſhip be performed conſtantly and ſeaſonably, twice a day, at that hour which is freeſt in regard of interruptions; not delaying it without juſt cauſe. But whenever it is performed, be ſure it be reverently, ſeriouſly, and ſpiritually done.* If greater duty hinder not, begin with a brief invocation of Gods name, and craving of his help and bleſſing through Chriſt; and then read ſome part of the holy Scripture in order; and either help the hearers to underſtand it and apply it, or if you are unable for that, then read ſome profitable Book to them for ſuch ends; and ſing a Pſalm (if there be enough to do it fitly,) and earneſtly pour out your Souls in Prayer. But if unavoidable occaſions will not give way to all this, do what you can, eſpecially in Prayer, and do the reſt another time; but pretend not neceſſity againſt any duty, when it is but unwillingneſs or negligence. The lively performance of Family-duties, is a principal means to keep up the power and intereſt of Godlineſs in the World; which all decays, when theſe grow dead, and ſlight and formal.

Dir. 7. §. 7. Direct. 7. *Renew the actual Intention and remembrance of your ultimate end, when you ſet your ſelves to your days work, or ſet upon any notable buſineſs in the World. Let* HOLINESS TO THE LORD *be written upon your hearts in all that you do.* Do no work which you cannot intitle God to, and truly ſay he ſet you about; and do nothing in the World for any other ultimate end, than to pleaſe and glorify and injoy him. And remember that whatever you do, muſt be done as a means to theſe, and as by one that is that way going on to Heaven. All your labour muſt be as the labour of a Traveller, which is all for his journeys end; and all your reſpect or affection to any place or thing in your way, muſt be in reſpect to your attainment of the end; as a Traveller loveth a good Way, a good Horſe, a good Inn, a dry Cloak, or good Company; but nothing muſt be loved here as your end or home: Lift up your Hearts to Heaven and ſay, If this work and way did not tend thither directly or indirectly, it were no work or way for me. Whatever you do, do all to the Glory of God, 1 *Cor.* 10. 31.

Dir. 8. §. 8. Direct. 8. *Follow the labours of your calling painfully and diligently.* From hence will follow many commodities. 1. You will ſhew that you are not ſluggiſh and ſervants to your fleſh, as thoſe that cannot deny its eaſe; and you will further the mortification of all fleſhly luſts and deſires, which are fed by eaſe and idleneſs. 2. You will keep out idle thoughts from your mind, which ſwarm in the minds of idle perſons. 3. You will ſcape the loſs of precious Time, which idle perſons are daily guilty of. 4. You will be in a courſe of obedience to God, when the ſlothful are in a conſtant ſin of omiſſion. 5. You may have the more time to ſpare for holy exerciſes, if you follow your labour cloſe when you are at it; when idle perſons can have no time for Prayer or reading, becauſe they loſe it by loitering at their work, and leave their buſineſs ſtill behind hand. 6. You may expect Gods bleſſing for the comfortable proviſion for your ſelves and families, and to have to give to them that need, when the ſlothful are in want themſelves, and caſt by their want into abundance of temptations, and have nothing to do good with. 7. And it will alſo tend to the health of your bodies, which will make them the fitter for the ſervice of your Souls. When ſlothfulneſs waſteth time, and health, and eſtate, and wit, and grace, and all.

Eph. 4.28. Prov. 10. 4. & 12. 24, 27. & 13. 4. & 21. 5. & 22. 29. & 18. 9. & 21. 25. & 24. 30.

Dir. 9. §. 9. Direct. 9. *Be throughly acquainted with your Corruptions and Temptations, and watch againſt them all the day; eſpecially the moſt dangerous ſort of your Corruptions, and thoſe Temptations which your Company or Buſineſs will unavoidably lay before you.* Be ſtill watching and working againſt the maſter radical ſins of *Unbelief, Hypocriſy, Selfiſhneſs, Pride, Senſuality,* or *Fleſh-pleaſing*, and the *inordinate love of Earthly things.* Take heed, leſt under pretence of diligence, in your Calling, you be drawn to Earthly mindedneſs, and exceſſive cares or covetous deſigns for riſing in the World. If you are to trade or deal with others, take heed of Selfiſhneſs, which deſireth to draw or ſave from others, as much as you can for your ſelves and your own advantage; take heed of all that ſavoureth of *Injuſtice* or *Uncharitableneſs* in all your dealings with others. If you converſe with vain-talkers; be ſtill provided againſt the temptation of vanity of talk. If you converſe with angry perſons, be ſtill fortified againſt their provocations. If you converſe with wanton perſons, or ſuch as are tempting thoſe of the other Sex, maintain that modeſty and neceſſary diſtance and cleanneſs of ſpeech which the Laws of Chaſtity require. If you have ſervants that are ſtill faulty, be ſo provided againſt the temptation, that their faults may not make you faulty, and you may do nothing that is unſeemly or unjuſt, but only that which tendeth to their Amendment. If you are poor, be ſtill provided againſt the Temptations of Poverty, that it bring not upon you an evil far greater than it ſelf; if you are Rich, be moſt diligent in fortifying your hearts againſt thoſe more dangerous temptations of Riches, which very few eſcape. If you converſe with flatterers or thoſe that much admire you, be fortified againſt ſwelling *Pride*: If you converſe with thoſe that *deſpiſe* and *injure* you, be fortified againſt impatient revengeful Pride. Theſe works at firſt will be very difficult, while ſin is in any ſtrength; but when you have got an habitual Apprehenſion of the poiſonous danger of every one of theſe ſins, and of the *tendency* of all *Temptations*, your hearts will readily and eaſily avoid them, without much tiring, thoughtfulneſs and care; even as a man will paſs by a Houſe infected with the Plague, or go out of the way, if he meet a Cart or any thing that would hurt him.

Antequam domo quis exeat, quid acturus ſit, apud ſe pertractet. Rurſus cum redierit, quid egerit, recogitet. Cleobulus in Laert. p. 59.

Dir. 10. §. 10. Direct. 10. *When you are alone in your labours, improve the time in practical fruitful* (not ſpeculative and barren) *meditations: eſpecially in Heart-work and Heaven-work*: Let your *chiefeſt meditations* be on the Infinite Goodneſs and perfections of God, and the life of Glory, which in the Love and praiſe of him, you muſt live for ever: And next, let Chriſt and the myſteries of Grace in mans Redemption, be the matter of your Thoughts; And next that your *own hearts* and lives, and the reſt before expreſſed, *Chap.* 16. *Dir.* 6. §. 8. If you are able to manage meditations methodically it will be beſt; But if you cannot do that, without ſo much ſtriving as will confound you, and diſtract you, and caſt you into Melancholy, it is better let your Meditations be more *ſhort* and *eaſy*, like ejaculatory prayers;

ers; but let them uſually be operative to do ſome good upon your hearts.

Dir. 11. §. 11. Direct. 11. *If you labour in company with others, be provided with Matter, Skill, Reſolution and Zeal, to improve the time in profitable conference, and to avoid diverſions*, as is Directed, *Chap.* 16.

Dir. 12. §. 12. Direct. 12. *Whatever you are doing, in company or alone, let the day be ſpent in the inward excitation and exerciſe of the Graces of the Soul, as well as in external bodily duties.* And to that end know, that there is no *external duty*, but muſt have ſome *internal grace* to animate it, or elſe it is but an image or carkaſs, and unacceptable to God. When you are *praying* and *reading*, there are the Graces of *Faith, Deſire, Love, Repentance*, &c. to be exerciſed there: when you are alone, Meditation may help to actuate any Grace as you find moſt needful: when you are *conferring* with others, you muſt exerciſe *Love to them*, and *Love* to that *truth* about which you do confer, and other Graces as the ſubject ſhall require. When you are provoked or under ſuffering you have *patience* to exerciſe. But eſpecially it muſt be your principal daily buſineſs, by the exerciſe of *Faith* to keep your hearts warm in the Love of God and your dear Redeemer, and in the *hopes* and *delightful* thoughts of Heaven. As the *means* are various and admit of deliberation and choice, becauſe they are to be uſed but *as means*, and not all at once, but ſometimes one, and ſometimes another, when the *End* is ſtill the ſame and paſt *Deliberation* or *choice*: ſo all thoſe *Graces* which are but *means* muſt be uſed thus *variouſly* and with *deliberation* and choice; when the *Love of God* and of *eternal life* muſt be the conſtant tenour and conſtitution of the mind, as being the *final Grace*, which conſiſteth with the exerciſe of every other mediate grace. Never take up with lip-labour or bodily exerciſe alone, nor barren thoughts, unleſs your *Hearts* be alſo employed in a courſe of duty, and holy breathings after God, or motion towards him, or in the ſincere internal part of the duty which you perform to men: JUSTICE and LOVE are Graces which you muſt ſtill exerciſe towards all that you have to deal with in the world. LOVE is called the fulfilling of the Law, *Rom.* 13. 10. becauſe the LOVE of God and man is the ſoul of every outward duty, and a cauſe that will bring forth *theſe* as its effects.

Dir. 13. §. 13. Direct. 13. *Keep up a high eſteem of Time; and be every day more careful that you loſe none of your Time, than you are that you loſe none of your Gold or Silver: And if vain recreations, dreſſings, feaſtings, idle talk, unprofitable company, or ſleep, be any of them Temptations to rob you of any of your Time, accordingly heighten your watchfulneſs and firm reſolutions againſt them.* Be not more careful to eſcape Thieves and Robbers, than to eſcape that *perſon* or *action* or courſe of life, that would rob you of any of your Time. And for the Redeeming of Time eſpecially ſee, not only that you be never idle, but alſo that you be doing the *Greateſt Good* that you can do, and prefer not a *leſs* before a *Greater*.

Dir. 14. §. 14. Direct. 14. *Eat and drink with temperance, and thankfulneſs: for health and not for unprofitable pleaſure.* For *quantity* moſt carefully avoid exceſs; For many *exceed* for one that taketh too little. Never pleaſe your appetite in meat or drink, when it tendeth to the detriment of your health. Prov. 31. 4, 6. *It is not for Kings to drink Wine, nor for Princes ſtrong drink—Give ſtrong drink to him that is ready to periſh, and wine to thoſe that be of heavy hearts* Eccleſ. 10. 16, 17. *Wo to thee O Land when thy King is a Child, and thy Princes eat in the morning. Bleſſed art thou O Land, when thy King is the Son of Nobles, and thy Princes eat in due ſeaſon, for ſtrength and not for drunkenneſs.* Then muſt poorer men alſo take heed of intemperance and exceſs. Let your diet incline rather to the *courſer* than the finer ſort, and to the *cheaper* than the coſtly ſort, and to *ſparing* abſtinence than to *fulneſs*. I would adviſe rich men eſpecially, to write in great letters on the walls of their Dining-rooms or Parlours theſe two ſentences: *Ezek* 16. 49. BEHOLD THIS WAS THE INIQUITY OF SODOM; PRIDE, FULNESS OF BREAD and ABUNDANCE OF IDLENESS WAS IN HER, *neither did ſhe ſtrengthen the hand of the poor, and needy.* Luk. 16. 19, 25. *There was a certain Rich man which was* CLOATHED IN PURPLE and SILK and FARED SUMPTUOUSLY *every day—Son remember that thou in thy life time* * *receivedſt thy good things.* Paul wept when he mentioned them, *whoſe end is deſtruction, whoſe God is their belly, and whoſe glory is in their ſhame, who mind earthly things, being enemies to the Croſs,* Phil. 3. 18, 19. O live not after the fleſh, leſt ye die, *Rom.* 8. 13. *Gal.* 6. 8. *and* 5. 21, 23, 24.

* See Dr. *Hammonds* Annotat.

Dir. 15. §. 15. Direct. 15. *If any temptation prevail againſt you, and you fall into any ſins beſides common infirmities, preſently lament it, and confeſs not only to God, but to men, when confeſſion conduceth more to good than harm; and raiſe by a true and thro' repentance, immediately without delay.* Spare not the fleſh, and dawb not over the breach, and do not by excuſes palliate the ſore, but ſpeedily riſe whatever it coſt: For it will certainly coſt you more to go on or to remain impenitent. And for your *ordinary Infirmities*, make not too light of them, but confeſs them, and daily ſtrive againſt them; and examine what ſtrength you get againſt them, and do not aggravate them by impenitence and contempt.

Dir. 16. §. 16. Direct. 16. *Every day look to the ſpecial duties of your ſeveral Relations:* Whether you are Huſbands, Wives, Parents, Children, Maſters, Servants, Paſtors, People, Magiſtrates, Subjects, remember that every Relation hath its ſpecial duty, and its advantage for the doing of ſome good; and that God requireth your faithfulneſs in theſe, as well as in any other duty. And that in theſe a mans ſincerity or hypocriſie is uſually more tried, than in any other parts of our lives.

Dir. 17. §. 17. Direct. 17. *In the Evening return to the worſhipping of God, in the family and in ſecret as was directed for the morning.* And do all with ſeriouſneſs as in the ſight of God, and in the ſenſe of your neceſſities; and make it your delight to receive inſtructions from the holy Scripture, and praiſe God, and call upon his name through Chriſt.

Dir. 18. §. 18. Direct. 18. *If you have any extraordinary impediments one day to hinder you in your duty to God and man, make it up by diligence the next; and if you have any extraordinary helps, make uſe of them, and let them not overſlip you.* As if it be a Lecture-day, or a Funeral Sermon, or you have opportunity of converſe with Men of extraordinary worth; or if it be a day of humiliation or thankſgiving; it may be expected that you gather a double meaſure of ſtrength by ſuch extraordinary helps.

Dir. 19. §. 19. Direct. 19. *Before you betake your ſelves to ſleep, it is ordinarily a ſafe and needful courſe, to take a review of the Actions and Mercies of the paſt day; that you may be ſpecially thankful for all ſpecial mercies, and humbled for your ſins, and may renew your repentance and reſolutions for obedience; and may examine your ſelves, whether your ſouls grow better or worſe, and whether ſin go down, and grace increaſe, and whether you are any better prepared for ſufferings and death.* But yet waſte not too much time in the ordinary accounts of your life, as thoſe that neglect their duty while they are examining themſelves how they perform it, and perplexing themſelves with the long peruſal of their ordinary Infirmities. But by a that have a neceſſity of providing for their Families, may not lawfully take ſo much time for Prayer, as ſome others may; eſpecially the aged and weak that cannot follow a calling may take longer time. And Miniſters that have many Souls to look after, and publick work to do, muſt take heed of neglecting any of this, that they may be longer and oftner in private Prayer. Always remember that when two duties are at once before you, and one muſt be omitted, that you prefer that which all things conſidered, is the greateſt; and underſtand what maketh a duty greateſt. Uſually that is greateſt which tendeth to the greateſt good; yet ſometime that is greateſt at that time, which cannot be done at another time, when others may. Praying in it ſelf conſidered, is better than Ploughing, or Marketting, or Conference; and yet theſe may be greater than it in their proper ſeaſons; becauſe Prayer may be done at another time, when theſe cannot.

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Dir. 11. §. 11. Direct. 11. *If you labour in company with others, be provided with Matter, Skill, Reſolution and Zeal, to improve the time in profitable conference, and to avoid diverſions*, as is Directed, *Chap.* 16.

Dir. 12. §. 12. Direct. 12. *Whatever you are doing, in company or alone, let the day be ſpent in the inward excitation and exerciſe of the Graces of the Soul, as well as in external bodily duties.* And to that end know, that there is no *external duty*, but muſt have ſome *internal grace* to animate it, or elſe it is but an image or carkaſs, and unacceptable to God. When you are *praying* and *reading*, there are the Graces of *Faith, Deſire, Love, Repentance*, &c. to be exerciſed there: when you are alone, Meditation may help to actuate any Grace as you find moſt needful: when you are *conferring* with others, you muſt exerciſe *Love to them*, and *Love* to that *truth* about which you do confer, and other Graces as the ſubject ſhall require. When you are provoked or under ſuffering you have *patience* to exerciſe. But eſpecially it muſt be your principal daily buſineſs, by the exerciſe of *Faith* to keep your hearts warm in the Love of God and your dear Redeemer, and in the *hopes* and *delightful* thoughts of Heaven. As the *means* are various and admit of deliberation and choice, becauſe they are to be uſed but *as means*, and not all at once, but ſometimes one, and ſometimes another, when the *End* is ſtill the ſame and paſt *Deliberation* or *choice*: ſo all thoſe *Graces* which are but *means* muſt be uſed thus *variouſly* and with *deliberation* and choice; when the *Love of God* and of *eternal life* muſt be the conſtant tenour and conſtitution of the mind, as being the *final Grace*, which conſiſteth with the exerciſe of every other mediate grace. Never take up with lip-labour or bodily exerciſe alone, nor barren thoughts, unleſs your *Hearts* be alſo employed in a courſe of duty, and holy breathings after God, or motion towards him, or in the ſincere internal part of the duty which you perform to men: JUSTICE and LOVE are Graces which you muſt ſtill exerciſe towards all that you have to deal with in the world. LOVE is called the fulfilling of the Law, *Rom.* 13. 10. becauſe the LOVE of God and man is the ſoul of every outward duty, and a cauſe that will bring forth *theſe* as its effects.

Dir. 13. §. 13. Direct. 13. *Keep up a high eſteem of Time; and be every day more careful that you loſe none of your Time, than you are that you loſe none of your Gold or Silver: And if vain recreations, dreſſings, feaſtings, idle talk, unprofitable company, or ſleep, be any of them Temptations to rob you of any of your Time, accordingly heighten your watchfulneſs and firm reſolutions againſt them.* Be not more careful to eſcape Thieves and Robbers, than to eſcape that *perſon* or *action* or courſe of life, that would rob you of any of your Time. And for the Redeeming of Time eſpecially ſee, not only that you be never idle, but alſo that you be doing the *Greateſt Good* that you can do, and prefer not a *leſs* before a *Greater*.

r. 14. §. 14. Direct. 14. *Eat and drink with temperance, and thankfulneſs: for health and not for unprofitable pleaſure.* For *quantity* moſt carefully avoid exceſs; For many *exceed* for one that taketh too little. Never pleaſe your appetite in meat or drink, when it tendeth to the detriment of your health. Prov. 31. 4, 6. *It is not for Kings to drink Wine, nor for Princes ſtrong drink—Give ſtrong drink to him that is ready to periſh, and wine to thoſe that be of heavy hearts* Eccleſ. 10. 16, 17. *Wo to thee O Land when thy King is a Child, and thy Princes eat in the morning. Bleſſed art thou O Land, when thy King is the Son of Nobles, and thy Princes eat in due ſeaſon, for ſtrength and not for drunkenneſs.* Then muſt poorer men alſo take heed of intemperance and exceſs. Let your diet incline rather to the *courſer* than the finer ſort, and to the *cheaper* than the coſtly ſort, and to *ſparing* abſtinence than to *fulneſs*. I would adviſe rich men eſpecially, to write in great letters on the walls of their Dining-rooms or Parlours theſe two ſentences: *Ezek* 16. 48. BEHOLD THIS WAS THE INIQUITY OF SODOM; PRIDE, FULNESS OF BREAD and ABUNDANCE OF IDLENESS WAS IN HER, *neither did ſhe ſtrengthen the hand of the poor, and needy.* Luk. 16. 19, 25. *There was a certain Rich man which was* CLOATHED IN PURPLE and SILK and FARED SUMPTUOUSLY *every day—Son remember that thou in thy life time* **receivedſt thy good things.* *Paul* wept when he mentioned them, *whoſe end is deſtruction, whoſe God is their belly, and whoſe glory is in their ſhame, who mind earthly things, being enemies to the Croſs,* Phil. 3. 18, 19. O live not after the fleſh, leſt ye die, *Rom.* 8. 13. *Gal.* 6. 8. *and* 5. 21, 23, 24.

* See Dr. *Hammonds* Annotat.

§. 15. Direct. 15. *If any temptation prevail againſt you, and you fall into any ſins beſides common infirmities, preſently lament it, and confeſs not only to God, but to men, when confeſſion conduceth more to good than harm; and raiſe by a true and thro' repentance, immediately without delay.* Spare not the fleſh, and dawb not over the breach, and do not by excuſes palliate the ſore, but ſpeedily riſe whatever it coſt: For it will certainly coſt you more to go on or to remain impenitent. And for your *ordinary Infirmities*, make not too light of them, but confeſs them, and daily ſtrive againſt them; and examine what ſtrength you get againſt them, and do not aggravate them by impenitence and contempt. Dir. 15.

§. 16. Direct. 16. *Every day look to the ſpecial duties of your ſeveral Relations:* Whether you are Huſbands, Wives, Parents, Children, Maſters, Servants, Paſtors, People, Magiſtrates, Subjects, remember that every Relation hath its ſpecial duty, and its advantage for the doing of ſome good; and that God requireth your faithfulneſs in theſe, as well as in any other duty. And that in theſe a mans ſincerity or hypocriſie is uſually more tried, than in any other parts of our lives. Dir. 16.

§. 17. Direct. 17. *In the Evening return to the worſhipping of God, in the family and in ſecret as was directed for the morning.* And do all with ſeriouſneſs as in the ſight of God, and in the ſenſe of your neceſſities; and make it your delight to receive inſtructions from the holy Scripture, and praiſe God, and call upon his name through Chriſt. Dir. 17.

§. 18. Direct. 18. *If you have any extraordinary impediments one day to hinder you in your duty to God and man, make it up by diligence the next; and if you have any extraordinary helps, make uſe of them, and let them not overſlip you.* As if it be a Lecture-day, or a Funeral Sermon, or you have opportunity of converſe with Men of extraordinary worth; or if it be a day of humiliation or thankſgiving; it may be expected that you gather a double meaſure of ſtrength by ſuch extraordinary helps. Dir. 18.

§. 19. Direct. 19. *Before you betake your ſelves to ſleep, it is ordinarily a ſafe and needful courſe, to take a review of the Actions and Mercies of the paſt day; that you may be ſpecially thankful for all ſpecial mercies, and humbled for your ſins, and may renew your repentance and reſolutions for obedience; and may examine your ſelves, whether your ſouls grow better or worſe, and whether ſin go down, and grace increaſe, and whether you are any better prepared for ſufferings and death.* But yet waſte not too much time in the ordinary accounts of your life, as thoſe that neglect their duty while they are examining themſelves how they perform it, and perplexing themſelves with the long peruſal of their ordinary Infirmities. But by Dir. 19.

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a general (yet ſincere) repentance, bewail your unavoidable daily failings, and have recourſe to Chriſt for a daily pardon and renewed grace; and in caſe of *extraordinary ſins* or *mercies*, be ſure to be *extraordinarily humbled* or *thankful*: Some think it beſt to keep a daily Catalogue or Diurnal of their *ſins* and *mercies*. If you do ſo, be not too particular in the enumeration of thoſe that are the matter of every days return; for it will be but a temptation to waſte your time, and neglect greater duty, and to make you grow cuſtomary and ſenſeleſs of *ſuch ſins* and mercies, when the ſame come to be recited over and over from day to day. But let the common mercies be more generally recorded, and the common ſins generally confeſſed (yet neither of them therefore ſlighted:) and let the *extraordinary mercies*, and *greater ſins*, have a more particular obſervation. And yet remember, that *ſins* and *mercies*, which it is not fit that others be acquainted with, are ſafelier committed to memory, than to writing: And methinks a well humbled and a thankful heart, ſhould not eaſily let the memory of them ſlip.

Dir. 20. §. 20. Direct. 20. *When you compoſe your ſelves to ſleep, again commit your ſelves to God through Chriſt, and crave his protection, and cloſe up the day with ſome holy exerciſe of* Faith and Love: And if you are perſons that muſt needs lie waking in the night, let your meditations be holy, and exerciſed upon that ſubject that is profitableſt to your ſouls. But I cannot give this as an ordinary Direction, becauſe that the Body muſt have ſleep, or elſe it will be unfit for labour, and all thoughts of holy things muſt be ſerious; and all ſerious thoughts will hinder ſleep, and thoſe that wake in the night, do wake unwillingly, and would not put themſelves out of hopes of ſleep, which ſuch ſerious meditations would do. Nor can I adviſe you (ordinarily) to riſe in the night to prayer, as the Papiſts Votaries do. For this is but to ſerve God with irrational and hurtful ceremony: (And it is a wonder how far ſuch men will go in Ceremony; that will not be drawn to a life of Love and ſpiritual Worſhip!) Unleſs Men did irrationally place the ſervice of God in praying *this hour* rather than another, they might ſee how improvidently and ſinfully they loſe their time; in twice dreſſing and undreſſing, and in the Intervals of their ſleep, when they might ſpare all that time, by ſitting up the longer, or riſing the earlier, for the ſame Employment. Beſides what tendency it hath to the deſtruction of health, by cold and interruption of neceſſary reſt; when God approveth not of the diſabling of the body, or deſtroying our health, or ſhortning life (no more than of murder or cruelty to others,) but only calleth us to deny our unneceſſary ſenſual Delights, and uſe the Body ſo as it may be moſt ſerviceable to the ſoul and him.

I have briefly laid together theſe twenty Directions for the right ſpending of every day, that thoſe that need them, and cannot remember the larger more particular Directions, may at leaſt get theſe few engraven on their minds, and make them the daily practice of their lives; which if you will ſincerely do, you cannot conceive how much it will conduce to the holineſs, fruitfulneſs and quietneſs of your lives, and to your peaceful and comfortable death.

CHAP. XVIII.

Tit. 1. *Directions for the holy ſpending of the* LORDS DAY *in* FAMILIES.

Dir. 1.

Since the writing of this, I have publiſhed a Treatiſe of the Lords-day.

§. 1. Direct. 1. BE *well reſolved againſt the Cavils of thoſe carnal Men, that would make you believe, that the holy ſpending of the Lords Day is a needleſs thing*: For the *Name* whether it ſhall be called *The Chriſtian Sabbath*, is not much worth contending about: Undoubtedly the Name of *The Lords Day*, is that which was given it by the Spirit of God, *Rev.* 1. 10. and the antient Chriſtians, who ſometimes called it, *The Sabbath*, by alluſion, as they uſed the names, *Sacrifice* and *Altar*: The queſtion is not ſo much of the *Name* as the *Thing*; whether we ought to ſpend the day in holy exerciſes, without unneceſſary Divertiſements? And to ſettle your Conſciences in this, you have all theſe Evidences at hand.

§. 2. 1. By the confeſſion of all, you have the Law of *Nature* to tell you, that God muſt be openly worſhipped, and that ſome ſet time ſhould be appointed for his Worſhip; And, whether the fourth Commandment be formally in force or abrogated, yet it is commonly agreed on that the Parity of reaſon and general equity of it ſerveth to acquaint us, that it is the will of God, that one day in ſeven be the leaſt that we deſtinate to this uſe; this being then judged a meet proportion by God himſelf (even from the Creation, and on the account of commemorating the Creation) and Chriſtians being no leſs obliged to take as large a ſpace of time, who have both the Creation and Redemption to commemorate, and a more excellent manner of Worſhip to perform.

§. 3. 2. It is confeſſed by all Chriſtians, that Chriſt roſe on the firſt day of the Week, and appeared to his congregated Diſciples on that day, and poured out the Holy Ghoſt upon them on that day, and that the Apoſtles appointed, and the Chriſtian Churches obſerved their aſſemblies and communion ordinarily on that day; And that theſe Apoſtles were filled with the extraordinary gifts of the Holy Ghoſt, that they might infallibly acquaint the Church with the Doctrine and Will of Jeſus Chriſt, and leave it on record for ſucceeding ages; and ſo were entruſted by Office, and enabled by gifts, to ſettle the Orders of the Goſpel-Church, as *Moſes* did the matters of the Tabernacle and Worſhip then; and ſo that their Laws or Orders thus ſetled, were the Laws or Orders of the Holy Ghoſt, *Joh.* 20. 1. 19, 26. *Act.* 2. 1. *Act.* 20. 7. 1 *Cor.* 16. 1, 2. *Rev.* 1. 10. *Matth.* 28. 19, 20. *Joh.* 16. 13, 14, 15. *Rom.* 16. 16. 2 *Theſ.* 2. 15.

Mark 16. 2, 9. Luke 24. 1.

§. 4. 3. It is alſo confeſſed, that the Univerſal Church from the days of the Apoſtles down till now hath conſtantly kept holy the Lords Day in the memorial of Chriſts Reſurrection, and that as by the will of Chriſt delivered to them by or from the Apoſtles; In ſo much that I remember not either any Orthodox Chriſtian, or Heretick, that ever oppoſed, queſtioned or ſcrupled it, till of late ages. And as a hiſtorical diſcovery of the matter of fact, this is a good evidence that indeed it was ſettled by the Apoſtles; and conſequently by Chriſt who gave them their Commiſſion, and inſpired them by the Holy Ghoſt.

§. 5. 4. It is confeſſed, that it is ſtill the practice of the Univerſal Church; and thoſe that take it to be but of Eccleſiaſtical appointment, ſome of them mean it of ſuch extraordinary Eccleſiaſticks as inſpired Apoſtles, and all of them take the appointment as obligatory to all the Members of the Church.

§. 6. 5. The Laws of the Land where we live command it, and the King by Proclamation urgeth the execution; and the Canons, and Homilies, and Liturgy ſhew that the holy obſervation of the Lords Day, is the Judgment and Will of the Governours of the Church. Read the Homilies for the Time and place of Worſhip. Yea, they require the People to ſay when the fourth Commandment is read [*Lord have mercy upon us, and encline our hearts to keep this Law.*] And the Command of Authority is not a contemptible Obligation.

§. 7. 6. It is granted by all, that more than this is due to God, and the life that is in every Chriſtian telleth him, that it is a very great mercy to us; not only to ſervants, but even to all men, that one day in ſeven they may diſburden themſelves of all the cares and buſineſs of the world, which may hinder their holy communion with God and one another; and wholly apply themſelves to learn the Will of God. And *nature* teacheth us to accept of mercy when it is offered to us, and not diſpute againſt our happineſs.

§. 8. 7. Common experience telleth us, That where the Lords day is more holily and carefully obſerved, Knowledge and Religion proſper beſt; and that more ſouls are converted on thoſe days, than on all the other days beſides; and that the people are accordingly more edified: And that where ever the Lords Day is ordinarily neglected, or miſpent, Religion and Civility decay, and there is a viſible lamentable difference between thoſe places and families, and the other.

§. 9. 8. Reaſon and experience telleth us, that if men were left to themſelves, what Time they ſhould appoint for Gods publick Worſhip: in moſt places it would be ſo little, and diſordered, and uncertain, that Religion would be for the moſt part baniſhed out of the now Chriſtian World. Therefore there being need of an Univerſal Law for it, it is probable that ſuch a Law there is; And if ſo, it can be by none but God, the Creator, Redeemer and Holy Ghoſt, there being no other *Univerſal Governour* and *Law giver* to impoſe it.

§. 10. 9. All muſt confeſs, that it is more deſirable for Unity and Concord ſake, that all Chriſtians hold their holy Aſſemblies on one and the ſame day, and that all at once thro' all the World do worſhip God and ſeek his Grace, than that they do it ſome on one day, and ſome on another.

§. 11. 10. And all that ever I have converſed with, confeſs, that if the holy ſpending of the Lords Day be not *neceſſary*, it is *lawful*; and therefore when there is ſo much to be ſaid for the *Neceſſity* of it too, to *keep* it holy is the *ſafeſt way*; ſeeing this cannot be a ſin, but the contrary may; and Licence is encouragement enough to accept ſo great a mercy. All this ſet together will ſatisfy a man, that hath any ſpiritual ſenſe of the Concernments of his own and others ſouls.

Object. §. 12. Object. But you will ſay, *That beſides the name, it is yet a controverſie whether the whole day ſhould be ſpent in holy exerciſes, or only ſo much as is meet for the Publick Communion, it being not found in antiquity, that the Churches uſed any further to obſerve it.*

Anſw. *Anſw.* No ſober man denieth that works of neceſſity for the preſervation of our *own* or other mens lives, or health, or goods may be done on the Lords Day: ſo that when we ſay that the *whole day* is to be ſpent *holily*, we exclude not eating and ſleeping, nor the neceſſary actions about Worſhip; as the Prieſts in the Temple are ſaid to break the Sabbath (that is, the external reſt) and to be blameleſs. But otherwiſe, that it is the *whole day* is evident in the Arguments produced: The Antient Hiſtories and Canons of the Church ſpeak not of *one part* of the day only, but the whole: All confeſs, that when *Labour* or *ſinful ſports* are *forbidden*, it is on the *whole day*, and not only on a part. And for what is alledged of the cuſtom of the antient Church, I anſwer, 1. The ancienteſt Churches ſpent almoſt all the day in publick Worſhip and Communion: They begun in the morning, and continued without parting till the evening: The firſt part of the day being ſpent in teaching the Catechumens, they were then diſmiſſed, and the Church continued together in preaching and praying, but eſpecially in thoſe laudatory Euchariſtical Offices which accompany the celebration of the Sacrament of the Body and Blood of Chriſt. They did not then, (as Gluttons do now) account it faſting to forbear a Dinner, when they ſupped, yea, feaſted at night: It being not uſual among the *Romans* to eat any dinners at all. And they that ſpent all the day together in publick Worſhip and Communion, you may be ſure ſpent not part of it in Dancing, nor Stage-plays, nor worldly buſineſſes. 2. And Church Hiſtory giveth us but little account what particular Perſons did in private, nor can it be expected. 3. Who hath brought us any proof that ever the Church approved of ſpending any part of the Day in ſports, or idleneſs, or unneceſſary worldly buſineſs? Or that any Churches (or perſons regardable) did actually ſo ſpend it? 4. Unleſs their proof be from thoſe many Canons of our own and other Churches that command the holy obſervation of it, and forbid theſe Plays and Labours on it; which I confeſs doth intimate, that ſome there were that needed Laws to reſtrain them from the violation of it. 5. Again I ſay, that ſeeing few Men will have the faces to ſay that plays and games, or idleneſs are a duty on that day, it will ſuffice a holy thankful Chriſtian, if he have but leave, to ſpend all the day for the good of his Soul and thoſe about him; and if he may be reading and meditating on the Word of God, and Praying and Praiſing him, and inſtructing his Family, while others waſte that time in vanity; eſpecially to ſervants and poor men that have but little other leiſure all the year, to ſeek for knowledge, or uſe any ſuch helps for their ſalvation. As to a poor man that is kept hungry all the Week, a bare *liberty* of feaſting with his Landlord on the Lords day, would ſatisfie him without a *Law* to *conſtrain* him to it; ſo is it here with a hungry ſoul.

§. 2. Direct. 2. *Remember that the Work of the day is, in general, to keep up Knowledge and Religion in the World, and to own and honour our Creator, Redeemer and Regenerator openly before all; and to have communion with God thro' Chriſt in the Spirit, by receiving and Exerciſing his Grace, in order to our Communion with him in Glory. Let theſe therefore* (well underſtood) *be your Ends, and in theſe be you exerciſed all the day, and ſtick not hypocritically on bodily reſt and outward duties.* Remember that it is a day for *heart work*, as well as for the Exerciſe of the tongue, and ear, and knees; and that your principal Buſineſs is with Heaven: Follow your hearts therefore all the day, and ſee that they be not idle while your Bodies are exerciſed: Nothing is done if the Heart do nothing. Dir.

§. 3. Direct. 3. *Remember that the ſpecial work of the day is to celebrate the memorial of Chriſts Reſurrection, and of the whole Work of Mans Redemption by him: Labour therefore with all diligence in the ſenſe of your natural ſin and miſery, to ſtir up the lively ſenſe of the wonderful Love of God and our Redeemer, and to ſpend all the day in the ſpecial exerciſes of Faith and Love: And ſeeing it is the Chriſtian weekly Feſtival, or day of Thanksgiving for the greateſt mercy in the world, ſpend it as a day of Thanksgiving ſhould be ſpent, eſpecially in Joyful Praiſes of our Lord; and let the humbling and inſtructing exerciſes of the Day, be all ſubordinate to theſe laudatory exerciſes.* I know that much time muſt be ſpent in teaching and warning the ignorant and ungodly, becauſe their poverty and labours hinder them from other ſuch opportunities, and we muſt ſpeak to them then or not at all: But if it were not for their meer neceſſity, and if we could as well ſpeak to them other days of the Week, the Churches ſhould ſpend all the Lords Day in ſuch praiſes and thankſgivings as are ſuitable to the Ends of the Inſtitution. But ſeeing that cannot be expected, methinks it is deſirable that the antient Cuſtom of the Churches Dir.

were more imitated, and the morning Sermon being ſuited to the ſtate of the more ignorant and unconverted, that the reſt of the Day were ſpent in the exerciſes of Thankſgiving to the Joy and Encouragement of believers, and in doctrine ſuited to their ſtate. And yet I muſt add, that a skilful Preacher will do both together, and ſo declare the Love and Grace of our Redeemer, as by a meet application may both draw in the *ungodly*, and comfort thoſe that are already ſanctified, and raiſe their hearts in praiſe to God.

Dir. 4. §. 4. Direct. 4. *Remember that the Lords day is appointed ſpecially for publick worſhip, and perſonal Communion of the Churches therein: ſee therefore that you ſpend as much of the day as you can in this publick worſhip and Church-communion; eſpecially in the celebration of that Sacrament which is appointed for the Memorial of the Death of Chriſt until his coming*, 1 Cor. 11. 25, 26. This Sacrament in the Primitive Church was celebrated every Lords day; yea and oftner; even ordinarily on every other day of the week when the Churches aſſembled for Communion. And it might be ſo now without any hinderance to Preaching or Prayer, if all things were ordered as they ſhould be; for thoſe Prayers, and inſtructions, and exhortations which are moſt ſuited to this Euchariſtical action, would be the moſt ſuitable Prayers and Sermons for the Church on the Lords days. In the mean time ſee that ſo much of the day as *is* ſpent in Church-communion and publick worſhip, be accordingly improved by you; and be not at that time about your ſecret or family ſervices, but take only thoſe hours for ſuch private duties, in which the Church is not aſſembled; and remember how much the *Love* of *Saints* is to be exerciſed in this Communion, and therefore labour to keep alive that Love, without which no Man can celebrate the Lords day according to the end of the inſtitution.

Dir. 5. §. 5. Direct. 5. *Underſtand how great a mercy it is, that you have leave thus to wait upon God for the receiving and exerciſe of grace, and to caſt off the diſtracting thoughts and buſineſſes of the world, and what an opportunity is put into your hand, to get more in one day, than this World can afford you all your lives: And therefore come with gladneſs as to the receiving of ſo great a mercy, and with deſire after it, and with hope to ſpeed, and not with unwillingneſs as to an unpleaſant task, as carnal hearts that Love not God, or his Grace or Service, and are aweary of all they do, and glad when it is done, as the Ox that is unyoaked.* Iſa. 58. 13, 14. *If thou turn away thy foot from the Sabbath, from doing thy pleaſure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable; and ſhalt honour him, not doing thine own ways, nor finding thine own Pleaſure, nor ſpeaking thine own words, then ſhalt thou delight thy ſelf in the Lord*—The *affection* that you have to the Lords day, much ſheweth the temper of the heart: A holy perſon is glad when it cometh, as loving it for the holy exerciſes of the day; A wicked carnal heart is glad of it only for his carnal eaſe, but weary of the ſpiritual duties.

Dir. 6. §. 6. Direct. 6. *Avoid both the extreams of Prophaneneſs and Superſtition in the point of your external reſt:* And to that end, Obſerve, 1. That the *work* is not *for the day*, but the *day* for the *holy work*: As Chriſt ſaith, Mark 2. 27. *The Sabbath was made for man, and not man for the Sabbath.* It is appointed for our good, and not for our hurt. 2. The *outward reſt* is not appointed for *it ſelf*, but as a means to the freedom of the mind for inward and ſpiritual employments: And therefore all thoſe outward and common Labours and Diſcourſes are unlawful, which any way diſtract the mind, and hinder either our outward or inward attendance upon God, and our edification. 3. And (whatever it was to the Jews) no common Words or Actions are unlawful, which are no hinderance to this communion and worſhip and ſpiritual edification. 4. Yea thoſe things that are *neceſſary* to the ſupport of *nature*, and the ſaving of the *Life* or *health* or *eſtate* and *goods* of our ſelves or our neighbours are *needful duties* on that day: Not *all* thoſe works which are truly *charitable* (for it may be a work of mercy to build Hoſpitals, or make Garments for the poor, or Till their ground) but ſuch works of mercy as cannot be put off to another Day, and ſuch as hinder not the Duties of the Day. 5. The ſame Word or action on the Lords day which is unlawful to one man, may be *lawful* to another; as being no hinderance, yea a *duty* to him: As Chriſt ſaith, *The Prieſts in the Temple break or prophane the Sabbath* (that is, the outward reſt, but not the *command*) *and are blameleſs*, Matth. 12. 15. And the Cook may lawfully be employed in dreſſing meat, when it were a ſin in another to do it voluntarily without need. 6. The *Lords day* being to be kept as a Day of Thankſgiving, the Dreſſing of ſuch Meat as is fit for a Day of Thankſgiving is not to be ſcrupled: The Primitive Chriſtians in the Apoſtles time, had their Love-feaſts conſtantly (with the Lords Supper or after) on the Evening of the day. And they could not feaſt without dreſſing meat. 7. Yet that which is lawful in it ſelf, muſt be ſo done as conſiſteth with care and compaſſion of the ſouls of ſervants that are employed about it, that they may be deprived of no more of their ſpiritual benefit than needs. 8. Alſo that which is lawful muſt ſometimes be *forborn*, when it may by ſcandal tempt others that are looſe or weak, to do that which is *unlawful*: not that the meer *diſpleaſing* of the erroneous ſhould put us out of the right way, but the *ſcandal* which is ſpoken againſt in Scripture, is the *laying a Temptation before men* that are *weak* to make them ſin. 9. Take heed of that *hypocritical* and *cenſorious* temper which turneth the holy obſervation of the day, into a Ceremonious abſtinence from lawful things; and cenſureth thoſe as ungodly that are not of the ſame mind, and forbear not ſuch things as well as they. Mark the difference between Chriſt and the Phariſees in this point: Much of their contention with him was about the outward obſervation of the Sabbath; becauſe his diſciples rubbed out Corn to eat on the Sabbath day, and becauſe he healed on the Sabbath, and bid the healed man, *Take up his Bed and walk*: And they ſaid, There are ſix days in which men ought to work; they might come and be healed on them. *Luk.* 6. 1, 5, 6. & 13. 12, 14, 15, 16. *Joh.* 5. 17, 18. *Mark* 1. 21, 24. & 2. 23, 24, 25, 26, 27, 28. & 3. 2, 3, 5. & 6. 2, 5. *Luk.* 14. 1, 3, 5, 6. *Joh.* 5. 9, 10, 16. & 7. 22, 23, 24. & 9. 14, 16. And a man that is of their ſpirit will think that the Phariſees were in the right: No doubt Chriſt might have choſen another Day to heal on; But he knew that the Works which moſt declared the Power of God, and honoured him before all, and confirmed the Goſpel, were fitteſt for the Sabbath-Day. Take heed therefore of the Phariſees *Ceremoniouſneſs* and *Cenſoriouſneſs.* If you ſee a Man *walking* abroad on the Lords day, cenſure him not till you know that he doth it from prophaneneſs or negligence: You know not but it may be neceſſary to his health, and he may improve it in holy meditation? If you hear ſome ſpeak a Word more than you think needful, of common things, or do more about meat and cloathing than you think meet; cenſure them not till you hear their reaſon. A ſcrupulouſneſs about ſuch outward obſervances, when the holy duties of the day are no whit hindred by that thing; and a cenſoriouſneſs towards thoſe that are not as ſcrupulous, is too Phariſaical and Ceremonious a Religion for ſpiritual charitable Chriſtians. And the extreams of ſome Godly People in this kind, have occaſioned the Quakers and Seekers to take and uſe all days alike, and the prophane to contemn the ſanctifying of the Lords day.

Tit. 2. *More particular Directions for the order of holy Duties.*

Dir. 1. §. 1. Direct. 1. R*emember the Lords day before it cometh, and prepare for it, and prevent thoſe diſturbances that would hinder you and deprive you of the benefit:* For Preparation: 1. *Six days you muſt labour and do all that you have to do:* Diſpatch all your buſineſs, that you may not have it then to hinder and diſturb you; and ſee that your Servants do the ſame. 2. Shake off the thoughts of worldly things, and clear your minds of worldly delights and cares. 3. Call to mind the doctrine taught you the laſt Lords day, (and if you have Servants, cauſe them to remember it) that you may be prepared to receive the next. 4. Go ſeaſonably to Bed, that you and your Servants may not be conſtrained to lie long the next morning, or be ſleepy on the Lords day. 5. Let your *meditations* be preparatory for the day. Repent of the ſins of the week paſt as particularly and ſeriouſly as you can; and ſeek for pardon and peace thro' Chriſt, that you come not with *guilt* or *trouble* upon your Conſciences before the Lord.

Dir. 2. §. 2. Direct. 2. *Let your firſt thoughts be not only Holy, but ſuitable to the occaſions of the day.* With gladneſs remember what a day of mercies you awake to, and how early your Redeemer roſe from the dead that day, and what excellent work you are to be employed in.

Dir. 3. §. 3. Direct. 3. *Riſe full as early that day as you do on other days.* Be not like the carnal generation, that ſanctifie the Lords day but as a Swine doth, by ſleeping, and idleneſs and fulneſs. Think not your worldly buſineſs more worthy of your early riſing, than your ſpiritual employment is.

Dir. 4. §. 4. Direct. 4. *Let your dreſſing time be ſpent in ſome fruitful meditation, or conference, or hearing ſome one read a Chapter:* And let it not be *long* to detain you from your duty.

Dir. 5. §. 5. Direct. 5. *If you can have leiſure, go firſt to ſecret prayer:* And if you are Servants or have any neceſſary buſineſs to do, diſpatch it quickly, that you may be free for better work.

Dir. 6. §. 6. Direct. 6. *Let Family worſhip come next, and not be ſlubbered over ſlightly, but be ſerious and reverent, and ſuit all to the nature or end of the day.* Eſpecially awaken your ſelves and Servants to conſider what you have to do in publick, and to go with prepared ſanctified hearts.

Dir. 7. §. 7. Direct. 7. *Enter the holy Aſſembly with reverence and joy, and compoſe your ſelves as thoſe that come thither to treat with the living God, about the matters of eternal life.* And watch your *hearts* that they wander not, nor ſleep not, nor ſligth the ſacred matters which you are about. And guard your eyes, that they carry not away your hearts; and let not your hearts be a moment idle, but ſeriouſly employed all the time: And when hypocrites and diſtempered Chriſtians are quarrelling with the imperfections of the *Speaker*, or *Congregation*, or *Mode* of Worſhip, do you rather make it your diligent endeavour, to watch your hearts, and improve what you hear.

ir. 8. §. 8. Direct. 8. *As ſoon as you come home, while dinner is preparing, it will be a ſeaſonable time, either for ſecret prayer or meditation, to call over what you heard, and urge it on your hearts, and beg Gods help for the improvement of it, and pardon for your publick failings.*

Dir. 9. §. 9. Direct. 9. *Let your time at meat be ſpent in the chearful remembrance or mention of the Love of your Redeemer; or ſomewhat ſuitable to the company and the day.*

Dir. 10. §. 10. Direct. 10. *After dinner call your Families together, and ſing a Pſalm of Praiſe, and by examination or repetition, or both, cauſe them to remember what was publickly taught them.*

Dir. 11. §. 11. Direct. 11. *Then go again to the Congregation (to the beginning) and behave your ſelves as before.*

Dir. 12. §. 12. Direct. 12. *When you come home call your Families together, and firſt crave Gods aſſiſtance and acceptance; and then ſing a Pſalm of Praiſe; and then repeat the Sermon which you heard*; or if there was *none*, read one out of ſome lively profitable Book; and then Pray and Praiſe God; and all with the holy ſeriouſneſs and joy which is ſuitable to the work and day.

Dir. 13. §. 13. Direct. 13. *Then while Supper is preparing, betake your ſelves to ſecret prayer and meditation; either in your Chambers or walking, as you find moſt profitable:* Aud let your Servants, have no more to hinder them from the ſame priviledge, than what is of Neceſſity.

Dir. 14. §. 14. Direct. 14. *At Supper ſpend the time as is aforeſaid (at Dinner:)* Always remembring that tho' it be a day of Thankſgiving, it is not a day of gluttony, and that you muſt not uſe too full a diet, leſt it make you heavy, and drowſie, and unfit for holy duty.

Dir. 15. §. 15. Direct. 15. *After Supper examine your Children and Servants what they have learnt all day, and ſing a Pſalm of praiſe, and conclude with prayer and thankſgiving.*

Dir. 16. §. 16. Direct. 16. *If there be time after, both you and they may in ſecret review the duties, and mercies, and failings of the day, and recommend your ſelves by Prayer into the hands of God for the night following:* and ſo betake your ſelves to your reſt.

Dir. 17. §. 17. Direct. 17. *And to ſhut up all, let your laſt thoughts be holy, in the thankful ſenſe of the mercy you have received, and the goodneſs of God revealed by our Mediator, and comfortably truſting your Souls and Bodies into his hands, and longing for your nearer approach unto his Glory,* and the beholding and full enjoying of him for ever.

§. 18. I have briefly named this order of duties, for the memory of thoſe that have opportunity to obſerve it: But if any mans place and condition deny him opportunity for ſome of theſe, he muſt do what he can: but ſee, that carnal negligence cauſe not his omiſſion. And now I appeal to Reaſon, Conſcience and Experience, whether this employment be not more ſuitable to the principles, ends and hopes of a Chriſtian, than idleneſs, or vain talk, or Cards, or Dice, or Dancing, or Ale-houſe haunting, or worldly buſineſs or diſcourſe? And whether this would not exceedingly conduce to the increaſe of Knowledge, Holineſs and Honeſty? And whether there be ever a worldling or voluptuous ſenſualiſt of them all, that had not rather be found thus at death; or look back when time is paſt and gone, upon the Lords day thus ſpent, than as idle, fleſhly, and ungodly ſpend them?

CHAP. XIX.

Directions for profitable Hearing the WORD *Preached.*

OMitting thoſe Directions which concern the external modes of Worſhip (for the Reaſons mentioned *Tom.* 2. and known to all that know *me* and the *time* and *place* I live in) I ſhall give you ſuch Directions about the perſonal internal management of your duty, as I think moſt neceſſary to your Edification. And ſeeing that your Duty and benefit lieth in theſe four General points. 1. That you hear with *underſtanding*. 2. That you *Remember* what you hear. 3. That you be duly *affected* with it. 4. And that you ſincerely *practiſe* it; I ſhall more *particularly* Direct you in order to all theſe *ends* and *duties*.

Tit. 1. *Directions for the Underſtanding the Word which you hear.*

Dir. 1. §. 1. Direct. 1. *Read and Meditate on the Holy Scriptures much in private, and then you will be the better able to underſtand what is Preached on it in publick, and to try the doctrine whether it be of God.* Whereas if you are unacquainted with the Scriptures, all that is treated of or alledged from them, will be ſo ſtrange to you, that you will be but little edified by it, *Pſal.* 1. 2. *Pſal.* 119. *Deut.* 6. 11, 12.

Dir. 2. §. 2. Direct. 2. *Live under the cleareſt, diſtinct, convincing teaching, that poſſibly you can procure.* There is an unſpeakable difference as to the edification of the hearers, between a judicious, clear, diſtinct, and skilful Preacher, and one that is ignorant, confuſed, general dry, and only ſcrapeth together a *Cento* or mingle-mangle of ſome undigeſted ſayings to fill up the hour with. If in Philoſophy, Phyſicks, Grammar, Law, and every Art and Science, there be ſo great a difference between one Teacher and another, it muſt needs be ſo in Divinity alſo. Ignorant Teachers that underſtand not what they ſay themſelves, are unlike to make you men of underſtanding: as Erroneous Teachers are unlike to make you Orthodox and Sound.

Dir. 3. §. 3. Direct. 3. *Come not to hear with a careleſs heart, as if you were to hear a matter that little concerned you, but come with a ſenſe of the unſpeakable weight, neceſſity and conſequence of the holy word which you are to hear: and when you underſtand how much you are concerned in it, and truly Love it, as the word of Life, it will greatly help your Underſtanding of every particular truth.* That which a man Loveth not, and perceiveth no neceſſity of, he will hear with ſo little regard and heed, that it will make no conſiderable impreſſion on his mind. But a good underſtanding of the *Excellency* and *Neceſſity*, exciting Love and ſerious attention, would make the particulars eaſie to be underſtood; when elſe you will be like a ſtopt or narrow mouthed bottle, that keepeth out that which you deſire to put in. I know that underſtanding muſt go before affections! But yet the underſtanding of the concernments and worth of your own Souls, muſt firſt procure ſuch a ſerious care of your ſalvation, and a general regard to the Word of God, as is needful to your further underſtanding of the particular inſtructions, which you ſhall after hear.

Dir. 4. §. 4. Direct. 4. *Suffer not vain thoughts or drowſie negligence to hinder your attention.* If you mark not what is taught you, how ſhould you underſtand and learn? Set your ſelves to it, as for your lives: Be as earneſt and diligent in attending and learning, as you would have the Preacher be in Teaching. If a drowſie careleſs Preacher be bad, a drowſie careleſs hearer is not good. Saith *Moſes*, *Deut.* 32. 46. *Set your hearts to all the words which I teſtifie among you this day*—— Verſe 47. *For it is not a vain thing for you, becauſe it is your life*— You would have God attentive to your prayers in your diſtreſſes; and why will you not then be attentive to his words? When *the Prayers of him are abominable to God, that turneth away his ear from hearing the Law*, Luke 19. 48. *All the people were very attentive to hear Chriſt*, *Neh.* 8. 3. When *Ezra* read the Law *from morning till mid-day, the ears of all the people were attentive to it.* When *Paul* continued his Lords day exerciſe, and ſpeech until midnight, one young man that fell aſleep, did fall down dead as a warning to them that will ſleep, when they ſhould hear the Meſſage of Chriſt. Therefore you are excuſed that day from worldly buſineſs, *that you may attend on the Lord without diſtraction*, 1 Cor. 7. 35. *Lydia*'s attending to the words of *Paul*, accompanied the opening of her heart and her Converſion, *Acts* 16. 14.

Prov. 4. 1, 20 & 5. 1. & 7. 24. Neh. 1. 6, 11. Pſal. 130. 2. Prov. 28. 9.

Acts 15. 14. Acts 20. 2.

§. 5. Direct. 5. *Mark ſpecially the deſign and drift and principal doctrine of the Sermon.* Both becauſe that is the chief thing that the Preacher would have marked; and becauſe the underſtanding of that will much help you to underſtand all the reſt which dependeth on it, and relateth to it. Dir. 6.

§. 6. Direct. 6. *Mark moſt thoſe things which are of greateſt weight and concernment to your ſouls.* And do not fix upon ſome little ſayings, and by diſcourſes, or witty ſentences, like Children that bring home ſome ſcraps and words which they do but play with. Dir. 7.

§. 7. Direct. 7. *Learn firſt your Catechiſms at home, and the great Eſſential points of Religion, contained in the Creed, the Lords Prayer, and the Ten Commandments. And in your hearing, firſt labour to get a clearer underſtanding of theſe; and then the leſſer branches which grow out of theſe, will be the better underſtood.* You can ſcarce beſtow too much care and pains in learning theſe great eſſential points. It is the fruitfulleſt of all your ſtudies. Two things further I here adviſe you to avoid. 1. The haſty climbing up to ſmaller points (which ſome call *Higher*) before you have well received theſe, and the receiving of thoſe higher points, independently, without their due reſpect, to theſe which they depend upon. 2. The feeding upon dry and barren Controverſies, and delighting in the chaff of jingling words, and impertinent unedifying things, or diſcourſes about formalities and circumſtances. Dir. 8.

§. 8. Direct. 8. *Meditate on what you hear when you come home, till you better underſtand it*, Pſal. 1. 2.

§. 9. Direct. 9. *Inquire where you doubt, of thoſe that can reſolve and teach you.* It ſheweth a careleſs mind, and a contempt of the Word of God, in moſt people and ſervants, that never come to ask the reſolution of one doubt, from one weeks or years end to another, tho' they have Paſtors or Maſters that have ability, and leiſure, and willingneſs to help them. *Mat.* 13. *Mark* 4. 10. *When Chriſt was alone, they that were about him with the Twelve, asked him the meaning of his Parable.* Dir. 9.

§. 10. Direct. 10. *Read much thoſe holy Books which treat beſt of the Doctrine which you would underſtand.* Dir. 10.

§. 11. Direct. 11. *Pray earneſtly for wiſdom, and the illumination of the Spirit*, Eph. 1. 18. Acts 26. 18. Jam. 1. 5. Dir. 11.

§. 12. Direct. 12. *Conſcionable practiſing what you know, is an excellent help to underſtanding.* John 12. 7. 17. Dir. 12.

Tit. 2. *Directions for remembring what you Hear.*

THat want of *Memory*, which cometh from *Age* and decay of *Nature*, is not to be cured: Nor ſhould any Servant of Chriſt be overmuch troubled at it; ſeeing Chriſt will no more caſt off his Servants for that, than he will for age or any ſickneſs: But for that want of memory which is curable, and is a fault, I ſhall give you theſe Directions following.

§. 1. Direct. 1. *It greatly helpeth Memory to have a full Underſtanding of the matter ſpoken, which you would remember.* And Ignorance is one of the greateſt hinderances to Memory. Common experience telleth you this, how eaſily you can remember any diſcourſe which you throughly underſtand (for your very knowledge by invention will revive your memory;) and how hard it is to remember any words which are inſignificant,or which we underſtand not. Therefore labour moſt for a clear underſtanding according to the laſt Directions.

Dir. 2. §. 2. Direct. 2. *A deep awakened affection is a very powerful help to memory.* We eaſily remember any thing which our eſtates or lives lie on, when trifles are neglected and ſoon forgotten. Therefore labour to get all to your hearts, according to the next following Directions.

Dir. 3. §. 3. Direct. 3. *Method is a very great help to memory.* Therefore be acquainted with the Preachers method; and then you are put into a path or tract, which you cannot eaſily go out of. And therefore it is, that Miniſters muſt not only be methodical, and avoid prolix, confuſed, and involved diſcourſes, and that malicious pride of hiding their method, but muſt be as oft in the uſe of the ſame method, as the ſubject will bear, and chuſe that method which is moſt eaſie to the hearers to underſtand and remember, and labour to make them perceive your tract.

Dir. 4. §. 4. Direct. 4. *Numbers are a great help to memory.* As if the Reaſons, the Uſes, the Motives, the Signs, the Directions, be ſix or ſeven or eight; when you know juſt the number, it helpeth you much to remember, which was the firſt, ſecond, third, &c.

Dir. 5. §. 5. Direct. 5. *Names alſo and ſignal words are a great help to memory.* He may remember one word, that cannot remember all the ſentence; and that one word may help him to remember much of the reſt. Therefore Preachers ſhould contrive the force of every Reaſon, Uſe, Direction, &c. as much as may be into ſome one emphatical word. (And ſome do very profitably contrive each of thoſe words to begin with the ſame Letter, which is good for memory, ſo it be not too much ſtrained, and put them not upon greater inconveniences:) as if I were to direct you to the chiefeſt helps to your Salvation, and ſhould name. 1. *Powerful Preaching.* 2. *Prayer.* 3. *Prudence.* 4. *Piety.* 5. *Painfulneſs.* 6. *Patience.* 7. *Perſeverance.* Though I opened every one of theſe at large, the very names would help the hearers memory. It is this that maketh Miniſters that care more for their peoples Souls, than the pleaſing of curious ears, to go in the common road of doctrine, Reaſons, Uſes, Motives, Helps, &c. and to give their Uſes the ſame titles of *Information, Reproof, Exhortation, &c.* And yet when the Subject ſhall direct us to ſome other method, the hearers muſt not be offended with us. For one Method will not ſerve exactly for every Subject, and we muſt be loth to wrong the Text or Matter.

ir. 6. §. 6. Direct. 6. *It is a great help to memory, often in the time of hearing, to call over and repeat to your ſelves the names or heads which have been ſpoken.* The mind of man can do two things at once: You may both hear what is ſaid, and recal and repeat to your ſelves what is paſt: Not to ſtand long upon it, but oft and quickly to name over, *e. g.* The Reaſons, Uſes, Motives, &c. To me, this hath been (next to Underſtanding and Affection) the greateſt help of any that I have uſed; for otherwiſe to hear a head but once, and think of it no more till the Sermon is done, would never ſerve my turn to keep it.

ir. 7. §. 7. Direct. 7. *Graſp not at more than you are able to hold, leſt thereby you loſe all.* If there be more particulars than you can poſſibly remember, lay hold on ſome which moſt concern you, and let go the reſt, perhaps another may rather take up thoſe which you leave behind. Yet ſay not that it is the Preachers fault to name more than you can carry away: For, 1. Then he muſt leave out his inlargement much more, and the moſt of his Sermon, for it is like you leave the moſt behind. 2. Another may remember more than you. 3. All is not loſt when the words are forgotten: For it may breed a habit of Underſtanding, and promote Reſolution, Affection and Practice.

§. 8. Direct. 8. *Writing is an eaſie help for memory, to thoſe that can uſe it.* Some queſtion whether they ſhould uſe it, becauſe it hindereth their affection. But that muſt be differently determined according to the difference of ſubjects, and of hearers. Some Sermons are all to work upon the affections at preſent, and the preſent advantage is to be preferred before the after peruſal: But ſome muſt more profit us in after digeſtion and review. And ſome hearers can write much with eaſe, and little hinder their affection; and ſome write ſo little and are hindered ſo much, that it recompenceth not their loſs. Some know ſo fully all that is ſaid, that they need no notes; and ſome that are ignorant need them for peruſal. Dir. 8.

§. 9. Direct. 9. *Peruſe what you remember, or write down, when you come home; and fix it ſpeedily before it is loſt; and hear others that can repeat it better.* Pray it over, and confer of it with others. Dir. 9.

§. 10. Direct. 10. *If you forget the very words, yet remember the main drift of all; and get thoſe Reſolutions and Affections which they drive at.* And then you have not loſt the Sermon, though you have loſt the words, as he hath not loſt his food, that hath digeſted it, and turned it into Fleſh and Blood.

Tit. 3. *Directions for holy Reſolutions and Affections in Hearing.*

THe *Underſtanding* and *Memory* are but the paſſage to the *Heart*, and the *Practice* is but the *Expreſſion* of the *Heart*: Therefore how to work upon the *Heart* is the principal buſineſs.

§. 1. Direct 1. *Live under the moſt convincing lively ſerious Preacher that poſſibly you can.* It is a matter of great concernment to all, but eſpecially to dull and ſenſleſs hearts. Hearken not to that Earthly generation, that tell you, becauſe God can bleſs the weakeſt, and becauſe it is your own fault if you profit not by the weakeſt, that therefore you ſhould make no difference, but ſit down under an ignorant, dumb, or ſenſleſs man. Try firſt whether they had as willingly have a bad ſervant, or a bad Phyſician as a good one, becauſe God can bleſs the labours of the weakeſt? Try whether they would not have their Children duly reproved or corrected, becauſe it is their own faults that they need it? And whether they would not take Phyſick after a Surfeit? though it be their own fault that made them ſick. It is true, that all our ſin is our own fault; but the queſtion is, *What is the moſt effectual cure?* What Man that is alive and awake, doth not feel a very great difference between a dead and a lively Preacher? Dir. 1.

§. 2. Direct. 2. *Remember that Miniſters are the Meſſengers of Chriſt, and come to you on his buſineſs and in his name. Hear them therefore as his Officers, and as men that have more to do with God himſelf than with the ſpeaker.* It is the phraſe of the Holy Ghoſt, Heb. 4. 13. *All things are naked and opened to the eyes of him with whom we have to do. It is God with whom you have to do,* and therefore accordingly behave your ſelves. See *Luk.* 10. 16. 1 *Theſ.* 4. 8. 1 *Cor.* 4. 1. Dir. 2. 2 Cor. 6. 1

§. 3. Direct. 3. *Remember that this God is inſtructing you, and warning you, and treating with you, about no leſs, than the ſaving of your Souls. Come therefore to hear as for your Salvation.* Can that heart be dull that well conſidereth, that it is *Heaven* and *Hell* that is the matter that God is treating with him about? Dir. 3.

§. 4. Direct. 4. *Remember that you have but a little time to hear in; and you know not, whether ever you ſhall hear again: Hear therefore as if it were your laſt.* Think when you hear the Calls of God, and the offers of Grace, I know not but this may be my laſt: How would I hear if I were ſure to die to morrow? I am ſure it will be ere long, and may be to day for ought I know.

Dir. 5. §. 5. Direct. 5. *Remember that all theſe Days and Sermons muſt be reviewed, and you muſt anſwer for all that your have heard, whether your heard it with love, or with unwillingneſs and wearineſs; with diligent attention or with careleſneſs; and the word which you hear ſhall judge you at the laſt day. Hear therefore as thoſe that are going to judgment, to give account of their Hearing and Obeying.* John 12. 48.

Dir. 6. §. 6. Direct. 6. *Make it your work with diligence to apply the Word as you are hearing it, and to work your own hearts to thoſe ſuitable Reſolutions and Affections which it beſpeaketh.* Caſt not all upon the Miniſter, as thoſe that will go no further than they are carried as by force: This is fitter for the dead than the living. You have work to do as well as the Preacher, and ſhould all the while be as buſie as he; as helpleſs as the Infant is, he muſt ſuck when the Mother offereth him the Breſt: If you muſt be fed, yet you muſt open your mouths, and digeſt it, for another cannot digeſt it for you; nor can the holieſt, wiſeſt, powerful Miniſter, convert or ſave you without your ſelves, nor deliver a people from ſin and Hell, that will not ſtir for their own deliverance. Therefore be all the while at work, and abhor an idle heart in hearing, as well as an idle Miniſter.

Dir. 7. §. 7. Direct. 7. *Chew the Cud, and call up all when you come home in ſecret, and by Meditation Preach it over to your ſelves.* If it were coldly delivered by the Preacher, do you conſider of the great weight of the matter, and Preach it more earneſtly over to your own hearts. You ſhould love your ſelves beſt, and beſt be acquainted with your own condition and neceſſities.

Dir. 8. §. 8. Direct. 8. *Pray it over all to God, and there lament a ſtupid heart, and put up your Complaints to Heaven againſt it:* The name and preſence of God hath a quickning and awaking power.

Dir. 9. §. 9. Direct. 9. *Go to Chriſt by Faith, for the quickning of his Spirit.* Your life is hid in him your Root and Head; and from him all muſt be conveyed: He that hath the Son, hath life; and becauſe he liveth, we ſhall live alſo. Intreat him to glorify the power of his Reſurrection, by raiſing the dead; and to open your hearts, and ſpeak to you by his Spirit, that you may be taught of God, and your hearts may be his Epiſtles, and the Tables where the Everlaſting Law is written. *Col.* 3. 3, 4. *Joh.* 15. 1, 2, 3, 4, 5. *Joh.* 11. 25 & 14. 19. *Phil.* 3. 7, 8. *Acts* 16. 14. *Joh.* 6. 45. 2 *Cor.* 3. 3, 6, 17, 18. *Heb.* 8. 10. & 10. 16. *Jer.* 31. 33.

Dir. 10. §. 10. Direct. 10. *Make Conſcience of Teaching and provoking others.* Pity the ſouls of the ignorant about you. God often bleſſeth the Grace that is moſt improved in doing him ſervice; and our Stock is like the Womans Oyl, which increaſed as long as ſhe poured out, and was gone when ſhe ſtopped. 1 *King.* 17. 12, 14, 16. Doing good is the beſt way for receiving good: He that in pity to a poor man that is almoſt ſtarved, will but fall to rubbing him, ſhall get himſelf heat, and both be Gainers.

Tit. 4. *Directions to bring what we Hear into Practice.*

Without this the reſt is vain or counterfeit, and therefore ſomewhat muſt be ſaid to this.

Dir. 1. §. 1. Direct. 1. *Be acquainted with the Failings of your hearts and lives, and come on purpoſe to get directions and help againſt thoſe particular failings.* You will not know what Medicine you need, much leſs how to uſe it, if you know not what aileth you. Know what Duties you omit or careleſly perform, and know what ſins you are moſt guilty of, and ſay when you go out of doors, I go to Chriſt for Phyſick for my own diſeaſe. I hope to hear ſomething before I come back, which may help me more againſt this ſin, and fit me better for my duty, or provoke me more effectually. Are thoſe men like to practiſe Chriſts Directions, that either know not their diſeaſe, or love it and would not have it cured?

Dir. 2. §. 2. Direct. 2. *The three forementioned are ſtill preſuppoſed, viz. That the Word have firſt done its part upon your Underſtandings, Memory, and Hearts:* For that Word cannot be practiſed, which is not underſtood, nor at all remembred, nor hath not procured *Reſolutions* and *Affections*. It is the due work upon the Heart that muſt prevail for the Reformation of the Life.

Dir. 3. §. 3. Direct. 3. *When you underſtand what it is in point of Practice that the Preacher driveth at, obſerve eſpecially the Uſes and Moving Reaſons, and plead them with your own hearts; and let Conſcience be preaching over all that the Miniſter preacheth to you.* You take them to be Soul-murderers that ſilence able faithful Preachers, and alſo thoſe Preachers that ſilence themſelves, and feed not the flock committed to their care: And do you think it a ſmall matter to ſilence your own Conſcience, which muſt be the Preacher that muſt ſet home all, before it can come to Reſolution or Practice? Keep Conſcience all the while at work, Preaching over all that to your hearts, which you hear with your ears; and urge your ſelves to a ſpeedy Reſolution. Remember that the whole Body of Divinity is practical in its end and tendency; and therefore be not a meer notional hearer: But conſider of every word you hear, what Practice it is that it tendeth to, and place that deepeſt in your Memory. If you forget all the Words of the Reaſons and Motives which you hear, be ſure to remember what Practice they were brought to urge you to. As if you heard a Sermon againſt Uncharitableneſs, Cenſoriouſneſs, or hurting others, though you ſhould forget all the Reaſons and Motives in particular, yet ſtill remember that you were convinced in the Hearing, that cenſorious and hurtful uncharitableneſs is a great ſin, and that you heard Reaſon enough to make you reſolve it. And let Conſcience Preach out the Sermon to the end, and not let it die in bare conviction; but Reſolve, and be paſt wavering before you ſtir: And above all the Sermon, remember the Directions and Helps for Practice, with which the trueſt method uſually ſhuts up the Sermon.

Dir. 4. §. 4. Direct. 4. *When you come home, let Conſcience in ſecret alſo repeat the Sermon to you.* Between God and your ſelves, conſider what there was delivered to you in the Lords Meſſage, that your Souls were moſt concerned in? What ſin reproved which you are guilty of? What duty preſſed which you omit? And there meditate ſeriouſly on the weight and Reaſons of the thing; and reſiſt not the light, but yet bring all to a fixed Reſolution, if till then you were unreſolved: not inſnaring your ſelves with dangerous Vows about things doubtful, or peremptory Vows without dependance on Chriſt for ſtrength: But firmly reſolving and cauteouſly ingaging your ſelves to duty; not with carnal evaſions and Reſerves, but with humble Dependance upon Grace, without which of your ſelves you are able to do nothing.

Dir. 5. §. 5. Direct. 5. *Hear the moſt Practical Preachers you can well get.* Not thoſe that have the fineſt Notions, or the cleaneſt ſtile, or neateſt words; but thoſe that are ſtill urging you to Holineſs of Heart and life, and driving home every truth to Practice: Not that falſe doctrine will at all bear up a holy life, but true doctrine muſt not be left in the porch, or at the doors, but be brought home and uſed to its proper end, and ſeated in the Heart, and placed as the poiſe upon the Clock, where it may ſet all the Wheels in motion.

Dir. 6.

§. 6. Direct. 6. *Take heed eſpecially of two ſorts of falſe Teachers.* ANTINOMIAN LIBERTINES, and AUTONOMIAN PHARISEES. The firſt would build their Sins on Chriſt; not pleading for ſin it ſelf, but taking down many of the chief helps againſt it, and diſarming us of the weapons by which it ſhould be deſtroyed, and reproaching the true Preachers of obedience as Legaliſts, that Preach up Works and call Men to doing, when they preach up obedience to Chriſt their King, upon the terms and by the Motives which are uſed by Chriſt himſelf, and his Apoſtles. Not underſtanding aright the true doctrine of Faith in Chriſt and Juſtification and Free-grace, (which they think none elſe underſtand but they) they pervert it and make it an enemy to the Kingly Office of Chriſt, and to Sanctification, and the neceſſary duties of Obedience.

The other ſort do make void the Commandments of God by their Traditions, and inſtead of the holy Practice of the Laws of Chriſt, they would drive the World with Fire and Sword to practice all their Superſtitious Fopperies; ſo that the few plain and neceſſary Precepts of the Law of the Univerſal King, are drown'd in the greater Body of their Canon Law, and the Ceremonies of the Popes impoſing are ſo many in compariſon of the Inſtitutions of Chriſt, that the Worſhip of God, and Work of Chriſtianity is corrupted by it, and made as another thing. The Wheat is loſt in a heap of Chaff, by them that will be Law-givers to themſelves, and all the Church of Chriſt.

Dir. 7.

§. 7. Direct. 7. *Aſſociate your ſelves with the moſt holy ſerious practical Chriſtians.* Not with the ungodly, nor with barren Opinioniſts, that talk of nothing but their Controverſies, and the way or intereſt of their Sects (which they call the *Church*;) nor with outſide formal Ceremonious Phariſees, that are pleading for the waſhing of Cups, and tithing of Mint, and the Tradition of their Fathers, while they hate and perſecute Chriſt and his Diſciples. But walk with the moſt holy, and blameleſs, and charitable, that live upon that truth which others talk of, and are ſeeking to pleaſe God by the *wiſdom which is firſt pure, and then peaceable and gentle*, (*Jam.* 3. 17, 18.) When others are contending for their ſeveral Sects, or ſeeking to pleaſe Chriſt, by killing him, or cenſuring him, or ſlandering him in his ſervants, *Joh.* 16. 2, 3. *Matth.* 25. 40, 45.

Dir. 8.

§. 8. Direct. 8. *Keep a juſt account of your Practice; examine your ſelves in the end of every day and week, how you have ſpent your time, and practiſed what you were taught; and judge your ſelves before God according as you find it.* Yea, you muſt call your ſelves to account every hour, what you are doing, and how you do it; whether you are upon Gods work, or not; and your hearts muſt be watched and followed like unfaithful ſervants, and like loitering Scholars, and driven on to every duty, like a dull or tired horſe.

ir. 9.

§. 9. Direct. 9. *Above all ſet your hearts to the deepeſt contemplations of the wonderful love of God in Chriſt, and the ſweetneſs and excellency of a holy life, and the certain incomprehenſible glory which it tendeth to, that your ſouls may be in love with your dear Redeemer, and all that is holy, and love and obedience may be as natural to you.* And then the practice of holy Doctrine, will be eaſie to you, when it is your delight.

r. 10.

§. 10. Direct. 10. *Take heed that you receive not ungrounded, or unneceſſary prejudices againſt the perſon of the Preacher.* For that will turn away your heart, and lock it up againſt his Doctrine. And therefore abhor the ſpirit of uncharitableneſs, cruelty, and faction, which always bendeth to the ſuppreſſing or vilifying and diſgracing all thoſe, that are not of their way and for their intereſt: And be not ſo blind as not to obſerve, that the very deſign of the Devil, in raiſing up diviſions among Chriſtians is, that he may uſe the tongues or hands of one another to vilifie them all, and make them odious to one another, and to diſable one another from hindring his Kingdom, and doing any conſiderable Service to Chriſt. So that when a Miniſter of Chriſt ſhould be winning Souls, either he is forbidden, or he is deſpiſed, and the hearers are ſaying, [*O he is ſuch, or ſuch a one*] according to the names of reproach which the enemy of Chriſt and Love hath taught them.

CHAP. XX.

Directions for profitable Reading the Holy Scriptures.

§. 1. SEeing the Diverſity of Mens Tempers and Underſtandings is ſo exceeding great, that it is impoſſible that any thing ſhould be Pleaſing and Suitable to ſome, which ſhall not be diſliked and quarrelled with by others; and ſeeing in the Scriptures there are many things hard to be underſtood, which the unlearned and unſtable wreſt to their own Deſtruction, 2 *Pet.* 3. 16. And the Word is to ſome the ſavour of death unto death, 2 *Cor.* 2. 16. You have therefore need to be careful in Reading it. And as Chriſt ſaith, *Luk.*8.18. *Take heed how you hear*; ſo I ſay, *Take heed how you read.*

Mar. 4. 24.

Dir. 1. Read Chap. 3. Direct. 1. And againſt Unbelief, Tom. 1.

§. 2. Direct. 1. *Bring not an evil heart of unbelief. Open the Bible with holy reverence as the Book of God, indited by the Holy Ghoſt. Remember that the Doctrine of the New Teſtament was revealed by the Son of God, who was purpoſely ſent from Heaven to be the Light of the World, and to make known to Men the Will of God, and the Matters of their Salvation.* Bethink you well, if God ſhould but ſend a Book or Letter to you by an Angel, how reverently you would receive it? How carefully you would peruſe it; and regard it above all the Books in the World? And how much rather ſhould you do ſo, by that Book which is indited by the Holy Ghoſt, and recordeth the Doctrine of Chriſt himſelf, whoſe authority is greater than all the Angels? Read it not therefore as a common Book, with a common and unreverent heart; but in the Dread and Love of God the Author.

Dir. 2.

§. 3. Direct. 2. *Remember that it is the very Law of God which you muſt live by, and be judged by at laſt. And therefore read it with a full Reſolution to obey what ever it commandeth, though fleſh, and men, and devils contradict it.* Let there be no ſecret exceptions in your heart, to baulk any of its Precepts, and ſhift off that part of obedience, which the fleſh accounteth difficult or dear.

Dir. 3.

§. 4. Direct. 3. *Remember that it is the Will and Teſtament of your Lord, and the Covenant of moſt full and gracious Promiſes; which all your Comforts, and all your hopes of pardon and everlaſting life are built upon. Read it therefore with love and great delight.* Value it a thouſand fold more than you would do the Letters of your deareſt friend, or the Deeds by which you hold your Lands; or any thing elſe of low concernment. If the Law was ſweeter to *David* than Honey, and *better than thouſands of Gold and Silver*, and was his Delight and Meditation all the day. O what ſhould the ſweet and precious Goſpel be to us?

Dir. 4.

§. 5. Direct. 4. *Remember that it is a Doctrine of unſeen things, and of the greateſt Myſteries; and therefore come not to it with Arrogance as a Judge, but* *with Humility as a Learner or Diſciple*; *And if any thing ſeem difficult or improbable to you, ſuſpect your own unfurniſhed Underſtanding, and not the ſacred Word of God.* If a Learner in any Art or Science, will ſuſpect his Teacher and his Books, when ever he is ſtalled, or meeteth with that which ſeemeth unlikely to him; his pride would keep poſſeſſion for his ignorance, and his folly were like to be uncurable.

Dir. 5. §. 6. Direct. 5. *Remember that it is an Univerſal Law and Doctrine, written for the moſt ignorant as well as for the curious*; *and therefore muſt be ſuited in plainneſs to the capacity of the ſimple, and yet have matter to exerciſe the moſt ſubtle wits*; *and that God would have the ſtyle, to ſavour more of the innocent weakneſs of the Inſtruments, than the matter.* Therefore be not offended or troubled when the ſtyle doth ſeem leſs polite, than you might think beſeemed the Holy Ghoſt; nor at the plainneſs of ſome parts, or the myſteriouſneſs of others: But adore the wiſdom and tender condeſcenſion of God to his poor Creatures.

Dir. 6. §. 7. Direct. 6. *Bring not a carnal mind, which ſavoureth only fleſhly things, and is inſlaved to thoſe ſins which the Scripture doth condemn: For the carnal mind is enmity againſt God, and neither is, nor can be ſubject to his Law.* Rom. 8. 7, 8. *And the things of God are not diſcerned by the meer natural Man, for they are fooliſhneſs to him, and they muſt be ſpiritually diſcerned*, 2 Cor. 2. 14. And *Enmity* is an ill Expoſitor. It will be quarrelling with all, and making faults in the Word which findeth ſo many faults in you. It will hate that Word which cometh to deprive you of your moſt ſweet and dear beloved ſin: Or, if you have ſuch a carnal mind and enmity, believe it not no more than a partial and wicked Enemy ſhould be believed againſt God himſelf; who better underſtandeth what he hath written, than any of his fooliſh Enemies.

Dir. 7. §. 8. Direct. 7. *Compare one place of Scripture with another, and expound the darkeſt by the help of the plaineſt, and the fewer Expreſſions by the more frequent, and ordinary, and the doubtfuller points by thoſe which are moſt certain*; and not on the contrary.

Dir. 8. 1 Cor. 2. 10, 12. & 12. 8, 9, 10. §. 9. Direct. 8. *Preſume not on the ſtrength of your own underſtanding, but humbly pray to God for light*; *and before and after you read the Scripture, pray earneſtly that the Spirit which did indite it, may expound it to you*; *and keep you from unbelief and error, and lead you into the Truth.*

Dir. 9. §. 10. Direct. 9. *Read ſome of the beſt Annotations or Expoſitors*; who being better acquainted with the phraſe of the Scripture than your ſelves, may help to clear your Underſtanding. When *Philip* asked the Eunuch that read *Iſa.* 53. *Underſtandeſt thou what thou readeſt? he ſaid, How can I expect ſome man ſhould guide me? Acts* 8. 30, 31. Make uſe of your *Guides*, if you would not err.

Dir. 10. §. 11. Direct. 10. *When you are ſtalled by any difficulty which over-matcheth you, note it down, and propound it to your Paſtor, and crave his help, or* (if the Miniſter of that place be ignorant and unable) *go to ſome one that God hath furniſhed for ſuch work.* And if after all, ſome things remain ſtill dark and difficult, remember your imperfection, and wait on God for further Light, and thankfully make uſe of all the reſt of the Scripture which is plain. And do not think as the Papiſts, that men muſt forbear reading it for fear of erring, no more than that men muſt forbear eating for fear of poyſon, or than Subjects muſt be kept ignorant of the Laws of the King, for fear of miſunderſtanding or abuſing them.

CHAP. XXI.

Directions for Reading other BOOKS.

Becauſe God hath made the excellent holy Writings of his Servants, the ſingular Bleſſing of this Land and Age; and many a one may have a Good Book, even any Day or Hour of the Week, that cannot at all have a good Preacher. I adviſe all Gods Servants to be thankful for ſo great a Mercy, and to make uſe of it, and be much in *Reading*: For *Reading* with moſt doth more conduce to Knowledge than Hearing doth, becauſe you may chuſe what Subjects and the excellenteſt Treatiſes you pleaſe; and may be often at it, and may peruſe it again and again what you forget, and may take time as you go to fix it on your mind: And' with very many it doth more than *Hearing* alſo to move the Heart, tho' *Hearing of it ſelf*, in this hath the advantage: Becauſe lively Books may be eaſilier had, than lively Preachers; eſpecially theſe ſorts of Men ſhould be much in *Reading*. 1. Maſters of Families, that have more Souls to care for than their own. 2. People that live where there is no Preaching, or as bad or worſe than none. 3. Poor People, and Servants, and Children, that are forced on many Lords days to ſtay at home, whilſt others have the opportunity to hear. 4. And vacant perſons that have more leiſure than others have. To all theſe, but eſpecially Maſters of Families, I ſhall here give a few Directions.

Xenophon primus omnium quæ dicebantur, notis excepta in publicum edidit. Laert. in Xenoph.

Dir. 1. §. 1. Direct. 1. *I preſuppoſe that you keep the Devils Books out of your hands and Houſe.* I mean Cards, and idle Tales, and Play-books, and Romances or Love-books, and falſe bewitching Stories, and the ſeducing Books of all falſe Teachers, and the railing or ſcorning Books which the Men of ſeveral Sects and Factions write againſt each other, on purpoſe to teach men to hate one another, and baniſh Love: For where theſe are ſuffered to corrupt the Mind, all grave and uſeful Writings are foreſtalled. And it is a wonder to ſee how powerfully theſe poyſon the minds of Children, and many other empty Heads: Alſo Books that are written by the ſons of *Corah*, to breed diſtaſtes and diſcontents in the minds of the People againſt their Governours, both Magiſtrates and Miniſters. For there is ſomething in the beſt Rulers, for the Tongues of Seditious Men to faſten on, and to aggravate in the Peoples ears; and there is ſomething even in godly people, which tempteth them too eaſily to take fire and be diſtempered before they are aware; and they foreſee not the evil to which it tendeth.

Dir. 2. §. 2. Direct. 2. *When you read to your Family, or others, let it be ſeaſonably and gravely, when ſilence and attendance incourage you to expect ſucceſs*; *and not when Children are crying or talking, or Servants, buſling to diſturb you.* Diſtraction is worſt in the greateſt buſineſſes.

Dir. 3. §. 3. Direct. 3. *Chuſe ſuch Books as are moſt ſuitable to your ſtate, or to thoſe you read to.* It is worſe than unprofitable to read Books for comforting troubled Minds, to thoſe that are blockiſhly ſecure, and have hardned, obſtinate, unhumbled hearts. It is as bad as to give Medicines or Plaiſters contrary to the Patients need, and ſuch as cheriſh the diſeaſe: So is it to read Books of too high a ſtile or ſubject, to dull and ignorant hearers. We uſe to ſay, *That which is one mans meat, is another Mans poyſon.* It is not enough that the matter be good, but it muſt be agreeable to the caſe for which it is uſed.

Saith *Ariſtippus* (*in Laert.*) As they are not the healthfulleſt that eat moſt, ſo are they not the learnedſt that read moſt, but they that read that which is moſt neceſſary and profitable.

Dir. 4. §. 4. Direct. 4. *To a common Family begin with thoſe Books, which at once inform the judgment about the Fundamentals, and awaken the affections to entertain*

tain them and improve them. Such as are Treatiſes of Regeneration, Converſion, or Repentance: To which purpoſe I have written my ſelf, *The Call to the Unconverted*; *The Treatiſe of Converſion*; *Directions for a ſound Converſion*; *A Treatiſe of Judgment*; *A Sermon againſt making light of Chriſt*; *True Chriſtianity*; *A Sermon of Repentance*; *Now or Never*; *A Saint or a Bruit*, with others; which I mention not as equalling them with others, but as thoſe which I am more accountable for. On this ſubject theſe are very excellent, Mr. *R. Allens* Works, Mr. *Whateley* on the *New Birth*, Mr *Swinnock* of *Regeneration*, Mr. *Pinks* his *Five Sermons*, moſt of Mr. *Hookers Sermons*, Mr. *Jo. Rogers Doctrine of* Faith. Mr. *Dents Plain Mans Path way to Heaven*, moſt of Mr. *Perkins*, and Mr. *Boltons* Works, and many the like.

Dir. 5. §. 5. Direct. 5. *Next theſe, read over thoſe Books which are moſt ſuited to the ſtate of young Chriſtians for their growth in Grace, and for their Exerciſe of Faith, and Love, and Obedience, and for the mortifying of ſelfiſhneſs, pride, ſenſuality, worldlineſs, and other the moſt dangerous ſins.* My own on this ſubject are, my *Directions for weak Chriſtians*, my *Saints Reſt*, a *Treatiſe of Self-denial*, another of the *Miſchiefs of Self-ignorance*, *Life of Faith*, of *Crucifying the World*, the *Unreaſonableneſs of Infidelity*, of *Right Rejoycing*, &c. To this uſe theſe are excellent, Mr. *Hilderſhams* Works, Dr. *Preſtons*, Mr. *Perkins*, Mr. *Boltons*, Mr. *Fenners*, Mr. *Gurnals*, Mr. *Anthony Burgeſſes* Sermons; Mr. *Lockier* on the *Coloſſians*, with abundance more that God hath bleſt us with.

Dir. 6. §. 6. Direct. 6. *At the ſame time labour to methodize your knowledge, and to that end read firſt and learn ſome ſhort Catechiſm, (and then ſome larger* (as Maſter *Balls*, or the *Aſſemblies*, larger) *and next ſome Body of Divinity, (as* Ameſius *his* Marrow of Divinity, *and* Caſes of Conſcience, *which are Engliſhed.)* And let the Catechiſm be kept in memory while you live, and the reſt be throughly underſtood.

Dir. 7. §. 7. Direct. 7. *Next read (to your ſelves or Families) the larger Expoſitions of the Creed, Lords Prayer, and Ten Commandments.* Such as *Perkins*, Biſhop *Andrews* on the Commandments, and *Dod*, &c. That your underſtanding may be more full, particular and diſtinct; and your Families may not ſtop in Generals which are not underſtood.

Dir. 8. §. 8. Direct. 8. *Read much thoſe Books which direct you in a courſe of daily Communion with God, and ordering all your Converſations.* As Maſter *Reyners Directions*, the *Practice of Piety*, Maſter *Palmers*, Mr. *Scudders*, Mr. *Boltons Directions*, and my *Divine Life*.

Dir. 9. §. 9. Direct. 9. *For Peace, and Comfort, and increaſe of the Love of God.* Read Mr. *Symmonds Deſerted Soul*, &c. And his *Life of Faith*. All Doctor *Sibbs* Works, Maſter *Harſnets Cordials*, Biſhop *Halls* Works, &c. My *Method for Peace*, and *Saints Reſt*, &c.

Dir. 10. §. 10. Direct. 10. *For the underſtanding of the Text of Scripture, keep at hand, either* Deodates *or the Aſſembly of Divines, or the Dutch Annotations*; *with Dr.* Hammonds, *or* Dickſons *and* Hutchinſons *brief Obſervations.*

Dir. 11. §. 11. Direct. 11. *For ſecuring you againſt the Feavour of uncharitable Zeal and Schiſm, and contentious wranglings and cruelties for* Religion *ſake. Read diligently Biſhop* Halls *Peacemaker (and other of his Books) Mr.* Burroughs Irenicon, Acontius Stratagems of Satan, *and my* Catholick Unity, Catholick Church, Univerſal Concord, &c.

Dir. 12. §. 12. Direct. 12. *For eſtabliſhing you againſt Popery, on the ſoundeſt Grounds, not running in the contrary extream. Read Dr.* Challoners Credo Eccleſiam, &c. Chillingworth, *Dr.* Field *of the Church*, &c. *And my* True Catholick, *and my* Key for Catholicks, and my Safe Religion, *and* Winding-ſheet for Popery, *and* Diſputation *with Mr.* Johnſon.

§. 13. Direct. 13. *For ſpecial preparation for affliction, ſufferings, ſickneſs, death.* *Read Mr.* Hughs Rod, *Mr.* Laurence *Chriſts power over ſickneſſes*, *Mr.* S. Rutherfords *Letters*, &c. *My* Treatiſe of Self-denial, *the* Believers laſt Work, *the* Laſt Enemy Death, *and the Fourth Part of my* Saints Reſt. I will add no more, leſt they ſeem too many. Dir. 13.

CHAP. XXII.

Directions for the right Teaching of CHILDREN *and* SERVANTS, *ſo as may be moſt likely to have ſucceſs.*

I Here ſuppoſe them *utterly untaught* that you have to do with; and therefore ſhall direct you what to do, from the very firſt beginning of your *teaching*, and their *learning*. And I beſeech you ſtudy this Chapter more than many of the reſt, for it is an unſpeakable loſs that befals the Church, and the Souls of Men, for want of *skill*, and *will*, and *diligence*, in Parents and Maſters in this matter.

§. 1. Direct. 1. *Cauſe your younger Children to learn the words, though they be not yet capable of underſtanding the matter.* And do not think as ſome do, that this is but to make them *Hypocrites*, and to teach them to *take Gods Name in vain.* For it is neither vanity nor hypocriſie to help them firſt to underſtand the *words* and *ſigns*, in order to their early underſtanding of the *matter* and *ſignification*. Otherwiſe no man might teach them any language, nor teach them to read any words that be good, becauſe they muſt firſt underſtand the words before the meaning. If a child learn to read in a Bible, it is not taking Gods Name or Word in vain, tho' he underſtand it not: For it is in order to his learning to underſtand it, and it is not vain which is to ſo good a uſe: If you leave them untaught till they come to be twenty years of age, they muſt then learn the words before they can underſtand the matter. Do not therefore leave them the children of darkneſs, for fear of making them Hypocrites. It will be an excellent way to redeem their time, to teach them firſt that which they are capable of learning: A child of five or ſix years old can learn the words of a *Catechiſm* or *Scripture*, before they are capable of underſtanding them. And then when they come to years of underſtanding, that part of their work is done, and they have nothing to do but to ſtudy the meaning and uſe of thoſe words which they have learned already. Whereas if you leave them utterly untaught till then, they muſt then be waſting a long time to learn the ſame words which they might have learned before, and the loſs of ſo much time is no ſmall loſs or ſin. Dir. 1.

Dir. 1. §. 2. Direct. 2. *The moſt natural way of teaching Children the meaning of Gods Word, and the matters of their Salvation, is by familiar talk with them, ſuited to their capacities: Begin this betimes with them while they are on their Mothers laps, and uſe it frequently.* For they are quickly capable of ſome underſtanding about greater matters as well as about leſs; and knowledge muſt come in by ſlow degrees: Stay not till their minds are prepoſſeſt with vanity and toys, *Prov.* 22. 6.

Dir. 2. §. 3. Direct. 3. *By all means let your Children learn to read, though you be never ſo poor, whatever ſhift you make.* And if you have Servants that cannot read, let them learn yet (at ſpare hours) if they be of any capacity and willingneſs. For it is a very great mercy to be able to read the holy Scripture, and any good Books themſelves, and a very great miſery to know nothing but what they hear from others. They may read almoſt at any time when they cannot hear.

Dir. 3. §. 4. Direct. 4. *Let your Children when they are little ones read much the Hiſtory of the Scriptures.* For though this, of it ſelf, is not ſufficient to breed in them any *ſaving knowledge*, yet it enticeth them to delight in reading the Bible, and then they will be often at it when they love it; ſo that all theſe benefits will follow. 1. It will make them love the Book (though it be but with a common love.) 2. It will make them ſpend their time in it, when elſe they would rather be at play. 3. It will acquaint them with *Scripture Hiſtory*, which will afterwards be very uſeful to them. 4. It will lead them up by degrees to the knowledge of the Doctrine, which is all along interwoven with the Hiſtory.

Dir. 5. §. 5. Direct. 5. *Take heed that you turn not all your Family Inſtructions into a cuſtomary formal courſe; by bare readings and repeating Sermons from day to day, without familiar perſonal application.* For it is ordinarily ſeen that they will grow as ſleepy, and ſenſeleſs, and cuſtomary under ſuch a dull and diſtant courſe of duty (tho' the matter be good) almoſt as if you had ſaid nothing to them. Your buſineſs therefore muſt be to get within them, and awaken their Conſciences to know that the matter doth moſt nearly concern them, and to force them to make application of it to themſelves.

Dir. 6. §. 6. Direct. 6. *Let none effect a formal Preaching way to their Families, except they be Preachers themſelves, or Men that are able for the Miniſtry: But rather ſpend the time in reading to them the powerfulleſt Books, and ſpeaking to them more familiarly about the ſtate and matters of their Souls.* Not that I think it unlawful for a Man to Preach to his Family in the ſame method that a Miniſter doth to his People; for no doubt he may teach them in the profitableſt manner he can. And that which is the beſt method for a ſet ſpeech in the Pulpit, is uſually the beſt method in a Family. But my Reaſons againſt this Preaching-way ordinarily, are theſe. 1. Becauſe it is very few Maſters of Families that are able for it, (even among them that think they are;) and then they ignorantly abuſe the Scripture, ſo as tends much to Gods diſhonour. 2. Becauſe there is ſcarce any of them all, but may read at the ſame time, ſuch lively profitable Books to their Families, as handle thoſe things which they have moſt need to hear of, in a far more edifying manner than they themſelves are able, (except they be ſo poor that they can get no ſuch Books.) 3. Becauſe the familiar way is moſt edifying: And to talk ſeriouſly with Children and Servants about the great concernments of their Souls doth commonly more move them than Sermons or ſet Speeches. Yet becauſe there is a ſeaſon for both, you may ſometimes read ſome powerful Books to them, and ſometimes talk familiarly to them. 4. Becauſe it often comes from Pride, when Men put their Speech into a Preaching method to ſhew their parts, and as often nouriſheth Pride.

Dir. 7. §. 7. Direct. 7. *Let the manner of your teaching them, be very often interlocutory, or by way of Queſtions.* Though when you have ſo many or ſuch perſons preſent, as that ſuch Familiarity is not ſeaſonable, then Reading, Repeating, or ſet Speeches may do beſt; but at other times when the number or quality of the company hindereth not, you will find that Queſtions and familiar Diſcourſe is beſt: For, 1. It keepeth them awake and attentive, when they know they muſt make ſome anſwer to your Queſtions; which ſet Speeches, with the dull and ſluggiſh, will hardly do. 2. And it mightily helpeth them in the Application; ſo that they much more eaſily take it home, and perceive themſelves concerned in it.

Dir. 8. §. 8. Direct. 8. *Yet prudently take heed that you ſpeak nothing to any in the preſence of others that tends to open their ignorance or ſin, or the ſecrets of their hearts, or that any way tendeth to ſhame them* (except in the neceſſary reproof of the obſtinate.) If it be their common ignorance that will be opened by queſtioning them, you may do it before your Servants or Children themſelves, that are familiar with each other, but not when any Strangers are preſent. But if it be about the ſecret ſtate of their Souls that you examine them, you muſt do it ſingly, when the perſon is alone. Leſt ſhaming and troubling them make them hate inſtruction, and deprive them of all the benefit of it.

§. 9. Direct. 9. *When you come to teach them the Doctrine of Religion begin with the Baptiſmal Covenant, as the ſum of all that is eſſential to Chriſtianity: And here teach them briefly all the ſubſtance of this at once.* Dir. 9. For though ſuch general knowledge will be obſcure, and not diſtinct and ſatiſfactory, yet it is neceſſary at firſt; becauſe they muſt ſee Truths ſet together: For they will underſtand nothing truly, if they underſtand it but independantly by broken parts. Therefore *open to them the ſum of the Covenant or Chriſtian Religion all at once*, though you ſay but little at firſt of the ſeveral parts. Help them to underſtand what it is to be Baptiſed into the Name of the *Father*, *Son*, and *Holy Ghoſt:* And here you muſt open it to them in this order. You muſt help them to know who are the Covenanters, GOD and MAN; and firſt the nature of Man is to be opened, becauſe he is firſt known, and God in him who is his Image. Familiarly tell them, 'That Man is not like a Beaſt that hath no Reaſon, nor Free-will, nor any Knowledge of another World, nor any other life to live but this: But he hath an underſtanding to know God, and a will to chuſe good and refuſe evil, and an immortal Soul that muſt live for ever; and that all inferior Creatures were made for his ſervice, as he was made for the ſervice of his Creator. Tell them that neither Man, nor any thing that we ſee, could make it ſelf, but God is the Maker, Preſerver, and Diſpoſer of all the World. That this God is infinite in Power, and Wiſdom, and Goodneſs, and is the Owner, and Ruler, and Benefactor, Felicity, and End of Man. That Man was made to be wholly devoted and reſigned to God as his Owner, and to be wholly ruled by him as his Governour, and to be wholly given up to his love and praiſe as his Father, his Felicity, and End. That the Tempter having drawn Man from this bleſſed ſtate of life, in *Adams* fall the World fell under the Wrath of God, and had been loſt for ever, but that God of his mercy provided us a Redeemer; even the Eternal Son of God, who being One with the Father, was pleaſed to take the Nature of Man, and ſo is both God and Man in one Perſon; who being born of a Virgin, lived among Men, and fulfilled the Law of God, and overcame the Tempter and the World, and died as a Sacrifice for our ſins, to reconcile us unto God: That all Men being born with corrupted natures, and living in ſin till Chriſt recover them, there is now no hope of ſalvation but by him: That he hath paid our debt, and made ſatisfaction for our ſins, and riſen from the dead, and conquered death, and Satan, and is Aſcended and Glorified in Heaven; and that he is the King and Teacher, and High Prieſt of the Church: That he hath made a new Covenant of Grace and Pardon, and offered it in the Scriptures, and by his Miniſters to the World; and that thoſe that are ſincere and faithful in this Covenant ſhall be ſaved, and thoſe that are not ſhall remedileſly be damned; becauſe they reject this Chriſt and Grace, which is the laſt and only remedy. And here open to them the nature of this Covenant; that God doth offer to be our Reconciled God, and Father, and Felicity, and Chriſt to be our Saviour, to forgive our ſins, and reconcile us unto God, and renew us by his Spirit, and the holy Spirit to be our Sanctifier, to illuminate,

‘nate, and regenerate, and confirm us; and that all that is required on our part, is ſuch an unfeigned conſent as will appear in the performance in our ſerious endeavours. Even that we wholly give up our ſelves to be renewed by the holy Spirit, to be juſtified, taught and governed by Chriſt, and by him to be brought again to the Father, to love him as our God and End, and to live to him, and with him for ever. But whereas the Temptations of the Devil, and the allurements of this deceitful World, and the deſires of the Fleſh, are the great Enemies and hinderances in our way, we muſt alſo conſent to renounce all theſe, and let them go, and deny our ſelves, and take up with God alone, and what he ſeeth meet to give us, and to take him in Heaven for all our portion: And he that conſenteth unfeignedly to this Covenant, is a Member of Chriſt, a juſtified, reconciled Child of God, and an Heir of Heaven, and ſo continuing, ſhall be ſaved; and he that doth not ſhall be damned. This is the Covenant that in Baptiſm we ſolemnly entred into with God, the Father, Son, and Holy Ghoſt, as our Father, and Felicity, our Saviour, and our Sanctifier. This in ſome ſuch brief Explication, you muſt familiarly open to them again and again.

Dir. 10. §. 10. Direct. 10. *When you have opened the Baptiſmal Covenant to them, and the eſſentials of Chriſtianity, cauſe them to learn the Creed, the Lords Prayer, and the Ten Commandments.* And tell them the *Uſes* of them; that Man having three powers of Soul, his *Underſtanding*, his *Will*, and his *Obediential* or *Executive Power*, all theſe muſt be ſanctified, and therefore there muſt be a rule for each; and that accordingly the *Creed* is the ſummary Rule to tell us what our *Underſtandings* muſt believe; and the *Lords Prayer* is the ſummary Rule to direct us what our *Wills* muſt deſire and our Tongues muſt ask; and the *Ten Commandments* is the ſummary Rule of our practice: And that the *Holy Scripture*, in general, is the more large and perfect Rule of all; and that all that will be taken for *true Chriſtians*, muſt have a general implicite *Belief* of all the *Holy Scriptures*, and a particular explicite *Belief*, *Deſire*, and ſincere *Practice*, according to the *Creeds*, *Lords Prayer*, and *Ten Commandments*.

Dir. 11. §. 11. Direct. 11. *Next teach them a ſhort Catechiſm (by Memory) which openeth theſe a little more fully, and then a larger Catechiſm.* The ſhorter and larger Catechiſm of the Aſſembly are very well fitted to this uſe: I have publiſhed a very brief one my ſelf, which in *Eight Articles* or *Anſwers* containeth all the Eſſential Points of *Belief*, and in *One anſwer*, the *Covenant-Conſent*, and in *Four Articles* or *Anſwers* more, containeth all the Subſtantial Parts of *Chriſtian Duty:* The Anſwers are ſome of them long for Children. But if I knew of any other that had *ſo much in few words*, I would not offer this to you, becauſe I am conſcious of its imperfections. But there are very few Catechiſms that differ in the ſubſtance: Which ever they learn, let them as they go have your help to underſtand it, and let them keep it in memory to the laſt.

It is in my *Univerſal Concord*, nd by it elf.

ir. 12. §. 12. Direct. 12. *Next open to them more diſtinctly the particular part of the Covenant and Catechiſm.* And here I think this Method moſt profitable for a Family: 1. Read over to them the beſt Expoſitions that you can get on the *Creed*, the *Lords Prayer* and the *Ten Commandments*, which are not too large to confound them, nor too brief, ſo as to be hardly underſtood. For a Summary, Mr. *Brinſleys True Watch* is good; but thus to read them, ſuch as Mr. *Perkins* on the *Creed*, and Dr. *King* on the *Lords Prayer*, and *Dod* on the *Commandments*, are fit; ſo that you may read *One Article*, *one Petition*, and *one Commandment* at a time: And read theſe over to them divers times. 2. Beſides this in your familiar diſcourſe with them, open to them plainly *one Head* or *Article of Religion* at a time, and another the next time, and ſo on till you come to the end. And here, 1. Open in one diſcourſe the Nature of Man, and the Creation. 2. In another (or before it) the Nature and Attributes of God. 3. In another the fall of Man, and eſpecially the Corruption of our Nature, as it conſiſteth in an inordinate inclination to earthly and fleſhly things, and a backwardneſs, or averſneſs, or enmity to God and Holineſs, and the Life to come; and the nature of ſin; and the impoſſibility of being ſaved till this ſin be pardoned, and theſe Natures renewed, and reſtored to the Love of God and Holineſs, from this Love of the World and Fleſhly pleaſures. 4. In the next diſcourſe, open to them the *Doctrine of Redemption* in general, and the *Incarnation*, and *Natures*, and *Perſon of Chriſt*, particularly. 5. In the next open the *Life of Chriſt*, his *Fulfilling the Law*, and his overcoming the *Tempter*, his humble *Life*, and contempt of the *World*, and the end of all, and how he is exemplary and imitable unto us. 6. In the next open the whole *Humiliation*, and *Suffering of Chriſt*, and the pretences of his Perſecutors, and the ends and uſes of his *ſuffering*, *death*, and *burial*. 7. In the next open his *Reſurrection*, the proofs and the uſes of it. 8. In the next open his *Aſcenſion*, *Glory*, and *Interceſſion* for us, and the uſes of all. 9. In the next open his *Kingly*, and *Prophetical Offices* in general, and his making the *Covenant of Grace* with Man, and the nature of that *Covenant*, and its effects. 10. In the next open the *Works* or *Office of the Holy Ghoſt* in general, as given by *Chriſt* to be his *Agent in Men on Earth*, and his *great Witneſs* to the World; and particulaly open the extraordinary gift of the *Spirit* to the Prophets and Apoſtles, to plant the Churches, and indite, and ſeal the *holy Scriptures*; and ſhew them the authority and uſe of the *holy Scriptures*. 11. In the next open to them the *ordinary works* of the *Holy Ghoſt*, as the *Illuminator*, *Renewer*, and *Sanctifier of Souls*, and in what order he doth all this, by the *Miniſtry of the Word*. 12. In the next open to them the office, and uſe, and duty of the ordinary Miniſtry, and their duty toward them, eſpecially as Hearers, and the nature and uſe of *publick Worſhip*, and the nature and *Communion of Saints* and *Churches*. 13. In the next open to them the nature and uſe of *Baptiſm*, and the *Lords Supper*. 14. In the next open to them the ſhortneſs of life, and the ſtate of Souls at death, and after death, and the day of Judgment, and the Juſtification of the Righteous, and the Condemnation of the Wicked at that day. 15. In the next open to them the *Joys of Heaven*, and the miſeries of the damned. 16. In the next open to them the Vanity of all the pleaſure, and profits, and honour of this World, and the method of Temptations, and how to overcome them. 17. In the next open to them the reaſon and uſe of ſuffering for Chriſt, and of Self-denial, and how to prepare for ſickneſs and death. And after this go over alſo the *Lords Prayer*, and the *Ten Commandments*.

§. 13. Direct. 13. *After all your inſtructions make them briefly give you an account in their own words of what they underſtand and remember of all; or elſe the next time to give account of the former.* And incourage them for all that is well done in their endeavours. Dir. 13.

§. 14. Direct. 14. *Labour in all to keep up a wakened ſerious attention, and ſtill to Print upon their hearts the greateſt things.* And to that end, for the *Matter* of your teaching and diſcourſe, let nothing be ſo much in your mouths, as, 1. The Nature and Relations of God. 2. A Crucified and a Glorified Chriſt, with all his Grace and Priviledges. 3. The operations of the Spirit on the Soul. 4. The madneſs of Sinners, and the Vanity of the World. Dir. 14.

5. And endleſs Glory and Joy of Saints, and miſery of the ungodly after death. Let theſe five points be frequently urged, and be the life of all the reſt of your diſcourſe. And then for the *Manner* of your ſpeaking to them, let it be always with ſuch a mixture of familiarity and ſeriouſneſs that may carry along their ſerious attentions, whether they will or no. Speak to them as if they or you were dying, and as if you ſaw *God*, and *Heaven*, and *Hell*.

Dir. 15. §. 15. Direct. 15. *Take each of them ſometime by themſelves, and there deſcribe to them the work of Renovation, and ask them whether ever ſuch a work was wrought upon them.* Shew them the true marks of Grace, and help them to try themſelves: Urge them to tell you truly whether their love to God or the Creature, to Heaven or Earth, to holineſs or fleſh-pleaſing be more: And what it is that hath their hearts and care, and chief endeavour? And if you find them regenerate, help to ſtrengthen them. If you find them too much dejected help to comfort them; and if you find them unregenerate, help to convince them, and then to humble them, and then to ſhew them the remedy in Chriſt, and then ſhew them their duty that they may have part in Chriſt, and drive all home to the end that you deſire to ſee: But do all this with love, and gentleneſs, and privacy.

Dir. 11. §. 16. Direct. 16. *Some pertinent Queſtions which by the anſwer will ingage them to teach themſelves, or to judge themſelves, will be ſometimes of very great uſe?* As ſuch as theſe; 'Do you not know that you muſt ſhortly die? Do you not believe that immediately your Souls muſt enter upon an endleſs life of joy or miſery? Will worldly wealth and honours, or fleſhly pleaſures, be pleaſant to you then? Had you then rather be a Saint, or an ungodly Sinner? Had you not then rather be one of the holieſt that the World deſpiſed and abuſed, than one of the greateſt and richeſt of the Wicked? When *Time* is paſt, and you muſt give account of it, had you not then rather it had been ſpent in holineſs, and obedience, and diligent preparation for the life to come, than in pride and pleaſure, and pampering the fleſh? How could you make ſhift to forget your endleſs life ſo long? Or to ſleep quietly in an unregenerate ſtate? What if you had died before Converſion, what think you had become of you, and where had you now been? Do you think that any of thoſe in Hell are glad that they were ungodly? Or have now any pleaſure in their former merriments and ſin? What think you would they do, if it were all to do again? Do you think, if an Angel or Saint from Heaven, ſhould come to decide the Controverſie between the Godly, and the Wicked, that he would ſpeak againſt a holy and heavenly life, or plead for a looſe and fleſhly life? Or which ſide think you he would take? Did not God know what he did when he made the Scriptures? Is he or an ungodly Scorner to be more regarded? Do you think every Man in the World, will not wiſh at laſt that he had been a Saint whatever it had coſt him? Such kind of Queſtions urge the Conſcience, and much convince.

Dir. 17. §. 17. Direct. 17. *Cauſe them to learn ſome one moſt plain and pertinent Text, for every great and neceſſary duty, and againſt every great and dangerous ſin; and often to repeat them to you.* As *Luk.* 13.3, 5. *Except ye repent ye ſhall all periſh.* John 3. 5. *Except a man be born again of Water and the Spirit, he cannot enter into the Kingdom of Heaven.* So *Matth.* 18. 3. *Rom.* 8. 9. *Heb.* 12. 14. *Job.* 3. 16. *Luk.* 18. 1, &c. So againſt lying, ſwearing, taking Gods Name in vain, fleſh pleaſing, gluttony, pride, the reſt.

§. 18. Direct. 18. *Drive all your Convictions to a Reſolution of Endeavour and Amendment, and make them ſometime promiſe you to do that which you convinced them of*; and ſometimes before witneſſes. But let it be done with theſe neceſſary Cautions. 1. That you urge not a promiſe in any doubtful point, or ſuch as you have not firſt convinc'd them of. 2. That you urge not a promiſe in things beyond their preſent ſtrength: As you muſt not bid them promiſe you to *Believe*, or to *love God*, or to be *tender-hearted*, or *heavenly-minded*; but to do thoſe duties which tend to theſe, as to hear the Word, or Read, or Pray, or Meditate, or keep good Company, or avoid Temptations, &c. 3. That you be not too often upon this, (or upon one and the ſame ſtrain in the other methods) leſt they take them but for words of courſe, and cuſtom teach them to contemn them. But ſeaſonably and prudently done, their promiſes will lay a great ingagement on them. Dir. 18.

§. 19. Direct. 19. *Teach them how to pray, by forms or without, as is moſt ſuitable to their caſe and parts: And either your ſelf or ſome that may inform you, ſhould hear them pray ſometime, that you may know their ſpirit, and how they profit.* Dir. 19.

§. 20. Direct. 20. *Put ſuch Books into their hands as are meeteſt for them, and ingage them to read them when they are alone; and ask them what they underſtand and remember of them.* And hold them not without neceſſity ſo hard to work, as to allow them no time for reading by themſelves: But drive them on to work the harder, that they may have ſome time when their work is done. Dir. 20.

§. 21. Direct. 21. *Cauſe them to teach one another when they are together.* Let their talk be profitable. Let thoſe that read beſt, be reading ſometime to the reſt, and inſtructing them, and furthering their edification. Their familiarity might make them very uſeful to one another. Dir. 21.

§. 22. Direct. 22. *Tire them not out with too much at once; but give it them as they can receive it.* Narrow mouthed Bottles, muſt not be filled as wider Veſſels. Dir. 22.

§. 23. Direct. 23. *Labour to make all ſweet and pleaſant to them: And to that end ſometime mix the reading of ſome profitable Hiſtory.* As the Book of *Martyrs*, and *Clarks* Martyrology, and his Lives. Dir. 23.

§. 24. Direct. 24. *Laſtly, Entice them with kindneſſes and rewards.* Be kind to your Children when they do well, and be as liberal to your Servants as your condition will allow you. For this maketh your perſons acceptable firſt, and then your inſtructions will be much more acceptable. Nature teacheth them to love thoſe that love them, and do them good, and to hearken willingly to thoſe they love. A ſmall gift now and then, might ſignifie much to the further benefit of their Souls. Dir. 24.

§. 25. Direct. 25. If any ſhall ſay, that here is ſo much ado about theſe Directions, as that few can follow them. I intreat them to conſult with Chriſt that died for them, Whether Souls be not precious, and worth all this ado? And to conſider how ſmall a labour all this is, in compariſon of the Everlaſting End; and to remember, that all is gain and pleaſure, and a delight to thoſe that have holy Hearts; and to remember, that the effects to the Church and Kingdom, of ſuch holy Government of Families, would quite over-recompenſate all the pains. *Dir.* 25.

CHAP. XXIII.

Tit. 1. *Directions for* PRAYER *in General.*

§. 1. HE that handleth this Duty of *Prayer* as it deſerveth, muſt make it the *Second Part* in the *Body of Divinity*, and allow it a larger and exacter Tractate than I here intend:

For

The Stoicks ſay, *Orabit ſapiens ac vota faciet bona à diis poſtulans.* Laert. in Zenone. So that when Se*neca* ſaith, *Cur deos precibus fatigatis,* &c. He only intendeth to reprove the ſlothful, that think to have all done by Prayer alone, while they are idle and neglect the Means.

For I have before told you, that as we have three Natural Faculties, An *Underſtanding Will*, and *Executive Power*, ſo theſe are qualified in the Godly, with *Faith*, *Love* and *Obedience*; and have three particular Rules. The *Creed*, to ſhew us what we muſt *Believe*, and in what *Order*: The *Lords Prayer*, to ſhew us *what*, and in *what order*, we muſt *deſire* and *love*: And the *Decalogue*, to tell us *what*, and in *what order we muſt do*; (though yet theſe are ſo near kin to one another, that the *ſame actions* in ſeveral reſpects belong to each of the Rules.) As the *Commandments* muſt be *Believed* and *Loved* as well as *Obeyed*, and the matter of the *Lords Prayer* muſt be *believed* to be *good* and *neceſſary*, as well as *Loved* and *Deſired*; and *Belief*, and *Love*, and *Deſire*, are commanded, and are part of our *obedience*, yet for all this, they are not *formally* the ſame, but divers. And as we ſay, that the *Heart* or *Will* is the *Man*, as being the *commanding faculty*; ſo *Morally* the *Will*, the *Love* or *Deſire* is the *Chriſtian*; and therefore the *Rule* of *Deſire* or *Prayer*, is a Principal part of *true Religion*: The Internal part of this Duty, I partly touched before *Tom.* 1. *Chap.* 3. And the *Church Part* I told you, why I paſt by *Tom.* 2. it being not left by the Government where we live to *Private Miniſters Diſcuſſion* (ſave only to perſwade men to obey what is eſtabliſhed and commanded.) Therefore becauſe I have omitted the latter, and but a little touched upon the former, I ſhall be the larger on it in this place, to which (for ſeveral Reaſons) I have reſerved it.

Dir. 2.

§. 2. Direct. 2. *See that you underſtand what Prayer is.* Even, *The expreſſing or acting of our deſires before another, to move or ſome way procure him to grant them. True Chriſtian Prayer is, The believing and ſerious expreſſing or acting of our lawful deſires before God, thro' Jeſus our Mediator, by the help of the holy Spirit, as a means to procure of him, the grant of theſe deſires.* Here note, 1. *That inward deſire* is the *Soul of Prayer*. 2. The *expreſſions* or *inward actings* of them, is as the *Body of Prayer*. 3. To *Men* it muſt be *deſire* ſo expreſſed, as they may *underſtand* it; but to *God* the *inward acting* of *deſires* is a *Prayer*, becauſe he underſtandeth it. 4. But it is not the *acting* of *deſire*, ſimply in it ſelf, that is any *Prayer*: For he may have *deſires*, that offereth them not up to *God* with Heart or Voice, but it is *deſires*, as ſome way *offered* up to *God*, or *repreſented* or *acted* towards him, as a means to procure his *bleſſing*, that is *Prayer* indeed.

Plerumque hoc negotium plus gemitibus quam Sermonibus agitur. Auguſt. Epiſt. 121.

Dir. 3.

§. 3. Direct. 3. *See that you underſtand the Ends and Uſe of Prayer.* Some think that it is of no uſe, but only to *move God to be willing* of that which he was before unwilling of, and therefore becauſe that God is *immutable*, they think that *Prayer* is a uſeleſs thing. But *Prayer* is uſeful, 1. As an act of *obedience to Gods command*. 2. As the *performance* of a *condition*, without which he hath not promiſed us his *Mercy*, and to which he hath promiſed it. 3. As a *means* to actuate and expreſs, and increaſe, our own *Humility*, *Dependance*, *Deſire*, *Truſt*, and *Hope* in *God*, and ſo to make us capable and fit for *mercy*' who elſe ſhould be uncapable and unfit. 4. And ſo, though God be not *changed* by it in himſelf, yet the *Real change* that is made by it *on our ſelves*, doth infer a *change* in God by meer *Relation* or *Extrinſical denomination*, he being one that is, according to the tenour of his own eſtabliſhed Law and Covenant, engaged to diſown or puniſh the *Unbelieving*, *Prayerleſs* and *Diſobedient*, and after engaged to *own* or pardon them that are *faithfully deſirous* and *obedient*: And ſo this is a *Relative*, or at leaſt a denominative change. So that in *Prayer*, *Faith* and *Fervency*, are ſo far from being *uſeleſs*, that they as much prevail for the thing *deſired* by *qualifying our ſelves* for it, as if indeed they moved the mind of God to a real change: Even as he that is in a *Boat* and by his hook layeth hold of the *bank*, doth as truly by his labour get nearer the bank, as if he drew the bank to him.

Dir. 4.

§. 4. Direct. 4. *Labour above all to know that God to whom you pray.* To know him as your *Maker*, your *Redeemer*, and your *Regenerator*, as your *Owner*, your *Ruler*, and your *Father*, *Felicity* and *End*; as All-ſufficient for your relief, in the *infiniteneſs* of his *Power*, his *Wiſdom* and his *Goodneſs*; and to know your own dependance on him; and to underſtand his *Covenant* or *Promiſes*, upon *what terms* he is engaged and reſolved either to *give* his mercies, or to deny them. *He that cometh to God, muſt believe that He is; and that He is the Rewarder of them that diligently ſeek him:* Heb. 11. 6. *He that calleth on the name of the Lord ſhall be ſaved: But how ſhall they call on him, on whom they have not believed,* Rom. 10. 13, 14.

Dir. 5.

§. 5. Direct. 5. *Labour when you are about to pray, to ſtir up in your ſouls the moſt lively and ſerious belief of thoſe unſeen things that your Prayers have reſpect to, and to pray as if you ſaw them all the while: Even as if you ſaw God in his Glory, and ſaw Heaven and Hell, the glorified and the damned, and Jeſus Chriſt your Mediator interceding for you in the Heavens.* As you would *pray* if your eyes beheld all theſe, ſo ſtrive to *pray* while you believe them: And ſay to your ſelves, Are they not as ſure as if I ſaw them? Are they not made known by the *Son* and *Spirit* of God?

Dir. 6.

§. 6. Direct. 6. *Labour for a conſtant acquaintance with your ſelves, your ſins and manifold wants and neceſſities, and alſo to take an actual ſpecial notice of your caſe, when you go to prayer.* If you get not a *former conſtant* acquaintance with your own caſe, you cannot expect to know it aright upon a ſudden as you go to pray: And yet if you do not *actually ſurvey* your *hearts* and *lives* when you go to prayer, your ſouls will be *unhumbled*, and want that lively ſenſe of your *neceſſities*, which muſt put life into your *prayers*. Know well what *ſin* is, and what *Gods wrath*, and *Hell*, and *Judgment* is, and what *ſin* you have committed, and what duty you have omitted, and failed in, and what wants and corruptions are yet within you, and what mercy and grace you ſtand in need of, and then all this will *make you pray*, and pray to purpoſe with all your hearts. But when men are wilful ſtrangers to themſelves, and never ſeriouſly look *backwards* or *inwards* to ſee what is amiſs and wanting; nor look not *forwards* to ſee the danger that is before them, no wonder if their hearts be dead and dull, and if they are as unfit to *pray*, as a ſleeping man to work.

Bias navigabat aliquando *cum impiis, & quum navis tempeſtate, quateretur, illique Deos invocarent; Silete inquit, ne vos hic illi navigare ſentiant.* Laert. p. 55.

Dir. 7.

§. 7. Direct. 7. *See that you hate hypocriſie, and let not your lips go againſt or without your hearts; but that your hearts be the ſpring of all your words: That you love not ſin, and be not loth to leave it, when you ſeem to pray againſt it; and that you truly deſire the grace which you ask, and ask not for that which you would not have: And that you be ready to uſe the lawful means to get the mercies which you ask,* and be not like thoſe lazy wiſhers, that will pray God to give them increaſe at harveſt, when they lie in bed, and will neither plow or ſow, or that pray him to ſave them from fire, or water, or danger, while they run into it, or will not be at the pains to go out of the way. O what abundance of wretches do offer up hypocritical *mock prayers* to God! blaſpheming him thereby, as if he were an Idol, and knew not their hypocriſie, and ſearched not the hearts? Alas, how commonly do men pray in publick, that the *reſt of their lives hereafter may be pure and holy*, that hate *purity* and *holineſs* at the heart, and deride and oppoſe that which they ſeem to pray for? As *Auſtin* confeſſeth of himſelf before he was converted, that he prayed againſt his filthy ſin, and yet was afraid leſt God ſhould grant his prayers. So many *pray* againſt the ſins which they would not be delivered from, or would not uſe the means that is neceſſary to their conqueſt and deliverance. *Let him that nameth the name of Chriſt depart from iniquity*, 2 Tim. 2. 19. *If I regard iniquity in my heart, the Lord will not hear me*, Pſal. 66. 18. See *Ezek.* 14. 3, 4, 14. Alas, how eaſy is it for an ungodly perſon to learn to ſay a few words by rote, and to run them over, without any ſence of what he ſpeaketh ; while the tongue is a ſtranger to the heart, and ſpeaketh not according to its deſires.

Dir. 7. §. 8. Direct. 7. *Search your hearts and watch them carefully, leſt ſome beloved Vanity alienate them from the work in hand, and turn away your thoughts, or prepoſſeſs our affections, ſo that you want them when you ſhould uſe them.* If the mind be ſet on other matters, prayer will be a heartleſs, lifeleſs thing: Alas, what a dead and pitiful work, is the prayer of one that hath his heart enſnared in the Love of money, or in any ambitious or covetous deſign ? The thoughts will eaſily follow the affections.

Dir. 8. §. 9. Direct. 8. *Be ſure that you pray for nothing that is diſagreeable to the will of God, and that is not for the good of your ſelves or others, or for the honour of God ; and therefore take heed, leſt an erring judgment, or carnal deſires or paſſions ſhould corrupt your prayers, and turn them into ſin.* If men will ignorantly pray to God to do them hurt, it is a mercy to them if God will but pardon and deny ſuch prayers, and a judgment to grant them. And it is an eaſie thing for *fleſhly Intereſt*, or *partiality*, or *paſſion* to blind the judgment, and conſequently to corrupt mens prayers. An Ambitious or Covetous man will eaſily be drawn to pray for the grant of his ſinful deſires, and think it would be for *his good.* And there is ſcarce an heretical or erroneous perſon, but thinketh that it would be good that the world were all reduced to his opinion, and all the Oppoſers of it were born down: There are few zealous Antinomians, Anabaptiſts, or any other Dividers of the Church, but they put their Opinions uſually into their prayers, and plead with God for the intereſt of their Sects and Errors : And its like that the Jews that had a perſecuting Zeal for God, *Rom.* 10. 2. did *pray* according to that Zeal, as well as perſecute : as its like *Paul* himſelf pray'd againſt the Chriſtians, while he ignorantly perſecuted them. And they that think they do God ſervice by *killing* his ſervants, no doubt would pray againſt them, as the Papiſts and others do at this day. Be ſpecially careful therefore that your *Judgments* and *Deſires* be ſound and holy, before you offer them up to God in prayer. For it is a moſt vile abuſe of God, to beg of him to do the Devils work ; and, as moſt *malitious* and *erroneous* perſons do, to call him to their help againſt *himſelf*, his *ſervants* and his *cauſe*.

Dir. 9. §. 10. Direct. 9. *Come always to God in the humility that beſeemeth a condemned ſinner, and in the faith and boldneſs that beſeemeth a Son, and a member of Chriſt : Do nothing in the leaſt conceit and confidence of a worthineſs in your ſelves ; but be as confident in every lawful requeſt, as if you ſaw your Glorified Mediator interceding for you with his* Father. *Hope* is the Life of Prayer and all Endeavour, and *Chriſt* is the Life of *Hope.* If you *pray* and think you ſhall be never the *better* for it, your prayers will have little life. And there is no hope of ſucceſs, but thro' our powerful *Interceſſor.* Therefore let both a *Crucified* and *Glorified Chriſt*, be always before your eyes in prayer ; not in a Picture, but in the thoughts of a believing mind. Inſtead of a *Crucifix*, let ſome ſuch ſentence of holy Scripture, be written before you, where you uſe to pray, as *Joh.* 20. 17. GO TO MY BRETHREN and SAY UNTO THEM, I ASCEND UNTO MY FATHER and YOUR FATHER, TO MY GOD and YOUR GOD. Or Heb. 4. 14. *We have a great High-Prieſt that is paſſed into the Heavens, Jeſus the Son of God :* ver. 15, 16. *that was in all points tempted as we are, yet without ſin : Let us therefore come boldly to the* Throne *of Grace, that we may obtain mercy*, &c. Heb. 6. 9, 20. *Which hope we have as an anchor of the ſoul both ſure and ſtedfaſt, and that entreth into that within the vail ; whether the forerunner is for us entred*, Heb. 7. 25. *He is able to ſave to the uttermoſt them that come to* God *by him, ſeeing he ever liveth to make interceſſion for them*, Joh. 14. 13, 14. *If ye ask any thing in my name, I will do it : Chriſt* and the *Promiſe* muſt be the ground of all your *confidence* and *hope.*

Dir. 10. §. 11. Direct. 10. **Labour** *hard with your hearts all the while to keep them in a reverent, ſerious, fervent frame, and ſuffer them not to grow remiſs and cold, to turn prayer into lip-labour, and lifeleſs formality, or into hypocritical, affected, ſeeming fervency, when the heart is ſenſeleſs, though the voice be earneſt.* The heart will eaſily grow dull and cuſtomary and hypocritical if it be not carefully watcht, and diligently followed and ſtirred up. *The effectual fervent prayer of a righteous man availeth much*, Jam. 5. 16. A cold prayer ſheweth a heart that is cold in deſiring that which is prayed for, and therefore is unfit to receive the mercy ; God will make you know that his mercy is not contemptible, but worthy your moſt earneſt prayers.

Dir. 11. §. 12. Direct. 11. * *For the matter and order of your Deſires and Prayers, take the* Lords Prayer *as your ſpecial Rule ; and labour to underſtand it well.* For thoſe that can make uſe of ſo Brief an Explication, I ſhall give a little help.

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*Of the Method of the Lords Prayer ſee *Ramus de Relig. Chriſt. l.* 3. *c.* 3. *& Ludolphus de vita Chriſti, par.* 1. *c.* 37. *& Perkins in orat. dom. & Dr. Boys* on the Liturgy, *p.* 5, 6, 7.

A Brief Explication of the Method of the LORDS-PRAYER.

The *Lords Prayer* containeth,

- I. The Addreſs, or Preface. In which are deſcribed or implyed,
  - I. *To whom* the Prayer is made:
    - 1. *Who* he is: GOD: Not Creatures, Saints, or Angels.
    - 2. *How* Related to us: He is OUR FATHER, which comprehendeth fundamentally, that he is
      - 1. Our Creator.
      - 2. Our Redeemer.
      - 3. Our Regenerater. (To the regenerate)
      - And therefore
        - 1. Our Owner, or Abſolute Lord.
        - 2. Our Ruler, or Supream King.
        - 3. Our Benefactor, and chief Good, and ſo Our Felicity and Our End.
    - 3. *What* he is in his Attributes: WHICH ART IN HEAVEN. Which ſignifieth that therefore he is,
      - 1. *Almighty*; and *Able* to grant all that we ask, and to relieve and help us in every *ſtrait*.
      - 2. *All-knowing*: Our hearts, and wants, and all things being open to his ſight.
      - 3. *Moſt Good*; from whom, and by whom and to whom are all things; the Fountain, the Diſpoſer, and the End of all whoſe Bounty and Influence all ſubſiſt. And the preſent Tenſe [*ART*] doth intimate his *Eternity*.
      - In this one word is not only implyed all theſe Attributes of God, but alſo our Hearts are directed *Whither*, to look for their *Relief* and *Direction* now, and their *Felicity* for ever; and called off from *Earthly Dependencies*, and *Expectations* of Happineſs and Reſt; and to look for all *from Heaven*, and at laſt in Heaven.
  - II. *Who* are the Petitioners——Who are
    - 1. *Man*: as to his Being.
    - 2. By *Relation* Gods Children.
      - 1. By *Creation*: So *All* are: And therefore *All* may thus far call him *Father*.
      - 2. By *Redemption*: As *All* are as to the *ſufficient Price* and Satisfaction.
      - 3. By *Regeneration*: And ſo *only* the *Regenerate* are Children.
      - 1. *His Own*; 2. *His Subjects*; 3. *His Beloved*, and *Beneficiaries*, that live upon Him, and to Him as their End.
    - 3. By *Quality*.
      - 1. Dependant on God: 2. Neceſſitous. 3. Sinners.
      - Yet
        - 1. *Loving God*, as their Father, 2. *Loving themſelves*, as Men, 3. *Loving others*, as Brethren:
        - All which is ſignified in the Word OUR——
- II. The Prayer, or Petitions: In two Parts: Of which,
  - I. The *firſt* Part is according to the *Order* of Eſtimation, Intention and Deſire; and is,
    - 1. For *the End ſimply which is GOD; in the word* [THY] *repeated in every Petition.*
    - 2. For the *End reſpectively* in the *Intereſt of GOD*, and that is in
      - I. The *Higheſt* or *Ultimate*, that is, *The Glory of God*; [HALLOWED BE THY NAME.]
      - II. The *Higheſt Means* of his Glory [THY KINGDOM COME]; that is, let the World be ſubject to thee their Creator and Redeemer; the Univerſal King.
      - III. The *next Means*, being the Effect of this: [THY WILL BE DONE], that is, Let thy Laws be fulfilled, and thy Diſpoſals ſubmitted to.
    - 3. For the *Lower End*, even the *Subject* of theſe *Means*; which is the publick good of Mankind, the World and Church: [IN EARTH] that is, let the World be ſubjected to thee, and the Church obey thee; which will be the greateſt Bleſſing to them: *Our ſelves*, being included in the *World*. And the *meaſure* and *Pattern* is added [AS IT IS IN HEAVEN] that is, let the *Earth* be conformed as near as may be to the *Heavenly Pattern*. So that this part of the *Lords* Prayer, proceeding in the order of *Excellency* and Intention, directeth us, I. To make God our *Ultimate Higheſt End*; and to deſire his *Intereſt* firſt, and in this Order, 1. His Glory, 2. His Kingdom, 3. Obedience to his Laws. II. To make the *publick good of the World and the Church, our next End* as being the Nobleſt Means. III. To include our *own Intereſt* in and under this, as the *leaſt* of all; Profeſſing *firſt* our *own conſent* to that which we *Deſire firſt for others*.
  - II. The *ſecond Part* is according to the *Order* of *Execution*, and is *for Our ſelves*, beginning at the loweſt, and Aſcending, till the End firſt Intended, be laſt attained: And it is
    - I. For the *Support of our Nature by Neceſſary Means*: [GIVE US THIS DAY OUR DAILY BREAD]: This being Gods firſt *Gift*, preſuppoſed both to *Grace* and *Glory*. [GIVE] ſignifieth our *Dependance* on God for all. [US] our *Charity*, that we deſire Relief for our ſelves and others. [DAILY (or ſubſtantial) BREAD] our *moderation*; that we deſire not Unneceſſaries or Superfluities. [THIS DAY] the *Conſtancy* of our Dependance, and that we deſire not, or care not too much for the future, and promiſe not our ſelves long Life.
    - II. For clearing us from the *guilt of all ſin paſt* (Repentance and Faith being here preſuppoſed) where is 1. The Petition. [AND FORGIVE US OUR DEBTS (treſpaſſes or ſins)]. 2. The Motive from our Qualification *for forgiveneſs* [AS WE FORGIVE OUR DEBTORS]. Without which God will not forgive us.
    - III. For *future preſervation*: 1. From the *Means* [LEAD US NOT INTO TEMPTATION] that is, Though thou maiſt juſtly try us, yet pity our Frailty, and neither *cauſe* nor *permit* us ſo to be tryed, as may tempt us to ſin and ruine: 2. From the End [BUT DELIVER US FROM THE EVIL] that is, 1. The *Evil One*, *Satan*, (and his Inſtruments): 2. The *Evil Thing*: 1. *Sin*. 2. *Miſery*, which are Satans End. He that would be ſaved from Hell and Miſery, muſt be ſaved from *Sin*; and he that would be ſaved from both, muſt be ſaved from *Satan* and from *Temptation*. Queſt. *But where are the Requeſts for poſitive Holineſs, Grace and Heaven?* *Anſw.* 1. Repentance and Faith are ſuppoſed in the Petitioner, 2. What he wanteth is asked in the three Petitions of the *firſt Part*, that we with others may *ſanctifie Gods Name*, and be the Subjects of his Kingdom, and do his Will, *&c.* CHRIST and a State of Grace, are Finally in the firſt Petition, Formally in the ſecond, and Expreſly in the third.
- II. The Con- ſion, the rea- n & Termina- n of our De- es in their *Ultimate End*: re Praiſed: ginning at e *Loweſt*, d aſcending the *Higheſt*: ntaining,
  - I. *What we* Praiſe; or the *Matter*; or Intereſt of God,
    - I. His *Univerſal Reign* [FOR THINE IS THE KINGDOM] adminiſtred variouſly agreeably to the Subjects: All owe this abſolute obedience: who commandeſt and executeſt what thou wilt.
    - II. His *Own Perfections*, [THE POWER]: both *Right* and *All-ſufficiency*: including his *Omniſcience* and *Goodneſs* as well as *Omnipotence*——
    - III. His incomprehenſible *Excellency* and *Bleſſedneſs*, as he is the *Ultimate End* of us and all things [AND THE GLORY] *Rom.* 11. 36. 1 *Cor.* 10. 31.
  - II. *Whom* we Praiſe:
    - GOD, in the Word [THINE]: *In him: the firſt Efficient Cauſe* of all things, we *begin*: *His Help* as the *Dirigent Cauſe* we ſeek: and *in Him* as the *final Cauſe* we terminate.
  - III. The Duration:
    - [FOR EVER AND EVER] To Eternity: And [AMEN] is the Expreſſion of our *conſent*. For *of* Him and *through* Him, and *to* Him are all things: To him be Glory for ever, *Amen*, *Rom.* 9. 36.

So that it is apparent that the Method of the *Lords Prayer* is *Circular*, partly Analytically, and partly Synthetical: Beginning with GOD, and ending in God: Beginning with ſuch Acknowledgments as are prerequiſite to Petition, and Ending in thoſe *Praiſes* which Petition and Grace-beſtowed tend to: Beginning our Petitions for Gods Intereſt and the publick Good, according to the order of Eſtimation and Intention, till we come to the meer Means, and then beginning at the loweſt and aſcending according to the order of Execution. As the blood paſſing from the greater to the ſmaller numerous Veſſels, is there received by the like, and repaſſeth to its fountain; ſuch a circular Method hath *Mercy* and *Duty*, and conſequently our *Deſires*.

Tit. 2. *Some Queſtions about Prayer anſwered.*

THe reſt of the general Directions about Prayer I think will be beſt contrived into the reſolving of theſe following Doubts.

Qu. 1. §. 1. Queſt. 1. *Is the Lords Prayer a Directory only, or a Form of Words to be uſed by us in Prayer?*

Anſw. 1. It is principally the *Rule* to guide our *inward Deſires* and outward Expreſſions of them; both for the *Matter, what* we muſt deſire, and for the *Order, which* we muſt *Deſire firſt* and *moſt*. 2. But this Rule is given in a *Form of words*, moſt apt to expreſs the ſaid Matter and Order. 3. And this form may fitly be uſed in due ſeaſon by all, and more neceſſarily by ſome. 4. But it was never intended to be the *only words* which we muſt uſe, no more than the Creed is the only words that we muſt uſe to expreſs the Doctrine of Faith, or the Decalogue the only words to expreſs our *Duty* by.

Selden in Eutychii Alexandr. Orig. p. 42, 43. ſheweth that before *Ezra* the Jews prayed without Forms, and that *Ezra* and the Elders with him, compoſed them a Form which had eighteen Benedictions and Petitions, that is, the three firſt and the three laſt for the Glorifying God, and the reſt intermediate for perſonal and publick Benefits. And *pag.* 48. That they might omit none of theſe, but might add others.

Qu. 2. §. 2. Queſt. 2. *What need is there of any other words of Prayer, if the Lords Prayer be perfect?*

Anſw. Becauſe it is only a perfect *Summary*, containing but the *general Heads*; And it is needful to be more *particular* in our deſires; For Univerſals exiſt in particulars; And he that only nameth the *General*, and then another and another General, doth remember but few of the *particulars*; He that ſhall ſay, [I have ſinned and broken all thy Commandments,] doth generally confeſs every ſin; But it is not true Repentance, if it be not particular; for this, and that, and the other ſin; at leaſt as to the *greater* which may be remembred; He that ſhall ſay, [I believe all the word of God, or I believe in God the Father, Son and Holy Ghoſt], may know little what is in the word of God, or what theſe Generals ſignifie, and therefore our Faith muſt be *more particular*; So muſt *Deſires* after *Grace* be particular alſo. Otherwiſe it were enough to ask for *mercy* in the general. If you ſay, that God knoweth what thoſe *general words* ſignifie, though we do not; I anſwer, This is the Papiſts ſilly Argument for *Latin* Prayers; God knoweth our deſires without any expreſſions or prayers at all, and he knoweth our wants without our deſires. But it followeth not that *prayers* or *deſires* are unneceſſary. The exerciſe of our own *Repentance* and *Deſire* doth make *us* perſons fit to receive Forgiveneſs, and the Grace deſired; when the Impenitent and thoſe that deſire it not are unfit; And it is no true Repentance when you ſay, [I am ſorry that I have ſinned,] but you know not, or remember not, *Wherein you have ſinned*, nor what your ſin is; and ſo repent not indeed of any one ſin at all. And ſo it is no true *Deſire*, that reacheth not to the particular *neceſſary Graces*, which we muſt deſire; Though I know ſome few very quick comprehenſive minds can in a moment *think* of many particulars when they uſe but general words; And I know that ſome *ſmaller, leſs neceſſary* things, may be generally paſt over; and *greater* matters in a time of *haſte*, or when we, beſides thoſe Generals, do alſo uſe particular requeſts.

§. 3. Queſt. 3. *Is it lawful to pray in a ſet form of words?* *Qu.* 3.

Anſw. Nothing but very great Ignorance can make you really doubt of it. Hath God any where forbid it? You will ſay, *That its enough that he hath not commanded it*: I anſwer, That in general he hath commanded it to all whoſe edification it tendeth to, when he commandeth you, that all be done to edification; but he hath given no *particular* command, nor prohibition; No more he hath nor commanded you to pray in *Engliſh, French*, or *Latin*; nor to ſing Pſalms in this Tune or that; nor after this or that Verſion or Tranſlation; nor to preach in this Method particularly or that; nor always to preach upon a Text; nor to uſe written Notes; nor to compoſe a form of words, and learn them, and preach them after they are compoſed, with a Hundred ſuchlike, which are undoubtedly lawful; yea, and *needful* to ſome, though not to others. If you make up all your prayer of Scripture-ſentences, this is to pray in a form of preſcribed words, and yet as lawful and fit as any of your own; The Pſalms are moſt of them forms of Prayer or Praiſe which the Spirit of God indited for the uſe of the Church, and of particular Perſons. It would be eaſie to fill many Pages with larger reaſonings, and anſwers to all the fallacious Objections that are brought againſt this; But I will not ſo far weary the Reader and my ſelf.

See *Selden ubi ſupra*, proving that the Jews had a form of Prayer ſince *Ezra*'s time: Therefore it was in Chriſts time. Yet he and his Apoſtles join'd with them, and never contradicted or blamed them for forms.

§. 4. Queſt. 4. *But are thoſe Forms lawful which are preſcribed by others, and not by God?* *Qu.* 4.

Anſw. Yea; Or elſe it would be unlawful for a Child or Scholar to uſe a Form preſcribed by his *Parents* or *Maſter*. And to think that a thing lawful doth preſently become unlawful, becauſe a Parent, Maſter, Paſtor or Prince doth preſcribe it or command it, is a conceit, that I will not wrong my Reader ſo far, as to ſuppoſe him guilty of. Indeed if an *Uſurper* that hath no Authority over us in ſuch matters do preſcribe it, we are not bound to formal Obedience, that is, to do it therefore becauſe he commandeth it; But yet I may be *bound* to it on ſome other Accounts; And though his Command do not bind me, yet it maketh not the thing it ſelf unlawful.

§. 5. Queſt. 5. *But is it lawful to pray* ex tempore *without a premeditated form of Words?* *Qu.* 5.

Anſw. No Chriſtian of competent underſtanding doubteth of it. We muſt premeditate on our wants and ſins, and the graces and mercies we deſire, and the God we ſpeak to; and we muſt be able to expreſs theſe things without any lothſome and unfit expreſſions. But whether the *words* are fore-contrived or not: is a thing that God hath no more bound you to by any Law, than whether the Speaker or Hearers ſhall uſe Sermon Notes, or whether your Bibles ſhall be *Written* or in *Print*.

§. 6. Queſt. 6. *If both ways be lawful, which is better?* *Qu.* 6.

Anſw. If you are to join with others in the Church, that is better to you, which the Paſtor then uſeth: For it is his *Office* and not *yours* to *word* the prayers which he puts up to God; And if he *chooſe a form* (whether it be as moſt agreeable to his parts or to his people, or for concord with other Churches, or for obedience to Governours, or to avoid ſome greater inconvenience) you muſt join with him, or not joyn there at all. But if it be in private where you are the *ſpeaker your ſelf*, you muſt take that way

that

Three or four of theſe Caſes as to Church-prayers are largelier anſwered afterward, *Tom.* 3. *Part.* 2. *Socrates alius Cous deorum precationes, invocationeſque conſcripſit. Laert. in Socrate.*

that is moſt to your own edification (and to others if you have Auditors joining with you.) One man is ſo unuſed to prayer (being ignorantly bred) or of ſuch unready memory or expreſſion, that he cannot *remember* the tenth part ſo much of his particular wants, without the help of a form as with it; nor can he expreſs it ſo affectingly for himſelf or others: nay, perhaps not in tolerable words: And a form to ſuch a man may be a *duty*; as to a dim-ſighted man to read by ſpectacles, or to an unready Preacher to uſe prepared words and Notes. And another man may have need of no ſuch helps; Nay, when he is *habituated* in the underſtanding and feeling of his ſins and Wants, and hath a Tongue that is uſed to expreſs his mind even in theſe matters, with readineſs and facility, it will greatly hinder the fervour of ſuch a mans affections, to tie himſelf to premeditated words; To ſay the contrary, is to ſpeak againſt the common ſenſe and experience of ſuch ſpeakers and their hearers. And let them that yet deride this as *uncertain* and *inconſiderate praying*, but mark themſelves, whether they cannot if they be hungry beg for bread, or ask help of their Phyſician, or Lawyer, or Landlord, or any other, as well without a learned or ſtudied *form*, as with it? Who knoweth not that its true which the New Philoſopher ſaith: *Carteſ. de Paſſion. part.* 1. *art.* 44. *Et cum inter loquendum ſolum cogitamus de ſenſu illius rei, quam dicere volumus, id facit ut moveamus linguam & labra celerius & melius, quam ſi cogitaremus ea movere omnibus modis requiſitis ad proferenda eadem verba; Quia habitus quem acquiſivimus cum diſceremus loqui, &c.* Turning the thoughts too ſolicitiouſly from the Matter to the Words, doth not only mortify the prayers of many, and turn them into a dead form, but alſo maketh them more dry and barren even as to the words themſelves. The heavy charge and bitter ſcornful words which have been too common in this age, againſt *praying without a ſet form* by ſome, and againſt *praying with a Book or Form* by others, is ſo diſhonourable a Symptom or Diagnoſtick of the Churches ſickneſs, as muſt needs be matter of Shame and Sorrow to the ſounder Underſtanding part; For it cannot be denied, but it proveth mens *Underſtandings* and *Charity* to be both exceeding low.

Qu. 7. §. 7. Queſt. 7. *Muſt we always pray according to the Method of the Lords Prayer, and is it a ſin to do otherwiſe?*

Anſw. 1. The Lords Prayer is *firſt* a *Rule* for your *Deſires*: And it is a ſin, if your *Deſires* follow not that Method: If you do not begin in your *Deſires* with *God*, as your Ultimate End, and if you firſt Deſire not *his Glory*, and then the flouriſhing of his *Kingdom*, and then the *Obeying* of his Laws, and herein the publick welfare of the world, before and above your particular benefit: And it is a ſin if you deſire not your *Daily Bread* (or neceſſary ſupport of *Nature*) as a lower Mercy in order to your higher ſpiritual mercies; and if you deſire not *pardon of ſin* as a *means* to your future ſanctity, duty and felicity; and if you deſire not theſe, as a means to the glory of God; and take not his Praiſes as the higheſt part of your Prayers. But for the *Expreſſing* of theſe *Deſires*, particular occaſions may warrant you oft times to begin in another order; As when you pray for the *ſick*, or pray for *directions*, or a bleſſing before a *Sermon* or ſome particular work, you may begin and end with the ſubject that is before you, as the prayers of holy men in all ages have done. 2. You muſt diſtinguiſh alſo (as between *Deſires* and *Expreſſions*) ſo between an *Univerſal* and a *Particular Prayer*. The one containeth all the *parts* of prayer, and the other is but about ſome one ſubject or part, or but ſome few; This laſt being but one or few particular Petitions cannot poſſibly be uttered in the Method of an *Univerſal Prayer* which hath all the *parts*. There is no one Petition in the *Lords Prayer*, but may be made a *Prayer* it ſelf; and then it cannot have the other Petitions as parts. 3. And you muſt diſtinguiſh between the even and *ordinary* caſe of a Chriſtian, and his *extraordinary* caſe, when ſome *ſpecial reaſon, affection* or *accident* calleth him to look moſt to ſome one *particular*. In his *even* and *ordinary caſe*, every *univerſal prayer* ſhould be expreſſed in the Method of the *Lords Prayer*; But in caſes of ſpecial reaſon and inducement it may be otherwiſe.

§. 8. Queſt. 8. *Muſt we pray always when the Spirit moveth us, and only then, or as Reaſon guideth us?* Qu. 8.

Anſw. There are two ſorts of the *Spirits motions*; The one is by *extraordinary inſpiration* or *impulſe*, as he moved the *Prophets* and *Apoſtles*, to reveal new *Laws* or *precepts* or *events*, or to *do ſome actions* without reſpect to any other command than the *Inſpiration* it ſelf. This Chriſtians are not now to expect, becauſe experience telleth us that it is ceaſed; or if any ſhould pretend to it as not yet ceaſed, in the prediction of *Events*, and Direction in ſome things otherwiſe indifferent, yet it is moſt certain that it is ceaſed as to *Legiſlation*; for the ſpirit it ſelf hath already given us thoſe Laws, which he hath declared to be perfect, and unchangeable till the end of the world: The other ſort of the ſpirits working, is not to make new Laws or Duties, but to *Guide* and *quicken* us in the doing of that which is our *Duty* before by the Laws already made. And theſe are the motions that all true Chriſtians muſt now expect. By which you may ſee, that the *Spirit* and *Reaſon* are not to be here *diſjoined*, much leſs oppoſed; As *Reaſon* ſufficeth not without the *ſpirit*, being *dark* and *aſleep*; ſo the *ſpirit* worketh not on the *Will* but by the *Reaſon*; He moveth not a man as a beaſt or ſtone, to do a thing he knoweth not why; but by illumination giveth him the ſoundeſt Reaſon for the doing of it: And *Duty* is *firſt* Duty before we do it; And when by our own ſin we forfeit the ſpecial motions or help of the ſpirit, *duty* doth not thereby ceaſe to be duty, nor our omiſſion to be ſin. If the ſpirit of God teach you to diſcern the meeteſt ſeaſon for prayer, by conſidering your Affairs, and when you are moſt free, this is not to be denied to be the work of the ſpirit, becauſe it is *rational* (as phanatick enthuſiaſts imagine:) And if you are moved to pray in a crowd of buſineſs, or at any time when Reaſon can prove that it is not your duty but your ſin, the ſame Reaſon proveth that it was not the ſpirit of God that moved you to it: For the ſpirit in the heart is not contrary to the ſpirit in the Scripture. Set upon the duty which the *ſpirit in the Scripture* commandeth you, and then you may be ſure that you *obey the ſpirit*: otherwiſe you diſobey it. Yea if your hearts be cold, prayer is a likelier means to warm them, than the Omiſſion of it. To ask whether you may pray while your hearts are cold and backward, is as to ask whether you may labour or come to the fire before you are warm. Gods ſpirit is likelier to help you in Duty, than in the neglect of it.

§. 9. Queſt. 9. *May a Man pray that hath no Deſire at all of the Grace which he prayeth for?* Qu. 9.

Anſw. No: becauſe it is no *prayer* but Diſſembling; and diſſembling is no duty. He that asketh for that which he would not have, doth lye to God in his hypocriſie. But if a man have but cold and common deſires (tho' they reach not to that which will prove them evidences of true grace,) he may pray and expreſs thoſe deſires which he hath.

§. 10. Queſt. 10. *May a Man pray that doubteth of his Intereſt in God, and dare not call him Father as his Child?* Qu. 10.

Anſw. 1. There is a common Intereſt in God, which all mankind have, as he is *Good to all*, and as his mercy through Chriſt is offered to all: And thus thoſe

Pſal. 42. 9. & 22. 1. Joh. 2. 4. Jer. 31. 9.

Luk. 15. 12, 17, 19. Mal. 2. 10. thoſe that are not regenerate are his *Children* by Creation, and by participation of his mercy: and they may both call him Father and pray to himſelf, though yet they are unregenerate. 2. God hath an intereſt in you, when you have no ſpecial intereſt in him: Therefore his command muſt be obeyed which bids you pray. 3. Groundleſs doubts will not diſoblige you from your duty; elſe men might free themſelves from almoſt all their obedience.

Qu. 11. §. 11. Queſt. 11. *May a wicked or unregenerate man pray, and is he accepted? Or is not his prayer abominable to God?*

Act. 15. 17. & 17. 27. & 8. 22. Iſa. 55. 6. Pſal. 14. 4. *Anſw.* 1. A wicked man *as a wicked man*, can pray no how but *wickedly*, that is, he asketh only for things unlawful to be asked, or for lawful things to unlawful ends; and this is ſtill abominable to God. 2. A *wicked man* may have in him ſome good that proceedeth from common grace; and this he may be obliged to exerciſe, and ſo by prayer to expreſs his deſires ſo far as they are good. 3. A wicked mans wicked prayers are never accepted, but a wicked mans prayers which are for good things, from common grace, are ſo far accepted as that they are ſome means conducing to his reformation, and though his perſon be ſtill unjuſtified, and theſe Prayers ſinful, yet the total omiſſion of them is a greater ſin. 4. A wicked man is bound at once to Repent and Pray, *Acts* 8. 22. *Iſa.* 55. 6, 7. And when ever God bids him *ask for grace*, he bids him *deſire grace*; And to bid him *Pray*, is to bid him *Repent* and be of a better mind: Therefore thoſe that reprove Miniſters for perſwading wicked men to Pray, reprove them for perſwading them to *Repentance and good deſires*. But if they *Pray* without that *Repentance* which God and man exhort them to, the ſin is theirs: But all their labour is not loſt if their *deſires* fall ſhort of ſaving ſincerity; they are under obligations to many duties, which tend to bring them nearer Chriſt, and which they may do without ſpecial ſaving grace.

Qu. 12. §. 12. Queſt. 12. *May a wicked man pray the Lords Prayer, or be exhorted to uſe it?*

Heb. 11. 6. Rom. 10. 14. *Anſw.* 1. The Lords Prayer in its full and proper ſenſe, muſt be ſpoken by a Penitent, believing, juſtified perſon; For in the full ſenſe no one elſe can call him *Our Father* (though in a limited ſenſe the wicked may:) And they cannot deſire the *Glory of God, and the coming of his Kingdom, nor the doing of his will on Earth as it is in Heaven*, and this ſincerely, without true grace: (eſpecially thoſe enemies of holineſs, that think it too much ſtrictneſs to do Gods will on Earth, ten thouſand degrees lower than it is done in Heaven.) Nor can they put up one Petition of that Prayer ſincerely according to the proper ſenſe; no not to pray for their *Daily Bread*, as a means of their ſupport while they are *doing the will of God*, and ſeeking firſt his Glory and his Kingdom. But yet its poſſible for them to ſpeak theſe words from ſuch *common deſires* as are not ſo bad as *none at all.*

Qu. 13. §. 13. Queſt. 13. *Is it Idolatry to Pray to Saints or Angels? Or is it always ſinful?*

Pſal. 65. 2. Iſa. 63. 16. Pſal. 145. 18. 1 King. 8. 39. Act. 1. 24. Rom. 8. 27. & 10. 14. Pſal. 62. 8. Mat. 4. 9. *Anſw.* I love not to be too quarrelſome with other mens devotions; But 1. I ſee not how Praying to an Angel or a departed Saint can be excuſed from ſin: Becauſe it ſuppoſeth them to be *every where* preſent, or to be Omniſcient, and to know the heart, yea, to know at once the hearts of all men; or elſe the ſpeaker pretendeth to know when the Saint or Angel is preſent and heareth him, and when not: And becauſe the Scripture doth no where ſignifie that God would have us pray to any ſuch Saints or Angels, but ſignifieth enough to ſatisfie us of the contrary. 2. But all prayer to them is *not Idolatry*, but *ſome* is, and therefore we muſt diſtinguiſh, if we will judge righteouſly. 1. To pray to Saints or Angels as ſuppoſed Omnipreſent, Omniſcient or Omnipotent, is *flat Idolatry*. 2. To pray to them to *Forgive us our ſins againſt God*, or to Juſtifie, or Sanctifie, or Redeem or ſave us from Hell, or any thing which belongeth to God only to do, is no better than Idolatry. 3. But to pray to them only to do that which belongeth to the guardian, or charitable office that is committed to them, and to think that though they are not Omnipreſent nor Omniſcient, nor you know not whether they hear you at this time or not, yet you will venture your prayers at uncertainty, it being but ſo much labour loſt, this I take to be ſinfully *ſuperſtitious*, but not Idolatry. 4. But to pray to living Saints or Sinners, for that which belongeth to them to give, is no ſin at all. Rev. 22. 8, 9. Col. 2. 18.

§. 14. Queſt. 14. *Is a man bound to pray ordinarily in his family?* *Qu.* 14.

Anſw. I have anſwered this affirmatively before, and proved it: One grain of grace would anſwer it better than Arguments can do.

§. 15. Queſt. 15. *Muſt the ſame man pray ſecretly that hath prayed in his family or with others?* *Qu.* 15.

Anſw. 1. Diſtinguiſh between thoſe that were the *ſpeakers*, and thoſe that were not; and 2. Between thoſe that have leiſure from greater or more urgent duties, and thoſe that have not. And ſo, 1. Thoſe that are free from the urgency of all other duties, which at *that time are greater*, ſhould pray both in the *family* and in *ſecret*; eſpecially if they were not themſelves the ſpeakers, uſually they will have the more need of ſecret Prayer, becauſe their hearts in publick may eaſilier flag, and much of their caſe may be omitted. 2. But thoſe that have more urgent greater duties, may take up * *at that time* with family prayer alone, (with ſecret ejaculations, eſpecially if they were the Speakers:) having there put up the ſame requeſts as they would do in ſecret.

* Mark that I ſay but [*At that time.*]

§. 16. Queſt. 16. *Is it beſt to keep ſet hours for Prayer, or to take the time which is fitteſt at preſent?* *Qu.* 16.

Anſw. Ordinarily ſet times will prove the fitteſt times, and to leave the time undetermined and uncertain, will put all out of order, and multiply impediments, and hinder duty. But yet when extraordinary caſes make the ordinary time unfit, a fitter time muſt be taken.

§. 17. Queſt. 17. *Is it lawful to joyn in family (or Church) Prayers with ungodly men?* *Qu.* 17.

Anſw. I joyn both together, becauſe the caſes little differ; For the *Paſtor* hath the *Government* of the people in *Church*-worſhip, as the Maſter of the family hath in family-worſhip: You may chooſe at firſt whether you will be a member of the Church or family (if you were not born to it as your priviledge.) But when you are a member of either, you muſt be Governed as members. And to the caſe, 1. You muſt diſtinguiſh between *Profeſſed wicked* men, and thoſe that ſin *againſt* their profeſſion. 2. And between a family (or Church) that is *totally wicked*, and that which is mixt of good and bad. 3. And between thoſe wicked men whoſe *preſence* is *your ſin*, becauſe you have power to remove them, and thoſe whoſe preſence is not your ſin, nor the matter in your power. 4. And between one that may yet *chooſe of what family* he will be, and one that may not. And ſo I anſwer, 1. If it be the fault of the Maſter of the family (or the Paſtors of the Church) that ſuch wicked men *are there*, and not caſt out, then it is *their* ſin to joyn with them, becauſe it is their *duty to remove them*; But that is not the caſe of the fellow-ſervants (or people) that have no power. 2. If that wicked men *profeſs* their wickedneſs, after ſufficient admonition, you muſt profeſſedly diſown communion with them; and then you are morally ſeparated and diſcharged, when you have *no power locally* to ſeparate. 3. It is your ſin to fly from your duty, becauſe a wicked man is there, whom you have no power to remove. 4. There are many prayers that a wicked man is bound to put up to God; and you muſt not *omit your duty*, becauſe he *performeth his*, tho' faultily: Methinks you ſhould more ſcruple joyning or converſing with one that forſaketh Prayer (which is the greater ſin) than with one that prayeth. 5. But if you are free to chooſe you are to be blamed if you will not chooſe a *better Family* (or Church,) (other things being equal:) eſpecially if *all* the company be wicked.

Qu. 18. §. 18. Queſt. 18. *But what if the Maſter of the Family* (or *Paſtor*) *be a Heretick or ungodly?*

Anſw. You muſt diſtinguiſh between his *perſonal Faults*, and the Faults of his *performance* or *worſhip*. His *perſonal Faults* (ſuch as ſwearing or drunkenneſs, &c.) you muſt diſown, and muſt not *chooſe* a Maſter (or Paſtor) that is ſuch, while you have your choice, and may have *better*: But otherwiſe it is lawful to joyn with him in doing good, though not in evil. But if the fault of his *Duty it ſelf be intolerable* you muſt not joyn with him: Now it is *intolerable* in theſe caſes. 1. In caſe he be *utterly unable* to expreſs a prayer, and ſo make it no prayer. 2. In caſe he bend his prayers againſt *Godlineſs*, and *known Truth*, and *Charity* and *Peace*, and ſo make his prayers but the Inſtruments of miſchief, to vent hereſie, or malice, and do more hurt than good to others.

Qu. 19. §. 19. Queſt. 19. *May we pray Abſolutely for outward mercies, or only Conditionally?*

Anſw. You muſt diſtinguiſh 1. Between a *condition* ſpoken of the *ſubject*, when we are uncertain whether it be a *mercy* or not, and an extrinſick condition of the *grant*. 2. Between a condition of *prayer*, and a condition of *expectation*. 3. Between *ſubmiſſion* to Gods will, and a *conditional* deſire or prayer. And ſo I anſwer, 1. It is *neceſſary* when we are uncertain whether the thing it ſelf be *Good* or not, that we pray with a *ſubjective conditionality*: [*Grant this if it be good*:] or [*If it be not good I do not pray for it.*] For it is preſuppoſed in *prayer* that we know the thing prayed for to be good. 2. But when we know the thing to be a *mercy* and *good*, we may pray for it *abſolutely*. 3. But we may not *believe* that we ſhall receive all with an *abſolute expectation*, which we abſolutely Pray for. For Prayer being the expreſſion of *deſire*, that which may be *abſolutely deſired*, tho' not abſolutely *promiſed*, may be abſolutely prayed for. (As our increaſe or ſtrength of Grace, or the Converſion of our Relations, &c.) 4. But yet all ſuch muſt be asked with a *ſubmiſſion* to the will of God: But that maketh it not properly a conditional form of praying; For when the nature of Prayer is as it were to move the will of God, it is not ſo proper to ſay, [*Lord do this if it be thy will already*;] or [*Lord be pleaſed to do this if it be thy pleaſure*] as to ſay [*Lord grant this mercy*; *But if thou deny it, it is my duty to ſubmit.*] So Chriſt mentioneth both the *ſubjective conditionality* and the *ſubmiſſion* of his will, Matth. 26. 39. *If it be poſſible let this cup paſs from me: Nevertheleſs not as I will, but as thou wilt*: As if he had ſaid, *Nature requireth me with a ſimple nolition to be unwilling of the ſuffering, and if it be conſiſtent with the deſired ends of my Mediatorſhip, to be deſirous to avoid it: But ſeeing that it cannot be, my comparing will commandeth this ſimple will of ſelf-preſervation to ſubmit to thy moſt perfect will* But if any call this [*ſubmiſſion*] a *condition*, the matter is not great.

20. §. 20. Queſt. 20. *May we pray for all that we may lawfully deſire?*

Anſw. No: for prayer is not only an expreſſion of Deſire; but alſo a *means* to attain the thing deſired. And ſome things may be lawfully *deſired* (at leaſt with a ſimple velleity,) which may not be *ſought*, becauſe they muſt not be *hoped* for, where God hath ſaid that he will *not grant* them. For it is vain to ſeek that which you have no hope to find: As to *deſire* to ſee the Converſion of the whole world, or to paſs to Heaven as *Enoch* without dying, are lawful (by a ſimple velleity:) But all things *compared* it is not lawful *peremptorily* to deſire it, without ſubmiſſion; and therefore not to ask it. It is the *expreſſion* of a *comparate*, *determinate deſire*, which is properly called *prayer*, being the uſe of means for the obtaining of that *deſire*; and whatſoever I may *ſo* deſire, I may pray for; for if there be *no hope* of it, I may not *ſo deſire it*. But the *deſire* by way of *ſimple velleity* may not be put into a proper prayer, when there is no hope. I muſt have a *ſimple deſire* (with ſubmiſſion) to attain a ſinleſs perfection here, even this hour; but becauſe there is *no hope*, I may not let it proceed to a *determinate peremptory deſire* upon a *comparing* judgment, nor into a proper prayer. And yet theſe *velleities* may be expreſſed *in prayer*, tho' they have not the full nature of a prayer. Object. *But was not Chriſts a prayer, Mat. 26. 39.* Anſw. *Either Chriſt as man* was certain that the Cup muſt not paſs from him, or *uncertain*. If you could prove him uncertain, then it is a proper *prayer* (with ſubmiſſion to his Fathers will;) But if he was *certain* that it was not to paſs from him, then it was analogically only a Prayer, it being but a repreſenting of his *velleity*, to his Father, and not of his *determinate will*, nor was any means to attain that end: And indeed ſuch it was, As if he had ſaid, *Father if it had ſtood with the ends of my office and thy will, I would have asked this of thee; but becauſe it doth not, I ſubmit.* And this much we may do.

§. 21. Queſt. 21. *How then can we pray for the ſalvation of all the world? muſt it be for all men collectively? or only for ſome, excluding no numerical denominate perſon?* Qu. 21.

Anſw. Juſt as Chriſt prayed here in this Text, we muſt expreſs our *ſimple velleity* of it to God, as a thing that in it ſelf is moſt deſirable (as the paſſing of the Cup was unto Chriſt:) But we cannot expreſs a determinate volition, by a full prayer, ſuch as hath any tendency as a means to attain that end; becauſe we are certain that Gods will is againſt it, or that it *will not be*.

§. 22. Queſt. 22. *May we pray for the Converſion of all the Nations of the World to Chriſtianity, with a hopeful prayer?* Qu. 22.

Anſw. Yes: For we are not *certain* that every *Nation* ſhall not be ſo converted, though it be improbable.

§. 23. Queſt. 23. *May we pray in hope with a proper prayer (as a means to obtain it) that a whole Kingdom may be all truly converted and ſaved?* Qu. 23.

Anſw. Yes: For God hath no way told us that it ſhall not be; Tho' it be a thing *improbable*, it is not *impoſſible*; And therefore being greatly deſirable may be prayed for. Tho' Chriſt hath told us that his *flock is little*, and *few find the way* of life, yet that *may ſtand* with the ſalvation of a *Kingdom*.

§. 24. Queſt. 24. *May we pray for the deſtruction of the enemies of Chriſt, or of the Goſpel, or of the King?* Qu. 24.

Anſw. Not with reſpect to that which is called *Gods antecedent will*, for ſo we ought firſt to pray for their Converſion, (and reſtraint till then;) But with reſpect to that called his *Conſequent will* we may; that is, we muſt firſt pray that they may be reſtrained and converted, and ſecondly that, if not, they may be deſtroyed.

§. 25. Queſt. 25. *What is to be thought of that which ſome call a particular faith in prayer? If I can firmly believe that a lawful prayer ſhall be granted in kind, may I not be ſure by a divine faith that it ſhall be ſo?* Qu. 25.

Anſw. Belief hath relation to a Teſtimony or Revelation; Prayer may be warranted as lawful, if the thing be *deſirable*, and there be any poſſibility of obtaining it, though there be no certainty, or flat promiſe; But *faith* or expectation muſt be warranted by the Promiſe. If God have *promiſed* you the thing prayed for, you may believe that you ſhall receive it; Otherwiſe your *particular faith* is a fancy or a believing of your ſelves, and not a believing God that never promiſed you the thing. *Object.* Mat. 21. 22. *And all things whatſoever you ask in prayer, believing,* Mark 11. 23, 24. *ye ſhall receive. Anſw.* There are two ſorts of *Faith*; the one a *Belief* that is ordinary, having reſpect to ordinary promiſes and mercies: The Text can be underſtood of this in no other ſenſe than this. [*All things which I have promiſed you, you ſhall receive, if you ask them believingly.*] But this is nothing to that which *is not* promiſed. The other *faith* was *extraordinary*, in order to the working of *Miracles*; And this *faith* was a potent inward confidence, which wes not in the power of the perſon when he pleaſed, but was given like an Inſpiration by the Spirit of God, when a Miracle was to be wrought; and this ſeemeth to be it that is ſpoken of in the Text. And this was built on this *extraordinary promiſe*, which was made not to all men in all ages, but to thoſe times when the Goſpel was to be ſealed and delivered by Miracles; and ſpecially to the Apoſtles. So that in theſe times, there is neither ſuch a *promiſe* of our working Miracles as they had to believe, nor yet a power to exerciſe that ſort of extraordinary faith. Therefore a *ſtrong conceit* (though it come in a fervent prayer) that any thing ſhall come to paſs, which we cannot prove by any promiſe or prophecy, it is not to be called any act of Divine faith at all, nor to be truſted to.

Qu. 26. §. 26. Queſt. 26. *But muſt we not believe that every lawful prayer is accepted and heard of God?*

Anſw. Yes: but not that it ſhould be granted in the very thing, unleſs ſo promiſed: But you may believe that your prayer is not loſt, and that it ſhall be a means of that which tendeth to your good. *Rom.* 8. 28. *Iſa.* 45. 19.

Qu. 27. §. 27. Queſt. 27. *With what faith muſt I pray for the Souls or Bodies of other men; for their converſion, or their lives?*

Anſw. A godly man may pray for wicked Relations or others, with more hope than they can pray for themſelves, while they remain ungodly: But yet not with any certainty of prevailing for the thing he asketh, for it is not peremptorily promiſed him. Otherwiſe *Samuel* had prevailed for *Saul*, and *Iſaac* for *Eſau*, and *David* for *Abſolom*, and the good People for all the wicked; and then no godly Parents would have their Children loſt; no nor any in the World would periſh, for godly perſons pray for them all. But thoſe prayers are not loſt to him that puts them up.

Qu. 28. §. 28. Queſt. 28. *With what faith may we pray for the continuance of the Church and Goſpel to any Nation.*

Anſw. The former anſwer ſerveth to this; Our hope may be according to the degrees of probability: But we cannot believe it as a certainty by Divine faith, becauſe it is not promiſed by God.

Qu. 29. §. 29. Queſt. 29. *How may we know when our prayers are heard of God, and when not?*

Anſw. Two ways: Sometimes by experience, when the thing it ſelf is actually given us; and always by the Promiſe: When we ask for that which God commandeth us to ask, or *promiſeth to grant*; For we are ſure Gods promiſes are all fulfilled. If we ask for the objects of ſenſe (as food or rayment, or health, *&c.*) ſenſe will tell us whether our prayers be granted in the ſame kind that we asked for; But if the queſtions be of the objects of Faith, it is Faith that muſt tell you that your prayers are granted; But yet Faith and Reaſon make uſe of Evidences or Signs. As if I pray for pardon of ſin, and ſalvation, the *promiſe* aſſureth me, that this prayer is granted, if I be a penitent, believing, regenerate perſon, otherwiſe not; Therefore *faith* only aſſureth me that ſuch prayers are granted, ſuppoſing that I diſcern the Evidence of my regeneration, repentance and faith in Chriſt. So if the queſtion be whether my prayer for others, or for temporal mercies, be anſwered in ſome other kind, and conduce to my good ſome other way, faith only muſt tell you this from the promiſe, by the help of evidences: There are millions of prayers that will all be found anſwered at death and judgment, which we knew not to be anſwered any way but by *believing* it.

Qu. 30. §. 30. Queſt. 30. *What ſhould a Chriſtian of weak parts do, that is dry and barren of matter, and can ſcarce tell what to ſay in prayer, but is ready to riſe off his knees almoſt as ſoon as he hath begun?*

How to have conſtant ſupply of matter.

Anſw. 1. He muſt not be ſtranger *to himſelf*, but ſtudy well his *heart* and *life*: and then he will find ſuch a multitude of inward corruptions to lament, and ſuch a multitude of *wants* be ſupplied, and *weakneſſes* to be ſtrengthened, and *diſorders* to be rectified, and *actual ſins* to be forgiven, that may find him work enough for confeſſions, complaints and petitions many *days* together, if *expreſſion* be but as ready as *matter*. 2. Let him ſtudy God, and get the knowledge of his *Nature*, *Attributes* and *Works*: And then he will find matter enough to aggravate his ſin, and to furniſh him with the holy Praiſe of God from day to day. As he that is acquainted with all that is in any *Book*, can copiouſly diſcourſe of it, when he that knoweth not what is in it, hath little to ſay of it: So he that knoweth God and his works (and himſelf, and his ſins and wants) is acquainted with the beſt *Prayer Book*; and hath always a full heap of *matter* before him, whenever he cometh to ſpeak to God. 3. Let him ſtudy the Myſtery of Mans Redemption, and the Perſon, and Office, and Covenant and Grace of *Chriſt*; and he need not want *matter* for prayer or praiſe: A very Child if he ſee but a Pedlars pack opened, where there are abundance of things which he deſireth, will learn without-book to ſay, [*O Father buy me this, and give me that*, &c.] Rev. 3. 17, 18. So will the Soul that ſeeth the Treaſuries and Riches of Chriſt. 4. Let him know the extent of the *Law of God*, and the meaning of the *Ten Commandments*: If he know but what *ſins* are forbidden in each Commandment, and what duties are required, he may find matter enough for *Confeſſion* and *Petition*: And therefore the view of ſuch a brief Expoſition of the Commandments, as you may find in Mr. *Brinſley*'s *True-watch*, and in Dr. *Downams* and Mr. *Whateleys* Tables, will be a preſent furniture for ſuch a uſe, eſpecially in days of Humiliation. So it will alſo to have a particular underſtanding of the *Creed* and the *Lords Prayer*; which will furniſh you with much matter. 5. Study well the Temptations which you carry about you in your *Fleſh*, and meet with in the *World*, and are ſuggeſted by the Tempter; and think of the many *Duties* you have to do, and the many *Dangers* and *ſufferings* to undergo, and you will never be unfurniſhed for matter for your prayers. 6. Obſerve the daily paſſages of Providence; to your ſelves and others: Mark how things go with your Souls every day, and hearken how it goeth with the Church of God, and mark alſo how it goeth with your Neighbours, and ſure you will find matter enough for prayer. 7. Think of the Heavenly joys that you are going to, and the Streets of the *New Jeruſalem* will be large enough for Faith to walk in. 8. For *words* be acquainted with the phraſe of Scripture, and you will find proviſions for all occaſions. Read Dr. *Wilkins* Book called *The Gift of Prayer*, or Mr. *Brinſley*'s

Brinſley's *Watch*, or Mr. *El. Par's Abba Father*: 9. *Keep up* the heart in a reverend ſerious lively frame, and it will be a contiual ſpring to furniſh you with *Matter*. When a dead and barren heart hath a dry and ſleepy Tongue. 10. *Joyn* as oft as you can with thoſe that are full and copious in prayer: For *example* and *uſe* will be very great helps. 11. Quench not the Spirit of God that muſt aſſiſt you. 12. In caſe of neceſſity, uſe thoſe Books or Forms which are more full than you can be your ſelves till you come to ability to do better without them. Read further the Directions, *Tom.* 1. *Chap.* 6. *Tit.* 2. for more.

Qu. 31. How to keep up fervency in prayer.

§. 31. Queſt. 31. *How ſhould a Chriſtian keep up an ordinary fervency in prayer?*

Anſw. 1. See that *Knowledge* and *Faith* provide you *Matter*: For as the Fire will go out if there be not fewel, ſo *fervency* will decay, whan you are *dry*, and ſcarce *know what* to ſay; or do not well *believe* what you underſtand. 2. Clog not the Body either with overmuch Eating and Drinking, or over-tiring Labours: For an active Body helpeth much the activity of the mind: And the holieſt perſon will be able but poorly to exerciſe his fervency, under a dull or languiſhing Body. 3. Ruſh not ſuddenly upon prayer, out of a crowd of other buſineſſes, or before your laſt worldly cares or diſcourſes be waſhed clean out of your minds. In *Study* and *Prayer* how certain a truth is it, that *Non bene fit quod occupato animo fit* (Hieron. Epiſt. 143. ad Paulin.) That work is not well done, which is done with a mind that is prepoſſeſſed, or buſied about other matters: That mind muſt be *wholly free* from all other preſent *thoughts* or *buſineſs*, that will either *Pray* or *Study* well. 4. Keep a *tender heart* and *conſcience* that is not ſenſeleſs of your own concernments; For all your prayers muſt needs be *ſleepy*, if the *heart* and *Conſcience* be once hardned, ſeared or fallen aſleep. 5. Take more pains with your *hearts* than with your *tongues*. Remember that the ſucceſs of your work lyeth moſt on *them*. Bear not with their ſluggiſhneſs; Do by them as you would do by your Child or Servant that ſleepeth by you at prayer, you will not let them ſnort on, but jog them till you have awakened them. So do by your hearts when you find them dull. 6. Live as in the continual preſence of God; but labour to apprehend his *ſpecial preſence* when you are about to ſpeak to him; Ask your hearts how they would behave themſelves, if they ſaw the Lord, or but the loweſt of his holy Angels? 7. Let faith be called up to ſee Heaven and Hell as open all the while before you; and ſuch a ſight will ſurely keep you ſerious. 8. Keep *death* and *judgment* in your continual remembrance and expectation; Remember how all your prayers will be lookt back upon. Look not for long life; Remember that this prayer for ought you know may be your laſt, but certainly you have not long to pray. Pray therefore as a dying man ſhould do. 9. Study well the unſpeakable *neceſſity* of your ſouls. If you prevail not for pardon, and grace, and preſervation, you are undone and loſt for ever. Remember that *neceſſity* is upon you, and Heaven or Hell are at the end, and you are praying for more than a thouſand lives. 10. Study well the unſpeakable *excellency* of thoſe *mercies* which you pray for; O think how bleſſed a life it would be, if you could know God more, and love him more, and live a blameleſs heavenly life, and then live with Chriſt in Heaven for ever? Study theſe mercies till the flames of Love put life into your prayers. 11. Study well the exceeding encouragements that you have to *Pray* and *Hope*; If your *Hope* decay your *fervour* will decay. Think of the unconceivable Love of God, the aſtoniſhing mercy ſhewed to you in your Redeemer, and in the helps of the Holy Spirit, and how Chriſt is now interceding for you; Think of theſe till *faith make glad* your *heart*; And in this *gladneſs* let *Praiſe* and *Thanksgiving* have ordinarily no ſmall ſhare in your prayers; for it will tire out the heart to be always poring on its own diſtempers, and *diſcourage* it to look on nothing but its infirmities: And then a ſad diſcouraged temper will not be ſo lively a temper, as a *thankful, praiſeful, joyful temper is*; For *Lætitia loquax res eſt, atq; oſtentatrix ſui*: *Gladneſs is a very expreſſive thing, and apt to ſhew it ſelf. But triſtes non eloquentes ſunt, maxime ſi ad ægritudinem animi accedat corporis ægritudo.* Hieron. Epiſt. 31. ad Theoph. Alexand. *Sad men are ſeldom eloquent: eſpecially if the body be ſick as well as the mind.* 12. Let the *Image of a praying and bleeding Chriſt, and of his praying Saints* be (not on a wall before your eyes, but) engraven on your minds; Is it not deſirable to be conformed to them? Had they more need to pray importunately than you? 13. Be very cautelous in the uſe of *forms*, leſt you grow dull and cuſtomary, and before you are aware your tongues uſe to go without your hearts. The heart is apt to take its eaſe when it feeleth not ſome urgent inſtigation. And though the preſence of God *ſhould* ſerve turn without the regard of man, yet with imperfect men, the heart is beſt held to its duty when both concur. And therefore moſt are more cautelous of their *words*, than of their *thoughts*: As children will learn their Leſſon better, when they know their Maſters will hear them it, than when they think he will not. Now in the uſe of a *form* of Prayer, a ſleepy heart is not at all diſcerned by man, but by God only; For the words are all brought to your hand, and may be ſaid by the moſt dull and careleſs mind; But when you are put to expreſs your *own deſire*, without ſuch helps, you are neceſſitated to be ſo mindful of what you do, as to form your deſires into apt expreſſions, or elſe your dulneſs or inattentiveneſs will be obſerved even by men; and you will be like one that hath his Coach, or Horſe, or Crutches taken off him, that if he have legs muſt uſe them, or elſe lye ſtill. And to them that are able, it is often a great benefit, to be *neceſſitated* to uſe the ability they have; Though to others it is a loſs to be deprived of their helps. I ſpeak not this *againſt the lawfulneſs* of a form of prayer; but to warn you of the temptations which are in that way. 14. Joyn oft with the moſt ſerious fervent Chriſtians; For their fervour will help your hearts to burn, and carry you along with them. 15. Deſtroy not fervency by adulterating it, and turning it into an affected earneſtneſs of ſpeech, and lowdneſs of voice, when it is but an hypocritical cover for a frozen empty heart.

Symmach. Epiſt. 31. l. 1. ad Auſon.

See Mr. *Mayo's* Directions on this caſe.

Qu. 32.

§. 32. Queſt. 32. *May we look to ſpeed ever the better for any thing in our ſelves, or in our prayers? Is not that to truſt in them, when we ſhould truſt on Chriſt alone?*

Anſw. We muſt not *truſt* in them for any thing that is *Chriſts part* and not *theirs*: But for their *own part* it is a duty to *truſt* in them (however quarrelſom perſons may abuſe or cavil at the words:) And he that *diſtruſteth Prayer* in that which is its proper office, will pray to little purpoſe: And he that thinks that *faithful, fervent, importunate, underſtanding prayer*, is no more effectual with God for mercy, than the babling of the hypocrite, or the ignorant, careleſs, unbelieving, ſleepy prayers of the negligent, will either not care *how* he prayeth, or whether he prayeth at all or not. Though our perſons and prayers have nothing that *is meritorious* with God, in point of *Commutative Juſtice*, nor as his *co-ordinate* with the merits of Chriſt, yet have they *conditions* without which God will not accept them, and are *meritorious* in *ſubordination* to the Merit of Chriſt, in point of *paternal Governing Juſtice* according to the *Covenant of Grace*; as an *obedient Child deſerveth* more Love and Praiſe, and Reward from

See my *Confeſſion* of this at large.

his Father than the diſobedient: as the antient Fathers commonly uſed the word Merit.

Qu. 33. §. 32. Queſt. 33. *How muſt that perſon and prayer be qualified that ſhall be accepted of God?*

Anſw. There are ſeveral degrees of Gods acceptance. I. That which is but from common Grace, may be accepted as better than none at all. II. That which hath a *promiſe of ſome ſucceſs*, eſpecially as to *Pardon and Salvation* muſt be, 1. From a penitent believing holy perſon, 2. It muſt proceed from *true Deſire*, and be *ſincere*; and have renewed faith and repentance in ſome meaſure. 3. It muſt be put up in confidence on the merit and interceſſion of Chriſt. 4. It muſt be only for things lawful. 5. And to a lawful end. III. That which is *extraordinarily accepted* and *ſucceſsful*, muſt be *extraordinary* in all theſe reſpects; in the *perſons holineſs*, and in renewed faith and fervent importunity, and holy Love.

Tit. 3. *Special Directions for Family Prayer.*

Dir. 1 §. 1. Direct. 1. *Let it be done rather by the Maſter of the Family himſelf than any other, if he be competently able, tho' others be more able: But if he be utterly unfit, let it rather be done by another than not at all.* And by ſuch a one as is moſt acceptable to the reſt, and like to do moſt good.

Dir. 2. §. 2. Direct. 2. *Let prayer be ſuited to the caſe of thoſe that join in it, and to the condition of the family:* And not a few general words ſpoken by rote, that ſerve all times and perſons alike.

Dir. 3. §. 3. Direct. 3. *Let it neither be ſo ſhort as to end before their hearts can be warm and their wants expreſſed,* (as if you had an unwilling task to ſlubber over, and would fain have done); *nor yet ſo tedious as to make it an ungrateful burden to the family.*

Dir. 4. §. 4. Direct. 4. *Let not the coldneſs and dulneſs of the ſpeaker rock the family aſleep:* But keep and waken your own heart, that you may keep the reſt awake, and force them to attention.

Dir. 5. §. 5. Direct. 5. *Pray at ſuch hours as the Family may be leaſt diſtracted, ſleepy, tired, or out of the way.*

Dir. 6. §. 6. Direct. 6. *Let other Duties concur as oft as may be to aſſiſt in prayer:* As Reading and Singing Pſalms.

Dir. 7. §. 7. Direct. 7. *Do all with the greateſt reverence of God that poſſibly you can;* Not *ſeeming Reverence*, but *Real*; that ſo more *of God* than of *Man* may appear in every word you ſpeak.

Dir. 8. §. 8. Direct. 8. *The more the hearers are concerned in it, the more regard you muſt have to the fitneſs of your expreſſions:* For *before others, words* muſt be regarded, leſt *they* be ſcandalized, and God and Prayer be diſhonoured. And if you cannot do it *competently* without, uſe a well compoſed form.

Dir. 9. §. 9. Direct. 9. *Let not family Prayer be uſed at the time of publick prayer in the Church,* nor preferred before it, but prefer publick prayer, tho' the manner were more imperfect than your own.

Dir. 10. §. 10. Direct. 10. *Teach your Children and Servants how to pray themſelves,* that they may not be prayerleſs when they come among thoſe that cannot pray. *John* and Chriſt taught their Diſciples to pray.

Tit. 4. *Special Directions for ſecret Prayer.*

Dir. 1. §. 1. Direct. 1. *Let it be in as ſecret a place as conveniently you can; that you may not be diſturbed.* Let it be done ſo that others may not be witneſſes of it, if you can avoid it; and yet take it not for your duty, to keep it unknown that you pray ſecretly at all: for that will be a ſnare and ſcandal to them.

Dir. 2. §. 2. Direct. 2. *Let your voice be ſuited to your own help and benefit, if none elſe hear you:* If it be needful to the orderly proceeding of your own thoughts, or to the warming of your own affections, you may uſe a voice; But if others be within hearing, it is very unfit.

Dir. 3. §. 3. Direct. 3. *In ſecret let the matter of your prayers be that which is moſt peculiarly your own concernment, or thoſe ſecret things that are not fit for publick prayer, or are there paſſed by;* Yet never forgetting the higheſt intereſt of Chriſt, and the Goſpel and the World and Church.

Dir. 4. §. 4. Direct. 4. *Be leſs ſolicitous about Words in ſecret than with others, and lay out your care about the heart.* For that's it that God moſt eſteemeth in your prayers.

Dir. 5. §. 5. Direct. 5. *Do not through carnal unwillingneſs grow into a neglect of ſecret prayer, when you have time: Nor yet do you ſuperſtitiouſly tie your ſelves to juſt ſo long time, whether you are fit, or at leiſure from greater duties or not.* But be the longer when you are moſt fit and vacant, and the ſhorter when you are not. To give way to every carnal backwardneſs, is the ſin on one ſide; and to reſolve to ſpend *ſo long time*, when you do but tire your ſelves, and ſleep or buſineſs or diſtemper maketh it a lifeleſs thing, is a ſin on the other ſide. Avoid them both.

Dir. 6. §. 6. Direct. 6. *A melancholy Perſon who is unfit for much Solitarineſs and Heart-ſearchings, muſt be much ſhort, if not alſo ſeldomer in ſecret prayers, than other Chriſtians that are capable of bearing it:* And they muſt inſtead of that which they cannot do, be the more in that which they can do; As in joyning with others, and in ſhorter Ejaculations, beſides other Duties; but not abating their Piety in the main upon any pretence of curing melancholy.

CHAP. XXIV.

Brief Directions for Families, about the Sacrament of the Body and Blood of CHRIST.

Omitting thoſe things which concern the *Publick Adminiſtration* of this *Sacrament* (for the Reaſons before intimated, *Tom.* 2.) I ſhall here only give you ſome brief *Directions* for your private duty herein.

§. 1. Direct. 1. *Underſtand well the proper ends,* Dir. 1.
to which this Sacrament was inſtituted by Chriſt; and Queſt.
take heed that you uſe it not to ends, for which it never What are
was appointed. The true ends are theſe, 1. To be a the Ends
ſolemn Commemoration of the *Death and Paſſion of* of the Sa-
Jeſus Chriſt, to keep it, as it were, in the eye of the crament? Matth. 26.
Church, in his bodily abſence till he come, 1 *Cor.* 11. 28.
24, 25, 26. 2. To be a ſolemn renewing of the Mark 14.
holy Covenant which was firſt entred in *Baptiſm*, 24. Luke 22.
between *Chriſt* and the *Receiver*; and in that Cove- 20.
nant it is on Chriſts part, a ſolemn delivery of him- 1 Cor. 11.
ſelf firſt, and with himſelf the benefits of *Pardon*, 25. Heb. 9. 15,
Reconciliation, *Adoption*, and right to *Life Eternal*. 16, 17, 18.
And on *Mans part*, it is our ſolemn acceptance of 1 Cor. 10.
Chriſt with his *Benefits*, upon his terms, and a deli- 16, 24.
vering up our ſelves to him, as his *Redeemed ones*, Joh. 6. 32,
even to the *Father* as our *Reconciled Father*, and to 35, 51, 58.
the *Son* as our *Lord and Saviour*, and to the *holy Spi-*
rit as our *Sanctifier*, with *Profeſſed Thankfulneſs* for
ſo great a benefit. 3. It is appointed to be a lively
objective means, by which, the *Spirit of Chriſt* ſhould
work to ſtir up, and exerciſe, and increaſe the *Re-*
pentance, *Faith*, *Deſire*, *Love*, *Hope*, *Joy*, *Thank-*
fulneſs, and *New-Obedience of Believers*; by a lively
Repreſentation of the *evil of ſin*, the *infinite love of*
God in Chriſt, the firmneſs of the *Covenant* or *Pro-*
miſe, the *greatneſs* and *ſureneſs* of the *Mercy* given, 1 Cor. 11.
and the *Bleſſedneſs* purchaſed and promiſed to us, and 27, 28, 29,
the great *Obligations* that are laid upon us. And 31.
that herein *Believers* might be ſolemnly called out to 1 Cor. 10.
the moſt ſerious exerciſe of all theſe Graces, and 16, 17, 21
might be provoked and aſſiſted to ſtir up themſelves 1 Cor. 11. 25, 26.
to this Communion with *God in Chriſt*, and to pray 1 Cor. 6.
for more as through a ſacrificed *Chriſt*. 4. It is ap- 14.
pointed to be the ſolemn Profeſſion of Believers, of Acts 2. 42, 46.
their & 20. 1

their Faith, and Love, and Gratitude, and Obedience to *God the Father*, *Son*, and *Holy Ghoſt*, and of continuing firm in the *Chriſtian Religion*. And a Badge of the Church before the World. 5. And it is appointed to be a *ſign* and *means* of the *Unity*, *Love*, and *Communion of Saints*, and their readineſs to communicate to each other.

§. 2. The falſe miſtaken Ends, which you muſt avoid are theſe. 1. You muſt not with the Papiſts, think that the end of it is to turn Bread into no Bread, and Wine into no Wine, and to make them really the true *Body* and *Blood* of *Jeſus Chriſt*. For if ſenſe (which telleth all Men that it is ſtill *Bread* and *Wine*) be not to be believed, then we cannot believe that ever there was a *Goſpel*, or an *Apoſtle*, or a *Pope*, or a *Man*, or any thing in the *World*. And the *Apoſtle* expreſly calleth it *Bread three times*, in three Verſes together, after the *Conſecration*, 1 *Cor.* 11. 26, 27, 28. And he telleth us, that the uſe of it is (not to make the *Lords Body really preſent*, but) *to ſhew the Lords death till he come*; that is, As a viſible repreſenting and commemorating ſign, to be *inſtead of his bodily preſence till he come.*

Rom. 6. 9. 1 Cor. 15. 3. 2 Cor. 5. 14, 15. Heb. 9. 16. & 10. 12, 15. & 9. 24.

§. 3. 2. Nor muſt you with the Papiſts uſe this *Sacrament to ſacrifice Chriſt again really unto the Father*, to propitiate him for the quick and dead, and eaſe Souls in Purgatory, and deliver them out of it. For *Chriſt* having died once dieth no more, and without killing him, there is no ſacrificing him: By *once offering* up himſelf, he hath *perfected for ever them that are ſanctified*; and now there *remaineth no more ſacrifice for ſin*: Having finiſhed the ſacrificing work on earth, he is now paſſed into the *Heavens*, to appear before *God* for his *Redeemed ones*.

§. 4. 3. Nor is it any better than odious impiety to receive the *Sacrament*, to confirm ſome Confederacies or Oaths of *Secreſie*, for rebellions or other unlawful deſigns; as the *Powder-Plotters* in *England* did.

§. 5. 4. Nor is it any other than impious prophanation of theſe ſacred Myſteries for the Prieſt to *conſtrain* or *ſuffer* notoriouſly ignorant, and ungodly perſons, to receive them, either to make themſelves believe that they are indeed the Children of God, or to be a means which ungodly men ſhould uſe to make them godly; or, which Infidels or Impenitent perſons muſt uſe to help them to Repentance and Faith in *Chriſt*. For tho' there is that in it which may become a Means of their Converſion, (as a Thief that ſtealeth a *Bible* or *Sermon Book*, may be converted by it,) yet is it not to be uſed by the Receiver to that end. For that were to tell God a lie, as the means of their Converſion; for whoſoever cometh to receive a ſealed pardon, doth thereby profeſs repentance, as alſo by the words adjoyned he muſt do; and whoſoever *taketh*, and *eateth*, and *drinketh the Bread* and *Wine*, doth actually profeſs thereby, that he taketh and applieth Chriſt himſelf by Faith: And therefore, if he do neither of theſe, he lieth openly to God, and lies and falſe Covenants are not the appointed means of Converſion. Not that the *Miniſter* is a lier in his delivery of it: For he doth but conditionally ſeal and deliver *Gods Covenant* and *Benefits* to the Receiver, to be his; if he *truly Repent* and *Believe*: But the *Receiver* himſelf lieth, if he do not *actually Repent* and *Believe*, as he there profeſſeth to do.

*n abſque probatione & examine panem illum præbendum eſſe neque novis neque veteribus Chriſtianis: Quod ſiquis eſt fornicator, aut ebrioſus, aut idolis ſerviens, cum ejuſmodi etiam communem cibum capere vetat Apoſtolus, nedum cœleſti menſa communicare, ſaith a Jeſuite Acoſta, l. 6. 10. And ter, Neque enim i perfecta eſt erſtiti- antiquæ aut ebroſitatis, aut fœdæ conſuetudinis macula, ad altare Indus de admitti, niſi contraria opera illum manifeſte & diligenter eluerit.——Chriſti- concedatur; ſed Non-Chriſtiano, dignis moribus ſubtrahatur. *Pag.* 549.

§. 6. 5. Alſo it is an impious prophanation of the Sacrament, if any Prieſt for the love of filthy lucre, ſhall give it to thoſe that ought not to receive it, that he may have his Fees or Offerings; or, that the Prieſt may have ſo much Money that is bequeathed for ſaying a Maſs for ſuch or ſuch a Soul.

§. 7. 6. And it is an odious prophanation of the Sacrament, to uſe it as a League or Bond of Faction to gather perſons in to the *party*, and tie them faſt to it, that they may depend upon the Prieſt, and his Faction and Intereſt may thereby be ſtrengthned, and he may ſeem to have many Followers.

§. 8. 7. And it is a dangerous abuſe of it, to receive it, that you may be pardoned, or ſanctified, or ſaved, barely by the work done, or by the outward exerciſe alone. As if God were there obliged to give you Grace, while you ſtrive not with your own Hearts, to ſtir them up to love, or deſire, or faith, or obedience, by the means that are before you; or, as if God would pardon and ſave you for eating ſo much Bread and drinking ſo much Wine, when the Canon biddeth you; or, as if the Sacrament conveyed Grace, like as Charms are ſuppoſed to work, by ſaying over ſo many words.

§. 9. 8. Laſtly, It is no appointed End of this Sacrament, that the Receiver thereby profeſs himſelf certain, of the *ſincerity* of his own *Repentance* and *Faith*: (For it is not managed on the ground of ſuch certainty only by the Receiver; much leſs by the Miniſter that delivereth it.) But only he profeſſeth that as far as he can diſcern by obſerving his own heart, he is truly willing to have Chriſt, and his benefits on the terms that they are offered; and that he doth conſent to the Covenant which he is there to renew. Think not therefore, that the Sacrament is inſtituted for any of theſe (miſtaken) ends.

Dir. 2. Q. What are the parts of the Sacrament?

§. 10. Direct. 2. *Diſtinctly underſtand the parts of the Sacrament, that you may diſtinctly uſe them, and not do, you know not what.* This Sacrament containeth theſe three parts. 1. The *Conſecration* of the *Bread and Wine*, which maketh it the *Repreſentative Body* and *Blood* of *Chriſt*. 2. The *Repreſentation* and *Commemoration* of the Sacrifice of Chriſt. 3. The *Communion*: Or, *Communication* by Chriſt, and *Reception* by the People.

§. 11. 1. In the *Conſecration*, the Church doth firſt offer the *Creatures* of *Bread* and *Wine*, to be accepted of God, to this ſacred uſe: And God accepteth them, and bleſſeth them to this uſe; which he ſignifieth both by the Words of his own Inſtitution, and by the Action of his Miniſters, and their *Benediction*. They being the *Agents of God* to the people, in this *Accepting* and *Bleſſing*, as they are the *Agents* of the *People* to God, in *offering* or *dedicating* the Creatures to this uſe.

§. 12. This *Conſecration* having a ſpecial reſpect to *God the Father*, in it we acknowledge his three grand Relations. 1. That he is the *Creator*, and ſo the *Owner* of all the *Creatures*; for we offer them to him as his own. 2. That he is our righteous *Governor*, whoſe Law it was, that *Adam* and we have broken, and who required ſatisfaction, and hath received the Sacrifice and Atonement, and hath diſpenſed with the ſtrict and proper execution of that Law; and will rule us hereafter by the Law of Grace. 3. That he is our Father or Benefactor, who hath freely given us a Redeemer, and the Covenant of Grace, whoſe Love and Favour we have forfeited by ſin, but deſire and hope to be reconciled by Chriſt.

§. 13. As Chriſt himſelf was *Incarnate* and true Chriſt, before he was *ſacrified to God*, and was *ſacrificed to God*, before that *ſacrifice* be communicated for life and nouriſhment to Souls: So in the Sacrament, *Conſecration* muſt firſt make the Creature to *be the Fleſh and Blood of Chriſt repreſentative*; and then the ſacrificing of that *fleſh* and *blood* muſt be repreſented and commemorated; and then the ſacrificed fleſh and blood communicated to the Receivers for their Spiritual life.

§. 14. II. The *Commemoration* chiefly (but not only) reſpecteth *God the Son*: For he hath ordained, that theſe *conſecrated Repreſentations* ſhould in their manner and meaſure, ſupply the room of his Bodily preſence, while his Body is in Heaven: And that thus,as it were *in effigy*, *in repreſentation*, he might be ſtill Crucified before the Churches eyes, and they might be affected, as if they had ſeen him on the Croſs. And that by *Faith and Prayer*, they might, as it were, offer him up to God, that is, Might ſhew the Father that Sacrifice once made for ſin,in which they truſt; and for which it is, that they expect all the acceptance of their perſons with God, and hope for audience when they beg for mercy, and offer up prayer or praiſes to him.

Joh. 3. 5. 1 Cor. 12. 12, 13. & 15. 45. Gal. 3. 14. & 4. 6. Eph. 2. 22.

§. 15. III. In the *Communication*, though the Sacrament have reſpect to the *Father*, as the principle *Giver*,and to the *Son*,as both the *Gift and Giver*, yet hath it a ſpecial reſpect to the *Holy Ghoſt*,as being that *Spirit* given in the *Fleſh* and *Blood*, which quickneth Souls; without which, the *Fleſh* will profit nothing: And whoſe operations muſt convey and apply Chriſts ſaving benefits to us, *John* 6. 63. *&* 7. 39.

§. 16. Theſe three being the parts of the Sacrament in whole, as comprehending that ſacred *Action* and participation which is eſſential to it. The *Material Parts*, called the *Relate* and *Corrolate*, are, 1.Subſtantial and Qualitative. 2. *Active and Paſſive.* 1. The firſt are the *Bread and Wine* as ſigns, and the *Body and Blood of Chriſt*, with his *Graces and Benefits*, as the things ſignified and given. The ſecond are the *Actions of Breaking*,*Pouring out*,*and Delivering* on the Miniſters part, (after the Conſecration) and the *Taking*, *Eating*, and *Drinking*, by the Receivers as the ſign: And the thing ſignified is, the Crucifying or Sacrificing of Chriſt, and the Delivering Himſelf with his Benefits to the Believer,and the Receivers thankful *Accepting*,and uſing the ſaid gift. To theſe add the *Relative Form*, and the *Ends*, and you have the definition of this Sacrament. Of which ſee more in my *Univerſ. Concord. p.* 46, *&c.*

Dir. 3.

§. 17. Direct. 3. *Look upon the Miniſter as the Agent or Officer of Chriſt, who is commiſſioned by him to ſeal and deliver to you the Covenant and its benefits. And take the Bread and Wine, as if you heard Chriſt himſelf ſaying to you, Take my Body and Blood,* and the *Pardon and Grace which is thereby purchaſed.* It is a great help in the Application, to have Mercy and Pardon brought us by the hand of a Commiſſioned Officer of Chriſt.

Dir. 4. *Quinam autem indigni, ineptive ſint, quibus Angelorum panis præbetur, ſacerdotum ipſo audita confeſſione, cæteriſque perſpectis judicium eſto.* Acoſta lib. 6. c. 10. pag. 549.

§. 18. Direct. 4. *In your preparation beforehand, take heed of theſe two extreams.* 1. *That you come not prophanely and careleſly,with common hearts,as to a common work*: For God will be ſanctified in them that draw near him,*Levit.* 10. 3. And they that eat and drink unworthily, not diſcerning the Lords Body from common Bread, but eating as if it were a common meal, do eat death to themſelves, inſtead of life. 2. T*ake heed leſt your miſtakes of the nature of this Sacrament ſhould poſſeſs you with ſuch fears of unworthy receiving,and the following dangers,as may quite diſcompoſe, and unfit your Souls for the joyful exerciſes of Faith, and Love, and Praiſe,and Thanksgiving,to which you are invited.* Many that are ſcrupulous of receiving it in any, ſave a *feaſting geſture*, are too little careful and ſcrupulous of receiving it in any, ſave a *feaſting frame of mind.*

The firſt extream is cauſed by prophaneneſs and negligence, or by groſs nature of the ignorance of the Sacramental work. The latter extream is frequently cauſed as followeth: 1.*By ſetting this Sacrament* at a greater diſtance from other *parts of Gods worſhip*, than there is cauſe. So that the exceſs of Reverence doth overwhelm the minds of ſome with terrors. 2. By ſtudying more the terrible words of *eating and drinking damnation to themſelves*, if they do it *unworthily*, than all the expreſſions of Love and Mercy, which that Bleſſed Feaſt is furniſhed with. So that when the views of infinite Love ſhould raviſh them, they are ſtudying wrath and vengeance to terrifie them, as if they came to *Moſes*, and not to *Chriſt*. 3. By not underſtanding what maketh a *Receiver* worthy or unworthy, but taking their unwilling infirmities for condemning unworthineſs. 4. By receiving it ſo ſeldom, as to make it ſtrange to them, and increaſe their fear, whereas, if it were adminiſtred every Lords day, as it was in the Primitive Churches, it would better acquaint them with it, and cure that fear that cometh from ſtrangeneſs. 5, By imagining, that none that want aſſurance of their own ſincerity,can receive in Faith, 6. By contracting an ill habit of miſtaken Religiouſneſs, placing it all in poring on themſelves, and mourning for their corruptions,and not in ſtudying the love of God in Chriſt,and living in the daily praiſes of his Name,and joyful thankſgiving for his exceeding Mercies. 7. And if beſides all theſe the Body contract a weak or timerous melancholy diſtemper, it will leave the mind capable of almoſt nothing, but fear and trouble, even in the ſweeteſt works. From many ſuch cauſes it cometh to paſs, that the Sacrament of the Lords Supper is become more terrible and uncomfortable to abundance of ſuch diſtempered Chriſtians, than any other Ordinance of God, and that which ſhould moſt comfort them doth trouble them moſt.

§. 19. Queſt. 1. *But is not this Sacrament more holy and dreadful, and ſhould it not have more preparation than other parts of worſhip?* Qu. 1.

Anſw. For the degree indeed, it ſhould have very careful preparation: And we cannot well compare it with other parts of worſhip; as Praiſe, Thankſgiving, Covenanting with God, Prayer, *&c.* Becauſe that all theſe other parts are here compriſed and performed. But doubtleſs, God muſt alſo be ſanctified in all his other worſhip, and his Name muſt not be taken in vain. And when this Sacrament was received every Lords day, and often in the week beſides, Chriſtians were ſuppoſed to live continually in a ſtate of *general preparation*, and not to be ſo far from a due *particular preparation*, as many poor Chriſtians think they are.

§. 20. Queſt. 2. *How often ſhould the Sacrament be now adminiſtred,that it neither grow into contempt nor ſtrangeneſs?* Qu. 2.

Anſw. Ordinarily in well diſciplined Churches it ſhould be ſtill every Lords day. For, 1. We have no reaſon to prove, that the Apoſtles example and appointment in this caſe, was proper to thoſe times, any more than that praiſe and thankſgiving daily is proper to them: And we may as well deny the obligation of other Inſtitutions or Apoſtolical Orders as that. 2. It is a part of the ſetled order for the Lords days worſhip; and omitting it, *maimeth and altereth the worſhip of the day*; and occaſioneth the omiſſion of the thankſgiving and praiſe, and lively commemorations of Chriſt, which ſhould be then moſt performed: And ſo Chriſtians by uſe, grow habited to ſadneſs, and a mourning melancholy Religion, and grow unacquainted with much of the Worſhip and Spirit of the Goſpel. 3. Hereby the Papiſts lamentable corruptions of this ordinance have grown up, even by an exceſs of reverence and fear, which ſeldom receiving doth increaſe; till they are come to worſhip *Bread* as their God. 4. By ſeldom communicating,Men are ſeduced to think all proper *Communion of Churches* lieth in that *Sacrament*, and to be more prophanely bold in abuſing many other parts of worſhip. 5. There are better means (by teaching and diſcipline) to keep the *Sacrament* from contempt, than the omitting or diſplacing of it. 6. Every Lords day is no oftner then Chriſtians need it. 7. The frequency will teach them to *live prepared*, and not only to make much ado once a Month or Quarter, when the ſame work is neglected all the year beſide, even as one that liveth in continual expectation of death, will live in continual preparation:

on: When he that expecteth it, but in ſome grievous ſickneſs, will then be frightned into ſome ſeeming preparations, which are not the habit of his ſoul, but laid by again when the diſeaſe is over.

2. But yet I muſt add, that in ſome undiſciplined Churches, and upon ſome occaſions it may be longer omitted, or ſeldomer uſed; no duty is a duty at all times: And therefore extraordinary caſes may raiſe ſuch impediments, as may hinder us a long time from this, and many other priviledges. But the ordinary faultineſs of our imperfect hearts, that are apt to grow cuſtomary and dull, is no good reaſon why it ſhould be ſeldom; any more than why other ſpecial duties of Worſhip and Church Communion ſhould be ſeldom. Read well the *Epiſtles of Paul to the Corinthians*, and you will find that they were then as bad as the *true Chriſtians are now*, and that even in this *Sacrament* they were very culpable, and yet *Paul* ſeeketh not to cure them by their ſeldomer communicating.

Qu. 3. §. 21. Q. 3. *Are all the Members of the viſible Church to be admitted to this Sacrament? or Communicate?*

Anſw. All are not to *ſeek* it, or to *take* it, becauſe many may know their own unfitneſs, when the Church or Paſtors know it not: But all that come and ſeek it, are to be admitted by the Paſtors, except ſuch *Children, Ideots, ignorant perſons, or Hereticks* as know not what they are to receive and do, and ſuch as are notoriouſly wicked or ſcandalous, and have not manifeſted their repentance. But then it is preſuppoſed, that none ſhould be numbred with the adult members of the Church, but thoſe that have perſonally owned their Baptiſmal Covenant, by a *Credible Profeſſion of true Chriſtianity.*

Qu. 4. §. 22. Queſt. 4. *May a Man that hath knowledge and civility, and common gifts, come and take this Sacrament, if he know that he is yet void of true Repentance and other ſaving Grace?*

Anſw. No; for he then knoweth himſelf to be one that is uncapable of it in his preſent ſtate.

Qu. 5. §. 23. Queſt. 5. *May an ungodly Man receive this Sacrament, who knoweth not himſelf to be ungodly?*

Anſw. No; for he ought to know it, and his ſinful ignorance of his own condition, will not make his ſin to be his duty; nor excuſe his other faults before God.

Qu. 6. §. 24. Queſt. 6. *Muſt a ſincere Chriſtian receive, that is uncertain of his ſincerity, and in continual doubting?*

Anſw. Two preparations are neceſſary to this Sacrament; the *general preparation* which is a ſtate of Grace, and this the doubting Chriſtian hath; and the *particular preparation*, which conſiſteth in his preſent actual fitneſs: And all the queſtion is of this. And to know this, you muſt further diſtinguiſh between *immediate duty* and *more remote*, and between the degrees of doubtfulneſs in Chriſtians. 1. The *neareſt immediate duty* of the doubting Chriſtian is, to uſe the means to have his doubts reſolved, till he know his caſe, and then his next duty is, to receive the *Sacrament*; and both theſe ſtill remain his duty, to be performed in this order. And if he ſay, *I cannot be reſolved, when I have done my beſt.* Yet certainly it is ſome ſin of his own, that keepeth him in the dark, and hindereth his aſſurance; and therefore *duty* ceaſeth not to be *duty*: The Law of *Chriſt* ſtill obligeth him, both to get aſſurance and to receive; and the want both of the knowledge of his ſtate, and of *Receiving* the *Sacrament*, are his continual ſin, if he lie in it never ſo long, through theſe ſcruples, though it be an infirmity that God will not condemn him for. (For he is ſuppoſed to be in a ſtate of Grace.) But you will ſay, *What if ſtill he cannot be reſolved whether he have true faith and repentance, or not? what ſhould he do while he is in doubt?* I anſwer, it is one thing to ask, what is his duty in this caſe, and another thing to ask, *Which is the ſmaller or leſs dangerous ſin?* Still his duty is both to get the *knowledge of his heart*, and to *communicate*: *But while he ſinneth* (through infirmity) *in failing of the firſt, were he better alſo omit the other, or not?* To be well reſolved of that, you muſt diſcern, 1. Whether his judgment of himſelf, do rather incline to think and hope that *he is ſincere in his Repentance and Faith, or that he is not?* 2. And whether the *conſequents* are like to be good or bad to him. If his hopes that *he is ſincere*, be as great or greater *than his fears* of the contrary, then there is no ſuch ill conſequent to be feared as may hinder his communicating; but it is his beſt way to do it, and wait on God in the uſe of his Ordinance. But if the perſwaſion of his graceleſneſs be greater than the hopes of his ſincerity, then he muſt obſerve how he is like to be affected, if he do communicate. If he find that it is like to clear up his mind, and increaſe his hopes by the actuating of his Grace, he is yet beſt to go: But if he find that his heart is like to be overwhelmed with horror and ſunk into deſpair, by running into the ſuppoſed guilt of unworthy receiving, then it will be worſe to do it, than to omit it. Many ſuch fearful Chriſtians I have known, that are fain many years to abſent themſelves from the Sacrament; becauſe if they ſhould receive it while they are perſwaded of their utter unworthineſs, they would be ſwallowed up of deſperation, and think that they had taken their own damnation (as the Twenty fifth Article of the Church of *England* ſaith, *the unworthy receivers do.*) So that the chief ſin of ſuch a *doubting receiver*, is not that he *receiveth, though he doubt*; for *doubting* will not excuſe us for the ſinful omiſſion of a duty (no more of this than of Prayer or Thankſgiving:) But only *Prudence* requireth ſuch a one to forbear that, which through his own diſtemper would be a means of his deſpair and ruin: As that Phyſick or Food (how good ſoever) is not to be taken which would kill the taker: Gods Ordinances are not appointed for our deſtruction, but for our edification; and ſo muſt be uſed as tendeth thereunto. Yet to thoſe Chriſtians, who are in this caſe, and dare not communicate, I muſt put this Queſtion, How dare you ſo long refuſe it? He that conſenteth to the Covenant, may boldly come and ſignifie his conſent, and receive the ſealed Covenant of God; for *conſent* is your preparation, or the neceſſary condition of your Right: If you *conſent* not, you refuſe all the Mercy of the Covenant. And dare you live in ſuch a ſtate? Suppoſe a Pardon be offered to a condemned Thief, but ſo, that if he after caſt it in the dirt, or turn Traytor, he ſhall die a ſorer death; will he rather chuſe to die than take it, and ſay I am afraid I ſhall abuſe it? To refuſe *Gods Covenant* is certain death; but to *conſent* is your preparation and your life.

§. 25. Queſt. 7. *But what if Superiours compel ſuch a Chriſtian to communicate, or elſe they will excommunicate and impriſon him: What then ſhould he chuſe?* Qu. 7.

Anſw. If he could do it without his own Souls hurt, he ſhould obey them (ſuppoſing that it is nothing but that which in it ſelf is good that they command him.) But they have their power to edification, and not to deſtruction, and he muſt value his Soul above his Body; and therefore it is paſt queſtion, that it is a ſmaller hurt to be excommunicated, and lie, and die in Priſon, than to caſt his Soul into deſpair, by doing that which he thinketh is a grievous ſin, and would be his damnation. But all means muſt be uſed to cure the miſtake of his own underſtanding. 2 Cor. 13. 13. Matth. 10. 28.

§. 26. Queſt. 8. *Is not the caſe of an Hypocrite that knoweth not himſelf to be an Hypocrite, and of a ſincere Chriſtian that knoweth not himſelf to be ſincere, all one as to communicating; when both are equally in doubt?* Qu. 8.

Anſw. No: For *Being* and *Seeing* are things that muſt be diſtinguiſhed. The one hath Grace in *Being*, though he *ſee* it not; and therefore hath a *Right* to the Bleſſings of the Covenant; and therefore at once remaineth obliged both to *diſcern* his Title, and to *come* and *take* it: And therefore if he come *doubtingly*, his ſin is not that he *receiveth*, but in the *manner* of receiving, that he doth it doubtingly; and therefore it will be a greater ſin not to receive at all, unleſs in the laſt mentioned caſe, wherein the conſequents are like to be worſe to him. But the other hath no true Repentance or Faith, or Love in *Being*; and therefore hath no *Right* to the Bleſſings of the Covenant; and therefore, at preſent, is obliged to diſcern that he is graceleſs, and to repent of it: And it is not his ſin that he doubteth of his Title, but that he demandeth and taketh what he hath no Title to; and therefore it is a greater ſin in him to take it, than to delay in order to his recovery and preparation. Yea, even in point of *Comfort*, there is ſome diſparity: For tho' the true Chriſtian hath far greater terror than hypocrites, when he taketh himſelf to be an unworthy Receiver (as being more ſenſible and regardful of the weight of the matter) yet uſually in the midſt of all his fears, there are ſome ſecret teſtimonies in his heart of the Love of God, which are a Cordial of Hope that keep him from ſinking into deſpair, and have more life and power in them, than all the Hypocrites falſe perſwaſions of his own ſincerity.

Qu. 9. §. 27. Queſt. 9. *Wherein lieth the ſin of an Hypocrite, and ungodly perſon, if he do receive?*

Anſw. His ſin is, 1. In *lying and hypocriſie*; in that he profeſſeth to *Repent unfeignedly of his ſin, and to be reſolved* for a holy life, and to believe in *Chriſt*, and to accept him on his Covenant terms, and to give up himſelf to God, as his Father, his Saviour and his Sanctifier, and to forſake the *Fleſh*, the *World* and the *Devil*; when indeed he never did any of this, but ſecretly abhorreth it at his heart, and will not be perſwaded to it: And ſo all this *Profeſſion*, and his very *Covenanting* it ſelf, and his *Receiving*, as it is a *Profeſſing covenanting ſign*, is nothing but a very lie. And what it is to lie to the *Holy Ghoſt*, the caſe of *Ananias* and *Sapphira* telleth us. 2. It is uſurpation to come and lay claim to thoſe Benefits, which he hath no title to. 3. It is a prophanation of theſe holy Myſteries, to be thus uſed, and it is a taking of Gods Name in vain, who is a jealous God, and will be ſanctified of all that draw near unto him. 4. And it is a wrong to the Church of God, and the Communion of Saints, and the honour of the Chriſtian Religion, that ſuch ungodly Hypocrites intrude as Members: As it is to the Kings Army, when the Enemies Spies creep in amongſt them; or to his Marriage feaſt, to have a gueſt in rags, *Matth.* 22. 11, 12.

Commandment 2 & 3. Levit. 10. 2, 3.

Object. *But it is no lie, becauſe they think they ſay true in their Profeſſion?*

Anſw. That is through their ſinful negligence, and ſelf deceit: And he is a lier that ſpeaks a falſhood, which he may and ought to know to be a falſhood, though he do not know it. There is a lier in *raſhneſs and negligence*, as well as of *ſet purpoſe*.

Qu. 10. 1 Cor. 11. 28, 29. §. 28. Queſt. 10. *Doth all unworthy receiving make a man liable to damnation? Or, what unworthineſs is it that is ſo threatned?*

Anſw. There are three ſorts of unworthineſs (or unfitneſs) and three ſorts of judgment anſwerably to be feared. 1. There is the utter unworthineſs of an Infidel, or impenitent, ungodly Hypocrite. And damnation to Hell fire, is the puniſhment that ſuch muſt expect, if Converſion prevent it not. 2. There is an unworthineſs through ſome great and ſcandalous crime, which a regenerate perſon falleth into; and this ſhould ſtop him from the Sacrament for a time, till he have repented and caſt away his ſin. And if he come before he riſe from his fall by a particular *repentance* (as the *Corinthians* that ſinned in the very uſe of the Sacrament it ſelf) they may expect ſome notable temporal judgment at the preſent (and if Repentance did not prevent it, they might fear eternal puniſhment.) 3. There is that meaſure of unworthineſs which conſiſteth in the ordinary infirmities of a Saint; and this ſhould not at all deter them from the Sacrament, becauſe it is accompanied with a greater worthineſs; yea, tho' their weakneſs appear in the time and manner of their receiving: But yet ordinary corrections may follow theſe ordinary infirmities. (*The groſſer abuſe of the Sacrament it ſelf*, I joyn under the ſecond rank.)

Vid. Synod. Dortdrac. ſuffrag. Theol. Brittan. in Artic. 5.

Queſt. 11. *What is the particular preparation needful to a fit Communicant?* *Qu.* 11.

Anſw. This bringeth me up to the next Direction.

§. 29. Direct. 5. *Let your preparation to this Sacrament conſiſt of theſe particulars following.* 1. *In your duty with your own conſciences and hearts.* 2. *In your duty towards God.* 3. *And in your duty towards your Neighbor.* Dir. 5.

§. 30. I. Your duty with your hearts conſiſteth in theſe particulars. 1. That you do your beſt in the cloſe examination of your hearts about your ſtates, and the ſincerity of your *Faith*, *Repentance*, and *Obedience*: To know whether your hearts are true to God, in the Covenant which you are to renew and ſeal. Which may be done by theſe inquiries, and diſcerned by theſe Signs. 1. Whether you truly loath your ſelves for all the ſins of your hearts and lives, and are a greater offence and burden to your ſelves, becauſe of your imperfections and corruptions, than all the World beſide is, *Ezek.* 6. 9. & 20. 43. & 36. 31. *Rom.* 7. 24. 2. Whether you have no ſin but what you are truly deſirous to know, and no known ſin, but what you are truly deſirous to be rid of, and ſo deſirous, as that you had rather be perfectly freed from ſin, than from any affliction in the world, *Rom.* 7. 22. 18, 24. & 8. 18. 3. Whether you love the ſearching and reforming Light, even the moſt ſearching parts of the Word of God, and the moſt ſearching Books, and ſearching Sermons, that by them you may be brought to know your ſelves, in order to your ſetled peace and reformation, *Joh.* 3. 19, 20, 21. 4. Whether you truly love that degree of holineſs in others which you have not yet attained your ſelves, and love Chriſt in his children, with ſuch an unfeigned love, as will cauſe you to relieve them according to your abilities, and ſuffer for their ſakes, when it is your duty, 1 *Joh.* 3. 14, 16. 1 *Pet.* 1. 22. & 3. 8. *Jam.* 2. 12, 13, 14, 15. *Matth.* 25. 40, &c. 5. Whether you can truly ſay, that there is no degree of holineſs ſo high, but you deſire it, and had rather be perfect in the love of God, and the obedience of his Will, than have all the riches and pleaſures of this World, *Rom.* 7. 18, 21, 24. *Pſal.* 119. 5. *Matth.* 5. 6. And had rather be one of the holieſt Saints, than moſt of the renowned proſperous Princes upon Earth, *Pſal.* 15. 4. & 16. 2. *Pſal.* 84. 10. & 65. 4. 6. Whether you have ſo far laid up your treaſure, and your hopes in Heaven, as that you are reſolved to take that only for your portion, and that the hopes of Heaven, and intereſt of your ſouls, hath the preheminence in your hearts againſt all that ſtands in competition with it, *Col.* 3. 1, 3, 4. *Matth.* 6. 20, 21. 7. Whether the chiefeſt care of your hearts, and indeavour of your lives, be to ſerve and pleaſe God, and to injoy him for ever, rather than for any worldly thing, *Matth.* 6. 23. *Joh.* 5. 26. 2 *Cor.* 5. 1, 6, 7, 8, 9. 8. Whether it be your daily deſire and indeavour to mortifie the fleſh, and maſter its rebellious oppoſition to the Spirit; and you ſo far prevail, as not to live, and walk, and be led by the fleſh, but that the courſe and drift of your life is ſpiritual,

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Rom. 8. 1, 6, 7, 8, 9, 10, 13. *Gal.* 5. 17, 21, 22. 9. Whether the World, and all its Honour, Wealth, and Pleaſure appear to you ſo ſmall and contemptible a thing, as that you eſteem it as dung, and nothing in compariſon of Chriſt, and the love of God and Glory? and are reſolved, that you will rather let go all, than your part in Chriſt? And, which uſeth to carry it in the time of trial, in your deliberate choice? *Phil.* 3. 7, 8, 9, 13, 14, 18, 19, 20. 1 *Joh.* 2. 15. *Luk.* 14. 26, 30, 33. *Mat.* 13. 19, 21. 10. Whether you are reſolved upon a courſe of holineſs and obedience, and to uſe thoſe means which God doth make known to you, to be the way to pleaſe him, and to ſubdue your corruption; and yet feeling the frailties of your hearts, and the burden of your ſins, do truſt in *Chriſt* as your Righteouſneſs before God, and in the *Holy Ghoſt*, whoſe Grace alone can illuminate, ſanctifie, and confirm you, *Act.* 11. 23. *Pſ.* 119. 57, 63, 69, 106. 1 *Cor.* 1. 30. *Rom.* 8. 9. *Joh.* 15. 5. 2 *Cor.* 12. 9. By theſe Signs you may ſafely try your ſtates.

§. 31. 2. When this is done, you are alſo to try the ſtrength and meaſure of your Grace; that you may perceive your weakneſs, and know for what help you ſhould ſeek to Chriſt. And to find out what inward *corruptions* and *ſinful inclinations* are yet ſtrongeſt in you, that you may know what to lament, and to ask forgiveneſs of, and help againſt. My Book called *Directions for weak Chriſtians*, will give you fuller advice in this.

Pſal. 4. 4, 5, 6. §. 32. 3. You are alſo to take a ſtrict account of your *lives*; and to look over your dealings with God and Men, in ſecret and publick, eſpecially of late, ſince the laſt renual of your Covenant with God, and to hear what God and Conſcience have to ſay about your ſins, and all their aggravations, *Pſal.* 139. 23. 1 *Cor.* 11. 28.

§. 33. 4. And you muſt labour to get your hearts affected with your condition, as you do diſcover it. To be humbled for what is ſinful, and to be deſirous of help againſt your weakneſs, and thankful for the Grace which you diſcern.

§. 34. 5. Laſtly, you muſt conſider of all the work that you are to do, and all the mercies which you are going to receive, and what Graces are neceſſary to all this, and how they muſt be uſed; and accordingly look up all thoſe Graces, and prepare them for the exerciſe to which they are to be called out. I ſhall name you the particulars anon.

§. 35. II. Your duty towards God in your preparation for this Sacrament, is, 1. To caſt down your ſelves before him in humble penitent confeſſion, and lamentation of all the ſins which you diſcover; and to beg his pardon in ſecret, before you come to have it publickly ſealed and delivered. 2. To look up to him with that Thankfulneſs, Love, and Joy, as becomes one that is going to receive ſo great a mercy from him; and humbly to beg that Grace which may prepare you, and quicken you to, and in the work.

§. 36. III. Your duty towards others in this your preparation, is, 1. To forgive thoſe that have done you wrong, and to confeſs your fault to thoſe whom you have wronged, and ask them forgiveneſs, and make them amends and reſtitution ſo far as is in your power; and to be reconciled to thoſe with whom you are faln out; and to ſee, that you love your Neighbours as your ſelves, *Mat.* 5. 23, 24, 25, 26, 44. *Jam.* 5. 16. 2. That you ſeek advice of your Paſtors, or ſome fit perſons, in caſes that are too hard for your ſelves to reſolve, and where you need their ſpecial help. 3. That you lovingly admoniſh them that you know do intend to communicate unworthily, and to come thither in their ungodlineſs, and groſs ſin unrepented of: That you ſhew not ſuch hatred of your Brother, as to ſuffer ſin upon him, *Levit.* 19. 17. But tell him his faults, as Chriſt hath directed you, *Mat.* 18. 15, 16, 17. And do your parts to promote Chriſts Diſcipline, and keep pure the Church. See 1 *Cor.* 5. throughout.

§. 37. Direct. 6. *When you come to the holy Communion, let not the over-ſcrupulous regard of the perſon of the Miniſter, or the company, or the imperfections of the miniſtration, diſturb your meditations, nor call away your minds from the high and ſerious imployment of the day.* Hypocrites who place their Religion in bodily exerciſes, have taught many weak Chriſtians to take up unneceſſary ſcruples, and to turn their eye and obſervation too much to things without them. Dir. 6.

Queſt. *But ſhould we have no regard to the due celebration of theſe ſacred Myſteries, and to the Miniſter, and Communicants, and manner of Adminiſtration?*

Anſw. Yes: You ſhould have ſo much regard to them. 1. As to ſee that nothing be amiſs through your default, which is in your power to amend. 2. And that you joyn not in the comitting of any known ſin. But, 1. Take not every ſin of another for your ſin, and think not that you are guilty of that in others, which you cannot amend; or, that you muſt forſake the Church and Worſhip of God, for theſe corruptions which you are not guilty of, or deny your own mercies, becauſe others uſurp them or abuſe them. 2. If you ſuſpect any thing impoſed upon you to be ſinful to you, try it before you come thither; and leave not your minds open to diſturbance, when they ſhould be wholly imployed with Chriſt.

Queſt. 1. May we receive from an unworthy Miniſter?

§. 38. Queſt. 1. *May we lawfully receive this Sacrament from an ungodly and unworthy Miniſter?*

Anſw. Whoever you may lawfully commit the guidance of your Souls to as your Paſtor, you may lawfully receive the Sacrament from, yea, and in ſome caſes from ſome others: For in caſe you come into a Church that you are no member of, you may lawfully joyn in Commuuion with that Church, for that preſent, as a Stranger, tho' they have a Paſtor ſo faulty, as you might not lawfully commit the ordinary conduct of your Soul to, for it is their fault and not yours, that they choſe no better; and (in ſome caſes) ſuch a fault as will not warrant you to avoid communion with them. But you may not receive, if you know it from a Heretick, that teacheth any error againſt the Eſſence of Chriſtianity. 2. Nor from a man ſo utterly ignorant of the Chriſtian Faith or Duty, or ſo utterly unable to teach it to others, as to be notoriouſly uncapable of the Miniſtry. 3. Nor from a man profeſſedly ungodly, or that ſetteth himſelf to Preach down godlineſs it ſelf. Theſe you muſt never own as Miniſters of Chriſt, that are utterly uncapable of it. But ſee that you take none for ſuch that are not ſuch. And there are three ſorts more, which you may not receive from, when you have your choice, nor take them for your Paſtors: But in caſe of neceſſity impoſed on you by others, it is lawful and your duty. And that is, 1. *Uſurpers* that make themſelves your Paſtors without a lawful Call, and perhaps do forcibly thruſt out the *Lawful Paſtors* of the Church. 2. Weak, ignorant, cold, and lifeleſs Preachers, that are tolerable in caſe of neceſſity, but not to be compared with worthier men. 3. Miniſters of ſcandalous vicious lives: It is a ſin in you to prefer any one of theſe before a better, and to chuſe them when you have your choice; but it is a ſin on the other ſide, if you rather ſubmit not to one of theſe, than be quite without, and have none at all. You own not their faults in ſuch a caſe, by ſubmitting to their Miniſtry.

Queſt. 2

§. 29. Queſt. 2. *May we communicate with unworthy perſons, or in an undiſciplined Church?*

Anſw. You muſt here diſtinguiſh if you will not err: And that, 1. Between perſons ſo unworthy as to be no Chriſtians, and thoſe that are culpable ſcan-

Gildas de Excid. Britt. ſpeaketh thus to the better ſort of Paſtors then. *Quis peroſus eſt conſilium malignantium? & cum impiis non ſedit? Quis eorum ſalutari in arca hoc eſt, nunc Eccleſia, ullum Deo, adverſantium ut Noe diluvii tempore, non admiſit? ut perſpicue monſtraretur non niſi innoxios vel pœnitentes egregios, in dominica domo eſſe debere?*

dalous Chriſtians. 2. Between a *few Members*, and the whole Society, or the denominating part. 3. Between ſin profeſſed and owned, and ſin diſowned by a ſeeming penitence. 4. And between a Caſe of *Liberty*, when I have my choice of a better Society; and a Caſe of *Neceſſity* when I muſt communicate with the worſer Society, or with none: And ſo I anſwer,

1. You ought not to communicate at all in this Sacrament with a Society that profeſſeth not Chriſtianity: If the whole Body, or denominating part be ſuch; that is, 1. With ſuch as never made Profeſſion of Chriſtianity at all. 2. Or have Apoſtatized from it. 3. Or, that openly own any Hereſie, inconſiſtent with the *Eſſential Faith* or *Duty* of a *Chriſtian*. 4. Or that are notoriouſly ignorant what Chriſtianity is.

2. It is the duty of the Paſtors and Governors of the Church, to keep away notorious ſcandalous Offendors, till they ſhew Repentance; and the Peoples Duty to aſſiſt them by private reproof, and informing the Church, when there is cauſe. Therefore, if it be thro' the neglect of your Duty, that the Church is corrupted and undiſciplined, the ſin is yours, whether you receive with them, or not.

3. If you rather chuſe a corrupted undiſciplined Church to communicate with, when you have your choice of a better (*cæteris paribus*) it is your fault.

But on the contrary, It is not your ſin, but your duty to communicate with that Church, which hath a *true Paſtor*, and where the Denominating part of the Members are capable of Church Communion, tho' there may ſome *Infidels* or *Heathens*, or uncapable perſons violently intrude, or ſcandalous perſons are admitted through the neglect of Diſcipline; in caſe you have not your choice to hold perſonal communion with a *better Church*, and in caſe alſo you be not *guilty of the corruption*, but by ſeaſonable and modeſt profeſſing your diſſent, do clear your ſelf of the guilt of ſuch intruſion and corruption. For here the *Reaſons* and *Ends* of a lawful Separation are remov'd; Becauſe it tendeth not to *Gods honor*, or *their Reformation*, or *your benefit*: For all theſe are more croſſed by holding communion with *no Church*, than with ſuch a corrupted Church. And this is to be preferred before *none*, as much as a *better* before *this*.

Queſt. 3.

§. 40. Queſt. 3. *But what if I cannot communicate unleſs I conform to an impoſed geſture, as kneeling or ſitting?*

Anſw. 1. For *ſitting* or *ſtanding*, no doubt, it is lawful in it ſelf: For elſe Authority were not to be obeyed, if they ſhould command it: And elſe the Church had ſinned in forbearing *kneeling* in the act of Receiving ſo many Hundred Years after Chriſt; as is plain they did, by the Canons of General Councils (*Nic.* 1. & *Trull.*) that univerſally forbad to *adore kneeling* any Lord-day in the year, and any Week-day between *Eaſter* and *Whitſuntide*, and by the Fathers, *Tertullian*, *Epiphanius*, &c. that make this an Apoſtolical or Univerſal Tradition. 2. And for *kneeling* I never yet heard any thing to prove it unlawful; If there be any thing, it muſt be either ſome Word of God, or the *Nature* of the Ordinance, which is ſuppoſed to be contradicted. But 1. There is no Word of God for any geſture, nor againſt any geſture: Chriſts example can never be proved to be intended to oblige us more in this than in many other circumſtances that are confeſſed not obligatory: As he that delivered it but to Miniſters, and but to a Family, to Twelve, and after Supper, and on a *Thurſday* Night, and in an upper Room, &c. And his geſture was not ſuch a ſitting as ours. 2. And for the *Nature* of the Ordinance it is mixt: And if it be lawful to take a pardon from the King upon our knees, I know not what can make it unlawful to take a *ſealed Pardon* from Chriſt (by his Embaſſador,) upon our knees.

Mr. *Paybodies* Book, I think unanſwerable.

Queſt. 4.

§. 41. Queſt. 4. *But what if I cannot receive it, but according to the adminiſtration of the Common-Prayer-book? or ſome other impoſed form of Prayer? Is it lawful ſo to take it?*

Anſw. If it be unlawful to receive it, when it is adminiſtred with the Common-Prayer-book, it is either, 1. Becauſe it is a *form* of prayer; 2. Or becauſe that form hath ſome forbidden matter in it; 3. Or becauſe that form is impoſed; 4. Or becauſe it is impoſed to ſome evil end and conſequent. 1. That it is not unlawful, becauſe a form is proved before, and indeed needs no proof with any that is judicious. 2. Nor yet for any evil in this particular form: For in this part the *Common-Prayer* is generally approved. 3. Nor yet, becauſe it is impoſed: For a *Command* maketh not that unlawful to us, which is lawful before: but it maketh many things *lawful* and *Duties*, that elſe would have been unlawful accidentally. 4. And the *intentions* of the Commanders, we have little to do with; and for the *conſequents* they muſt be weighed on both ſides; and the conſequents of our refuſal will not be found light.

§. 42. In the General, I muſt here tell all the people of God, in the bitter ſorrow of my Soul, that at laſt it is time for them to diſcern that Temptation, that hath in all ages of the Church almoſt, made this Sacrament of our Union, to be the grand occaſion or inſtrument of our Diviſions: And that *true humility*, and acquaintance with our *ſelves*, and ſincere Love to Chriſt and one another, would ſhew ſome men, that it was but their *pride* and *prejudice*, and *ignorance*, that made them think ſo heinouſly of other mens manner of Worſhip: And that on all ſides among true Chriſtians, the manner of their Worſhip is not ſo odious, as prejudice, and faction, and partiality repreſenteth it: and that God accepteth that which *they* reject. And they ſhould ſee how the Devil hath undone the common people by this means; by teaching them every one to expect ſalvation for being of that party which he taketh to be the right Church, and for worſhipping in that *Manner* which he and his party thinketh beſt: And ſo wonderful a thing is *prejudice*, that every party by this is brought to account that ridiculous and vile, which the other party accounteth beſt.

Queſt. 5.

§. 43. Queſt. 5. *But what if my Conſcience be not ſatisfied, but I am ſtill in doubt, muſt I not forbear? Seeing he that doubteth is condemned if he eat, becauſe he eateth not in Faith; for whatſoever is not of Faith is ſin?*

Anſw. The Apoſtle there ſpeaketh not of eating in the *Sacrament*, but of eating meats which he doubteth of whether they are lawful, but is ſure that it is lawful to forbear them. And in caſe of doubting about things indifferent, the ſurer ſide is to forbear them, becauſe there may be ſin in doing; but there can be none on the other ſide in forbearing. But in caſe of *Duties*, your doubting will not diſoblige you; elſe men might give over praying, and hearing Gods Word, and believing, and obeying their Rulers, and maintaining their Families, when they are but blind enough to doubt of it. 2. Your erring Conſcience is not a Law-maker, and cannot make it your duty to obey it. For God is your King, and the Office of Conſcience is to *diſcern his Law*; and urge you to obedience, and not to *make you Laws*, of its own: So that if it ſpeak falſly, it doth not oblige you, but deceive you. It doth only *ligare*, or inſnare you, but not *obligare*, or make a ſin a duty. It caſteth you into a neceſſity of ſinning more or leſs, till you relinquiſh the error: But in the caſe of ſuch duties as theſe, it is a ſin to do them with a doubting Conſcience, but (ordinarily) it is a greater ſin to forbear.

§. 44. Object. *But ſome Divines write, that Conſcience being Gods Officer, when it erreth, God himſelf doth bind me by it to follow that error, and the evil which is required becometh my duty.*

Anſw. A dangerous error tendeth to the ſubverſion of Souls and Kingdoms, and highly diſhonorable to God. God hath made it your duty to know his Will, and do it. And if you ignorantly miſtake him, will you lay the blame on him, and draw him into participation of your ſin, when he forbiddeth you both the error and the ſin? And doth he at once forbid and command the ſame thing? At that very moment, God is ſo far from obliging you to follow your error, that he ſtill obligeth you to lay it by, and do the contrary. If you ſay, *You cannot.* I anſwer, Your impotency, is a ſinful impotency, and you can uſe the means, in which his Grace can help you, and he will not change his Law, nor make you Kings and Rulers of your ſelves inſtead of him, becauſe you are ignorant or impotent?

§. 25. Direct. 7. *In the time of the adminiſtration, go along with the Miniſter throughout the work, and keep your hearts cloſe to Jeſus Chriſt, in the exerciſe of all thoſe Graces, which are ſuited to the ſeveral parts of the adminiſtration.* Think not that all the work muſt be the Miniſters. It ſhould be a buſie day with you, and your hearts ſhould be taken up with as much diligence, as your hands be in your common labor, but not in a toilſome weary diligence, but in ſuch delightful buſineſs as becometh the gueſts of the God of Heaven, at ſo ſweet a feaſt, and in the receiving of ſuch unvaluable gifts.

§. 46. Here I ſhould diſtinctly ſhew you, I. What Graces they be that you muſt there exerciſe. II. What there is objectively preſented before you in the Sacrament, to exerciſe all theſe Graces. III. At what ſeaſons in the adminiſtration each of theſe inward works are to be done.

§. 47. I. The Graces to be exerciſed are theſe (beſides that holy fear and reverence common to all Worſhip.) 1. A humble ſenſe of the odiouſneſs of *ſin*, and of our *undone condition* as in our ſelves, and a diſpleaſure againſt our ſelves, and loathing of our ſelves, and melting Repentance for the ſins we have committed, as againſt our *Creator*, and as againſt the Love and Mercy of a *Redeemer*, and againſt the holy *Spirit* of Grace. 2. A *hungring* and *thirſting deſire* after the Lord Jeſus, and his Grace, and the favour of God and communion with him, which are there repreſented and offered to the ſoul. 3. A *lively faith* in our Redeemer, his death, reſurrection and interceſſion, and a *truſting* our miſerable ſouls upon him, as our ſufficient Saviour and help; And a *hearty acceptance* of him and his benefits upon his offered terms. 4. A *joy* and *gladneſs* in the ſenſe of that unſpeakable mercy which is here offered us. 5. A *thankful heart* towards him from whom we do receive it. 6. A *fervent Love* to him that by ſuch Love doth ſeek our Love. 7. A *triumphant Hope of life eternal*, which is purchaſed for us, and ſealed to us. 8. A *willingneſs* and *reſolution* to deny our ſelves, and all this world, and ſuffer for him that hath ſuffered for our Redemption. 9. A Love to our Brethren, our Neighbours and our Enemies, with a readineſs to relieve them, and to forgive them, when they do us wrong. 10. And a firm *reſolution* for future obedience, to our Creator, and Redeemer, and Sanctifier, according to our Covenant.

§. 48. II. In the naming of theſe Graces, I have named their Objects, which you ſhould obſerve as diſtinctly as you can that they may be operative. 1. To help your Humiliation and Repentance, you bring thither a loaden miſerable ſoul, to receive a pardon and relief: And you ſee before you the Sacrificed Son of God, who made his ſoul an offering for ſin, and became a Curſe for us to ſave us who were accurſed. 2. To draw out your deſires you have the moſt excellent gifts and the moſt needful mercies preſented to you that this world is capable of: Even the pardon of ſin, the Love of God, the Spirit of Grace, and the hopes of Glory, and Chriſt himſelf with whom all this is given. 3. To exerciſe your Faith you have Chriſt here firſt repreſented as crucified before your eyes, and then with his benefits, freely given you, and offered to your acceptance, with a Command that you refuſe him not. 4. To exerciſe your delight and gladneſs, you have this Saviour and this Salvation tendered to you; and all that your ſouls can well deſire ſet before you. 5. To exerciſe your Thankfulneſs, what could do more than ſo great a Gift, ſo dearly purchaſed, ſo ſurely ſealed, and ſo freely offered? 6. To exerciſe your Love to God in Chriſt, you have the fulleſt manifeſtation of his attractive Love, even offered to your eyes, and taſte, and heart, that a ſoul on earth can reaſonably expect, in ſuch wonderful condeſcenſion, that the greatneſs and ſtrangeneſs of it ſurpaſſeth a natural mans belief. 7. To exerciſe your hopes of life eternal, you have the price of it here ſet before you; you have the Gift of it here ſealed to you; and you have that Saviour repreſented to you in his ſuffering, who is now there reigning, that you may remember him as *expectants* of his Glorious coming to judge the world, and glorifie you with himſelf. 8. To exerciſe your ſelf-denyal and reſolution for ſuffering, and contempt of the world and fleſhly pleaſures, you have before you both the greateſt example and obligation, that ever could be offered to the world; when you ſee and receive a Crucified Chriſt, that ſo ſtrangly denyed himſelf for you, and ſet ſo little by the world and fleſh. 9. To exerciſe your Love to Brethren, yea, and enemies, you have his example before your eyes, that loved you to the death when you were enemies: And you have his holy ſervants before your eyes, who are amiable in him through the workings of his Spirit, and on whom he will have you ſhew your love to himſelf. 10. And to excite your Reſolution for future obedience, you ſee his double Title to the Government of you, as Creator and as Redeemer, and you feel the obligations of Mercy and Gratitude; and you are to renew a Covenant with him to that end, even openly where all the Church are witneſſes. So that you ſee here are powerful objects before you to draw out all theſe Graces, and that they are all but ſuch as the work requireth you then to exerciſe.

§. 49. III. But that you may be the readier when it cometh to practice, I ſhall as it were lead you by the hand, thro' all the parts of the Adminiſtration, and tell you when and how to exerciſe every grace, and thoſe that are to be joyned together, I ſhall take together, that needleſs diſtinctneſs do not trouble you.

1. When you are called up and going to the Table of the Lord, exerciſe your Humility, Deſire and Thankfulneſs, and ſay in your hearts, *What Lord, doſt thou call ſuch a Wretch as I? What! me that have ſo oft deſpiſed thy mercy? and wilfully offended thee, and preferred the filth of this world and the pleaſures of the fleſh before thee? Alas, it is thy wrath in Hell that is my due: But if love will chooſe ſuch an unworthy gueſt, and Mercy will be honoured upon ſuch ſin and miſery, I come Lord at thy call: I gladly come: Let thy will be done, and let that mercy which inviteth me, make me acceptable, and graciouſly entertain me; and let me not come without the wedding Garment, nor unreverently ruſh on holy things, nor turn thy mercies to my bane!*

§. 50. 2. When the Miniſter is confeſſing ſin, proſtrate your very ſouls in the ſenſe of your unworthineſs, and let your particular ſins be in your eye, with their heinous aggravations; The whole

need

need not the Phyſician, but the ſick. But here I need not put words into your mouths or minds, becauſe the Miniſter goeth before you, and your hearts muſt concur with his Confeſſions, and put in alſo the ſecret ſins which he omitteth.

§. 51. 3. When you look on the Bread and Wine which is provided and offered for this holy uſe, remember that it is the Creator of all things, on whom you live, whoſe Laws you did offend; and ſay in your hearts, *O Lord, how great is my offence? who have broken the Laws of him that made me, and on whom the whole Creation doth depend? I had my Being from thee, and my daily Bread; and ſhould I have requited thee with diſobedience? Father, I have ſinned againſt Heaven and before thee, and am no more worthy to be called thy Son.*

§. 52. 4. When the words of the Inſtitution are read, and the Bread and Wine are ſolemnly conſecrated, by ſeparating them to that ſacred uſe, and the acceptance and bleſſing of God is deſired, admire the mercy that prepared us a Redeemer, and ſay, *O God how wonderful is thy Wiſdom and thy Love? How ſtrangely doſt thou glorifie thy mercy over thoſe ſins that gave thee advantage to glorifie thy juſtice? Even thou our* God *whom we have offended, haſt out of thy own Treaſury ſatisfied thy own juſtice, and given us a Saviour by ſuch a Miracle of Wiſdom, Love, and Condeſcention, as men or Angels ſhall never be able fully to comprehend: ſo didſt thou love the ſinful world, as to give thy Son, that whoſoever believeth in him, ſhould not periſh, but have everlaſting life. O thou that haſt prepared us ſo full a remedy, and ſo pretious a gift, ſanctifie theſe Creatures to be the Repreſentative Body and Blood of Chriſt, and prepare my heart for ſo great a gift, and ſo high and holy and honourable a work.*

§. 53. 5. When you behold the Conſecrated *Bread and Wine, diſcern the Lords body, and reverence it as the Repreſentative Body and Blood of Jeſus Chriſt,* and take heed of *Prophaning* it, by looking on it as *common Bread and Wine*; Tho' it be not Tranſubſtantiate, but ſtill is very *Bread and Wine* in its *Natural being*, yet it is *Chriſts Body and Blood in repreſentation and effect.* Look on it as the conſecrated *Bread of life*, which with the quickning Spirit muſt nouriſh you to life eternal.

§. 54. 6. When you ſee the *Breaking* of the *Bread*, and the *Pouring* out of the *Wine*, let *Repentance*, and *Love*, and *Deſire*, and *Thankfulneſs*, thus work within you, *O wondrous Love! O hateful ſin! How merciful, Lord, haſt thou been to ſinners? and how cruel have we been to our ſelves and thee? Could Love ſtoop lower? Could God be merciful at a dearer rate? Could my ſin have done a more horrid deed, than put to death the Son of God? How ſmall a matter hath tempted me to that, which muſt coſt ſo dear before it was forgiven? How dear payed my Saviour for that, which I might have avoided at a very cheap rate? At how low a price have I valued his blood, when I have ſinned and ſinned again for nothing! This is my doing! My ſins were the Thorns, the Nails, the Spear! Can a Murderer of Chriſt be a ſmall Offender? O dreadful juſtice! It was I and ſuch other ſinners that deſerved to bear the puniſhment who were guilty of the ſin; and to have been fewel for the unquenchable flames for ever. O pretious Sacrifice! O hateful ſin! O gracious Saviour! How can mans dull and narrow heart, be duly affected with ſuch tranſcendent things? or Heaven make its due impreſſion upon an inch of Fleſh! Shall I ever again have a dull apprehenſion of ſuch Love? Or ever have a favourable thought of ſin? Or ever have a fearleſs thought of Juſtice? O break or melt this hardned heart, that it may be ſomewhat conformed to my crucified Lord! The Tears of Love and true Repentance are eaſier than the flames from which I am redeemed. O hide me in theſe wounds, and waſh me in this pretious blood! This is the Sacrifice in which I truſt: This is the Righteouſneſs by which I muſt be juſtified, and ſaved from the curſe of thy violated* Law! *As thou haſt accepted this, O Father, for the world, upon the Croſs, Behold it ſtill on the behalf of ſinners; and hear his* Blood *that cryeth unto thee for mercy to the miſerable, and pardon us, and accept us as thy Reconciled Children for the ſake of this Crucified Chriſt alone? We can offer thee no other Sacrifice for ſin; and we need no other.*

§. 55. 7. When the Miniſter applyeth himſelf to God by Prayer, for the efficacy of this Sacrament, that in it he will give us Chriſt and his Benefits, and pardon, and juſtifie us, and accept us as his reconciled Children, joyn heartily and earneſtly in theſe Requeſts, as one that knoweth the need and worth of ſuch a mercy.

§. 56. 8. When the Miniſter delivereth you the conſecrated Bread and Wine, look upon him as the meſſenger of Chriſt, and hear him as if Chriſt by him ſaid to you, *Take this my broken body and blood, and feed on it to everlaſting life: and take with it my ſealed Covenant, and therein the ſealed teſtimony of my love, and the ſealed pardon of your ſins, and a ſealed gift of life eternal; ſo be it, you unfeignedly conſent unto my Covenant, and give up your ſelves to me as my Redeemed ones.* Even as in delivering the poſſeſſion of Houſe or Lands, the deliverer giveth a Key, and a Twig and a Turf, and ſaith, *I deliver you this houſe, and I deliver you this land*: ſo doth the Miniſter by Chriſts Authority deliver you Chriſt and pardon and title to eternal life. Here is an Image of a ſacrificed Chriſt of Gods own appointing, which you may lawfully uſe: And more than an Image; even an inveſting Inſtrument, by which theſe higheſt mercies are ſolemnly delivered to you in the name of Chriſt. Let your Hearts therefore ſay with *Joy* and *Thankfulneſs*, with Faith and *Love*, *O matchleſs bounty of the eternal God! what a gift is this! and unto what unworthy ſinners; And will God ſtoop ſo low to man? and come ſo near him? and thus reconcile his worthleſs enemies? Will he freely pardon all that I have done? and take me into his family and love, and feed me with the fleſh and blood of Chriſt? I believe; Lord help mine unbelief. I humbly and thankfully accept thy gifts! Open thou my heart, that I may yet more joyfully and thankfully accept them: Seeing God will gloriſy his love and mercy by ſuch incomprehenſible gifts as theſe, behold, Lord, a wretch that needeth all this mercy! And ſeeing it is the offer of thy Grace and Covenant, my ſoul doth gladly take thee for my God and Father, for my Saviour and my Sanctifier: And here I give up my ſelf unto thee, as thy Created Redeemer and (I hope) Regenerate one; as thy Own, thy Subject and thy Child, to be ſaved and ſanctified by thee, to be beloved by thee, and to Love thee to everlaſting: O ſeal up this Covenant and pardon, by thy Spirit, which thou ſealeſt and delivereſt to me in thy Sacrament: that, without reſerve, I may be entirely and for ever thine!*

§. 57. 9. When you ſee the Communicants receiving with you, let your very hearts be united to the Saints in Love, and ſay, *How goodly are thy Tents O Jacob! How amiable is the family of the Lord! How good and pleaſant is the Unity of Brethren? How dear to me are the pretious Numbers of my Lord! though they have yet all their Spots and Weakneſſes, which he pardoneth, and ſo muſt we. My goodneſs O Lord extendeth not unto thee; but unto thy Saints, the excellent ones on earth, in whom is my delight. What portion of my eſtate thou requireſt I willingly give unto the poor, and if I have wronged any Man, I am willing to reſtore it: And ſeeing thou haſt loved me an enemy, and forgiven me ſo great a debt, I heartily forgive thoſe that have done me wrong, and love my enemies. O keep me in thy family all my days, for a day in thy Court is better than a Thouſand, and the door-keepers in thy Houſe are happier than the moſt proſperous of the wicked.*

Numb. 24. 5.
Pſal. 133. & 15. 4. & 16. 2, 3.
Luk. 19. 8.
Pſal. 84. 10.

§. 58. 10. When the Miniſter returneth Thanks and Praiſe to God, ſtir up your ſouls to the greateſt alacrity; and ſuppoſe you ſaw the Heavenly Hoſts of Saints and Angels praiſing the ſame God in the preſence of his Glory; and think with your ſelves, that you belong to the ſame family and ſociety as they, and are learning their work, and muſt ſhortly arrive at their perfection: Strive therefore to imitate them in Love and Joy; and let your very ſouls be poured out in Praiſes and Thankſgiving: And when you have the next leiſure for your private thoughts (as when the Miniſter is exhorting you to your Duty) exerciſe your Love and Thanks and Faith and hope and ſelf-denial and Reſolution for future obedience, in ſome ſuch Breathings of your Souls as theſe: *O my gracious God, thou haſt ſurpaſſed all humane comprehenſion in thy Love! Is this thy uſage of unworthy prodigals! I feared leſt thy wrath as a conſuming fire would have devoured ſuch a guilty Soul; and thou wouldſt have charged upon me all my folly:* But *while I condemned my ſelf, thou haſt forgiven and juſtified me; and ſurprized me with the ſweeteſt embracements of thy love! I ſee now that thy Thoughts are above our thoughts, and thy ways above our ways, and thy love excelleth the love of man, even more than the Heavens are above the earth. With how dear a price haſt thou redeemed a wretch that deſerved thy everlaſting vengeance! with how pretious and ſweet a Feaſt haſt thou entertained me, who deſerved to be caſt out with the workers of iniquity! Shall I ever more ſlight ſuch Love as this? ſhall it not overcome my rebelliouſneſs; and melt down my cold and hardened Heart? ſhall I be ſaved from Hell and not be thankful? Angels are admiring theſe Miracles of Love? and ſhall not I admire them? Their Love to us doth cauſe them to rejoyce, while they ſtand by and ſee our Heavenly feaſt? And ſhould it not be ſweeter to us that are the gueſts that feed upon it? my God how dearly haſt thou purchaſed my love? How ſtrangely haſt thou deſerved and ſought it? Nothing is ſo much my grief and ſhame, as that I can anſwer ſuch Love, with no more fervent fruitful Love. O what an Addition would it be to all this pretious Mercy, if thou wouldſt give me a heart to anſwer theſe thine Invitations, That thy Love thus poured out, might draw forth mine, and my ſoul might flame by its approaching unto theſe thy flames? and that love drawn out by the ſenſe of Love, might be all my life? O that I could love thee as much as I would love thee? Yea as much as thou wouldſt have me love thee? But this is too great a happineſs for earth? But thou haſt ſhewed me the place where I may attain it! My Lord is there, in full poſſeſſion: who hath left me theſe pledges, till he come and fetch us to himſelf, and feaſt us there in our Maſters joy; O bleſſed place! O happy company that ſee his Glory, and are filled with the ſtreams of thoſe Rivers of conſolation! yea happy we whom thou haſt called from our dark and miſerable ſtate, and made us heirs of that felicity, and paſſengers to it, and expectants of it, under the conduct of ſo ſure a guide! O then we ſhall love thee without theſe ſinful pauſes and defects! in another meaſure, and another manner than now we do: when thou ſhalt reveal and communicate thy attractive Love, in another meaſure and manner than now! Till then, my God, I am devoted to thee; By Right and Covenant I am thine! My Soul here beareth witneſs againſt my ſelf, that my defects of Love have no excuſe; Thou deſerveſt all, if I had the love of all the Saints in Heaven and Earth to give thee. What hath this world to do with my affections? And what is this ſordid corruptible fleſh, that its deſires and pleaſures ſhould call down my ſoul, and tempt it to neglect my God? What is there in all the Sufferings that Man can lay upon me, that I ſhould not joyfully accept them for his ſake, that hath redeemed me from Hell, by ſuch unmatched voluntary Sufferings? Lord ſeeing thou regardeſt, and ſo regardeſt, ſo vile a worm, my heart, my tongue, my hand confeſs, that I am wholly thine. O let me live to none but thee, and to thy ſervice, and thy Saints on earth! And O let me no more return unto iniquity! nor venture on that ſin that killed my Lord! And now thou haſt choſen ſo low a dwelling, O be not ſtrange to the Heart that thou haſt ſo freely choſen! O make it the daily reſidence of thy Spirit! Quicken it by thy grace; adorn it with thy gifts; employ it in thy Love, delight in its attendance on thee; refreſh it with thy joys and the light of thy countenance, and deſtroy this carnality, ſelfiſhneſs and unbelief; And let the World ſee that God will make a Palace of the loweſt heart, when he chooſeth it for the place of his own abode.*

§. 59. Direct. 8. *When you come home, review the mercy which you have received, and the duty which you have done, and the Covenant you have made: And, 1. Betake your ſelves to God in Praiſe and Prayer for the perfecting of his work: And, 2. Take heed to your hearts that they grow not cold, and that worldly things or diverting trifles, do not blot out the ſacred impreſſions, which Chriſt hath made, and that they cool not quickly into their former dull and ſleepy frame. 3. And ſee that your Lives be actuated by the Grace that you have here received, that even they that you converſe with may perceive that you have been with God.* Eſpecially when Temptations would draw you again to ſin; and when the injuries of friends or enemies would provoke you, and when you are called to teſtifie your love to Chriſt, by any coſtly work or ſuffering; remember then what was ſo lately before your eyes, and upon your heart; and what you reſolved on, and what a Covenant you made with God. Yet judge not of the fruit of your Receiving, ſo much by feeling, as by faith: for more is promiſed than you yet poſſeſs.

CHAP. XXV.

Directions for fearful troubled Chriſtians that are perplexed with doubts of their Sincerity and Juſtification.

§. 1. HAving Directed Families in the Duties of their Relations, and in the right Worſhipping of God, I ſhall ſpeak ſomething of the ſpecial Duties of ſome Chriſtians, who in regard of their ſtate of Soul and Body, have ſpecial need of Help and counſel. As, 1. The *Doubting troubled Chriſtian.* 2. The Declining, or Backſliding Chriſtian. 3. The Poor. 4. The Aged. 5. The Sick. 6. And thoſe that are about the Sick and Dying. Though theſe might ſeem to belong rather to the firſt *Tome*, yet becauſe I would have thoſe Directions lye here together, which the ſeveral ſorts of Perſons in Families moſt need, I have choſen to reſerve them rather to this place. The ſpecial Duties of the Strong, the Rich, and the Youthful and Healthful, I omit, becauſe I find the Book grow big, and you may gather them from what is ſaid before, on ſeveral ſuch Subjects. And the Directions which I ſhall firſt give to *Doubting Chriſtians*, ſhall be but a few brief Memorials, becauſe I have done that Work already, in my Directions or Method for Peace of Conſcience and Spiritual Comfort; And much is here ſaid before, in the Directions againſt Melancholy and Deſpair. See *Tom.* 1. *Ch.* 7. *Tit.* 10. Of Deſpair.

§. 2. Direct. 1. *Find out the ſpecial Cauſe of your Doubts and Troubles, and bend moſt of your Endeavours to remove that cauſe.* The ſame Cure will not ſerve for every doubting ſoul, no nor for every one that hath the very ſame doubts: For the cauſes may be various, though the doubts ſhould be the ſame: and the Doubts will be continued while the Cauſe remaineth. Dir. 1.

§. 3. 1. In ſome perſons the chief cauſe is *a timerous, weak and paſſionate temper of Body and Mind*; which in ſome (eſpecially of the weaker Sex) is ſo Natural a Diſeaſe, that there is no hope of a total cure; Tho' yet we muſt direct and ſupport ſuch as well as we are able. Theſe perſons have ſo weak a Head, and ſuch powerful Paſſions, that paſſion is their life; and according to paſſion they judge of themſelves, and of all their duties. They are ordinarily very high or very low: full of joy, or ſinking in deſpair; But uſually Fear is their predominant paſſion. And what an enemy to quietneſs and peace ſtrong fears are, is eaſily obſerved in all that have them. Aſſuring evidence will not quiet ſuch fearful minds, nor any Reaſon ſatisfy them. The Directions for theſe Perſons muſt be the ſame which I have before given againſt Melancholy and Deſpair. Eſpecially that the Preaching and Books and Means which they make uſe of, be rather ſuch as tend to inform the judgment, and ſettle the Will and guide the life, than ſuch as by the greateſt fervency tend to awaken them to ſuch Paſſions or affections which they are unable to manage.

§. 4. 2. With others the cauſe of their Troubles is Melancholy, which I have long obſerved to be the commoneſt cauſe, with thoſe godly people that remain in long and grievous doubts; Where this is the cauſe, till it be removed, other remedies do but little; But of this I have ſpoken at large before.

§. 5. 3. In others the cauſe is a habit of diſcontent and peeviſhneſs and impatiency; becauſe of ſome Wants or Croſſes in the World: becauſe they have not what they would have, their minds grow ulcerated, like a Body that is ſick or ſore, that carrieth about with them the pain and ſmart; And they are ſtill complaining of the pain which they feel; but not of that which maketh the ſore, and cauſeth the pain. The cure of theſe is either in pleaſing them that they may have their will in all things (as you rock children and give them that which they cry for to quiet them); or rather to help to cure their impatiency, and ſettle their minds againſt their childiſh ſinful diſcontents (of which before).

§. 6. 4. In others the Cauſe is errour or great ignorance about the tenour of the Covenant of Grace, and the Redemption wrought by Jeſus Chriſt, and the work of Sanctification, and evidences thereof; They know not on what terms Chriſt dealeth with ſinners in the pardoning of ſin, nor what are the infallible ſigns of Sanctification: It is ſound Teaching, and diligent Learning that muſt be the cure of theſe.

§. 7. 5. In others the cauſe is a careleſs life or frequent ſinning, and keeping the Wounds of Conſcience ſtill bleeding: They are ſtill fretting the ſore, and will not ſuffer it to skin: either they live in railing and contention, or malice, or ſome ſecret luſt, or fraud, or ſome way ſtretch and wrong their Conſciences: And God will not give his peace and comfort to them till they reform. It is a mercy that they are diſquieted and not given over to a ſeared Conſcience, which is paſt feeling.

§. 8. 6. In others the Cauſe of their Doubts, is, *Placing their Religion too much in humiliation, and in a continual poreing on their hearts, and overlooking or neglecting the high and chiefeſt parts of Religion, even the daily ſtudies of the Love of God, and the riches of Grace in JeſusChriſt, and hereby ſtirring up the ſoul to Love and Delight in God.* When they make this more of their Religion and Buſineſs, it will bring their ſouls into a ſweeter reliſh.

§. 9. 7. In others the cauſe is ſuch weakneſs of parts and confuſion of thoughts, and darkneſs of mind, that they are not able to examine themſelves, nor to know what is in them; when they ask themſelves any queſtion, about their Repentance or Love to God, or any grace, they are fain to anſwer like ſtrangers, and ſay, they cannot tell whether they do it or not. Theſe perſons muſt make more uſe than others, of the judgment of ſome able faithful guide.

§. 10. 8. But of all others, the commoneſt cauſe of uncertainty, is the weakneſs or littleneſs of grace; When it is ſo little as to be next to none at all, no wonder if it be hardly and ſeldome diſcerned: Therefore,

§. 11. Direct. 2. *Be not Neglecters of Self examination, but labour for skill to manage aright ſo great a work; But yet let your Care and Diligence be much greater to get grace and uſe it, and increaſe it, than to try whether you have it already or not.* For in examination, when you have once taken a right courſe to be reſolved, and yet are in doubt as much as before, your over-much poreing upon theſe trying queſtions, will do you but little good, and make you but little the better, but the time and labour may be almoſt loſt: whereas all the labour which you beſtow in getting, and uſing and increaſing grace, is beſtowed profitably to good purpoſe; and tendeth firſt to your ſafety and ſalvation, and next that, to your eaſier certainty and comfort. There is no ſuch way in the world to be certain that you have grace, as to get ſo much as is eaſily diſcerned and will ſhew it ſelf, and to exerciſe it much that it may come forth into obſervation: When you have a ſtrong belief you will eaſily be ſure that you believe: When you have a fervent love to Chriſt and Holineſs, and to the Word and Ways and Servants of God, you will eaſily be aſſured that you love them. When you ſtrongly hate ſin, and live in univerſal conſtant obedience, you will eaſily diſcern your Repentance and obedience. But weak grace will have but weak aſſurance and little conſolation.

Dir. 2.

§. 12. Direct. 3. *Set your ſelves with all your skill and diligence to deſtroy every ſin of heart and life, and make it your principal care and buſineſs to do your duty, and pleaſe, and honour God in your place, and to do all the good you can in the world: and truſt God with your ſouls, as long as you wait upon him in his way.* If you live in wilful ſin and negligence, be not unwilling to be reproved and delivered! If you cheriſh your ſenſual fleſhly luſts, and ſet your Hearts too eagerly on the world, or defend your unpeaceableneſs and paſſion, or neglect your own duty to God or man, and make no Conſcience of a true Reformation, it is not any enquiries after ſigns of grace, that will help you to aſſurance. You may complain long enough before you have eaſe, while ſuch a thorn is in your foot. Conſcience muſt be better uſed before it will ſpeak a word of ſound well grounded peace to you. But when you ſet your ſelves with all your Care and Skill to do your Duties, and pleaſe your Lord, he will not let your Labour be in vain: He will take care of your peace and comfort, while you take care of your duty: And in this way you may boldly truſt him: Only think not hardly and falſly of the goodneſs of that God whom you ſtudy to ſerve and pleaſe.

Dir. 3.

§. 13. Direct. 4. *Be ſure whatever Condition you are in, that you underſtand and hold faſt, and improve the general grounds of comfort, which are common to mankind, ſo far as they are made known to them: and they are three (which are the foundation of all our comfort).* 1. *The goodneſs and mercifulneſs of God in his very Nature.* 2. *The ſufficiency of the ſatisfaction or ſacrifice of Chriſt.* 3. *The univerſality and freeneſs and ſureneſs of the Covenant or promiſe of pardon and ſalvation to all, that by final impenitence and unbelief do not continue obſtinately to reject it:* (or to all that unfeignedly Repent and Believe.) 1. Think not meanly and poorly of the infinite Goodneſs of God: Even to *Moſes* he proclaimeth his Name at the ſecond delivery of the Law, [*The Lord, the Lord God, merciful and gracious, long ſuffering and abundant in Goodneſs and Truth, keeping Mercy for Thouſands, forgiving Iniquity and Tranſgreſſion and ſin*——] Exod. 34. 6, 7. His mercy is over all his works; It is great and reacheth to the Heavens; It is firm and endureth for ever; *And he*

Dir. 4.

Pſal. 10
8, 11, 1
& 89. 2
& 86. 5
15. & 2
10. & 1
64. & 1
8. & 1
5.

he hath pleaſure in thoſe that hope in his mercy, Pſal. 147. 11. & 100. 5. & 33. 18. & 57. 10. & 108. 4. 2. Extenuate not the Merits and Sacrifice of Chriſt, but know that never man was damned for want of a Chriſt to dye and be a Sacrifice for his ſin, but only for want of Repentance and Faith in him, *Joh.* 3. 16. 3. Deny not the univerſality of the conditional promiſe of pardon and ſalvation, to all that is offered to, and will accept it on the offerers terms. And if you do but feel theſe three foundations firm and ſtedfaſt under you, it will encourage every willing ſoul. The love of God was the cauſe of our Redemption by Chriſt: Redemption was the foundation of the *Promiſe* or *New Covenant*: And he that buildeth on this threefold foundation is ſafe.

Dir. 5. For more particular Marks, ſee thoſe before mentioned in preparation for the Sacrament.

§. 14. Direct. 5. *When you come to try your particular Title to the Bleſſings of the Covenant, be ſure that you well underſtand the condition of the Covenant, and look for the performance of that condition in your ſelves, as the infallible evidence of your title; and know that the condition is nothing but an unfeigned Conſent unto the Covenant.* Or ſuch a Belief of the Goſpel, as maketh you *truly willing of all the mercies* offered in the Goſpel, and of the Duties required in order to thoſe mercies. And *That nothing depriveth any man that heareth the Goſpel of Chriſt, and pardon and ſalvation, but obſtinate unwillingneſs or refuſal of the mercy, and the neceſſary annexed duties.* Underſtand this well, and then peruſe the Covenant of Grace (which is, but *to take God for your God and happineſs, your Father, your Saviour and your Sanctifier*) and then ask your hearts, whether here be any thing that you are *unwilling of*; and *unwilling of in a prevailing degree* (when it is greater than your *willingneſs*:) And if truly you are *willing* to be in Covenant with your God, and Saviour, and Sanctifier upon theſe terms, know that your *Conſent*, or *Willingneſs*, or *Acceptance* of the mercy offered you, is your true performance of the condition of your title, and conſequently the infallible evidence of your title: even as Marriage conſent is a title-condition to the perſon and priviledges: And therefore if you find this, your doubts are anſwered: You have found as good an evidence as Scripture doth acquaint us with; And if this will not quiet and ſatisfie you, you underſtand not the buſineſs; nor is it Reaſon or Evidence that can ſatisfie you, till you are better prepared to underſtand them. But if really you are *unwilling*, and will not conſent to the terms of the Covenant, then inſtead of doubting, be paſt doubt that you are yet unſanctified: And your work is preſently to conſider better of the terms and benefits, and of thoſe unreaſonable reaſons that make you unwilling? till you ſee that your happineſs lyeth upon the buſineſs, and that you have all the reaſon in the world to make you willing, and no true reaſon for the with-holding of your conſent: And when the light of theſe conſiderations hath prevailed for your conſent, the match is made, and your Evidence is ſure.

Dir. 6.

§. 15. Direct. 6. *Judge not of your hearts and Evidences upon every ſudden glance or feeling, but upon a ſober deliberate examination, when your minds are in a clear compoſed frame: And as then you find your ſelves, record the judgment or diſcovery: and believe not every ſudden inconſiderate appearance, or paſſionate fear againſt that Record.* Otherwiſe you will never be quiet or reſolved; but carried up and down by preſent ſenſe. The caſe is weighty, and not to be decided by a ſudden aſpect, nor by a ſcattered or a diſcompoſed mind; If you call your unprovided or your diſtempered underſtandings ſuddenly to ſo great a work, no wonder if you are deceived. You muſt not judge of colours when your eye is blood-ſhotten, or when you look through a coloured Glaſs, or when the object is far off. It is like caſting up a long and difficult account, which muſt be done deliberately as a work of time; and when it is ſo done, and the ſums ſubſcribed, if afterwards you will queſtion that account again, you muſt take as full a time to do it, and that when you are as calm and vacant as before, and not unſettle an exact account upon a ſudden view, or a thought of ſome one particular. Thus muſt you truſt to no examinations and deciſions about the ſtate of your ſouls, but thoſe that in long and calm deliberation, have brought it to an iſſue.

Dir. 7.

§. 16. Direct. 7. *And in doing this, neglect not to make uſe of the aſſiſtance of an able faithful Guide, ſo far as your own weakneſs makes it neceſſary.* Your doubting ſheweth that you are not ſufficient to diſpatch it ſatisfactorily your ſelves: The Queſtion then is, What help a wiſer man can give you? Why, he can clearlier open to you the true nature of Grace, and the marks that are infallible, and the extent of the Grace and tenour of the Covenant; and he can help you how to trace your hearts, and obſerve the diſcoveries of good or evil in them; he can ſhew you your miſtakes, and help you in the application, and tell you much of his own and others experiences; And he can paſs a ſtrong conjecture upon your own caſe in particular, if he be one that knoweth the courſe of your lives, and is intimately acquainted with you; For Sin and Grace are both expreſſive operative things, like life that ordinarily will ſtir, or fire that will be ſeen; Though their judgment cannot be infallible of you, and though for a while Hypocriſie may hide you from the knowledge of another, yet (*ficta non diu, &c.*) ordinarily Nature will be ſeen, and that which is within you will ſhew it ſelf, ſo that your familiar acquaintance that ſee your lives in private and in publick, may paſs a very ſtrong conjecture at your ſtate, whether you ſet your ſelves indeed to pleaſe God in ſincerity or no. Therefore, if poſſible, chooſe ſuch a man to help you, as is 1. Able, 2. Faithful, and 3. Well acquainted with you; and undervalue not his judgment.

Dir. 8.

§. 17. Direct. 8. *When you cannot attain to a certainty of your caſe, undervalue not and neglect not the Comforts which a bare probability may afford you:* I know that a certainty in ſo weighty a caſe, ſhould be earneſtly deſired, and endeavoured to the uttermoſt. But yet it is no ſmall comfort which a likelihood or hopefulneſs may yield to. Husband and Wife are uncertain every day, whether one of them may kill the other, and yet they can live comfortably together, becauſe it is an unlikely thing, and though it be poſſible, it is not much to be feared; All the comforts of Chriſtians dependeth not on their aſſurance; It is but few Chriſtians in the world that reach to clear aſſurance; For all the Papiſts, Lutherans and Arminians are without any certainty of their Salvation; becauſe they think it cannot be had; and all thoſe Janſeniſts, or Proteſtants that are of *Auguſtine*'s judgment are without aſſurance of Salvation, tho' they may have aſſurance of their Juſtification and Sanctification; Becauſe their judgment is, that the Juſtified and Sanctified (tho' not the Elect) may fall away. And of thoſe that hold the doctrine of Perſeverance, how few do we find, that can ſay, they are certain of their ſincerity and ſalvation. Alas, not one of very many. And yet many Thouſands of theſe do live in ſome peace of Conſcience, and quietneſs, and comfort, in the hopefulneſs and probabilities to which they have attained.

Dir. 9.

§. 18. Direct. 9. *Reſolve to be much in the great delightful duties of Thanskgiving and the Praiſe of God; and to ſpend a conſiderable part* (*ordinarily*) *of all your prayers herein: eſpecially to ſpend the Lords Day principally in theſe.* And thus you will have three great advantages; 1. The very actings of Love, and Thanks, and Joy, will help you to comfort in a nearer way, than arguments and ſelf-examination will do; even in a way of feeling, as the fire maketh you warm. 2. The cuſtome of exerciſing thoſe ſweeteſt graces, will habituate your ſouls to it, and in time wear out the ſadder impreſſion. 3. God will moſt own you in thoſe higheſt duties.

§. 19. Direct. 10. *Mark well how far your doubtings do help or hinder you in your Sanctification: So far as they turn your heart from God, and from the love and ſweetneſs of a holy life, and unfit you for thankfulneſs and chearful obedience; ſo far you may be ſure, that Satan is gratified by them, and God diſpleaſed, and therefore they ſhould be reſiſted: But ſo far, as they keep you humble and obedient, and make you more tenderly afraid of ſin, and quicken your deſires of Chriſt and Grace; ſo far God uſeth them for your benefit.* And therefore be not too impatient under them, but wait on God in the uſe of his means, and he will give his comforts in the fitteſt ſeaſon. Many an one hath ſweet aſſurance at his death, or in his ſufferings for Chriſt when he needed it moſt, that was fain to live long before without it. Eſpecially take care, 1. That you miſs not of Aſſurance, through your own neglect. 2. And that your doubtings work no ill effects, in turning away your hearts from God, or diſcouraging you in his ſervice, and then you may take them as a tryal of your Patience, and they will certainly have a happy end.

CHAP. XXVI.

Directions for Declining or Backſliding CHRISTIANS: *And about Perſeverance.*

THe caſe of Backſliders is ſo terrible, and yet the miſtakes of many Chriſtians ſo common in thinking unjuſtly, that they are Backſliders, that this ſubject muſt be handled with the greater care. And when I have firſt given ſome Directions for the *Cure*, I ſhall next give ſome to others for *Prevention*, of ſo ſad a ſtate.

§. 1. Direct. 1. *Underſtand well wherein Backſliding doth conſiſt, the ſorts, and the degrees of it, that ſo you may the more certainly and exactly diſcern, whether it be indeed your caſe, or not.* To this end, I ſhall here open to you. I. The ſeveral ſorts of Backſliders. II. The ſeveral ſteps or degrees of backſliding. III. The ſigns of it.

§. 2. I. There are in general three ſorts of Backſliders. 1. Such as decline from the Truth by the error of their *Underſtanding*. 2 Such as turn from the *goodneſs* of God and Holineſs, by the corruption of their *Will* and *Affections*. 3. Such as turn from the *Obedience* of God, and an upright converſation, by the ſinfulneſs of their lives.

The firſt ſort containeth in it, 1. Such as decline to *Infidelity* from *Faith*, and doubt of the *Truth* of the Word of God. 2. Such as decline only to error, about the meaning of the Scriptures, though they doubt not of the truth of them. This corrupted Judgment will preſently corrupt both *Heart* and *Life*.

§. 3. The ſecond ſort (*Backſliders in Heart*) containeth. 1. Such as only loſe their *Affections to Good*; their complacency and deſire; and loſe their *averſneſs and zeal* againſt ſin. 2. And ſuch as loſe the very *Reſolution of the Will* alſo, and grow *unreſolved* what to do, if not reſolved to do evil, and to omit that which it good.

§. 4. The third ſort (*Backſliders in Life*) comprehendeth, 1. Thoſe that fall from *Duty*, towards *God or Man*. 2. And thoſe that fall into poſitive *ſins*, and turn to *ſenſuality*, in *voluptuouſneſs*, *worldlineſs*, or *pride*.

§. 5. II. 1. *Backſliders in Judgment*, do ſometimes fall by ſlow degrees, and ſometimes ſuddenly at once. Thoſe that fall by degrees, do ſome of them begin in the failing of the underſtanding, but moſt of them begin at the failing or falſneſs of the *Heart*, and the corrupted *Will* corrupteth the *Underſtanding*.

§. 6. 1. Thoſe that fall by degrees through the failing of the *Underſtanding*, are thoſe ſimple Souls that never were well grounded in the truth: And ſome of them reaſon themſelves into error or unbelief; and others of them (which is moſt uſual) are led into it by the cunning and diligence of Seducers. And for the degrees, they grow firſt to doubt of ſome Arguments which formerly ſeemed valid to them, and then they doubt of the truth it ſelf; or elſe they hear ſome Argument from a Seducer, which (through their own weakneſs) they are unable to anſwer: And then they yield to it, as thinking that it is right, becauſe they ſee not what is to be ſaid againſt it, and know not what others know to the contrary, nor how eaſily another can confute it. And when once they are brought into a ſuſpition of one point, which they formerly held, they quickly ſuſpect all the reſt; and grow into a ſuſpition and diſaffection to the perſons whom they did before moſt highly value. And then they grow into a high eſteem of the perſons and party that ſeduced them; and think thar they that are wiſer in one thing, are wiſer in the reſt: And ſo are prepared to receive all the errors which follow that one, which they firſt received: And next they imbody with the Sect that ſeduced them; and ſeparate from the ſober united part of the Church: And ſo they grow to a zealous importunity for the increaſe of their party, and to loſe their charity to thoſe that are againſt their way, and to corrupt their Morals, in thinking all diſhoneſty lawful, which ſeemeth neceſſary to promote the intereſt of their Sect, which they think is the intereſt of the truth, and of God, and at laſt it is like they will grow weary of that Sect, and hearken to another, and another, till in the end, they come to one of theſe periods, either to ſettle in Popery, as the eaſieſt Religion: And being taken with their pretence of Antiquity, Stability, Unity, and Univerſality, or elſe to turn to Atheiſm or Infidelity, and take all Religion for a meer deceit; or elſe (if they retained an honeſt heart in their former wanderings) God ſheweth them their folly, and bringeth them back to Unity and Charity, and maketh them ſee the vanity of thoſe Reaſonings which before ſeduced them, and which once they thought were ſome Spiritual celeſtial light. This is the common courſe of Error; when the Underſtanding is the moſt notable cauſe. But ſometimes a deceiver prevaileth with them on a ſudden, by ſuch falſe appearances of truth which they are unable to confute. But ſtill an ill-prepared unfurniſhed Mind is the chiefeſt cauſe.

The method of falling into Hereſie or Sects.

§. 7. 2. But thoſe whoſe Judgments are conquered by the perverſe inclination of their Wills, are uſually carnal worldly Hypocrites, who never conquered the fleſhly mind and intereſt, nor overcame the world, nor ever were unacquainted with the Heavenly Nature and Life, nor with the power of Divine Love; And theſe having made a change of their Profeſſion, through the meer conviction of their Underſtandings, and benefit of Education or Government, or the advantages of Religion in the Country where they live, without a renewed *holy Heart*, the biaſs of their *hearts* doth eaſily prevail againſt the Light of their Underſtandings: And becauſe they would fain have thoſe Doctrines to be true, which ſave them from ſufferings, or give them liberty for a fleſhly, ambitious, worldly life, therefore they do by degrees prevail with their Underſtandings to receive them.

§. 8. 2. *Blackſliders in Heart*, do fall by divers degrees and means: For Satans Methods are not always

ways the ſame. Some of them fall thro' the corruption of their Judgments; for every error hath much influence on the heart. Some are tempted ſuddenly into ſome groſs or ſenſual ſin; and ſo the errors of their lives call away their hearts from God. Not but that ſome ſin of the Heart or Will, doth ſtill go firſt, but yet the extraordinary declenſion and pravity of the heart, may ſometimes be cauſed by the Errors of the Judgment, or the Life. But ſometimes the beginning and progreſs is almoſt obſervable in the appetite and will it ſelf: And here the *inclining to evil*, (that is, to ſenſual or carnal good) and the *declining from true ſpiritual good*, do almoſt always go together. And it is moſt uſually by this method, and by theſe degrees.

1. The Devil uſually beginneth with the *fantaſie* and *appetite*, and repreſenteth ſome worldly, fleſhly thing, as very pleaſant and deſirable. 2. Next that, he cauſeth this complacency to intice the thoughts; ſo that they are much and oft in thinking on this pleaſure. 3. Next, that the will is drawn into a liking of it, and he wiſheth he might injoy it (whether it be riches, or pleaſant dwellings, or pleaſant company, or pleaſant meats or drinks, or fleſhly accommodations, or apparel, or honor, or command, or eaſe, or luſt, or ſports and recreations, or whatever elſe.) 4. Next that, the underſtanding is drawn into the deſign, and is caſting and contriving how it may be obtained, and all lawful means are firſt conſidered of, that if poſſible, the buſineſs might be accompliſhed without the hazard of the Soul. 5. Next to that, *Endeavours* are uſed to that end, by ſuch means as are ſuppoſed lawful, and the Conſcience quieted with the conceit of the harmleſneſs and ſecurity. 6. By this time the man is ingaged in his carnal cauſe and courſe, and ſo the difficulty of returning is increaſed: And the inclination of the heart groweth ſtronger to the ſenſual pleaſure than before. 7. And then he is drawn to proſecute his deſign by any means, how ſinful ſoever; if it be poſſible, making himſelf believe by ſome reaſonings or other, that all is lawful ſtill, or if the caſe be too palpable to be ſo cloaked, Conſcience, at laſt, is caſt aſleep, and ſeared, and ſtupified, that it may be ſilent under all; till either *Grace* or *Vengeance* awake the Sinner, and make him amazed at his madneſs and ſtupidity. This is the moſt uſual method of the Hearts relapſe to poſitive evil.

§. 10. 2. And by ſuch degrees doth the Heart decline from the love of God and Goodneſs: As 1. The thoughts are diverted to ſome carnal vanity that is overloved. And the thoughts of God are ſeldomer and ſhorter, than they were wont to be. 2. And at the ſame time the thoughts of God do grow leſs ſerious and pleaſing, and more dead and lifeleſs. 3. And then the means which ſhould kindle love, are uſed with more dulneſs, and remiſneſs, and indifferency. 4. And then Conſcience being galled with the guilt of wilful omiſſions and commiſſions (being acquainted with the fleſhly deſigns of the heart,) doth raiſe a ſecret fear of Gods diſpleaſure. And this being not ſtrong enough to reſtrain the man from ſin, doth make his ſin greater, and maketh him very backward to draw near to God, or ſeriouſly to think of him, or call upon him; and turneth love into terror and averſation. 5. And if God do not ſtop and recover the Sinner, he will next grow quite aweary of God, and out of love with a holy life, and change him for his worldly fleſhly pleaſures. 6. And next that, he will entertain ſome Infidel, or Atheiſtical, or Libertine Doctrine, which may quiet him in his courſe of ſin, by juſtifying it, and will conform his judgment to his heart. 7. And next that, he will hate God, and his ways, and Servants, and turn a Perſecutor of them; till vengeance lay him in Hell, where pain and deſperation will increaſe his hatred; but his fleſhly pleaſure, and malicious perſecution ſhall be for ever at an end.

§. 11. 3. *Backſliders in Life and practice*, do receive the firſt infection at the heart; and the life declineth no further than the heart declineth: But yet I diſtinguiſh this ſort from the other, as the effect from the cauſe; and the rather, becauſe ſome few do much decline in heart, that yet ſeem to keep much blameleſneſs of life in the eye of Men. And it is uſually done by theſe degrees.

§. 12. 1. In the Mans backſliding into poſitive ſin (as ſenſuality or worldlineſs) the heart being prepared as before. 1. The judgment doth reaſon more remiſly againſt ſin, than it did before; and the will doth oppoſe it with leſs reſolution, and with greater faintneſs and indifferency. 2. Then the ſinner taſteth of the bait, and firſt draweth as near to ſin as he dare, and imbraceth the occaſions and opportunities of ſinning, while yet he thinketh to yield no further. And in this caſe, he is ſo long diſputing with the Tempter, and hearkening to him, and gazing on the bait, till at laſt he yieldeth; and having long been playing at the pits brink, his violent luſt or appetite doth thruſt him in. 3. When he hath once ſinned (againſt knowledge) he is troubled a while, and this he taketh for true Repentance: And when he is grown into ſome hope, that the firſt ſin is forgiven him, he is the bolder to venture on the like again; and thinketh, that the ſecond may be as well forgiven as the firſt. 4. In the ſame order he falleth into it again and again, till it come to a cuſtom. 5. And by this time he loveth it more, and wiſheth it were lawful, and there were no danger by it. 6. And then he thinketh himſelf concerned to prove it lawful to quiet Conſcience, that it may not torment him; and therefore he gladly heareth what the juſtifiers of his ſin can ſay for it, and he maketh himſelf believe that the Reaſons are of weight. 7. And then he ſinneth without remorſe.

§. 13. 2. So in Mens backſliding from the practice of Religion. 1. The heart is alienated and undiſpoſed as aforeſaid. 2. And then the life of the duty doth decay, and it dwindleth towards a dead Formality; like a Body in a Conſumption, the vivid complexion, and ſtrength, and activity decay. 3. Next this, he can frequently omit a duty, eſpecially in ſecret where no man knoweth it; till by degrees he grow more ſeldom in it. 4. All this he taketh for a pardoned infirmity, which conſiſteth with a ſtate of Grace; and therefore he is little troubled about it. 5. Next this, he loſeth all the life and comfort of Religion, and miſſeth not any duty when he hath omitted it, but is glad that he ſcapeth it, and when it is at an end, as an Ox is when he is out of the Yoak. 6. Next he beginneth to hearken to them that ſpeak againſt ſo much ado in Religion, as if it were a needleſs unprofitable thing. 7. And if God forſake him, he next repenteth of his former diligence, and ſetleth himſelf, either in a dead courſe of ſuch cuſtomary lip-ſervice as doth coſt him nothing, or elſe in utter worldlineſs and ungodlineſs, and perhaps at laſt in malignity and perſecution.

§. 14. III. Though the Signs or Symptoms of Declining may be gather'd from what is ſaid already, 1 Tim. 1. 19.
I ſhall add ſome more. 1. You are declining when you grow bolder with ſin, or with the occaſions of it, and temptations to it, than you were in your Signs of declining.
more watchful ſtate. 2. When you make a ſmall matter of thoſe inward corruptions and infirmities, which once ſeemed grievous to you, and almoſt intollerable. 3. When you ſettle in a courſe of Profeſſion or Religiouſneſs, that putteth your fleſh to little coſt, in labor, reproach or ſuffering from the ungodly, but leave out the hard and coſtly part, and ſeem to be very Religious in the reſt. 4. When you are quiet and contented in the daily cuſtomary uſe of Ordinances, tho' you find no profit or increaſe in

Grace by it, or Communion with God. 5. When you grow ſtrange to God and Jeſus Chriſt, and have little converſe with him in the Spirit; and your thoughts of him are few and cold, and lifeleſs, and your Religion lieth all in converſing with good Men, and good Books, and outward duties. *6.* When you grow neglecters of your hearts, and ſtrangers to them, and find little work about them from day to day, either in trying them, or watching them, or ſtirring them up, or mortifying their corruptions; but your buſineſs in Religion is moſt abroad, and in outward exerciſes. 7. Yea, though your own hearts, and duties be much of your care and thoughts, you are on the loſing hand, if the Wonders of Love and Grace in Chriſt have not more of your thoughts, or if you ſet not your ſelves more to the ſtudy of a Crucified and Glorified Chriſt, than of your own diſtempered hearts. 8. All is not well with you, when Spiritual helps and advantages are leſs reliſhed and valued, and you grow more indifferent to the Sermons, and Prayers, and Sacraments, which once you could not live without; and uſe them but as bare Duties for neceſſity, and not as Means, with any great hope of benefit and ſucceſs. *9.* When you grow too regardful of the eye of man, and too regardleſs of the Eye of God; and are much more careful about the words and outſide of your Prayers and Diſcourſes, than the Spirit, and inward part and manner of them; and dreſs your ſelves accurately when you appear abroad, as thoſe that would ſeem very good to men, but go at home in the ſordidſt garb of a cold and careleſs heart and life. 10 When you grow hotteſt about ſome controverted ſmaller Matters in Religion, or ſtudious of the intereſt of ſome private opinion and party which you have choſen, more than of the intereſt of the common Truths and cauſe of Chriſt. 11. When in joyning with others, you reliſh more the fineneſs of the ſpeech, than the Spirit, and weight, and excellency of the Matter, and are impatient of hearing of the wholſomeſt Truths, if the Speaker manifeſt any perſonal infirmity in the delivery of them. And are weary and tired, if you be not drawn on with novelty, variety, or elegancy of Speech. 12. When you grow more indifferent for your company, and ſet leſs by the company of ſerious godly Chriſtians than you did, and are almoſt as well pleaſed with common company and diſcourſe. 13. When you grow more impatient of reproof for ſin, and love not to be told of any thing in you that is amiſs; but love thoſe beſt that highlieſt applaud you; 14. When the renewing of your Repentance is grown a lifeleſs curſory work: When in preparation for the Lords day, or Sacrament, or other occaſions, you call your ſelves to no conſiderable account, or make no greater a matter of the ſins which you find on your account, than if you were almoſt reconciled to them. 15. When you grow more uncharitable and cenſorious to Brethren that differ from you in tolerable points; and leſs tender of the names or welfare of others, and love not your Neighbour as your ſelves, and do not as you would be done by. 16. When you grow leſs compaſſionate to the ungodly World, and leſs regardful of the common intereſt of the Univerſal Church, and of Jeſus Chriſt throughout the Earth, and grow more narrow private ſpirited, and confine your care to your ſelves, or to your party. 17. When the hopes of Heaven, and the love of God cannot content you, but you are thirſty after ſome worldly contentment and grow eager in your deſires, and the World groweth more ſweet to you, and more amiable in your eyes.

1 Cor. 7. 31

18. When ſenſe, and appetite, and fleſhly pleaſure is grown more powerful with you, and you make a great matter of them, and cannot deny them, without a great deal of ſtriving and regret, as if you had done ſome great exploit, if you live not like a Beaſt. *19.* When you are more proud and impatient, and are leſs able to bear diſeſteem, and ſlighting, and injuries from Men, or Poverty, or Sufferings for Chriſt; and make a greater matter of your loſſes, or croſſes, or wrongs, than beſeemeth one that is dead to the fleſh, and to the World. 20. Laſtly, When you had rather dwell on Earth than be in Heaven, and are more unwilling to think of death, or to prepare for it, and expect it, and are leſs in love with the coming of Chriſt, and are ready to ſay of this ſinful life in fleſh, *It is good to be here.* All theſe are ſigns of a *declining ſtate*, tho' yet you are not come to apoſtacy.

Signs of a graceleſs ſtate.

§. 15. But the ſigns of a *mortal damnable ſtate* indeed, are found in theſe following degrees. 1. When a man had rather have worldly proſperity, than the favor and fruition of God in Heaven. 2. When the intereſt of the fleſh can do more with him, than the intereſt of God and his Soul, and doth more rule and diſpoſe of his heart and life. 3. When he had rather live in ſenſuality, than in holineſs: And had rather have leave to live as he liſt, than have a Chriſt and holy Spirit to ſanctifie and cure him, or at leaſt, will not be cured on the terms propoſed in the Goſpel. 4. When he loveth not the means that would recover him (as ſuch.) The nearer you come to this, the more dangerous is your caſe.

Dangerous ſigns of impenitency.

§. *16.* And theſe following ſigns, are therefore of a very dangerous ſignification. 1. When the pleaſure of ſinful proſperity and delights, doth ſo far over-top the pleaſures of holineſs, that you are under trouble and wearineſs in holy duties, and at eaſe and merry, when you have your ſinful delights. 2. When no perſwaſion of a Miniſter or Friend, can bring you ſo throughly to repent of your open ſcandalous ſins, as to take ſhame to your ſelves in a free confeſſion of them (even in the open Aſſembly, if you are juſtly called to it) to condemn your ſelves, and give warning to others, and glorifie the moſt holy God: But you will not believe that any ſuch diſgraceful confeſſion is your duty, becauſe you will not do it. 3. When you cannot bring your hearts to a full reſolution to let go your ſin; but though Conſcience worry and condemn you for it, you do but ſleightly purpoſe hereafter to amend, but will not preſently reſolve. 4. When you will not be perſwaded to conſent to the neceſſary effectual means of your recovery, as to abſtain from the bait and temptation and occaſion of ſin. Many a drunkard hath told me, he was willing to be reformed; but when I have deſired them then to conſent to drink no Wine or Ale for ſo many Months, and to keep out of the place, and to commit the Government of themſelves for ſo many Months to their Wives, or ſome other Friend that liveth with them, and to drink nothing but what they give them, they would not conſent to any of this, and ſo ſhewed the hypocriſie of their profeſſed willingneſs to amend. 5. When ſin becometh eaſie, and the Conſcience groweth patient with it, and quiet under it. *6.* When the judgment taketh part with it, and the tongue will plead for it, and juſtifie or extenuate it, inſtead of repenting of it.

Theſe are *dangerous ſigns* of an impenitent unpardoned miſerable Soul. And the Man is in a *dangerous way* to this, 1. When he hath plunged himſelf into ſuch ingagements to ſin, that he cannot leave it, but it will coſt him very dear: As it will be his ſhame to confeſs it, or his undoing in the World to forſake it, or a great deal of coſt and labor muſt be loſt, which his ambitious or covetous projects have coſt him: It will be hard breaking over ſo great difficulties. 2. When God letteth him alone in ſin, and proſpereth him in it, or doth not much diſturb him, or afflict him. This alſo is a *dangerous caſe.*

Falſe ſig of declin ing.

§. 17. By all this you may perceive, that thoſe are no ſigns of a Backſliding ſtate, which ſome poor

Chriſtians are afraid are ſuch. As, 1. When poverty neceſſitateth them to lay out more of their time, and thoughts, and words about the labors of their Callings, than ſome richer perſons do. 2. When age or ſickneſs cauſeth their memories to decay; ſo that they cannot remember a Sermon ſo well as heretofore. 3. When age or ſickneſs taketh off the quickneſs and vigor of their ſpirits, ſo that they have not the lively affections in Prayer, or holy Conference, or Meditation, or Reading, or Hearing, as formerly they had. But (though they are as much as ever reſolved for God againſt ſin and vanity, yet) they are colder and duller, and have leſs zeal and fervency, and delight in holy exerciſes. 4. When age, or weakneſs, or melancholy, hath decayed or confounded their Imaginations, and ravelled their Thoughts, ſo that they cannot order them, and command them, as formerly they could. 5. And when age or melancholy hath weakned their parts and gifts; ſo that they are of ſlower Underſtandings, and unabler in Prayer, or Preaching, or Conference to expreſs themſelves than heretofore. All theſe are but bodily changes, and ſuch hinderances of the Soul as depend thereon, and not to be taken for ſigns of a Soul that declineth in holineſs, and is leſs accepted of God.

Dir. 2. §. 18. Direct. 2. *When you know the marks of a Backſlider, come into the light, and be willing to know your ſelves, whether this be your condition, or not, and do not fooliſhly cover your diſeaſe.* Inquire whether it be with you, as in former times, when the Light of God did ſhine upon you, and you delighted in his ways: When you hated ſin, and loved holineſs, and were glad of the company of the heirs of life; When the Word of God was pleaſant to you, and when you poured out your Souls to him in Prayer and Thankſgivings: When you were glad of the Lords day, and were quickned and confirmed under the Teaching and Exhortation of his Miniſters: When you took worldly wealth and pleaſures, as childiſh toys and fooleries, in compariſon of the Contents of holy Souls: When you hungred and thirſted after Chriſt and Righteouſneſs; and had rather have been in Heaven to injoy your God, and be free from ſinning, than to injoy all the pleaſures and proſperity of this World. And when it was your daily buſineſs to prepare for death, and to live in expectation of the Everlaſting Reſt, which Chriſt hath promiſed. If this were once your caſe, inquire whether it be ſo ſtill? Or, what alterations are made upon your hearts and lives?

Dir. 3. §. 19. Direct. 3. *If you find your ſelves in a Backſliding caſe, by all means indeavor the awakening of your Souls, by the ſerious conſideration of the danger and miſery of ſuch a ſtate.* To which end I ſhall here ſet ſome ſuch awakening thoughts before you (for ſecurity is your greateſt danger.)

§. 20. 1. Conſider that to fall back from God, was the ſin of the Devils. *They are Angels that kept not their firſt eſtate, but left their own habitations, and are now reſerved in chains under darkneſs, to the judgment of the great day, Jude 6.* And ſhall they entice you into their own condemnation?

§. 21. 2. It was the ſin of our firſt Parents *Adam* and *Eve*, to revolt from God, and loſe their holineſs. And is there any ſin that we ſhould more carefully avoid, than that which all the World hath ſo much ſuffered by? Every one of the Creatures that you look on, and every pain and miſery you feel, doth mind you of that ſin, and call to you to take heed by the warning of your firſt Parents, that you ſuffer not your hearts to be drawn from God.

§. 22. 3. It is a part of Hell that you are chuſing upon Earth. *Depart from me ye curſed*, is the ſentence on the damned, *Matth.* 25. 41. & 7. 23. And will you damn your ſelves by departing from God, and that when he calleth you and obligeth you to him? To be ſeparated from God, is one half the miſery of the damned.

§. 23. 4. You are drawing back toward the caſe that you were in, in the days of your unconverted ſtate. And what a ſtate of darkneſs, and folly, and deluſion, and ſin, and miſery was that? If it were good or tolerable, why turned you from it? And, why did you ſo lament it? And why, did you ſo earneſtly cry out for deliverance? But if it were as bad as you then apprehended it to be, Why do you again turn towards it? Would you be again in the caſe you were? Would you periſh in it? Or, would you have all thoſe heart-breakings and terrors to paſs through again? May I not ſay to you, as *Paul* to the *Galatians*? *O fooliſh ſinners! who hath bewitched you? that you are ſo ſoon turned back?* Who have ſeen that of ſin, and of God, and of Chriſt, and of Heaven, and of Hell as you have done? *Gal.* 3. 1, 2, 3, 4.

§. 24. 5. Yea, it is a far *more doleful ſtate* that you are drawing towards, than that which you were in before. For the guilt of an apoſtate is much greater than if he had never known the Truth. And his recovery is more difficult, and of ſmaller hope: Becauſe he is *twice dead, and plucked up by the root*, Jude 12. 2 Pet. 2. 20, 21, 22. *For if after they have eſcaped the pollutions of the World, through the knowledge of the Lord and Saviour Jeſus Chriſt, they are again intangled thereon and overcome, the later end is worſe with them than the beginning: For it had been better for them, not to have known the way of righteouſneſs, than after they have known it, to turn from the holy Commandment delivered unto them. But it is happned unto them, according to the true Proverb: The Dog is turned to his own vomit again, and the Sow that was waſhed to her wallowing in the mire*, Heb. 10. 26, 27. *For if we ſin wilfully* (by Apoſtacy) *after that we have received the knowledge of the truth, there remaineth no more ſacrifice for ſins, but a certain fearful looking for of judgment, and fiery indignation which ſhall devour the adverſaries* I know this ſpeaketh only of total apoſtacy from Chriſt (ſuch being worthy *of far ſorer puniſhment, than he that deſpiſed* Moſes *Law*, v. 28, 29.) But it is a terrible thing to draw towards ſo deſperate a ſtate. A habit is eaſier introduced upon a negation than a privation; in him that never had it, than in him that hath totally loſt it.

§. 25. 6. What abundance of experience do you ſin againſt in your Backſliding? You have had experience of the evil of ſin, and of the ſmart of Repentance, and of the deceitfulneſs of all that can be ſaid for ſinning; and of the goodneſs of God, and of the ſafety and ſweetneſs of Religion: And will you ſin againſt ſo great experience? If your horſe fall once into a Quickſand, he will ſcarce be forced into it again. And will you be leſs wiſe?

§. 26. 7. What abundance of Promiſes and Covenants, which you have made to God, do you violate in your Backſliding? How often in your fears, and dangers, and ſickneſſes, at Sacraments and days of humiliation, have you bound your ſelves afreſh to God! And will you forget all theſe, and ſin againſt them?

§. 27. 8. By what multitudes of Mercies hath God obliged you? Mercies before your Repentance, and Mercies that drew you to repent, and Mercies ſince? How mercifully hath he kept you out of Hell? How mercifully hath he born with you in all your ſins? And maintained you while you provoked him? And pardoned all that you have done againſt him (if you were truly penitent Believers!] How mercifully hath he taught you, and ſanctified you, and comforted you; and plentifully provided for you? Mic. 6. 5, 6, 7. And yet do you forſake him, and return to folly? For which of all his Mercies is it, that you thus unworthily requite him? Can you remember how he hath dealt with you, and not be aſhamed of your Backſlidings

ſlidings? Doth it not melt your heart to look back on his Love, and to think of your ungrateful dealing?

§. 28. 9. Nay what a multitude of preſent Mercies doſt thou run away from? Doth not thy Conſcience tell thee, that it is ſafer and better for thee to be true to Chriſt, than to return to ſin? Wilt thou take thy leave of thy God, and thy Redeemer, and thy Comforter? Wilt thou quit thy title to pardon and protection, and all the promiſes of Grace? Wilt thou bid farewel to all the comforts of a Saint? Doſt thou not tremble to think of ſuch a day? Thou forſakeſt all theſe when thou forſakeſt God.

§. 29. 10. Yea, look before thee Man, and conſider what greater things are promiſed thee, than yet thou ever didſt enjoy. Chriſt is conducting thee to eternal happineſs in the ſight of God. And wilt thou forſake thy Guide, and break away from him, and quit all thy hopes of everlaſting life?

§. 30. 11. Conſider for what it is, that thou art about to run ſo great a hazard? Is it not for ſome worldly gain or honour, or ſome fleſhly pleaſure, ſport or eaſe? And haſt thou not known long ago what all theſe are? What have they done for thee? Or what will they ever do? Can any thing in the World be more cauſleſs and unreaſonable, than thy forſaking God, and turning back from the way of holineſs. Will the world or ſin give more for thee, than God will? Or be better to thee here and hereafter? What wouldſt thou have in God, or in thy Saviour, that thou thinkeſt wanting in him? Is it any thing that the world can make up? Which hath nothing in it ſelf but what is from him? What wrong hath God, or his ſervice done thee, that thou ſhouldſt now forſake him and turn back? For thy Souls ſake, Man, think of ſome reaſonable anſwer to ſuch Queſtions, before thou venture thy ſelf upon a courſe which thou haſt found ſo bad and perilous heretofore? Let all the malice of Earth or Hell, ſay the worſt it can againſt God and Holineſs, it ſhall never juſtifie thy revolt!

§. 31. 12. Conſider what abundance of labor and ſuffering is all loſt, if thou fall away from Chriſt. Is all thy hearing, and meditation, and Prayer, come to this? Is all thy ſelf-denial and ſufferings for Chriſt and godlineſs come to this. *Heb.* 10. 32, 33, 34. *Call to remembrance the former days, in which after ye were illuminated, ye indured a great fight of afflictions, partly, while ye were made a gazing ſtock both by reproaches and afflictions, and partly, whilſt ye became companions of them that were ſo uſed.--Caſt not away therefore your confidence, which hath great recompence of reward.* You ſhould have let Chriſt alone, if you would not follow him to the end: He is leſs fooliſh that ſitteth ſtill, than he that firſt tireth himſelf, and then turneth again. The idle beggar is not ſo fooliſh, as the Husbandman that will Plough and Sow, and at laſt loſe his crop for want of the labor to reap it, and carry it home. Shall all thy pains and ſufferings be loſt at laſt, for nothing.

§. 32. 13. God is not ſo forward to caſt you off, who hath juſt cauſe: And why then ſhould you be forward to turn from him? If he had, what had become of you long ago? Yea what abundance occaſion have you given him, when he never gave you any at all? Thy ſins have teſtified and cryed againſt thee? Abuſed mercies have witneſſed againſt thee? And yet he hath not caſt thee off. Satan hath ſtood up before God to accuſe thee, and glad he would be to ſee thee utterly forſaken of God, and yet he hath not utterly forſaken thee: Even while thou art forſaking him, he is protecting and ſupporting thee, and providing for thee? Did he forſake thee when thou waſt in ſickneſs, want and danger? If he had, thou hadſt not now been here. And wilt thou begin, and run away from him? What if Chriſt ſhould offer thee a Bill of Divorce, and ſay [*Seeing thou haſt ſo little mind of me, or of thy ſervice, take thy courſe, and ſeek another Maſter, I diſcharge thee from all thy Relations to me, follow thy own way, and take what thou getteſt by it.*] Would this be welcome tidings to thee? Or durſt thou accept of it, and be gone?

§. 33. 14. If thou do turn back for the pleaſures of the fleſh, or the preferments or profits of the World, thou wilt have leſs pleaſure in them now, than thou hadſt heretofore, or than the unconverted have. For they that ſin in the dark, do not know their danger, and therefore ſin not with ſo much terror, as thou wilt hereafter. Thou haſt known the danger, thou haſt confeſt the folly; the Reaſons of Gods Word will never be forgotten, nor thy convictions ever totally blotted out: Thou wilt be remembring the ancient kindneſſes of Chriſt, and thy former purpoſes, and promiſes, and ways; and thou wilt be thinking both of the days that are paſt, and the days that are to come, and foreſeeing thy terrible account: So that thou wilt ſin in ſuch terrors, that thou wilt have a taſte of Hell in the very exerciſe of thy ſin, and be tormented before the time. And will the World and Sin, be worth the injoying on ſuch terms as theſe.

In the *Vandals* Perſecution, *Epidophorus* an Apoſtate was the moſt cruel Perſecutor; at laſt it came at his turn to torment *Mirita*, that had Baptized him, who ſpred before them all the Linnens in which he was Baptized, ſaying, *Hæc te accuſabunt dum majeſtas venerit judicantis. Cuſtodientur diligentia mea ad teſtimonium tuæ perditiones, ad mergendum te in abyſſum putei ſulphurantis. Hæc te acrius perſequentur flammantem gehennam cum cæteris poſſidentem—— Quid facturus es miſer cum ſervi Patris familias ad cœnam regiam congregare cœperint invitatos? Ligate eum manibus pedibuſque, &c. Hæc & alia Merita dicente, igne conſcientiæ ante ignem æternum obmuteſcens* Epidophorus *torrebatur.* Victor. Utic. p. 466.

§. 34. 15. Either thou hopeſt to recover from thy Backſliding by a ſecond Repentance, or elſe thou purpoſeſt to go on. If thou ſhouldſt be ſo happy, as to be recovered, doſt thou know with how much pain and terror it is like to be accompliſhed? When thou thinkeſt of thy Backſlidings, and what thou haſt done in revolting after ſuch Convictions, and Promiſes, and Mercies, and Experiences, thou wilt be very hardly kept from deſperation. Thou wilt read ſuch paſſages, as *Heb.* 6. 4, 5, 6. & 10. 26, 27, 28, 29. with ſo much horror, that thou wilt hardly be perſwaded that there is any hope: Thou wilt be ready to think that thou haſt ſinned againſt the Holy Ghoſt, and that thou haſt trampled underfoot the Blood of the Covenant, and done deſpite to the Spirit of Grace. And thou wilt think, that there is no being *twice born again!* Or, if thou be reſtored to life, thou wilt hardly ever be reſtored to thy comforts here, if thy Backſliding ſhould be very great. But indeed, the danger is exceeding great, leſt thou never be recovered at all, if once thou be *twice dead, and plucked up by the roots, Jude* 6. And leſt God do finally forſake thee! And then how deſperate will be thy caſe?

§. 35. 16. Is not the example of *Backſliders* very terrible, which God hath ſet up for the warning of his Servants, as Monuments of his wrath? *Luke* 17. 32. *Remember* Lots *wife*, ſaith Chriſt, to them that are about to loſe their eſtates, or goods, or lives, by ſaving them? How frightful is the remembrance of a *Cain, a Judas, a Saul, a Joas,* 2 *Chron.* 24. 2. a *Julian*? How ſad is it to hear but ſuch a one as *Spira*, eſpecially at his death, crying out of his Backſliding in the horror of his Soul? and to ſee ſuch ready to make away themſelves?

§. 36. 17. Conſider, that there is none that ſo much diſhonoureth God as a Backſlider, others are ſuppoſed to ſin in ignorance. But you do by your lives as bad as ſpeak ſuch blaſphemy as this againſt the Lord: As if you ſhould ſay [*I thought once that God had been the beſt Maſter, and his Servants, the wiſeſt and happieſt Men; and godlineſs the beſt and ſafeſt life: But now I have tried both, and I find by experience, that the Devil is a better maſter, and his* *ſervants are the happieſt men, and the World, and the Fleſh, do give the trueſt contentment of the mind.*] This is the plain Blaſphemy of your lives. And bethink thee how God ſhould bear with this?

§. 37. 18. There is none that ſo much hardneth the wicked in his ſin, and furthereth the damnation of Souls, as the Backſlider: If you would but drive your Sheep or Cattle into a houſe, thoſe that go in firſt, do draw the reſt after them, but thoſe that run out again, make all the reſt afraid, and run away: One apoſtate that hath been noted for Religion, and afterwards turneth off again, doth diſcourage many that would come in: For he doth, as it were, ſay to them by his practice. [*Keep off, and meddle not with a* Religious *Life; for I have tryed it, and found that a life of Worldlineſs, and Fleſhlineſs, is better.*] And people will think with themſelves, [*Such a Man hath tried a Religious life, and he hath forſaken it again; and therefore he had ſome reaſon for it, and knew what he did.*] *Wo to the World, becauſe of offences, and wo to him by whom the offence ſhall come, Matth.* 18.7. How dreadful a thing is it to think that Mens Souls ſhould lie in Hell, and you be the cauſe of it? *It were good for that Man, that a Milſtone were hanged about his Neck, and he were drowned in the depth of the Sea, Matth.* 18. 6, 7. *Luke* 17. 2.

Luk. 17. 1.

§. 38. 19. There is none that are ſo great a terror to weak Chriſtians, as theſe Backſliders. For they are thinking how far ſuch went before they fell away, and thoſe that think that true Grace may be loſt, are ſaying [*Alas, how ſhall I ſtand, when ſuch that were better and ſtronger than I, have faln away.*] And thoſe that think true Grace cannot be loſt, are as much perplexed, and ſay [*How far may an Hypocrite go, that after falleth away! How piouſly did this Man live? How ſorrowfully did he repent? How blameleſly did he walk? How fervently and conſtantly did he pray? How ſavorily did he ſpeak? How charitably and uſefully did he live? And I that come far ſhort of him, as far as I can diſcern, can have no aſſurance that I am ſincere, till I am ſure that I go further than ever he did.*] Wo to thee, that thus perplexeſt the Conſciences of the weak, and hindereſt the comforts of Believers.

§. 39. 20. Thou art the greateſt grief to the Faithful Miniſters of Chriſt. Thou canſt not conceive what a wound it giveth to the heart and comforts of a Miniſter, when he hath taken a great deal of pains for thy Converſion, and after that rejoyced when he ſaw thee come to the flock of Chriſt; and after that labored many a year to build thee up, and ſuffered many a frown from the ungodly, for thy ſake, to ſee all his labor at laſt come to nought, and all his glorying of thee, turned to his ſhame, and all his hopes of thee diſappointed? I tell thee this is more doleful to his heart, than any outward loſs or croſs that could have befaln him: It is not perſecution that is his greateſt grief, as long as it hindereth not the good of Souls: It is ſuch as thou that are his soreſt perſecutors, that fruſtrate his labours, and rob him of his joys; and his ſorrows ſhall one day coſt thee dear. The Life and Comforts of your Faithful Paſtors, is much in your hands, 2 *Cor.* 7. 3. 1 *Theſ.* 3. 8. *Now we live, if ye ſtand faſt in the Lord.*

§. 40. 21. Thou art more treacherous to Chriſt, than thou wouldſt be to a common Friend. Wouldſt thou forſake thy friend without a cauſe: eſpecially an old and tried friend? And eſpecially, when in forſaking him, thou doſt forſake thy ſelf? *Prov.* 27. 10. *Thy own friend, and thy Fathers friend forſake not*, Prov. 17. 17. *A friend loveth at all times; and a Brother is born for adverſity.* If thy friend were in diſtreſs, wouldſt thou forſake him? And wilt thou forſake thy God that needs thee not, but ſupplieth thy needs? *Ruth* was more faithful to *Naomi*, *Ruth* 1. 16, 17. that reſolved, *Whither thou goeſt, I will go, and where thou lodgeſt, I will lodge: Where thou dieſt, I will die*— And hath God deſerved worſe of thee?

§. 41. 22. Nay, thou dealeſt worſe with God, than the Devils ſervants do with him: Alas, they are too conſtant to him. Reaſon will not change them, nor the Commands of God, nor the offers of Everlaſting Life, nor the fears of Hell; nothing will change them, till the Spirit of God do it. And wilt thou be leſs conſtant to thy God?

§. 42. 23. Conſider alſo that thy end is ſo near, that thou hadſt but a little while longer to have held out, and thou mightſt have known that thou couldſt keep thy worldly pleaſures but a little while. And it is a pitiful thing to ſee a man that hath born the soreſt brunt of the battle, and run till he is almoſt at the end of the race, to loſe all for want of a little more, and to ſee a man ſell his God, and Soul, and Heaven for fleſhly pleaſure, when perhaps he hath not a year, or month, or for ought he knoweth a day more to injoy it. For a man to be weary and give over Prayer, juſt when the mercy is at hand! and to be weary and give over a holy life, when his labor and ſufferings are almoſt at an end! How ſad will this day be to thee, if Death this night be ſent to fetch away thy Soul! Then whoſe will all thoſe pleaſures be, that thou ſoldſt thy Soul for, *Luke* 12. 19, 20, 21. If thou kneweſt that thou hadſt but a month or year to live, wouldſt thou not have held out that one year? Thou knoweſt not that it ſhall be one week. This is like the ſad ſtory of a Student in one of our Univerſities, who wanting money, and his Father delaying to ſend it him, he ſtaid ſo long, till at laſt he reſolved to ſtay no longer, but ſteal for it rather than be without: And ſo went out, and robbed, and murthered the firſt man he met, who proved to be his Fathers meſſenger, that was bringing him the money that he robbed and killed him for, which when he perceived by a Letter which he found in his Pocket, he confeſt it through remorſe of Conſcience and was hanged when a few hours patience more might have ſaved his innocency, and his life. And ſo is it with many a Backſliding wretch, that is cut off, if not like *Zimri* and *Cosbi* in the act of their ſin, yet quickly after; and injoy the pleaſure which they forſook their God for, but a little while.

§. 43. Direct. 4. *When you are awakened to ſee the terribleneſs of a relapſed ſtate, preſently return and fly to Chriſt, to reconcile your guilty Souls to God, and make a ſtop and go not one ſtep further in your ſin, nor make no delays in returning to your fidelity.* It is too ſad a caſe to be continued in. If thou dareſt delay yet longer and wilfully ſin again, thou are yet impenitent, and thy heart is hardened; and if the Lord have not mercy on thee, to recal thee ſpeedily, thou art loſt for ever.

Dir. 4.

§. 44. Direct. 5. *Make haſte away from the occaſions of thy ſin, and the company which inſnareth thee in it.* If thou kneweſt that they were Robbers that intended to murder thee, thou wouldſt be gone: If thou kneweſt that they had plague ſores running on them, thou wouldſt be gone. And wilt thou not be gone, when thou knoweſt that they are the ſervants of the Devil, that would infect thee with this ſin, and cheat thee of thy Salvation? Say not, Is not this company lawful, and that pleaſure lawful, *&c.* If it be like to intice thy heart to ſin, it is unlawful to thee, whatever it is to others: It is not lawful to undo thy Soul.

Dir. 5.

§. 45. Direct. 6. *Come off by ſound and deep repentance, and ſhame thy ſelf by free confeſſion, and mince not the matter, and deal not gently with thy ſin, and be not tender of thy fleſhly intereſt, and skin not over the ſore, but go to the bottom, and deceive not thy ſelf with a ſeeming cure.* Many a one is undone, by repenting by the halfs, and refuſing to take ſhame to

Dir. 6. Jam. 5. 16. Nehem. 9. 2. 3. Matt. 3. 6. Acts 19. 18.

themſelves by a free confeſſion, and to ingage themſelves to a through reformation by an openly profeſſed reſolution. Favouring themſelves and ſparing the fleſh, when the ſore ſhould be lanced and ſearched to the bottom, doth cauſe many to periſh, while they ſuppoſed that they had been cured.

Dir. 7. §. 46. Direct. 7. *Command thy ſenſes, and at leaſt forbear the outward acts of ſin, while thy Conſcience conſidereth further of the matter.* The Drunkard cannot ſay, that he hath not power to ſhut his mouth; Let the forbidden cup alone; no one compelleth you; You can forbear it if you will. The ſame I may ſay of other ſuch ſins of ſenſuality. Command thy hand, thy mouth, thy eye, and guard theſe entrances and inſtruments of ſin.

Dir. 8. §. 47. Direct. 8. *Ingage ſome faithful Friend to aſſiſt thee in thy watch.* Open all thy caſe to ſome one, that is fit to be thy guide or helper; and reſolve that whenever thou art tempted to the ſin, thou wilt go preſently and tell them before thou do commit it; and intreat them to deal plainly with you; and give them power to uſe any advantages that may be for your good.

Dir. 9. §. 48. Direct. 9. *Do your firſt works, and ſet your ſelves ſeriouſly to all the duties of a holy life: And incorporate your ſelves into the Society of the Saints.* For holy imployment and holy company, are very great preſervatives againſt every ſin.

Dir. 10. Matth. 26. 75. Luke 22. 62. §. 49. Direct. 10. *Go preſently to your companions in ſin, and lament that you have joyned with them, and earneſtly warn and intreat them to repent; and if they will not, renounce their courſe and company, and tell them what God hath ſhewed you of the ſin and danger.* If really you will return, as with *Peter* you have faln, ſo with *Peter*, Go out and weep bitterly; and when you are converted, ſtrengthen your Brethren, and help to recover thoſe that you have ſinned with, *Luke* 22. 32.

§. 50. I have ſuited moſt of theſe Directions to thoſe that relapſe into ſins of ſenſuality, rather than to them that fall into *Atheiſm*, *Infidelity*, or *Hereſie*; becauſe I have ſpoken againſt theſe ſins already; and the Directions there given, ſhew the way for the recovery of ſuch.

Tit. 2. *Directions for preventing Backſliding, or for Perſeverance.*

APoſtacy and Backſliding is a ſtate that is more eaſily prevented than cured: And therefore I ſhall deſire thoſe that ſtand, to uſe theſe following Directions leſt they fall.

Dir. 1. §. 1. Direct. 1. *Be well grounded in the nature and reaſons of your Religion.* For it is not the higheſt zeal and reſolution, that will cauſe you to perſevere, if your judgments be not furniſhed with ſufficient Reaſons, to confute gainſayers, and evidence the Truth, and tell you why you ſhould perſevere. I ſpeak that with grief and ſhame which cannot be concealed: The number of Chriſtians is ſo ſmall that are well ſeen in the Reaſons and Methods of Chriſtianity, and are able to prove what they hold to be true, and to confute oppoſers, that it greatly afflicteth me to think, what work the *Atheiſts* and *Infidels* would make, if they once openly play their game, and be turned looſe to do their worſt! If they deride and oppoſe the immortality of the Soul, and the life to come, and the truth of the Scriptures, and the work of Redemption, and office of Chriſt; alaſs how few are able to withſtand them, by giving any ſufficient reaſon of their hope? We have learnt of the Papiſts, that he hath the ſtrongeſt faith that believeth with leaſt reaſon; and we have been (truly) taught that to deny our foundations, is the horrid crime of Infidelity: And therefore becauſe it is ſo horrid a crime to deny or queſtion them, we thought we need not ſtudy to prove them: And ſo moſt have taken their Foundation upon truſt (and indeed are ſcarce able to hear the tryal of it,) and have ſpent their days about the ſuperſtructure, and in Learning to prove the Controverted leſs neceſſary Points. Inſomuch, that I fear there are more that are able to prove the Points which an *Antinomian*, or an *Anabaptiſt* do deny, than to prove the Immortality of the Soul, or the Truth of Scripture or Chriſtianity; and to diſpute about a Ceremony, or Form of Prayer, or Church Government, than to diſpute for Chriſt againſt an Infidel. So that their work is prepared to their hands, and it is no great victory to overcome ſuch raw unſettled Souls.

Dir. 2. §. 2. Direct. 2. *Get every ſacred Truth which you believe, into your very hearts and lives; and ſee that all be digeſted into holy love and practice.* When your food is turned into vital nutriment, into fleſh and blood, it is not caſt up by every thing that maketh you ſick, and turneth your Stomachs; as it may be before it is concocted, diſtributed and incorporated. Truth that is but barely known, is but like meat that is undigeſted in the Stomach: But Truth, which is turned into the love of God, and of a holy Life, is turned into a new Nature; and will not ſo eaſily be let go.

Dir. 3. §. 3. Direct. 3. *Take heed of Doctrines of Preſumption and Security, and take heed leſt you fall away, by thinking it ſo impoſſible to fall away, that you are paſt all danger.* The Covenant of Grace doth ſufficiently incourage you to obey and hope againſt Temptations to deſpair and caſting off the means: But it incourageth no man to preſume or ſin, or to caſt off means as needleſs things. Remember, that if ever you ſtand, the fear of falling muſt help you to ſtand: And if ever you will perſevere, it muſt be by ſeeing the danger of Back-ſliding, ſo far as to make you afraid, and quicken you in the means which are neceſſary to prevent it. It is no more certain that you ſhall perſevere, than it is certain that you ſhall uſe the means of perſevering: And one means is, by ſeeing your danger, to be ſtirred up to fear and caution to eſcape it. Becauſe it is my meaning in this Direction, to ſave men from periſhing by ſecurity upon the abuſe of the Doctrine of Perſeverance, I hope none will be offended that I lay down theſe Antidotes.

Virtutem Chryſippus amitti poſſe, Cleanthes vero non poſſe ait: Ille poſſe amitti per ebrietatem & atrom bilem; ille non poſſe ob firmas ac ſtabiles comprehenſiones, &c. Laert. in Zenone.

§. 4. 1. Conſider, That the Doctrine of Perſeverance hath nothing in it to incourage Security. The very Controverſies about it, may cauſe you to conclude, That a certain ſin is not to be built upon a Controverted Doctrine. Till *Auguſtines* time, it is hard to find any Ancient Writers, that clearly aſſerted the certain Perſeverance of any at all. *Auguſtine* and *Proſper* maintain the certain Perſeverance of all the Elect, but deny the certain Perſeverance of all that are Regenerated, Juſtified, or Sanctified: For they thought that more were Regenerate and Juſtified than were Elect, of whom ſome ſtood (even all the Elect) and the reſt fell away: So that I confeſs, I never read one Ancient Father, or Chriſtian Writer, that ever maintained the certainty of the Perſeverance of all the Juſtified, of many hundred, if not a thouſand Years after Chriſt. And a Doctrine, that to the Church was ſo long unknown, hath not that certainty, or that neceſſity, as to incourage you to any Preſumption or Security. The Churches were ſaved many hundred Years without believing it.

§. 5. 2. The Doctrine of Perſeverance is againſt Security, becauſe it uniteth together the End and the Means: For they that teach, that the Juſtified ſhall never totally fall from Grace, do alſo teach, that they ſhall never totally fall into Security, or into any reigning ſin. For this is to fall away from Grace. And they teach that they ſhall never totally fall from the uſe of the neceſſary means of their Preſervation;

nor from the cautelous avoiding of the danger of their Souls: God doth not ſimply Decree that you ſhall perſevere; but that you ſhall be kept in perſeverance by the fear of your danger, and the careful uſe of means, and that you ſhall perſevere in theſe, as well as in other graces. Therefore if you fall to Security and Sin, you fall away from Grace, and ſhew that God never decreed or promiſed, that you ſhould never fall away.

§. 6. 3. Conſider how far many have gone that have faln away: The inſtances of our times are much higher than any I can name to you out of Hiſtory. Men that have ſeemed to walk humbly and holily, fearing all ſin, blameleſs in their lives, zealous in Religion twenty or thirty years together, have faln to deny the truth, or certainty of the Scriptures, the Godhead of Chriſt, if not Chriſtianity it ſelf. And many that have not quite faln away, have yet faln into ſuch grievous ſins, as make them a terrible warning to us all, to take heed of Preſumption and carnal Security.

§. 7. 4. Grace is not in the nature of it a thing that cannot periſh or be loſt. For, 1. It is a ſeparable quality. 2. *Adam* did loſe it. 3. We loſe a great degree of it too oft; and the remaining degrees are of the ſame nature. It is not only poſſible in it ſelf to loſe it, but too eaſie; and not poſſible without co-operating Grace to keep it.

Nature as not lapſed, and Nature as reſtored, incline the Soul to the Love of God; but not Nature as corrupt; nor is it an act performed *Per modum naturæ*, i.e. *neceſſario.*

§. 8. 5. Grace is not Natural to us: To love our eaſe, and honor, and friends, is natural, but to love Chriſt, and his holy ways and ſervants, is not natural to us: Indeed when we do it, it is our natural powers that do it; but not as naturally diſpoſed to it, but as inclined by the cure of Supernatural Grace. Eating, and drinking, and ſleeping we forget not, becauſe nature it ſelf remembreth us of them; but Learning and acquired habits may be loſt, if not very deeply radicated, and its commonly concluded as to the nature of them, that *Habitus infuſi habent ſe ad modum acquiſitorum: Infuſed habits are like to acquired ones.*

§. 9. 6. Grace is, as it were, a ſtranger, or new comer in us. It hath been there but a little while, and therefore we are but raw and too unacquainted with the right uſage and improvement of it, and are the apter to forget our duty, or to neglect it, or ignorantly to do that which tendeth to its deſtruction.

§. 13. 7. Grace dwelleth in a heart which is not wholly diſpoſſeſſed of thoſe Objects which are againſt its work, nor delivered from thoſe Principles which have an enmity againſt it. The love of the world and fleſh was in the heart, before the love of God and Holineſs, and ignorance was before knowledge, and pride before humility, and ſelfiſhneſs before ſelf-denial. And theſe are not wholly rooted out; we have dealt ſo gently with them (as the *Iſraelites* with the *Canaanites*, *Jebuſites*, and other Inhabitants of the Land) that they are left to try us, and to be thorns in our ſides. And the Garriſon is not free from danger, that hath an enemy always lodged within: Our enemies are in the houſe with us, they lie down and riſe up with us, and are as near us as our fleſh and bones: We can never be where they are not, nor leave them behind us, whitherſoever we go, or whatever we do. No marvel, if Brother be againſt Brother, and the Father againſt the Son, when we are ſo much againſt our ſelves. And are we yet ſecure?

Matth. 13. 2. & 10. 1.

§. 11. 8. And the number of the ſnares that are ſtill before us, and of the ſubtle malicious enemies of our Souls, may eaſily convince us, that we are wholly free from danger. How ſubtile and diligent is the Devil? How much do his ſervants imitate him? Every creature or perſon that we have to do with, and every common mercy which we receive, hath matter of danger in it, which calleth us to fear and watch.

§. 12. 9. Perſeverance is nothing elſe but our continuance in the grace which we received: And this grace conſiſteth in Act as well as in Habit: And the Habit is for Action, and the Act is it that increaſeth and continueth the Habit: And the fear of God, and the belief of his threatnings, and repentance, and watchfulneſs, and diligent obedience, are a great part of this grace? And the Acts are ours, performed by our ſelves by the help of God: God doth not believe, and Repent, and obey in us, but cauſeth us our ſelves to do it. Therefore to grow cold, and ſecure, and ſinful, upon pretence that we are ſure to perſevere, this is to ceaſe perſevering, and to fall away, becauſe we are ſure to perſevere, and not to fall away, which is a meer contradiction.

§. 13. 10. Laſtly, Bethink you well what is the meaning of all theſe Texts of Scripture, and the Reaſon that the Holy Ghoſt doth ſpeak to us in this manner, Col. 1. 21, 22, 23. *And you —— hath he reconciled —— to preſent you holy —— if ye continue in the faith grounded and ſettled, and be not moved away from the hope of the Goſpel.* —— John 15. 4. *Abide in me, and I in you.* 6. *If a man abide not in me, he is caſt forth as a branch and withered* —— 7. *If ye abide in me, and my words abide in you, ye ſhall ask what ye will* —— Heb. 4. 1. *Let us therefore fear, leſt a promiſe being left us of entring into his reſt, any of you ſhould ſeem to come ſhort of it,* Jude 21. *Keep your ſelves in the love of God*, 1 Cor. 10. 4, 5, 12. *They drank of that ſpiritual rock that followed them, and that rock was Chriſt; But with many of them God was not well pleaſed; wherefore let him that thinketh he ſtandeth take heed leſt he fall*, Rom. 11. 20, 21. *Be not high-minded, but fear; For if God ſpared not the natural branches, take heed leſt he ſpare not thee*, Gal. 5. 4. *Ye are fallen from grace* —— Matth. 10. 22. *He that endureth to the end ſhall be ſaved*, Matth. 24. 13. Heb. 3. 6. 14. *Whoſe houſe are we, if we hold faſt the confidence and rejoycing of hope firm unto the end.* For *we are partakers of Chriſt, if we hold the beginning of our confidence ſtedfaſt unto the end*, Heb. 4. 11. *Let us labour therefore to enter into that reſt, leſt any man fall after the ſame example of unbelief*, Rev. 2. 25. *Hold faſt till I come.* 26. *And he that overcometh and keepeth my words unto the end, to him will I give power over the Nations* -- Rev. 3. 2, 3. & 2. 4.

§. 14. Take heed therefore of that Doctrine which telleth you, that *ſins to come are all pardoned to you before they are committed*, and that you are Juſtified from them, and that it is unlawful to be afraid of falling away, becauſe it is impoſſible, *&c.* For no ſin is pardoned before it is committed (though the Remedy be provided) For it is then no ſin; And you are Juſtified from no ſin, any further than it is pardoned; Suppoſe God either to decree, or but to foreknow the freeſt moſt contingent act, and there will be a Logical impoſſibility in order of Conſequence, that it ſhould be otherwiſe than he ſo decreeth or foreſeeth: But that inferreth no natural impoſſibility in the thing it ſelf: For God doth not decree or foreſee that ſuch a mans fall ſhall be impoſſible, but only *non futurum.*

Dir. 4.

Eph. 4. 14. 1 Theſſ. 5. 12, 13.

§. 15. Direct. 4. *In a ſpecial manner take heed of the company and doctrine of deceivers: yea, though they ſeem moſt Religious men, and are themſelves firſt deceived, and think they are in the right: And take heed of falling into a dividing party, which ſeparateth from the generality of the truly wiſe and godly people.* For this hath been an ordinary introduction to backſliding; Falſe doctrine hath a mighty power on the heart? And he that can ſeparate one of the ſheep from the reſt of the flock, hath a fair advantage to carry him away. See *Rom.* 16. 16, 17.

Dir. 5.

§. 16. Direct. 5. *Be very watchful againſt the ſin of Pride, eſpecially pride of gifts, or knowledge, or holineſs,*

holineſs, which ſome call ſpiritual Pride; For God is engaged to caſt down the Proud, Prov. 16. 18. *Pride goeth before deſtruction, and an haughty ſpirit before a fall.* Satan aſſaulted our firſt Parents by that way that he fell himſelf; and his ſucceſs encourageth him to try the ſame way with their poſterity; And alas, how greatly hath he ſucceeded thro' all the ages of the World till now!

Dir. 6. §. 17. Direct. 6. *Take heed of a divided hypocritical heart, which never was firmly reſolved for God, upon expectation of the worſt, and upon terms of ſelf-denial; nor was ever well looſed from the Love of this preſent world, nor firmly believed the life to come*; For it is no wonder that he falleth from grace, who never had any grace but common, which never renewed his Soul. It is no wonder that falſe-hearted friends forſake us, when their intereſt requireth it; Nor that the ſeed which never had depth of earth, do bring forth no fruit, but what will wither when perſecution ſhall ariſe, or that which is ſown among thorns be choaked, *Math.* 13. Sit down and count what it will coſt you to be Chriſtians, and receive not Chriſt upon miſtakes, or with reſerves. Luke 14. 26, 29, 33.

Dir. 7. §. 18. Direct. 7. *Take heed leſt the world or any thing in it ſteal again into your hearts, and ſeem too ſweet to you.* If your friends, or dwellings, or lands and wealth, or honors begin to grow too pleaſant and be over-loved, your thoughts will preſently be carried after them, and turned away from God, and all holy affection will be damped and decay, and grace will fall into a conſumption. It is the love of money that is the root of all evil; and the love of this world which is the mortal enemy of the love of God. Keep the world from your hearts, if you would keep your graces.

Dir. 8. Rom. 8. 13, Rom. 13. 13, 14. §. 19. Direct. 8. *Keep a ſtrict Government and watch over your fleſhly appetite and ſenſe.* For the looſing of the reins to carnal luſts, and yielding to the importunity of ſenſual deſires, is the moſt ordinary way of waſting grace, and falling off from God.

Dir. 9. §. 20. Direct. 9. *Keep as far as you can from Temptations, and all occaſions and opportunities of ſinning.* Truſt not to your own ſtrength; And be not ſo fool-hardy as to thruſt your ſelves into needleſs danger. No man is long ſafe that ſtandeth at the brink of ruine; If the fire and ſtraw be long near together, ſome ſpark is like to catch at laſt.

Dir. 10. §. 21. Direct. 10. *Incorporate your ſelves into the Communion of Saints, and go along with them that go towards Heaven, and engage your ſelves in the conſtant uſe of all thoſe means, which God hath appointed you to uſe for your perſeverance; Eſpecially take heed of an idle ſlothful unprofitable life; And keep your graces in the moſt lively exerciſe; For the ſlothful is Brother to the waſter*; And idleneſs conſumeth or corrupteth our ſpiritual health and ſtrength, as well as our bodily. Set your ſelves diligently to work while it is day, and do all the good in your places, that you are able? For it is acts that preſerve and increaſe the habits; And a Religion which conſiſteth only in doing no hurt, is ſo lifeleſs and corrupt, that it will quickly periſh.

Dir. 11. §. 22. Direct. 11. *Keep always in thine eye the doleful caſe of a back-ſlider*, (which I opened before). O what horror is waiting to ſeize on their Conſciences? How many of them have we known that on their death beds have lain roaring in the anguiſh of their Souls, crying out, [*I am utterly forſaken of God, becauſe I have forſaken him? There is no mercy for ſuch an Apoſtate wretch; O that I had never been born, or had been any thing rather than a man! Curſed be the day that ever I hearkened to the counſel of the wicked, and that ever I pleaſed this corruptible fleſh, to the utter undoing of my Soul! O that it were all to do again! Take warning by a mad beſotted ſinner, that have loſt my Soul for that which I knew would never make me ſatisfaction, and have turned from God when I had found him to be good and gracious*]. O prepare not for ſuch pangs as theſe, or worſe than theſe in endleſs deſperation.

§. 23. Direct. 12. *Make not a ſmaller matter of the beginnings of your back ſliding.* There are very few that fall quite away at once, the miſery creepeth on by inſenſible degrees. You think it a ſmall matter to cut ſhort one duty, and omit another, and be negligent at another; and to entertain ſome pleaſing thoughts of the world; or firſt to look on the forbidden fruit, and then to touch it, and then to taſte it; but theſe are the ways to that which is not ſmall; A thought, or a look, or a taſte, or a delight hath begun that with many, which never ſtopt, till it had ſhamed them here, and damned them for ever. Dir. 12.

CHAP. XXVII.

Directions for the POOR.

THere is no condition of life ſo low or poor, but may be ſanctified and fruitful, and comfortable to us, if our own miſ-underſtanding, or ſin, and negligence, do not pollute it or imbitter it to us: If we do the duty of our condition faithfully, we ſhall have no cauſe to murmur at it: Therefore I ſhall here direct the Poor in the ſpecial duties of their condition; and if they will but conſcionably perform them, it will prove a greater kindneſs to them, than if I could deliver them from their poverty, and give them as much riches as they deſire. Though I doubt this would be more pleaſing to the moſt, and they would give me more thanks for money, than for teaching them how to want it.

§. 1. Direct. 1. *Underſtand firſt the uſe and eſtimate of all earthly things: that they were never made to be your portion and felicity, but your proviſion and helps in the way to Heaven.* And therefore they are neither to be eſtimated nor deſired ſimply for themſelves (for ſo there is nothing good but God) but only as they are means to the greateſt good. Therefore neither Poverty nor Riches, are ſimply to be rejoiced in for themſelves, as any part of our happineſs; But that condition is to be deſired and rejoiced in which affordeth us the greateſt helps for Heaven, and that condition only is to be lamented and diſliked, which hindereth us moſt from Heaven, and from our duty. Dir. 1. Prov. 28. 6. Jam. 2. 5.

§. 2. Direct. 2. *See therefore that you really take all theſe things, as matters in themſelves indifferent, and of ſmall concernment to you; and as not worthy of much love, or care, or ſorrow, further than they conduce to greater things.* We are like runners in a race, and Heaven or Hell will be our End; and therefore wo to us, if by looking aſide, or turning back, or ſtopping, or trifling about theſe matters, or burdening our ſelves with worldly traſh, we ſhould loſe the race, and loſe our Souls. O Sirs, what greater matters than Poverty or Riches have we to mind? Can thoſe Souls that muſt ſhortly be in Heaven or Hell, have time to beſtow any ſerious thoughts upon theſe impertinences? Shall we ſo much as *Look at the temporal things which are ſeen,* inſtead *of the things eternal that are unſeen?* 2 Cor. 4. 18. Or ſhall we whine under thoſe light Afflictions, which may be ſo improved, as to *work for us a far more exceeding and eternal weight of glory?* v. 17. Our preſent *life is not in the abundance of the things which we poſſeſs*; much-leſs is our eternal life, *Luke* 12. 15. Dir. 2.

Dir. 3. Eccleſ. 14. & 9 2. & 9. §. 3. Direct. 3. *Therefore take heed that you judge not of Gods Love, or of your happineſs or miſery by your Riches or Poverty, Proſperity or Adverſity, as know-*

ing that they come alike to all, and love or hatred is not to be diſcerned by them; except only Gods common love as they are common mercies, to the body. If a Surgeon is not to be taken for a hater of you, becauſe he letteth you blood, nor a Phyſician becauſe he purgeth his Patient, nor a Father becauſe he Correcteth his Child; much leſs is God to be judged an enemy to you or unmerciful, becauſe his wiſdom and not your folly diſpoſeth of you, and proportioneth your eſtates. A carnal mind will judge of its own Happineſs and the love of God by carnal things, becauſe it ſavoureth not ſpiritual mercies: But Grace giveth a Chriſtian another judgment, relliſh and deſire: As nature ſetteth a man above the food and pleaſures of a Beaſt.

Dir. 4. Pſal. 10. 15. 1 Sam. 2. 7.

§. 4. Direct. 4. *Stedfaſtly believe that God is every way fitter than you to diſpoſe of your eſtate and you*; He is infinitely wiſe, and knoweth what is beſt and fitteſt for you; He knoweth before hand what good or hurt any ſtate of plenty or want will do you; He knoweth all your corruptions, and what condition will moſt conduce to ſtrengthen them or deſtroy them, and which will be your greateſt temptations and ſnares, and which will prove your ſafeſt ſtate; Much better than any Phyſician or Parent knoweth how to dyet his Patient or his Child. And his love and kindneſs is much greater to you, than yours is to your ſelf; And therefore he will not be wanting in willingneſs to do you good; And his Authority over you is abſolute, and therefore his diſpoſal of you muſt be unqueſtionable. *It is the Lord: let him do what ſeemeth him good*, 1 Sam. 3. 18. *The will of God ſhould be the reſt and ſatisfaction of your wills*, Acts 21. 14.

Dir. 5.

§. 5. Direct. 5. *Stedfaſtly believe that ordinarily Riches are far more dangerous to the Soul than Poverty, and a greater hinderance to mens ſalvation.* Believe experience; How few of the Rich and Rulers of the earth, are *holy*, *heavenly*, *ſelf-denying*, *mortified men?* Believe our Saviour, Luke 18. 24, 25, 27. *How hardly ſhall they that have Riches enter into the Kingdom of God? For it is eaſier for a Camel to go thro' a Needles eye, than for a Rich Man to enter into the Kingdom of God; And they that heard it ſaid, who then can be ſaved? And he ſaid, The things which are impoſſible with men, are poſſible with God.* So that you ſee that the difficulty is ſo great of ſaving ſuch as are Rich, that to men it is a thing impoſſible, but to Gods Omnipotency only it is poſſible. So 1 Cor. 1. 26. *For ye ſee your calling, Brethren, how that not many wiſe men after the fleſh, not many mighty, nor many noble* are called. Believe this, and it will prevent many dangerous miſtakes.

Dir. 6.

§. 6. Direct. 6. *Hence you may perceive, that tho' no man muſt pray abſolutely either for Riches or Poverty, yet of the two it is more rational ordinarily to pray againſt Riches than for them, and to be rather troubled when God maketh us Rich, than when he maketh us Poor.* (I mean it, in reſpect to our ſelves, as either of them ſeemeth to conduce to our own good or hurt: Tho' to do good to others Riches are more deſirable.) This cannot be denied by any man that believeth Chriſt: For no wiſe man will long for the hinderance of his Salvation, or pray to God to make it as hard a thing for him to be ſaved, as for a Camel to go through a Needles eye: When ſalvation is a matter of ſuch unſpeakable moment, and our ſtrength is ſo ſmall, and the difficulties ſo many and great already.

Object. *But Chriſt doth not deny but the difficulties to the Poor may be as great.* Anſw. To ſome particular perſons upon other accounts it may be ſo; But it is clear in the Text, that Chriſt ſpeaketh comparatively of ſuch difficulties as the Rich had more than the Poor.

Object. *But then how are we obliged to be thankful to God for giving us Riches, or bleſſing our labours?*

Anſw. 1. You muſt be thankful for them, becauſe in their own nature they are good, and it is by accident, through your own corruption, that they become ſo dangerous. 2. Becauſe you may do good with them to others, if you have hearts to uſe them well. 3. Becauſe God in giving them to you rather than to others, doth ſignifie (if you are his Children) that they are fitter for you than for others. In *Bedlam* and among fooliſh Children, it is a kindneſs to keep Fire, and Swords, and Knives out of their way: But yet they are uſeful to People that have the uſe of reaſon. But our folly in ſpiritual matters is ſo great, that we have little cauſe to be too eager for that which we are inclined ſo dangerouſly to abuſe, and which proves the bane of moſt that have it.

Saith *Ariſtippus* to *Dionyſius*, Quando ſapientia egebam adii Socratem? nunc pecuniarum egens, ad te veni. *Laert. in Ariſtip.*

Dir. 7. 1 Cor. 7. 35.

§. 7. Direct. 7. *See that your poverty be not the fruit of your idleneſs, gluttony, drunkenneſs, pride, or any other fleſh-pleaſing ſin.* For if you bring it thus upon your ſelves, you can never look that it ſhould be ſanctified to your good, till ſound Repentance have turned you from the ſin: Nor are your objects worthy of much pity from man, (except as you are miſerable ſinners.) He that rather chooſeth to have his eaſe and pleaſure, tho' with want, than to have plenty, and to want his eaſe and pleaſure, it is pity that he ſhould have any better than he chooſeth.

§. 8. 1. Slothfulneſs and idleneſs is a ſin that naturally tendeth to want, and God hath cauſed it to be puniſhed with poverty: as you may ſee, *Prov.* 12. 24, 27. & 18. 9. & 21. 25. & 24. 34. & 26. 14, 15. & 6. 11. & 20. 13. Yea, he commandeth, that if any (that is able) *will not work, neither ſhould he eat*, 2 *Theſ.* 3. 10. In the ſweat of their face muſt they eat their bread, *Gen.* 3. 19. And *ſix days muſt they labour, and do all that they have to do.* To maintain your idleneſs is a ſin in others. If you will pleaſe your fleſh with eaſe, it muſt be diſpleaſed with want; and you muſt ſuffer what you chooſe.

§. 9. 2. Gluttony and Drunkenneſs are ſuch beaſtly devourers of mercy, and abuſers of mankind, that ſhame and poverty are their puniſhment and cure: Prov. 23. 20, 21. *Be not among Wine bibbers, amongſt riotous eaters of fleſh: for the Drunkard and the Glutton ſhall come to Poverty, and drowſineſs ſhall cloath a man with Rags.* It is not lawful for any man to feed the greedy appetites of ſuch: If they chooſe a ſhort exceſs before a longer competency, let them have their choice.

§. 10. 3. Pride alſo is a moſt conſuming waſtful ſin: It ſacrificeth Gods mercies to the Devil, in ſerving him by them, in his firſt-born ſin. Proud perſons muſt lay it out in Pomp and Gawdineſs, to ſet forth themſelves to the eyes of others: In building, and entertainments, and fine clothes, and curioſities: And Poverty is alſo both the proper puniſhment and cure of this ſin; And it is cruelty for any to ſave them from it, and reſiſt God that by abaſing them, takes the way to do them good, *Prov.* 11. 2. & 29. 23. & 16. 18.

§. 11. 4. Falſhood alſo and deceit, and unjuſt getting tend to Poverty; For God doth often even in this preſent life, thus enter into judgment with the unjuſt; Ill-gotten Wealth is like fire in the thatch, and bringeth oft-times a ſecret curſe and deſtruction upon all the reſt. The ſame may be ſaid of unmercifulneſs to the Poor; which is oft curſed with poverty, when the liberal are bleſt with plenty, *Prov.* 11. 24, 25. *Iſa.* 32. 8. *Pſal.* 73. 21, 22, 25, 26, 34, 35.

Dir. 4.

§. 12. Direct. 8. *Be acquainted with the ſpecial Temptations of the Poor, that you may be furniſhed to reſiſt them.* Every condition hath its own Temptations, which perſons in that condition muſt ſpecially be fortified and watch againſt; And this is much of the wiſdom and ſafety of a Chriſtian.

Tem. 1.

§. 13. Tempt. 1. One Temptation of Poverty will be to draw you to think highlier of Riches and

Honours than you ought; To make you think that the Rich are much happier than they are; For the world is like all other deceivers; it is moſt eſteemed where it is leaſt known; They that never tryed a life of wealth, and plenty, and proſperity, are apt to admire it, and think it braver and better than it is. And ſo you may be drawn as much to over-love the world by want, as other men by plenty. Againſt this remember, that it is folly to admire that which you never tryed and knew; and mark whether all men do not vilifie it, that have tryed it to the laſt; Dying men call it no better than vanity and deceit. And it is rebellious pride in you ſo far to contradict the wiſdom of God, as to think moſt highly of that condition, which he hath judged worſt for you; and to fall in Love with that which he denyeth you.

Tem. 2. Luke 10. 41. §. 14. *Tempt.* 2. The Poor will alſo be tempted to over-much care about their wants and worldly matters; They will think that neceſſity requireth it in them, and will excuſe them. So much care is your duty as is needful to the right doing of your work; Take care how to diſcharge your own duties; but be not too careful about the event, which belongs to God. If you will care what you ſhould be and do, Math. 6. God will care ſufficiently what you ſhall have. And 1 Pet. 5. 7. ſo be it you faithfully do your buſineſs, your other Phil. 4. 6. care will add nothing to the ſucceſs, nor make you any Richer, but only vex and diſquiet your minds. It is the Poor as well as the Rich, that God hath commanded to be *careful for nothing, and to caſt all their care on him.*

Tem. 3. §. 15. *Tempt.* 3. Poverty will alſo tempt you to repining, impatience and diſcontent and to fall out with others; which becauſe it is one of the chief Temptations, I will ſpeak to by it ſelf anon.

Tem. 4. Prov. 23. 4. §. 16. *Tempt.* 4. Alſo you will be tempted to be Coveting after more; Satan maketh Poverty a ſnare to draw many needy creatures, to greater Covetouſneſs than many of the Rich are guilty of; None thirſt more eagerly after more; And yet their Poverty blindeth them, ſo that they cannot ſee that they are covetous, or elſe excuſe it as a juſtifiable thing. They think that they deſire no more but neceſſaries, and that it is not Covetouſneſs, if they deſire not ſuperfluities. But do you not covet more than God allotteth you? And are you not diſcontent with his allowance? And doth not he know beſt what is neceſſary for you, and what ſuperfluous? What then is Covetouſneſs, if this be not?

Tem. 5. §. 17. *Tempt.* 5. Alſo you will be tempted to envy the Rich, and to cenſure them in matters where you are incompetent Judges. It's uſual with the Poor to ſpeak of the Rich with Envy and Cenſoriouſneſs; They call them Covetous, meerly becauſe they are Rich, eſpecially if they give them nothing; when they know not what ways of neceſſary expence they have, nor know not how many others they are liberal to, that they are unacquainted with. Till you ſee their accounts you are unfit to cenſure them.

Tem. 6. Prov. 30. 8, 9. John 6. 27. §. 18. *Tempt.* 6. The Poor alſo will be tempted to uſe unlawful means to ſupply their wants; How many by the temptation of neceſſity have been tempted to comply with ſinners, and wound their Conſciences, and lie and flatter for favour or preferment, or to cheat, or ſteal, or over-reach! A dear price! to buy the food that periſheth, with the loſs or hazard of everlaſting life; and loſe their Souls to provide for their fleſh!

Tem. 7. §. 19. *Tempt.* 7. Alſo you will be tempted to neglect your Souls, and omit your ſpiritual duties. and as *Martha* to be troubled about many things, while the one thing needful is forgotten; And you will think that neceſſity will excuſe all this; Yea, ſome think to be ſaved, becauſe they are poor, and ſay, God will not puniſh them in this life and another too? But alaſs, you are more unexcuſable than the Rich, if you are ungodly and mindleſs of the life to come. For he that will love a life of poverty and miſery better than Heaven, deſerveth indeed to go without it, much more than he that preferreth a life of plenty and proſperity before it. God hath taught you by his providence to know, that you muſt either be happy in Heaven, or no where; If you would be worldlings, and part with Heaven for your part on earth, how poor a bargain are you like to make? To love Rags, and toil, and want, and Sorrow, better than eternal Joy and Happineſs, is the moſt unreaſonable kind of Ungodlineſs in the world. It's true, that you are not called to ſpend ſo many hours of the Week days in Reading and Meditation, as ſome that have greater leiſure are; But you have reaſon to ſeek Heaven, and ſet your hearts upon it, as much as they; And you muſt think of it when you are about your labor, and take thoſe Opportunities for your ſpiritual duties, which are allowed you. Poverty will excuſe ungodlineſs in none! Nothing is ſo neceſſary as the ſervice of God and your ſalvation; and therefore no neceſſity can excuſe you from it, *Luke* 10. 41, 42. Read the caſe of *Mary* and *Martha*: One would think that your hearts ſhould be wholly ſet upon Heaven, who have nothing elſe but it to truſt to. The Poor have fewer hinderances than the Rich, in the way to life eternal! And God will ſave no man becauſe he is Poor; but condemn Poor and Rich that are ungodly.

§. 20. *Tempt.* 8. Another great Temptation of *Tem.* 8. the poor, is to neglect the holy education of their Children; ſo that in moſt places, there are none ſo ignorant, and rude, and heatheniſh, and unwilling to learn, as the pooreſt People and their Children; They never teach them to read, nor teach them any thing for the ſaving of their Souls; and they think that their poverty will be an excuſe for all. When reaſon telleth them, that none ſhould be more careful to help their Children to Heaven, than they they can give them nothing upon earth.

§. 21. Direct. 9. *Be acquainted with the ſpecial* *Dir.* 9. *Duties of the Poor; and carefully perform them:* They are theſe.

1. Let your ſufferings teach you to contemn the *Duty* 1. world; It will be a happy poverty if it do but help to wean your affections from all things below; that you ſet as little by the world as it deſerveth.

2. Be eminently Heavenly minded; The leſs you *Duty* 2. have or hope for in this life, the more fervently ſeek Phil. 3. 18, a better. You are at leaſt as capable of the Heaven- 20, 21. ly treaſures as the greateſt Princes; God purpoſely 2 Cor. 5. ſtraitneth your condition in the world, that he may 7, 8. force up your hearts unto himſelf, and teach you to ſeek firſt for that which indeed is worth your ſeeking, *Mat.* 6. 33, 19, 20, 21.

3. Learn to live upon God alone; Study his *Duty* 3. goodneſs, and faithfulneſs, and all-ſufficiency; when Gal. 2. 20 you have not a place nor a friend in the world, that Pſal. 73. you can comfortably betake your ſelves to for relief, 25, 26, 27, retire unto God, and truſt him, and dwell the 28. more with him. If your poverty have but this ef- 2 Cor. 4. fect, it will be better to you than all the Riches 10. in the world.

4. Be laborious and diligent in your Callings; *Duty* 4. Both precept and neceſſity call you unto this; And Epheſ. 4. if you cheerfully ſerve him in the labour of your 28. hands, with a heavenly and obedient mind, it will Prov. 21. be as acceptable to him, as if you had ſpent all that 25. time in more ſpiritual exerciſes; For he had rather 1 Sam. 1 have Obedience than Sacrifice; and all things are 22. pure and ſanctified to the pure; If you cheerfully 2 Theſſ. ſerve God in the meaneſt work, it is the more accep- 8, 10. table to him, by how much the more ſubjection and ſubmiſſion there is in your obedience.

5. Be humble and ſubmiſſive unto all. A poor *Duty* man proud is doubly hateful: And if Poverty cure Prov. your 23.

your Pride, and help you to be truly humble, it will be no ſmall mercy to you.

Duty 6. 6. You are ſpecially obliged to mortifie the fleſh, and keep your ſenſes and appetites in ſubjection; becauſe you have greater helps for it than the Rich: You have not ſo many baits of luſt, and wantonneſs, and gluttony, and voluptuouſneſs as they.

Duty 7. 7. Your corporal wants muſt make you more ſenſibly remember your ſpiritual wants; and teach you to value ſpiritual bleſſings; Think with your ſelves, If a hungry, cold and naked body, be ſo great a Calamity, how much greater is a guilty, graceleſs Soul! a dead or diſeaſed heart? If bodily food and neceſſaries are ſo deſirable, O how deſirable is Chriſt, and his Spirit, and the love of God and life eternal?

Duty 8. 8. You muſt above all men be careful Redeemers of your time; eſpecially of the Lords-day; your Labours take up ſo much of your time, that you muſt be the more careful to catch every opportunity for your Souls! Riſe earlier to get half an hour for holy duty; and meditate on holy things in your Labours, and ſpend the Lords day in ſpecial diligence, and be glad of ſuch ſeaſons; and let ſcarcity preſerve your appetites.

Duty 9. 9. Be willing to dye; Seeing the world giveth you ſo cold entertainment, be the more content to let it go, when God ſhall call you; For what is here to detain your hearts?

Duty 10. 10. Above all men, you ſhould be moſt fearleſs of ſufferings from men, and therefore true to God and Conſcience: For you have no great matter of Honour, or Riches, or pleaſure to loſe: As you fear not a Thief, when you have nothing for him to rob you of.

Duty 11. 11. Be ſpecially careful to fit your Children alſo for Heaven: Provide them a portion which is better than a Kingdom: For you can provide but little for them in the Wotld.

Duty 12. 12. Be exemplary in Patience and Contentedneſs with your ſtate: For that Grace ſhould be the ſtrongeſt in us, which is moſt exerciſed; and Poverty calleth you to the frequent exerciſe of this.

Dir. 10. §. 22. Direct. 10. *Be ſpecially furniſhed with thoſe Reaſons which ſhould keep you in a chearful contentedneſs with your ſtate; and may ſuppreſs every thought of anxiety and diſcontent.* As, 1. Conſider as aforeſaid, That that is the beſt condition for you which helpeth you beſt to Heaven; and God beſt knoweth what will do you good, or hurt. 2. That it is rebellion to grudge at the Will of God; which muſt diſpoſe of us, and ſhould be our Reſt. 3. Look over the Life of Chriſt, who choſe a life of Poverty for your ſakes; and had not a place to lay his head. He was not one of the rich and voluptuous in the World; and are you grieved to be conformed to him? *Phil.* 3. 7, 8, 9. 4. Look to all his Apoſtles, and moſt holy Servants and Martyrs. Were not they as great ſufferers as you? 5. Conſider that the Rich will ſhortly be all as Poor as you. Naked they came into the World, and naked they muſt go out; and a little time makes little difference. 6. It's no more comfort to die rich than poor; but uſually much leſs: Becauſe the pleaſanter the World is to them, the more it grieveth them to leave it. 7. All men cry out, that the World is vanity at laſt. How little is it valued by a dying Man? And how ſadly will it caſt him off? 8. The time is very ſhort and uncertain, in which you muſt injoy it: We have but a few days more to walk about, and we are gone. Alaſs, of how ſmall concernment is it, whether a Man be rich or poor, that is ready to ſtep into another World? 9. The love of this World drawing the heart from God, is the common cauſe of Mens damnation: And is not the World liker to be overloved, when it entertaineth you with proſperity, than when it uſeth you like an enemy? Are you diſpleaſed, that God thus helpeth to ſave you from the moſt damning ſin? And that he maketh not your way to Heaven more dangerous? 10. You little know the troubles of the Rich. He that hath much, hath much to do with it, and much to care for; and many perſons to deal with, and more vexations than you imagine. 11. It is but the fleſh that ſuffereth; and it furthereth your mortification of it. 12. You pray but for your daily Bread, and therefore ſhould be contented with it. 13. Is not God, and Chriſt, and Heaven, enough for you? Should that Man be diſcontent that muſt live in Heaven? 14. Is it not your luſt, rather than your well informed Reaſon that repineth? I do but name all theſe Reaſons for brevity: You may inlarge them in your Meditations.

Phil. 4. 11, 12, 13. Matth. 5. 3. 1 Sam. 2. 7. Matth. 6. 25, &c. Pſal. 78. 20. Numb. 14 11. Matth. 16. 9. Job 13. 15. Eccleſ. 5. 12. 1 Cor. 7. 29, 30, 31. Pſa. 84. 11. & 37. 25. & 10. 14. & 55. 22. Rom. 9. 20. Pſal. 34. 9, 10. Rom. 8. 28. Heb. 13. 5.

CHAP. XXVIII.

Directions for the Rich.

I Have ſaid ſo much of this already *Tom.* 1. about Covetouſneſs or Worldlineſs, and about good Works, and in my Book of *Self-denial*, and that of *Crucifying the World*; that my Reaſon commandeth me brevity in this place.

See more in my *Life of Faith.*

Dir. 1. *Direct.* 1. Remember that Riches are no part of your felicity; or, that if you have no better, you are undone Men. Dare you ſay, that they are fit to make you happy? Dare you ſay, that you will take them for your part? and be content to be turned off when they forſake you? They reconcile not God; they ſave not from his wrath; they heal not a wounded Conſcience; they may pleaſe your fleſh, and adorn your Funeral, but they neither delay, nor ſanctifie, nor ſweeten Death, nor make you either better, or happier than the Poor. Riches are nothing but plentiful Proviſion for tempting corruptible fleſh. When the fleſh is in the duſt, it is rich no more. All that abounded in wealth, ſince *Adams* days, till now, are levelled with the loweſt in the duſt.

Dir. 2. *Direct.* 2. Yea, remember that Riches are not the ſmalleſt Temptation and danger to your Souls. Do they delight and pleaſe you? By that way they may deſtroy you. If they be but loved above God, and make Earth ſeem better for you than Heaven, they have undone you. And if God recover you not, it had been better for you to have been Worms or Bruits, than ſuch deceived miſerable Souls. It is not for nothing, that Chriſt giveth you ſo many terrible warnings about Riches, and ſo deſcribeth the folly, the danger, and the miſery of the worldly Rich, *Luke* 12. 17, 18, 19, 20. & 16. 19, 20, 21, &c. & 18. 21, 22, 23, &c. And telleth you how hardly the Rich are ſaved. Fire burneth moſt, when it hath moſt fewel; and Riches are the fewel of worldly love, and fleſhly luſt, 1 *John* 2. 15, 16. *Rom.* 13. 13, 14.

Dir. 3. *Direct.* 3. Underſtand what it is to love and truſt in worldly proſperity and wealth. Many here deceive themſelves, to their deſtruction. They perſwade themſelves, that they deſire and uſe their Riches but for neceſſity, but that they do not love them, nor truſt in them, becauſe they can ſay that Heaven is better, and Wealth will leave us to a Grave? But do you not love that eaſe, that greatneſs, that domination, that fulneſs, that ſatisfaction of your Appetite, Eye, and Fancy, which you cannot have without your Wealth? It is fleſhly Luſt, and Will, and Pleaſure, which carnal Worldlings love for it ſelf; and then they love their Wealth for theſe. And to truſt in Riches, is not to truſt that they will never leave you; for every Fool doth know the contrary: But it is to reſt, and quiet, and comfort your minds in them, as that which moſt pleaſeth you, and maketh you well, or to be as you would be. Like him in *Luke* 12: 18, 19. that ſaid, *Soul* *take thy eaſe, eat, drink, and be merry, thou haſt enough laid up for many years.* This is to love and truſt in Riches.

Dir. 4. Heb. 10. 34. Luk. 18. 22. Matth. 13. 20, 21, 22. Acts 5. 1. &c. & 2. 45. Luk. 14. 33.

Direct. 4. Above all the deceits and dangers of this World, take heed of a ſecret hypocritical hope of reconciling the World to Heaven, ſo as to make you a felicity of both; and dreaming of a compounded portion, or of ſerving God and Mammon. The true ſtate of the Hypocrites heart and hope is, [*To love his worldly proſperity beſt, and deſire to keep it as long as he can, for the injoyment of his fleſhly pleaſures; and when he muſt leave this World againſt his will, he hopeth then to have Heaven as a reſerve; becauſe he thinketh it better than Hell, and his Tongue can ſay, It is better than Earth, though his Will and Affections ſay the contrary.*] If this be your caſe, the Lord have mercy upon you, and give you a more believing Spiritual mind, or elſe you are loſt, and you and your treaſure will periſh together.

Dir. 5.

Direct. 5. Accordingly take heed, leſt when you ſeem to reſign your ſelves, and all that you have to God, there ſhould be a ſecret purpoſe at the heart, that you will never be undone in the World for Chriſt, nor for the hopes of a better World. A knowing Hypocrite is not ignorant, that the terms of Chriſt, propoſed in the Goſpel, are no lower than forſaking all, and that in Baptiſm, and our Covenant with Chriſt; all muſt be deſigned and devoted to him, and the Croſs taken up inſtead of all, or elſe we are no Chriſtians, as being not in Covenant with Chriſt. But the Hypocrites hope is, that though Chriſt put him upon theſe promiſes, he will never put him to the tryal for performance, nor never call him to forſake all indeed: And therefore, if ever he be put to it, he will not perform the promiſe which he hath made. He is like a Patient that promiſeth to be wholly ruled by his Phyſician, as hoping that he will put him upon nothing which he cannot bear. But when the bitter Potion or the Vomit cometh, he ſaith, *I cannot take it, I had hoped you would have given me gentler Phyſick.*

Luk. 14. 26, 27, 29, 33.

Dir. 6.

Direct. 6. And accordingly take heed leſt while you pretend to live to God, and to uſe all that you have as his Stewards for his ſervice, you ſhould deceitfully put him off with the leavings of your luſts, and give him only ſo much as your fleſh can ſpare. It is not likely that the damned Gentleman, *Luke* 16. was never uſed to give any thing to the poor; elſe what did Beggars uſe his doors for? When Chriſt promiſeth to reward Men for a Cup of cold Water, the meaning is, when they would give better if they had it. There are few rich men of all that go to Hell, that were ſo void of humane compaſſion, or of the ſenſe of their own reputation, as to give nothing at all to the Poor: But God will have all, though not all for the Poor, yet all imployed as he commandeth, and will not be put off with your Tithes or Scraps. His Stewards confeſs that they have nothing of their own.

Dir. 7.

Direct. 7. Let the uſe of your riches in proſperity ſhew, that you do not diſſemble when you promiſe to forſake all for Chriſt in trial, rather than forſake him. You may know whether you are true or falſe in your Covenant with Chriſt, and what you would do in a day of trial, by what you do in your daily courſe of life. How can that man leave all at once for Chriſt, that cannot daily ſerve him with his riches, nor leave that little which God requireth, in the diſcharge of his duty in pious and charitable works? What is it to leave all for God, but to leave all rather than to ſin againſt God? And will he do that, who daily ſinneth againſt God by omiſſion of good works, becauſe he cannot leave ſome part? Study as faithful Stewards, to ſerve God to the utmoſt with what you have now, and then you may expect that his Grace ſhould enable you to leave all in trial, and not prove withering Hypocrites and Apoſtates.

Dir. 8. Luk. 12. 21. Acts 10. 1, 2, 3.

Direct. 8. Be not rich to your ſelves, or to your fleſhly Wills and Luſts: But remember that the rich are bound to be Spiritual, and to mortifie the fleſh, as well as the poor. Let Luſt fare never the better for all the fulneſs of your Eſtates! Faſt and humble your Souls nevertheleſs; pleaſe an inordinate appetite never the more in meat or drink, live never the more in unprofitable idleneſs. The rich muſt labor as conſtantly as the poor, though not in the ſame kind of work. The rich muſt live ſoberly, temperately and heavenly, and muſt as much mortifie all fleſhly deſires as the poor. You have the ſame Law and Maſter, and have no more liberty to indulge your Luſts, but if you live after the fleſh, you ſhall die as well as any other. O the partiality of carnal minds! They can ſee the fault of a poor man, that goeth ſometime to an Alehouſe, who perhaps drinketh Water (or that which is next it) all the Week: When they never blame themſelves, who ſcarce miſs a meal without Wine, and ſtrong Drink, and eating that which their Appetite deſireth? They think it a crime in a poor man, to ſpend but one day in many, in ſuch idleneſs, as they themſelves ſpend moſt of their lives in. Gentlemen think that their riches allow them to live without any profitable labor, and to gratifie their fleſh, and fare deliciouſly every day: As if it were their priviledge to be ſenſual, and to be damned? *Rom.* 8. 1, 5, 6, 7, 8, 9, 13.

Dir. 9.

Direct. 9. Nay, remember that you are called to far greater ſelf-denial, and fear, and watchfulneſs againſt ſenſuality, and wealthy vices than the poor are. Mortification is as neceſſary to your ſalvation, as to theirs; but much more difficult. If you live after the fleſh, you ſhall die as well as they. And how much ſtronger are your temptations! Is not he eaſilier drawn to gluttony or exceſs in quality or quantity, who hath daily a Table of Plenty, and inticing delicious Food before him, than he that never ſeeth ſuch a temptation once in half a year? Is it not harder for him to deny his appetite, who hath the baits of pleaſant meats and drinks daily ſet upon his Table, than for him that is ſeldom in ſight of them, and perhaps in no poſſibility of procuring them; and therefore hath nothing to ſollicit his Appetite or Thoughts? Doubtleſs the rich, if ever they will be ſaved, muſt watch more conſtantly, and ſet a more reſolute guard upon the fleſh, and live more in fear of ſenſuality than the poor, as they live in greater temptations and dangers?

Dir. 10.

Direct. 10. Know therefore particularly what are the *Temptations* of *Proſperity*, that you may make a particular proſperous reſiſtance. And they are eſpecially theſe,

1. *Pride.* The fooliſh heart of man is apt to ſwell upon the acceſſion of ſo poor a matter as wealth; and men think they are got above their neighbors, and more honor and obeiſance is their due, if they be but richer. Jam. 5. 1, 2, 3, 4, 5, 6.

2. *Fulneſs of Bread.* If they do not eat till they are ſick, they think the conſtant and coſtly pleaſing of their Appetite in Meats and Drinks, is lawful. Ezek. 16.

3. *Idleneſs.* They think he is not bound to labor, that can live without it, and hath enough.

4. *Time waſting Sports and Recreations.* They think their hours may be devoted to the fleſh, when all their lives are devoted to it: They think their wealth alloweth them to play, and Court, and complement away that precious time, which no men have more need to redeem: They tell God, that the hath given them more time than they have need of,

and God will ſhortly cut it off, and tell them that they ſhall have no more.

Rom. 13. 13, 4. 5. *Luſt and Wantonneſs*, *Fulneſs and Idleneſs*, Cheriſh both the Cogitations and Inclinations unto filthineſs: They that live in Gluttony and Drunkenneſs, are like to live in Chambering and Wantonneſs.

6. *Curioſity*, and waſting their lives in a multitude of little ceremonious unprofitable things, to the excluſion of the great buſineſſes of life. Well may we ſay, that Mens own Luſts are their Jaylors, and their Fetters, when we ſee to what a wretched kind of life, a multitude of the rich (eſpecially Ladies and Gentlewomen) do condemn themſelves. I ſhould pity one in *Bridewel*, that were but tied ſo to ſpend their time: When they have poor, ignorant, proud, worldly, peeviſh, hypocritical, ungodly Souls to be healed, and a life of great and weighty buſineſs to do for eternity, they have ſo many little things all day to do, that leave them little time to converſe with God, or with their Conſciences, or to do any thing that is really worth the living for: They have ſo many fine Cloaths and Ornaments to get and uſe, and ſo many rooms to beautifie and adorn, and ſo many Servants to talk with, that attend them, and ſo many Diſhes and Sawces to beſpeak, and ſo many Flowers to plant, and dreſs, and walks, and places of pleaſure to mind; and ſo many Viſitors to entertain with whole hours of unprofitable talk; and ſo many great perſons accordingly to viſit; and ſo many Laws of Ceremony and Luke 10. 40, 41, 42. Complement to obſerve, and ſo many Games to Play (perhaps) and ſo many hours to ſleep, that the day, the year, their lives are gone, before they could have while to know what they lived for? And if God had but damned them to ſpend their days in picking Straws, or filling a bottomleſs Veſſel, or to ſpend their days as they chuſe themſelves to ſpend them, it would have tempted us to think him unmerciful to his Creatures.

7. *Tyranny and Oppreſſion*: When Men are above others, how commonly do they think that their wills muſt be fulfilled by all men, and none muſt croſs them, and they live as if all others below them were as their Beaſts, that are made for them, to ſerve and pleaſe them.

Dir. 11. Joh. 15. 5. Mark 12. 41. Luke 12. 48. *Direct.* 11. Let your fruitfulneſs to God, and the publick good, be proportionable to your poſſeſſions. Do as much more good in the World than the Poor, as you are better furniſhed for it than they. Let your Servants have more time for the learning of Gods Word, and let your Families be the more religiouſly inſtructed and governed. To whom God giveth much, from them he doth expect much.

Dir. 12. Matth. 5. 16. Gal. 6. 7, 9, 10. Pet. 2. 12. Heb. 10. 24. Tit. 3. 8, 14. 2. 7. ph. 2. 10. Tim. 2. 5. 10. 9. 36. *Direct.* 12. Do not only take occaſions of doing good when they are thruſt upon you; but ſtudy how to do all the good you can, as thoſe *that are zealous of good works*, Tit. 2. 14. Zeal of good works will make you. 1. Plot and contrive for them. 2. Conſult and ask advice for them. 3. It will make you glad when you meet with a hopeful opportunity. 4. It will make you do it largely, and not ſparingly, and by the halfs. 5. It will make you do it ſpeedily, without unwilling backwardneſs and delay. 6. It will make you do it conſtantly to your lives end. 7. It will make you pinch your own fleſh, and ſuffer ſomewhat your ſelves to do *good to others*. 8. It will make you labor in it as your Trade, and not only conſent that others do good at your charge. 9. It will make you glad when good is done, and not to grudge at what it coſt you. 10. In a word, it will make your Neighbors to be to you as your ſelves, and the pleaſing of God to be above your ſelves, and therefore to be as glad to do good, as to receive it.

Dir. 13. *Direct.* 13. Do good both to Mens Souls and Bodies; but always let bodily benefits be conferred in order to thoſe of the Soul, and in due ſubordination, and not for the Body alone. And obſerve the many other Rules of good Works, more largely laid down, *Tom.* 1. *Chap.* 3. *Direct.* 10.

Dir. 14. *Direct.* 14. Ask your ſelves often, How you ſhall wiſh at death and judgment, your eſtates had been laid out; and accordingly now uſe them. Why ſhould not a Man of Reaſon do that which he knoweth before hand he ſhall vehemently wiſh that he had done?

Dir. 15. *Direct.* 15. As your care muſt be in a ſpecial manner for your Children and Families; ſo take heed of the common Error of Worldlings, who think their Children muſt have ſo much, as that God and their own Souls have very little. When ſelfiſh Men can keep their Wealth no longer to themſelves, they leave it to their Children, who are as their ſurviving ſelves. And all is caſt into this Gulf, except ſome inconſiderable parcels.

Dir. 16. Matth. 15. 14, 15. *Direct.* 16. Keep daily account of your uſe and improvement of your Maſters Talents. Not that you ſhould too much remember your own good works, but remember to do them; and therefore ask your ſelves, What good have I done with all that I have, this day or week?

Dir. 17. 1 Tim. 6. 18. 1 Cor. 4. 1, 2. Luke 16. 10. 1 Tim. 5. 25. *Direct.* 17. Look not for long life; for then you will think that a long journy needeth great proviſions, but die daily, and live as thoſe that are going to give up their account: And then Conſcience will force you to ask, Whether you have been faithful Stewards, and to lay up a Treaſure in Heaven, and to make you Friends of the Mammon that others uſe to unrighteouſneſs, and to lay up a good Foundation for the time to come, and to be glad that God hath given you that, the improvement of which may further the good of others, and your Salvation. *Living and dying*, let it be your care and buſineſs to do good.

CHAP. XXIX.

Directions for the Aged (and Weak.)

HAving before opened the Duties of Children to God and to their Parents, I ſhall give no other particular Directions to the *Young*, but ſhall next open the ſpecial Duties of the *Aged*.

Dir. 1. §. 1. Direct. 1. *The old and weak have a louder call from God than others, to be accurate in examining the ſtate of their Souls, and making their calling and election ſure.* Whether they are yet regenerate and ſanctified or not? Is a moſt important Queſtion for every Man to get reſolved; but eſpecially for them that are neareſt to their end. Ask counſel therefore, of ſome able faithful Miniſter or Friend, and ſet your ſelves diligently to try your title to Eternal Life, and to caſt up your accounts, and ſee how all things ſtand between God and you: And if you ſhould find your ſelves in an unrenewed ſtate, as you love your Souls, delay no longer, but preſently be humbled for your ſo long and ſottiſh neglect, of ſo neceſſary and great a work. Go, open your caſe to ſome able Miniſter, and lament your ſin, and flie to Chriſt, and ſet your hearts on God, as your felicity, and change your company and courſe, and reſt not any longer in ſo dangerous and miſerable a caſe: The more full directions for your Converſion I have given before, in the beginning of the Book and in divers others; and therefore ſhall ſay no more to ſuch, it being others that I am here eſpecially to direct.

In *Auguſtines* Speech to the People of *Hippo*, for *Eradius* his Succeſſion, he ſaith [*In Infantia ſperatur pueritia, & in pueritia ſperatur adoleſcentia, in adoleſcentia ſperatur juventus, in juventute ſperatur gravitas, & in gravitate ſperatur ſenectus: Utrum contingat incertum eſt; eſt tamen quod ſperetur. Senectus autem aliam ætatem quam ſperet, non habet.*] Vid. Papor. Maſſor. in vita Cœleſti. fol. 58.

Dir. 2. §. 2. Direct. 2. *Caſt back your eyes upon the ſins of all your life, that you may perceive how humble thoſe Souls ſhould be, that have ſinned ſo long as you have done: And may feel what need you have of Chriſt to pardon ſo long a life of ſin.* Though you have repented and been juſtified long ago, yet you have daily ſinned ſince you were juſtified, and though all be forgiven that is repented of, yet muſt it be ſtill before your eyes, both to keep you humble, and continue the exerciſe of that Repentance, and drive you to Chriſt, and make you thankful! Yea, your forgiveneſs and juſtification, are yet ſhort of perfection (whatever ſome may tell you to the contrary) as well as your ſanctification. For, 1. Your juſtification is yet given you, but conditionally as to its continuance, even upon condition of your perſeverance. 2. And the temporal chaſtiſement, and the pains of death, and the long abſence of the Body from Heaven, and the preſent wants of Grace, and comfort, and communion with God, are puniſhments which are not yet forgiven executively. 3. And the final ſentence of juſtification at the day of judgment (which is the perfecteſt ſort) is yet to come: And therefore you have ſtill reaſon enough to review and repent of all that is paſt, and ſtill pray for the pardon of all the ſins that ever you committed, which were forgiven you before. So many years ſinning ſhould have a very ſerious repentance, and lay you low before the Lord.

Dir. 3. §. 3. Direct. 3. *Cleave cloſer now to Chriſt than ever.* Remembring that you have a life of ſin, for him to anſwer for, and ſave you from. And that the time is near, when you ſhall have more ſenſible need of him, than ever you have had. You muſt ſhortly be caſt upon him as your Saviour, Advocate, and Judge to determine the Queſtion; What ſhall become of you unto all eternity, and to perfect all that ever he hath done for you, and accompliſh all that you have ſought and hoped for. And now your natural life decayeth, it is time to retire to him that is your Root, and to look to the *Life that is hid with Chriſt in God*, *Col.* 3. 4. And to him that is preparing you a Manſion with himſelf; and whoſe office it is to receive the departing Souls of true Believers. Live therefore in the daily thoughts of Chriſt, and comfort your Souls in the belief of that full ſupply and ſafety which you have in him.

Dir. 4. §. 4. Direct. 4. *Let the ancient Mercies and experiences of Gods love through all your lives, be ſtill before you, and freſh upon your minds, that they may kindle your love and thankfulneſs to God, and may feed your own delight and comfort, and help you the eaſier to ſubmit to future weakneſſes and death.* Eaten Bread muſt not be forgotten: A thankful remembrance preſerveth all your former Mercies ſtill freſh and green, the ſweetneſs and benefit may remain, tho' the thing it ſelf be paſt and gone. This is the great priviledge of an aged Chriſtian; that he hath many years Mercy more to think on, than others have. Every one of thoſe Mercies was ſweet to you by it ſelf, at the time of your receiving it (except afflictions, and miſunderſtood and unobſerved Mercies:) And then how ſweet ſhould all together be? If unthankfulneſs have buried any of them, let thankfulneſs give them now a Reſurrection. What delightful work is it for your thoughts, to look back to your Childhood, and remember how mercy brought you up, and conducted you to every place that you have lived in, and provided for you, and preſerved you, and heard your Prayers, and diſpoſed of all things for your good: How it brought you under the Means of Grace, and bleſt them to you; and how the Spirit of God began and carried on the Work of Grace upon your hearts? I hope you have recorded the wonders of Mercy ever upon your hearts, with which God hath filled up all your lives? And is it not a pleaſant work in old Age to ruminate upon them? If a Traveller delight to talk of his travels, and a Soldier or Seaman, upon his Adventures, how ſweet ſhould it be to a Chriſtian to peruſe all the conduct of Mercy through his life, and all the operations of the Spirit upon his heart. Thankfulneſs taught Men heretofore, to make their Mercies, as it were, attributes of their God. As *the God that brought them out of the Land of Egypt*, was the Name of the God of *Iſrael*. And *Gen.* 48. 15. *Jacob* delighteth himſelf in his old age, in ſuch reviews of Mercy [*The God which fed me all my life long unto this day. The Angel which redeemed me from all evil, bleſs the lads.*] Yea, ſuch thankful reviews of ancient Mercies, will force an ingenuous Soul, to a quieter ſubmiſſion, to infirmities, ſufferings and death; and make us ſay as *Job*, *Shall we receive good at the hands of God, and not evil*; and as old *Simeon*, *Lord, now letteſt thou thy ſervant depart in peace.* It is a powerful rebuke of all diſcontents, and maketh death it ſelf more welcome, to think how large a ſhare of mercy we have had already in the World.

§. 5. Direct. 5. *Draw forth the treaſure of wiſdom and experience, which you have been ſo long in laying up, to inſtruct the ignorant, and warn the unexperienced and ungodly that are about you,* Job 32. 7. *Days ſhould ſpeak, and multitude of Years ſhould teach wiſdom: The aged women muſt teach the young women to be ſober, to love their Husbands and Children, to be diſcreet, chaſte, keepers at home, good, obedient to their own Husbands, that the word of God be not blaſphemed,* Tit. 2. 3, 4, 5. It is ſuppoſed that time and experience hath taught you more than is known to raw and ignorant youth. Tell them what you have ſuffered by the deceits of ſin: Tell them the method and danger of temptations: Tell them what you loſt by delaying your Repentance: and how God recovered you? and how the ſpirit wrought upon your ſouls: Tell them what comforts you have found in God? what ſafety and ſweetneſs in a holy life? how ſweet the holy Scriptures have been to you? how prayers have prevailed? how the promiſes of God have been fulfilled? and what mercies and great deliverances you have had. Tell them how good you have found God; and how bad you have found ſin, and how vain you have found the world. Warn them to reſiſt their fleſhly luſts, and to take heed of the enſnaring flatteries of ſin: Acquaint them truly with the Hiſtory of publick ſins and judgments and mercies in the times which you have lived in. God hath made this the duty of the aged, that the *Fathers ſhould tell the wonders of his works and mercies to their children, that the ages to come may praiſe the Lord*, Deut. 4. 10. Pſal. 78. 4, 5, 6. Dir. 5.

§. 6. Direct. 6. *The aged muſt be examples of wiſdom, gravity and holineſs unto the younger.* Where ſhould they find any virtues in eminence, if not in you, that have ſo much time and helps and experiences? It may well be expected that nothing but ſavoury, wiſe and holy, come from your mouths: and nothing unbeſeeming wiſdom and godlineſs, be ſeen in your lives. Such as you would have your Children after you to be, ſuch ſhew your ſelves to them in all your Converſation. Dir. 6.

§. 7. Direct. 7. *Eſpecially it belongeth to you, to repreſs the heats, and dividing, contentious, and cenſorious diſpoſition, of the younger ſort of profeſſors of Godlineſs.* They are in the heat of their blood, and want the knowledge and experience of the aged, to Dir.

guide their zeal. They have not their ſenſes yet exerciſed in diſcerning good and evil, *Heb.* 5.12. They are not able to try the ſpirits: They are yet but as children, apt to be toſſed to and fro, and *carried up and down with every wind of Doctrine,* after the craft and ſubtilty of deceivers, Eph. 4. 14. The Novices are apt to be puffed up with pride, *and fall into the condemnation of the Devil,* 1 Tim. 3. 6. They never ſaw the iſſue of errors and ſects and parties, and what diviſions and contentions tend to, as you have done. And therefore it belongeth to your gravity and experience, to call them into Unity, Charity, and Peace, and to keep them from proving firebrands in the Church, and raſhly over-running their underſtandings and the truth.

Dir. 8. §. 8. Direct. 8. *Of all men, you muſt live in the greateſt contempt of earthly things, and leaſt entangle your ſelves in the love or needleſs troubles of the world.* You are like to need it and uſe it but a little while? A little may ſerve one that is ſo near his journies end? You have had the greateſt experience of its vanity; You are ſo near the great things of another World, that methinks you ſhould have no leiſure to remember this, or room for any unneceſſary thoughts or ſpeeches of it. As your bodies are leſs able for worldly employment than others, ſo accordingly you are allowed to retire from it more than others, for your more ſerious thoughts of the life to come. It is a ſign of the bewitching power of the world, and of the folly and unreaſonableneſs of ſin, to ſee the Aged uſually as Covetous as the young; and men that are going out of the world, to love it as fondly, and ſcrape for it as eagerly, as if they never looked to leave it. You ſhould rather give warning to the younger ſort, to take heed of Covetouſneſs, and of being inſnared by the world, and while they labour in it faithfully with their hands, to keep their hearts entirely for God.

Dir. 9. §. 9. Direct. 9. *You ſhould highly eſteem every minute of your time, and loſe none in idleneſs or unneceſſary things, but be always doing or getting ſome good; and do what you do with all your might.* For you are ſure now that your time will not be long; How little have you left, to make all the reſt of your preparation in for eternity? The young may dye quickly, but the old know that their time will be but ſhort. Though nature decay, yet grace can grow in life and ſtrength; and when *your outward man periſheth, the inner man may be renewed day by day,* 2 Cor. 4.16. Time is a moſt precious commodity to all; but eſpecially to them that have but a little more, to determine the queſtion in, *Whether they muſt live in Heaven or Hell for ever.* Though you cannot do your worldly buſineſſes as heretofore, yet you have variety of holy exerciſes to be imployed in; Bodily eaſe may beſeem you, but Idleneſs is worſe in you than in any.

Dir. 10. §. 10. Direct. 10. *When the decay of your ſtrength or memory or parts, doth make you unable to read or pray or meditate by your ſelves, ſo much or ſo well as heretofore, make the more uſe of the more lively gifts and help of others.* Be the more in hearing others, and in joyning with them in prayer, that their memory and zeal and utterance may help, to lift you up and carry you on.

Dir. 11. §. 11. Direct. 11. *Take not a decay of nature, and of thoſe gifts and works which depend thereon, for a decay of grace.* Though your memory and utterance and fervor of affection, abate as your natural heat abateth, yet be not diſcouraged, but remember that you may for all this grow in grace; if you do but grow in holy wiſdom, in judgment, and a higher eſteem of God and holineſs, and a greater diſeſteem of all the vanities of the world, and a firmer reſolution to cleave to God and truſt on Chriſt, and never to turn to the world and ſin; This is your growth in grace.

§. 12. Direct. 12. *Be patient under all the infirmities and inconveniences of old age.* Be not diſcontented at them, nor repine not, nor grow peeviſh and froward to thoſe about you. This is a common temptation which the aged ſhould carefully reſiſt. You knew at firſt that you had a body that muſt decay; If you would not have had it till a decaying age, why were you ſo unwilling to dye? If you would, who do you repine? Bleſs God for the days of youth and ſtrength and health and eaſe which you have had already! and grudge not that corruptible fleſh decayeth. Dir. 12.

§. 13. Direct. 13. *Underſtand well that paſſive obedience is that which God calleth you to in your age and weakneſs, and in which you muſt ſerve and honour him in the concluſion of your labour.* When you are unfit for any great or publick works, and active obedience hath not opportunity to exerciſe it ſelf as heretofore, it is then as acceptable to God that you honour him by patient ſuffering: And therefore it is a great error of them that wiſh for the death of all that are impotent, decripit and bed-rid, as if they were utterly unſerviceable to God? I tell you, it is no ſmall ſervice that they may do, not only by their prayers, and their ſecret Love to God, but by being examples of faith and patience and heavenly-mindedneſs, and confidence and joy in God, to all about them. Grudge not then if God will thus imploy you. Dir. 13.

§. 14. Direct. 14. *Let your thoughts of death, and preparations for it, be as ſerious as if death were juſt at hand.* Though all your life be little enough to prepare for death, and it be a work that ſhould be done as ſoon as you have the uſe of Reaſon, yet age and weakneſs call lowder to you, preſently to prepare without delay. Do therefore all that you would fain find done, when your laſt ſickneſs cometh: that unreadineſs to dye may not make death terrible, nor your age uncomfortable. Dir. 1

§. 15. Direct. 15. *Live in the joyful expectations of your change, as becometh one that is ſo near to Heaven, and looketh to live with Chriſt for ever.* Let all the high and glorious things, which faith apprehendeth, now ſhew their power in the love and joy and longings of your ſoul. There is nothing in which the weak and aged can more honour Chriſt and do good to others, than in *joyful expectation of their change,* and an earneſt deſire to be with Chriſt. This will do much to convince unbelievers, that the promiſes are true, and that Heaven is real, and that a holy life is indeed the beſt, which hath ſo happy an end: When they ſee you higheſt in your joys, at the time when others are deepeſt in diſtreſs; and when you rejoyce as one that is entring upon his happineſs, when all the happineſs of the ungodly is at an end; this will do more than many Sermons, to perſwade a ſinner to a holy life. I know that this is not eaſily attained; But a thing ſo ſweet and profitable to your ſelves, and ſo uſeful to the good of others, and ſo much tending to the honour of God, ſhould be laboured after with all your diligence: and then you may expect Gods bleſſing on your labour. Read to this uſe the *fourth part of my Saints Reſt.* Dir. 15.

CHAP. XXX.

Directions for the Sick.

THough the chief part of our preparation for Death be in the time of Health, and it is a work for which the longeſt life is not too long; yet becauſe the folly of unconverted ſinners is ſo great as to forget what they were born for, till they ſee death at hand, and becauſe there is a ſpecial preparation neceſſary for the beſt, I ſhall here lay down ſome *Directions for the Sick:* And I ſhall reduce them to theſe four heads. 1. What muſt be done to *make Death ſafe to us*, that it may be our paſſage to Heaven and not to Hell. 2. What muſt be done to *make ſickneſs profitable to us* ? 3. What muſt be done to *make Death comfortable to us*, that we may dye in Peace and Joy ? 4. What muſt be done to *make our ſickneſs profitable to others about us* ?

Tit. 1. *Directions for a ſafe Death, to ſecure our Salvation.*

THe Directions of this ſort are eſpecially neceſſary to the unconverted impenitent ſinner ; yet needful alſo to the Godly themſelves:and therefore I ſhall diſtinctly ſpeak to both.

I. *Directions for an unconverted ſinner in his ſickneſs.*

It is a very dreadful caſe to be found by ſickneſs in an unconverted ſtate. There is ſo great a work to be done, and ſo little time to do it in, and ſoul and body ſo unfit and undiſpoſed for it, and the miſery ſo great (even everlaſting torment) that will follow ſo certainly and ſo quickly if it be undone, that one would think it ſhould overwhelm the underſtanding and heart of any man with aſtoniſhment and horror, to foreſee ſuch a condition in the time of his health ; much more to find himſelf in it in his ſickneſs. And though one would think that the near approach of Death, and the nearneſs of another world, ſhould be unreſiſtibly powerful to convert a ſinner ; ſo that few or none ſhould dye unconverted, however they lived, yet Scripture and ſad experience declare the contrary, that moſt men dye as well as live,in an unſanctified and miſerable ſtate. For, 1. A life of ſin doth uſually ſettle a man in ignorance or unbelief or both : ſo that ſickneſs findeth him in ſuch a dungeon of Darkneſs, that he is but loſt and confounded in his fears, and knoweth not whither he is going, nor what he hath to do. 2. And alſo ſin wofully hardeneth the heart, and the long reſiſted ſpirit of God forſaketh them, and giveth them over to themſelves in ſickneſs, who would not be ruled and ſanctified by him in their health : And ſuch remain like blocks or beaſts even to the laſt. 3. And the nature of ſickneſs and approaching death, doth tend more to affright, than to renew the ſoul, and rather to breed fear and trouble than love. And though grief and fear be good preparatives and helps, yet it is the love of God and holineſs in which the ſouls Regeneration and Renovation doth conſiſt ; and there is no more holineſs than there is love and willingneſs. And many a one that is affrighted into ſtrong Repentings and cryes and prayers and promiſes, and ſeem to themſelves and others to be Converted, do yet either dye in their ſins and miſery, or return to their unholy lives when they recover, being utter ſtrangers to that true Repentance which reneweth the heart, as ſad experience doth too often teſtifie. 4. And many poor ſinners finding that they have ſo ſhort a time,do end it in meer amazement and terror, not knowing how to compoſe their thoughts, to examine their hearts and lives, nor to exerciſe faith in Chriſt, nor to follow any Directions that are given them ; but lye in trembling and aſtoniſhment, wholly taken up with the fears of Death, much worſe than a beaſt that is going to be butchered. 5. And the very pains of the body, do ſo divert or hinder the thoughts of many, that they can ſcarce mind any ſpiritual things, with ſuch a compoſedneſs as is neceſſary to ſo great a work. 6. And the greateſt number being partly confounded in ignorance, and partly withheld by backwardneſs and undiſpoſedneſs,and partly diſheartned by thinking it impoſſible to become new creatures, and get a regenerate heavenly heart on ſuch a ſudden, do force themſelves to hope that they ſhall be ſaved without it, and that though they are ſinners, yet that kind of Repentance which they have, will ſerve the turn and be accepted, and God will be more merciful than to damn them. And this falſe hope they think they are neceſſitated to take up : For there is but two other ways to be taken : The one is utterly to deſpair, and both Scripture and Reaſon, and Nature it ſelf are againſt that : The other way is to be truly converted and won to the *Love of God and Heaven by a lively faith in Jeſus Chriſt* : And they have no ſuch faith ; and to this they are ſtrange and undiſpoſed, and think it impoſſible to be done : And if they muſt have no hopes but upon ſuch terms as theſe, they think they ſhall have none at all : Or elſe if they hear that there is no other hope, and that none but the holy can be ſaved,they will force themſelves to hope that they have all this, and that they are truly converted, and become new creatures, and do love God and holineſs above all : not becauſe indeed it is ſo,but becauſe they would have it ſo,for fear of being damned : And inſtead of finding that they are void of Faith, and love and holineſs, and labouring to get a renewed ſoul,they think it a nearer way to make themſelves believe that it is ſo already. And thus in their preſumption, ſelf-deceiving and falſe hopes, they linger out that little time that is left them to be converted in, till death open their eyes, and Hell do undeceive them. 7. And the ſame Devil, and wicked men his Inſtruments, that kept them in health from true Repentance, will be as diligent to keep them from it in their ſickneſs ; and will be loth to loſe all at the laſt caſt, which they had been winning all the time before. And if the Devil can but keep them in his power, till ſickneſs come and take them up with pain and fear, he will hope to keep them a few days longer, till he have finiſhed that which he had begun and carried on ſo far. And if there be here and there one, that will be held no longer by falſe hopes and preſumption,he will at laſt think to take them off by deſperation, and make them believe that there is no remedy.

§. 4. And indeed it is a thing ſo difficult, and unlikely,to convert a ſinner in all his pain and weakneſs at the laſt, that even the Godly friends of ſuch do many times,even let them alone, as thinking that there is little or no hope. But this is a very ſinful courſe : As long as there is life, there is ſome hope. And as long as there is hope, we muſt uſe the means. A Phyſician will try the beſt remedies he hath,in the moſt dangerous diſeaſe which is not deſperate : For when it is certain that there is no hope without them, if they do no good, they do no harm. So muſt we try the ſaving of a poor ſoul, while there is life and any hope ; For if once death end their time and hopes, it will be then too late ; and they will be out of our reach and help for ever. To thoſe that ſickneſs findeth in ſo ſad a caſe,I ſhall give here but a few brief Directions, becauſe I have done it more at large in the firſt *Tome* and firſt Chapter, whither I refer them.

Dir. 1. For examination.

§. 5. Direct. 1. *Set ſpeedily and ſeriouſly to the Judging of your ſelves, as thoſe that are going to be judged of God.* And do it in the manner following. 1. *Do it willingly and reſolvedly*, as knowing that it is now no time to remain uncertain of your everlaſting ſtate, if you can poſſibly get acquainted with it. Is it not time for a man to know himſelf, whether he be a ſanctified believer or not, when he is juſt going to appear before his maker, and there be judged as he is found ? 2. Do it impartially ; as one that is not willing to find himſelf deceived, as ſoon as death hath acquainted him with the truth : O take heed, as you love your ſouls, of being fooliſhly tender of your ſelves, and reſolving for fear of being troubled at your miſery, to believe that you are ſafe, whether it be true or falſe. This is the way that Thouſands are undone by. Thinking that you are ſanctified will neither prove you ſo, nor make you ſo : no more than thinking that you are well, will prove or make you well. And what good will it do you to think you are pardoned and ſhall be ſaved, for a few days longer, and then to find too late in Hell that you were miſtaken? Is the eaſe of ſo ſhort a deceit worth all the pain and loſs that it will coſt you? Alaſs poor Soul! God knoweth it is not needleſly to affright thee, that we deſire to convince thee of thy miſery! We do not cruelly inſult over thee or deſire to torment thee? But we pity thee in ſo ſad a caſe: To ſee an unſanctified perſon ready to paſs into another world, and to be doomed unto endleſs miſery, and will not know it till he is there? Our principal reaſon of opening your danger is becauſe it is neceſſary to your eſcaping it: If Soul Diſeaſes were like Bodily Diſeaſes which may ſometimes be cured without the Patients knowing them and the danger of them, we would never trouble you at ſuch a time as this. But it will not be ſo done: You muſt underſtand your danger if you will be ſaved from it: Therefore be impartial with your ſelf if you are wiſe, and be truly willing to know the worſt. 3. In *judging your ſelves proceed by the ſame Rule or Law that God will judge you by*; that is, by the *word of God revealed in the Goſpel.* For your work now is not to ſteal a little ſhort-lived quiet to your Conſciences, but to know *how God will judge your ſouls*, and whether he will doom you to endleſs joy or miſery: And how can you know this, but by that Law or Rule that God will judge you by? And certainly God will judge you, by the ſame Law or Rule by which he Governed you, or which he gave you to live by in the world. It will go never the better or worſe there with any man, for his good or bad conceits of himſelf, if they were his miſtakes; But juſt what God hath ſaid in his word, that he will do with any man, that will he do with him in the day of judgment. All ſhall be juſtified whom the Goſpel juſtifieth; and all ſhall be condemned that it condemneth: And therefore judge your ſelf by it: By what ſigns you may know an unſanctified man, I have told you before, *Tom.* 1. *Chap.* 1. *Dir.* 8. And by what ſigns true grace may be known I told you before, in preparation for the Sacrament. 4. If you cannot ſatisfie your ſelf about your own condition, adviſe with ſome Godly able Miniſter or other Chriſtian that is beſt acquainted with you: That knoweth how you have lived towards God and man; or at leaſt open all your heart and life to him that he may know it; And if he tell you that he feareth you are yet unſanctified, you have the more reaſon to fear the worſt. But then be ſure that he be not a carnal ungodly worldly man himſelf; For they that flatter and deceive themſelves, are not unlike to do ſo by others: Such blind deceivers will dawb over all, and bid you never trouble your ſelf; but even comfort you as they comfort themſelves, and bid you believe that all is well, and it will be well; or will make you believe that ſome forced confeſſion and unſound Repentance, will ſerve inſtead of true Converſion. But a man that is going to the bar of God, ſhould be loth to be deceived by himſelf or others.

Dir. 2. For Humiliation and Repentance.

§. 6. Direct. 2. *If by a due examination you find your ſelf unſanctified, bethink you ſeriouſly of your caſe, both what you have done, and what a condition you are in, till you are truly humbled, and willing of any conditions that God ſhall offer you for your deliverance.* Conſider how fooliſhly you have done, how rebelliouſly, how unthankfully, to forſake your God, and forget your Souls, and loſe all your time, and abuſe all Gods mercies, and leave undone the work that you were made and preſerved and redeemed for! Alaſs, did you never know till now that you muſt dye? and that you had all your time to make preparation for an endleſs life which followeth death? Were you never warned by Miniſter or Friend? Were you never told of the neceſſity of a holy heavenly life; and of a regenerate ſanctified ſtate, till now? O what could you have done more unwiſely, or wickedly, than to caſt away a life that eternal life ſo much depended on? and to refuſe your Saviour and his grace and mercies, till your laſt extremity? Is this the time to look after a new birth and to begin your life, when you are at the end of it? O what have you done to delay ſo great a work till now! And now if you die before you are regenerate, you are loſt for ever. O humble your Souls before the Lord! Lament your folly; and preſently condemn your ſelves before him, and make out to him for mercy while there is hope.

Dir. 3. For Faith in Chriſt.

§. 7. Direct. 3. *When you are humbled for your ſin and miſery, and willing of mercy upon any terms, believe that yet your caſe is not Remedileſs, but that Jeſus Chriſt hath given himſelf to God a Sacrifice for your ſins, and is ſo ſure and All-ſufficient a Saviour, that yet nothing can hinder you from pardon and ſalvation, but your own impenitence and unbelief? Come to him therefore as the Saviour of Souls, that he may teach you the will of God, and reconcile you to his Father, and pardon your ſins, and renew you by his Spirit, and acquaint you with his Fathers Love, and ſave you from damnation, and make you heirs of life eternal.* For all this may yet poſſibly be done, as ſhort as your time is like to be: And it will yet be long of you, if it be not done. The Covenant of Grace doth promiſe pardon and ſalvation to every penitent Believer whenever they truly turn to God, without excepting any hour, or any perſon in all the world. Nothing but an unbelieving hardned heart, reſiſting his grace, and unwilling to be holy, can deprive you of pardon and ſalvation, even at the laſt. It was a moſt fooliſh wickedneſs of you to put it off till now: But yet for all that, if you are not yet ſaved, it ſhall not be long of Chriſt but you: Yet he doth freely offer you his mercy? and he will be your Lord and Saviour if you will not refuſe him: Yet the match ſhall not break on his part: See that it break not on your part and you ſhall be ſaved. Know therefore what he is, as God and Man, and what a bleſſed work he hath undertaken, to Redeem a ſinful miſerable world, and what he hath already done for us in his life and doctrine, in his death and ſufferings by his Reſurrection and his Covenant of Grace, and what he is now doing at his Fathers right hand, in making interceſſion for Penitent Believers, and what an endleſs Glory he is preparing for them, and how he will ſave to the uttermoſt, all that come to God by him. O yet let your heart even leap for Joy, that you have an all-ſufficient willing gracious Saviour? whoſe Grace aboundeth more than ſin aboundeth? If the Devils and poor damned Souls in Hell were yet but in your caſe, and had your offers and your hopes, how glad do you imagine they would be? Caſt your ſelves therefore in Faith and Confidence upon this Saviour: Truſt your Souls upon his Sacrifice and Merit, for the pardon of your ſins, and peace with God: Beg of him yet the renewing grace of his Spirit: Be willing to be made holy, and a new Creature, and to live a holy life if you ſhould ſurvive: Reſolve to be wholly ruled by him; and give up your ſelf abſolutely to him as your Saviour, to be juſtified and ſanctified and ſaved by him, and then truſt in him for everlaſting happineſs! O happy Soul, if yet you can do thus, without deceit.

Dir. 4. For a new heart, and the love of God, and a reſolution for a holy obedient life.

§. 8. Direct. 4. *Believe now and conſider what God is and will be to your Soul, and what Love he hath ſhewed to you by Chriſt, and what endleſs Joy and Glory you may have with him in Heaven for ever, notwithſtanding all the ſins that you have done: And think what the world and the fleſh hath done for you, in compariſon of God: Think of this till you fall in Love with God, and*

and till your hearts and hopes are ſet on Heaven, and turned from this world and fleſh, and till you feel your ſelf in Love with holineſs, and till you are firmly Reſolved in the ſtrength of Chriſt to live a holy life, if God recover you: and then you are truly ſanctified, and ſhall be ſaved if you dye in this condition. Take heed that you take not a Repentance and good purpoſes which come from nothing but fear, to be ſufficient: If you recover, all this may dye again, when your fear is over; You are not ſanctified, nor God hath not your hearts, till your Love be to him; that which you do thro' fear alone, you had rather not do if you might be excuſed; And therefore your hearts are ſtill againſt it. When the feeling of Gods unſpeakable Love in Chriſt, doth melt and overcome your hearts; when the infinite goodneſs of God himſelf, and his mercies to your Souls and Bodies, do make you take him as more lovely and deſirable than all the world; when you ſo believe the Heavenly Joys above, as to deſire them more than earthly pleaſures, when you Love God better than worldly proſperity, and when a life of ſuch ☞ Love and Holineſs ſeemeth better to you, than all the merriments of ſinners, and you had rather be a Saint, than the moſt proſperous of the ungodly, and are firmly reſolved for a holy life, if God recover you then are you indeed in a ſtate of grace, and not till then; This muſt be your caſe, or you are undone for ever. And therefore meditate on the Love of Chriſt, and the Goodneſs of God, and the Joys of Heaven, and the happineſs of Saints, and the miſery of worldlings, and ungodly men; meditate on theſe till your eyes be opened, and your hearts be touched with a holy love, and Heaven and Holineſs be the very things that you deſire above all; and then you may boldly go to God, and believe that all your ſins are pardoned; And it is not bare terrour, but theſe believing thoughts, of God and Heaven and Chriſt and Love, that muſt change your hearts and do the work.

§. 9. Theſe four Directions truly practiſed, will yet ſet you on ſafe ground, as ſad and dangerous as your condition is; But it is not the hearing of them, or the bare approbation of them that will ſerve the turn, to find out your ſinful miſerable ſtate, and to be truly humbled for it, and to diſcern the Remedy which you have in Chriſt, and penitently and believingly to enter into his Covenant, and to ſee that your happineſs is wholly in the love and fruition of God, and to believe the Glory prepared for the Saints, and to prefer it before all the proſperity of the world, and love it and ſet your hearts upon it, and to reſolve on a holy life if you ſhould recover, forſaking this deceitful world and fleſh; all this is a work that is not ſo eaſily done as mentioned, and requireth your more ſerious fixed thoughts; and indeed had been fitter for your youthful vigor, than for a painful weak diſtempered ſtate. But neceſſity is upon you; It muſt needs be yet done, and throughly and ſincerely done, or you are loſt for ever. And therefore do it as well as you can, and ſee that your hearts do not trifle and deceive you. In ſome reſpect you have greater helps than ever you had before; you cannot now keep up your hard-heartedneſs and ſecurity, by looking at Death as a great way off. You have now fuller experience, than ever you had before; what the fleſh, and all its pleaſures will come to, and what good your ſinful ſports, and recreations, and merriments will do you; and what all the riches, and greatneſs, and gallantry, and honors of the World are worth, and what they will do for you in the day of your neceſſity. You ſtand ſo near another World, and muſt ſo quickly appear before the Lord, that methinks a dead and ſenſleſs heart, ſhould no longer be able to make you ſleight your God, your Saviour, and your endleſs life: And one would think that the fleſh, and world, ſhould never be able to deceive you any more. O happy Soul, if yet at laſt, you are not only frightned into an unſound Repentance, but can hate all ſin, and love the Lord, and truſt in Chriſt, and give up your ſelf intirely to him, and ſet your heart upon that bleſſed Life, where you may ſee and love him perfectly for ever!

§. 10. Queſt. *But will ſo late Repentance ſerve the turn, for one that hath been ſo long ungodly?* **Queſt. 1. Of late Repentance.**

Anſw. Yes, if it be ſincere: But there is all the doubt; and that is it, that your Salvation now dependeth on.

Queſt. *But how may I know, whether it be ſincere?* **Queſt. 2.**

Anſw. 1. If you be not only frighted into it; but your very heart, and will, and love is changed. 2. If it extend both to the end, and the neceſſary means: So that you love God, and the Joys of Heaven, above all Earthly proſperity and pleaſure; and alſo you had rather be perfectly holy, than live in all the delights of ſin. And if you hate every known ſin, and love the holy Ways and Servants of God, and this unfeignedly: This is a true change. 3. And if this Repentance and change be ſuch as will hold, if God ſhould recover you, and would ſhew it ſelf in a new and holy and ſelf-denying life; (which certainly it will do, if it come not only from fear, but from love:) But if you renounce the World, and the Fleſh, againſt your Wills, becauſe you know there is no remedy; and if you bid farewel to your worldly ſinful pleaſures, not becauſe you love God better, but becauſe you cannot keep them, though you would; and if you take not God, and Heaven as your Beſt, but only for better than Hell; but not as better than worldly proſperity, which yet you would chuſe, if you had your choice. This kind of Repentance will never ſave you, and if you ſhould recover, it would vaniſh away, and come to nothing, as ſoon as your fears of death are over, and you are returned to your worldly delights again. Though now in your extremity, you cry out never ſo confidently, O I had rather have Heaven than Earth, and I had rather have Chriſt and holineſs, than all the pleaſures and proſperity of ſinners; yet if it be not from a renewed ſanctified heart, that had rather be ſuch indeed, but from meer neceſſity, and fear, and againſt the habit of your hearts and wills. This is but ſuch a Repentance as *Judas* had, that is neither ſincere at preſent, nor if you recover, will hold you to a holy life.

II. *Directions to the Sanctified, for a ſafe departure.*

§. 1. When the Soul is truly Converted and Sanctified, the principal buſineſs is diſpatched, that is neceſſary to a ſafe departure: But yet I can't ſay that there is no more to be done. They were Godly Perſons that are exhorted, 2 *Pet.* 1. 10. *To give diligence to make their calling and election ſure.* Which being (as the Greek importeth) not only to make it known or certain; but to make it firm, doth ſignifie more than barely to diſcern it. Theſe following duties are yet further neceſſary.

§. 2. Direct. 1. *Satisfie not your ſelves that once you found your ſelves ſincere; but, if your underſtandings be clear and free, renew the tryal; and if you are inſufficient for it of your ſelf, make uſe of the help of a faithful judicious Miniſter or Friend.* For when a Man is going to the Bar of God, it concerneth him to make all as ſure as poſſibly he can. **Dir. 1.**

§. 3. Direct. 2. *Review your lives, and renew your Univerſal Repentance, for all the ſins that ever you committed; and alſo let your particular Repentance extend to every particular ſin which you remember; but eſpecially repent of your moſt aggravated Soul-wounding ſins.* For if your Repentance be univerſal **Dir. 2.**

and true, it will alſo be particular; and you will be ſpecially humbled for your ſpecial ſins: And ſearch deep, and ſee that none eſcape you. And think not that you are not called to repent of them, or ask forgiveneſs, becauſe you have repented of them long ago, and received a Pardon: For this is a thing to be done even to the laſt.

Dir. 3. §. 4. Direct. 3. *Renew your Faith in Jeſus Chriſt, and caſt your Souls upon his Merits and Mediation.* Satisfie not your ſelves that you have a habit of Faith, and that formerly you did believe; but flie to your truſty Rock and Refuge, and continue the exerciſe of your Faith, and again give up your Souls to Chriſt.

Dir. 4. §. 5. Direct. 4. *Make it your chief work to ſtir up in your hearts, the love of God, and a deſire to live with Chriſt in glory.* Let thoſe comforting and incouraging objects which are the inſtruments of this, be ſtill in your thoughts: And if you can do this, it will be the ſureſt proof of your title to the Crown.

Dir. 5. §. 6. Direct. 5. *If you have wronged any by word or deed, be ſure that you do your beſt to right them, and make them ſatisfaction; and if you have faln out with any, be reconciled to them.* Leave not other Mens Goods to your Heirs or Executors: Reſtore what you have wrongfully gotten, before you leave your Legacies to any. Confeſs your faults, where you can do no more; and ask thoſe forgiveneſs, whom you have injured; and leave not Mens names, or eſtates, or ſouls, under the effects of your former wrongs, ſo far as you are able to make them reparation.

Dir. 6. §. 7. Direct. 6. *Be ſtill taken up in your duty to God, even that which he now calleth you to, that you may not be found idle, or in the ſins of omiſſion; but may be moſt holy and fruitful at the laſt.* Though ſickneſs call you not to the all ſame duties, which were incumbent on you in your health; yet think not therefore, that there is no duty at all expected from the ſick. Every Seaſon and State hath its peculiar Duties (and its peculiar Mercies) which it much concerneth us to know. I ſhall anon tell you more particularly what they are.

Dir. 7. §. 8. Direct. 7. *Be ſpecially fortified and vigilant againſt the moſt dangerous temptations of Satan, by which he uſeth to aſſault the ſick.* Pray now eſpecially, that God *would not lead you into temptation, but deliver you from the evil one*: For in your weakneſs you may be leſs fit to wreſtle with them, than at another time. O beg of God, that as he hath upheld you, and preſerved you till now, he would not forſake you at laſt in your extremity. Particularly,

Tem. 1. §. 9. Tempt. 1. *One of the moſt dangerous temptations of the Enemy*, is, To take the advantage of a Chriſtians bodily weakneſs, to ſhake his Faith, and queſtion his Foundations, and call him to diſpute over his Principles again, Whether the Soul be immortal? And there be a Heaven, and a Hell? And whether Chriſt be the Son of God, and the Scriptures be Gods Word, *&c.* As if this had never been queſtioned, and ſcanned, and reſolved before! It is a great deal of advantage that Satan expecteth by this malicious courſe. If he could, he would draw you from Chriſt to infidelity; but Chriſt prayeth for you, that your Faith may not fail: If he cannot do this, he would at leaſt weaken your Faith, and hereby weaken every Grace: and he would hereby divert you from the more needful thoughts, which are ſuitable to your preſent ſtate; and he would hereby diſtract you, and deſtroy your comforts, and draw you in your perplexities to diſhonor God. Away therefore with theſe blaſphemous and unſeaſonable motions; caſt them from you, with abhorrence and diſdain: It is no time now to be queſtioning your Foundations; you have done this more ſeaſonably, when you were in a fitter caſe. A pained languiſhing Body, and a diſturbed diſcompoſed Mind, is unfit upon a ſurpriſe, to go back and diſpute over all our Principles. Tell Satan, you owe him not ſo much ſervice, nor will you ſo caſt away thoſe few hours and thoughts, for which you have ſo much better work. You have the witneſs in your ſelves, even the Spirit, and Image, and Seal of God. You have been converted and renewed by the power of that Word, which he would have you queſtion; and you have found it to be owned by the Spirit of Grace, who hath made it mighty to pull down the ſtrongeſt holds of ſin. Tell Satan, you will not gratifie him ſo much, as to turn your holy heavenly deſires, into a wrangling with him about thoſe Truths which you have ſo often proved. You will not queſtion now, the Being of that God who hath maintained you ſo long, and witneſſed his Being and Goodneſs to you by a Life of Mercies; nor will you now queſtion the Being or Truth of him that hath redeemed you, or of the Spirit or Word that hath ſanctified, guided, comforted, and confirmed you. If he tell you, that you muſt prove all things, tell him, that this is not now to do; you have long proved the Truth and Goodneſs of your God, the Mercy of your Saviour, and the power of his holy Spirit and Word. It is now your work to live upon that Word, and fetch your hopes and comforts from it; and not to queſtion it.

Hic labor extremus, longarum, hæc meta viarum eſt. Virgil.

§. 10. Tempt. 2. Another dangerous Temptation of Satan is, When he would perſwade you to Deſpair, by cauſing you to miſunderſtand the tenor of the Goſpel, or by thinking too narrowly and unworthily of Gods Mercy, or of the ſatisfaction of Chriſt. But becauſe this Temptation doth uſually tend more to diſcomfort the Soul, than to damn it, I ſhall ſpeak more to it under *Tit.* 3. Tem. 2.

§. 11. Tempt. 3. Another dangerous Temptation is, When Satan *would draw you to overlook your ſins, and overvalue your Graces, and be proud of your good works; and ſo lay too much of your comfort upon your ſelves, and loſe the ſenſe of your need of Chriſt, or uſurp any part of his Office, or his Honor.* I ſhall afterward ſhew you how far you muſt look at any thing in your ſelves; but certainly, that which lifteth you up in Pride, or incroacheth on Chriſts Office, or would draw you to undervalue him, is not of God. Therefore keep humble, in the ſenſe of your ſinfulneſs and unworthineſs, and caſt away every motion which would carry you away from Chriſt, and make your ſelves, and your works, and righteouſneſs, as a Saviour to your ſelves. Tem. 3.

§. 12. Tempt. 4. Another perillous Temptation is, by cauſing the thoughts of *Death*, and the *Grave*, and *your doubts and fears about the World to come, to overcome the love of God, and (not only the comforts, but alſo) the deſires and willingneſs of your hearts, to be with Chriſt.* It will abate your love to God and Heaven, to think on them with too much eſtrangedneſs and terror. The Directions under *Tit.* 3. will help you againſt this Temptation. Tem. 4.

§. 13. Tempt. 5. Another dangerous Temptation is fetcht from the remnants of your worldly mindedneſs; when your Dignity, or Honor, your Houſe, or Lands, your Relations and Friends, or your Pleaſures and Contentments, are ſo ſweet to you, that you are loth to leave them; and the thoughts of Death are grievous to you, becauſe it taketh you from that which you over-love; and God and Heaven are the leſs deſired, becauſe you are loth to leave the World. Watch carefully againſt this great Temptation: Obſerve how it ſeeketh the very deſtruction of your Grace and Souls; and how it fighteth againſt your love to God and Heaven, and would undo all that Chriſt and his Spirit have been doing ſo long? Obſerve what a root of matter it findeth in your ſelves; Tem. 5.

ſelves ; and therefore be the more humbled under it. Learn now what the world is, and how little the accommodations of the fleſh are worth, when you perceive what the end of all muſt be. Would you never die? Would you injoy your worldly things for ever ? Had you rather have them, than to live with Chriſt in the Heavenly glory of the *New Jeruſalem*? If you had, it is your grievous ſin and folly ; and yet you know that it is a deſire that you can never hope to attain. Die you muſt, whether you will or not! What is it then that you would ſtay for ? Is it till the World be grown leſs pleaſant to you, and your love and minds be weaned from it? When ſhould that rather be than now ? And what ſhould more effectually do it, than this dying condition that you are in ? It is time for you to ſpit out theſe unwholſome pleaſures : and now to look up to the true, the holy, the unmeaſurable Everlaſting Pleaſures.

Tit. 2. *Directions how to profit by our Sickneſs.*

WHether it ſhall pleaſe God to recover you,or not, it is no ſmall benefit which you may get by his viſitation, if you do your part, and faithfully improve it, according to theſe Directions following.

Dir. 1. §. 1. Direct. 1. *If you hear Gods call to a cloſer tryal of your hearts, concerning the ſincerity of your converſion ; and thereby are brought to a more exact examination, and come to a truer acquaintance with your ſtate(be it good or bad)the benefit may be exceeding great.* For if it be good, you may be much comforted, and confirmed, and fitted to give thanks and praiſe to God : And if it be bad, you may be awakened ſpeedily to look about you,and ſeek for a recovery.

Dir. 2. §. 2. Direct. 2. *If in the review of your lives, you find out thoſe ſins which before you overlooked, or perceive the greatneſs of thoſe ſins which you before accounted ſmall, the benefit may be very great.* For it helps to a more deep and ſound Repentance,and to a ſtronger Reſolution againſt all ſins, if you recover. And Affliction is a very great help to us in this. Many a Man hath been aſhamed and deeply humbled for that ſame ſin,when ſickneſs did awake him,which he could make his play-fellow before,as if there had been neither hurt nor danger in it.

Dir. 3. §. 3. Direct. 3. *There is many a deep corruption in the heart, which affliction openeth and diſcovereth, which deceitfulneſs hid in the time of proſperity* : And the detecting of theſe is no ſmall benefit to the Soul. When you come to part with wealth and honour, you ſhall better know how much you loved them, than you could before. Mark therefore what corruptions appear in your affliction, and how the heart diſcloſeth its deceits,that you may know what to repent of, and reform.

Dir. 4. §. 4. Direct. 4. *When affliction calleth you to the uſe and exerciſe of your Graces, you have a great help to be better acquainted with the ſtrength or weakneſs of them.* When you are called ſo loudly to the uſe of Faith, and love, and patience, and heavenly-mindedneſs, you may better know what meaſure of every one of theſe you have, than you could when you had no ſuch help. Mark therefore what your hearts prove in the trial, and what each Grace doth ſhew it ſelf to be, in the exerciſe.

Dir. 5. §. 5. Direct. 5. *You have a very great help now to be throughly acquainted with the vanity of the World, and ſo to mortifie all affections unto the things below.* Now judge of the value of wealth, and honor, of plenty, and high places. Are they a comfort to a dying man that is parting with them ? Or is it any grief to a poor man when he is dying, that he did not injoy them ? Is it not eaſie now to rectifie your errors, if ever you thought highly of theſe tranſitory things?O ſettle it now in your firm reſolution, That if God ſhould reſtore you, you would value this World at a lower rate, and ſet by it,and ſeek it, but as it deſerveth.

§. 6. Direct. 6. Alſo you have now a ſpecial help to raiſe your eſtimation of the happineſs of the Saints in Heaven, and of the neceſſity and excellency of a holy life, and of the wiſdom of the Saints on Earth ; and to know who maketh the wiſeſt choice. Now you may ſee that it is nothing but Heaven that is worth our ſeeking, and that is finally to be truſted to, and will not fail us in the hour of our diſtreſs. Now you may diſcern between the righteous, and the wicked ; between thoſe that ſerve God and thoſe that ſerve him not, *Mal.* 3. 17, 18. Now judge whether a looſe and worldly life, or a holy heavenly life be better ? And reſolve accordingly. Dir. 6. Luke 10. 42. Phil. 1. 19, 23.

§. 7. Direct. 7. You have alſo now a very great help to diſcern the folly of a voluptuous life,and to mortifie the deeds and deſires of the fleſh : When God is mortifying its natural deſires, it may help you in mortifying its ſinful deſires.Now judge what Luſt, and Plays, and Gaming, and Feaſting, and Drunkenneſs, and Swaggering are worth? You ſee now the end of all ſuch pleaſures. Do you think them better than the Joys of Heaven, and worthy the loſs of a Mans ſalvation to attain them? Or better than the pleaſures of a holy life ? Dir. 7.

§. 8. Direct. 8. Alſo now you have a great advantage, for the qucikning of your hearts that have loſt their zeal, and are cold in Prayer, and dull in Meditation, and regardleſs of holy Conference. If ever you will pray earneſtly, ſure it will be now ; if ever you will talk ſeriouſly of the matters of Salvation, ſure it will be now. Now you do better underſtand the reaſon of fervent Prayer, and ſerious Religion, and circumſpect walking than you did before: And you can eaſily now confute the ſcorns, or railings of the looſe ungodly enemies of holineſs ; even as you confute the dotage of a Fool, or the ravings of a man beſide himſelf. Dir. 8.

§. 9. Direct. 9. You have a great advantage more ſenſibly to perceive your dependance upou God alone : And what reaſon you have to pleaſe him before all the World, and to regard his favour or diſpleaſure more, than all the things or perſons upon Earth. Now you ſee how vain a thing is Man! And how little the favour of all the World,can ſtand you in ſtead in your greateſt neceſſity : Now you ſee that it is God, and God alone, that is to be truſted to at laſt ; and therefore it is God that is to be obeyed and pleaſed, whatever become of all things in the World. Dir. 9.

§. 10. Direct. 10. You have now a great advantage to diſcern the preciouſneſs of time, and to ſee how carefully it ſhould be redeemed, and to perceive the diſtractedneſs of thoſe men, that can waſte it in Paſtimes, and curioſity of dreſſings, and needleſs Complements and Viſits, and a multitude of ſuch Vanities as rob the World , of that which is more precious than Gold or Treaſure. Now what think you of idling and playing away your time? Now do you not think that it is wiſer to ſpend it in a holy preparation for the life to come, than to caſt it away upon Childiſh fooleries, or any unneceſſary worldly things? Dir. 10.

§. 11. Direct. 11. Alſo you have now a ſpecial help to be more ſerious than ever in your preparations for death, and in your thoughts of Heaven ; and ſo to be readier than you were before: And if ſickneſs help you to be readier to die, and more to ſet your hearts above, whether you live or die, it will be a profitable ſickneſs to you. Dir. 11.

Dir. 12. §. 12. Direct. 12. Let your friends about you be the witneſſes of your open Confeſſions and Reſolutions, and ingage them, if God ſhould reſtore you to your health, to remember you of all the promiſes which you made, and to watch over you, and tell you of them whenever there is need. By theſe means ſickneſs may be improved, and be a mercy to you.

Directions to them that recover.

§. 13. I might next have given ſome ſpecial Directions to them that are recovered from ſickneſs; but becauſe I would not be needleſly tedious, I refer ſuch to what is here ſaid already. 1. Let them but look over theſe Twelve Directions, and ſee whether theſe Benefits remain upon their hearts. 2. Let them call to their lively remembrance, the ſenſe which they had, and the frame they were in, when they made theſe reſolutions. 3. Let them remember that ſickneſs will come again, even a ſickneſs which will have no cure. And 4. Let them bethink themſelves, how terribly Conſcience will be wounded, and their Souls diſmayed, when the next ſickneſs cometh, to remember that they were unthankful for their laſt recovery, and how falſly they dealt with God in the breaking of their Promiſes. Foreſee this, that you may prevent it.

Tit. 3. *Directions for a Comfortable or Peaceable Death.*

Comfort is not deſirable only as it pleaſeth us, but alſo as it ſtrengthneth us, and helpeth us in our greateſt Duties: And when is it more needful than in ſickneſs, and the approach of Death? I ſhall therefore add ſuch Directions as are neceſſary to make our departure comfortable or peaceful at the leaſt, as well as ſafe.

Dir. 1. §. 1. Direct. 1. Becauſe I would make this Treatiſe no longer than I needs muſt; in order to *overcome the fears of Death, and get a chearful willingneſs to die*, I deſire the ſick to read over thoſe Twenty Conſiderations, and the following Directions which I have laid down in my Book of *Self-denial*. And when the fears of Death are overcome, the great impediment of their comfort is removed.

Dir. 2. §. 2. Direct. 2. *Miſunderſtand not ſickneſs, as if it were a greater evil than it is; but obſerve how great a mercy it is, that Death hath ſo ſuitable a Harbinger or Fore-runner.* That God ſhould do ſo much before he taketh us hence, to wean us from the World, and make us willing to be gone; that the unwilling fleſh hath the help of pain; and that the ſenſes and appetite languiſh and decay, which did draw the mind to earthly things, and that we have ſo loud a call, and ſo great a help to true Repentance, and ſerious Preparation? I know to thoſe that have walked very cloſe with God, and are always ready, a ſudden death may be a Mercy; as we have lately known divers holy Miniſters and others, that have died either after a Sacrament, or in the Evening of the Lords-Day, or in the midſt of ſome holy exerciſe with ſo little pain, that none about them perceived when they died: But ordinarily it is a Mercy to have the fleſh brought down and weakned by painful ſickneſs, to help to conquer our natural unwillingneſs to die.

Mr. Vines, Mr. Capel, Mr. Hollingworth, Mr. Aſhhurſt, Mr. Ambroſe, Mrs. Burnel, &c.

Dir. 3. §. 3. Direct. 3. *Remember whoſe meſſenger ſickneſs is, and who it is that calleth you to die.* It is he, that is the Lord of all the World, and gave us the lives which he taketh from us: And it is he, that muſt diſpoſe of Angels and Men, of Princes and Kingdoms, of Heaven and Earth; and therefore there is no reaſon that ſuch Worms, as we, ſhould deſire to be excepted. You cannot deny him to be the diſpoſer of all things, without denying him to be God: It is he that loveth us, and never meant us any harm in any thing that he hath done to us; that gave the life of his Son to redeem us; and therefore thinketh not life too good for us: Our ſickneſs and death are ſent by the ſame love, that ſent us a Saviour, and ſent us the powerful Preachers of his Word, and ſent us his Spirit, and ſecretly and ſweetly changed our hearts, and knit them to himſelf in love, which gave us a life of precious mercies for our Souls and Bodies, and hath promiſed to give us Life eternal: And ſhall we think, that he now intendeth us any harm? Cannot he turn this alſo to our good, as he hath done many an affliction which we have repined at?

Dir. 4. §. 4. Direct. 4. *Look by Faith to your dying, buried, riſen, aſcended, glorified Lord.* Nothing will more powerfully overcome both the poyſon, and the fears of Death, than the believing thoughts of him that hath triumphed over it. Is it terrible, as it ſeparateth the Soul from the Body? So it did by our Lord, who yet overcame it. Is it terrible as it layeth the Body in the Grave? So it did by our Saviour; though he ſaw not corruption, but quickly roſe by the power of his Godhead. He died to teach us believingly and boldly to ſubmit to death. He was buried, to teach us not overmuch to fear a Grave. He roſe again to conquer death for us, and to aſſure thoſe that riſe to newneſs of life, that they ſhall be raiſed at laſt by his power unto glory, and being made partakers of the firſt Reſurrection, the ſecond death ſhall have no power over them. He liveth as our Head, that we might live by him, and that he might aſſure all thoſe that are here riſen with him, and ſeek firſt the things that are above, that though in themſelves they are dead, yet *their life is hid with Chriſt in God; and when Chriſt who is our life ſhall appear, then ſhall we alſo appear with him in glory*, Col. 3. 1, 2, 4, 5. What a comfortable word is that, *John* 14. 19. *Becauſe I live, ye ſhall live alſo.* Death could not hold the Lord of life; nor can it hold us againſt his will, who hath *the keys of Death and Hell*, Rev. 1. 18. He loveth every one of his ſanctified ones much better, than you love an eye, or a hand, or any other member of your body, which you will not loſe, if you are able to ſave it. When he aſcended, he left us that meſſage full of comfort for his followers, *Joh.* 20. 17. *Go to my Brethren, and ſay unto them,* I *aſcend unto my Father, and your Father; to my God, and your God.* Which, with theſe two following, I would have written before me on my ſick bed, *Joh.* 12. 26. *If any man ſerve me, let him follow me; and where I am, there alſo ſhall my ſervant be.* And *Luk.* 23. 43. *Verily, I ſay unto thee, to day ſhalt thou be with me in Paradiſe.* O what a joyful thought ſhould it be to a Believer, to think when he is a dying, that he is going to his Saviour, and that our Lord is riſen and gone before us, to prepare a place for us, and take us in ſeaſon to himſelf, *John* 14. 2, 3, 4. *As you believe in God, believe thus in Chriſt, and then your hearts will be leſs troubled*, *verſ.* 1. It is not a ſtranger that we talk of to you; but your Head and Saviour that loveth you better than you love your ſelves, whoſe Office it is there to appear continually for you before God, and at laſt to receive your departing Souls; and into his hand it is, that you muſt then commend them, as *Stephen* did, *Acts* 7. 59.

Dir. 5. §. 5. Direct. 5. *Chuſe out ſome Promiſes moſt ſuitable to your condition, and roll them over and over in your mind, and feed and live on them by Faith.* A ſick man is not (uſually) fit to think of very many things; and therefore two or three comfortable promiſes, to be ſtill before his eyes, may be the moſt profitable matter of his thoughts; ſuch as thoſe three which I named before. If he be moſt troubled with the greatneſs of his ſin, let it be ſuch as theſe, *Joh.* 3. 16. *God ſo loved the World, that he gave his only begotten Son, that whoſoever believeth in him, ſhould*

ſhould not periſh, but have everlaſting life, Acts 13. 39. *And by him all that believe, are juſtified from all things, from which ye could not be juſtified by the* Law *of* Moſes, Heb. 8. 12. *For I will be merciful to their unrighteouſneſs, and their ſins and iniquities will I remember no more.* If it be the weakneſs of his Grace that troubleth him, let him chuſe ſuch paſſages as theſe, *Iſa.* 40. 11. *He ſhall gather the Lambs with his Arm, and carry them in his boſom, and ſhall gently lead thoſe that are with young,* Gal. 5. 17. *The fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, and theſe are contrary one to the other, ſo that ye cannot do the things that ye would,* Matth. 26. 41. *The ſpirit is willing, but the fleſh is weak,* Joh. 6. 37. *All that the Father giveth me, ſhall come to me, and him that cometh to me, I will in no wiſe caſt out.* Luk. 17. 5. *The Apoſtles ſaid unto the Lord, Increaſe our Faith.* If it be the fear of Death, and ſtrangeneſs to the other World that troubleth you, remember the words of Chriſt before cited, and 2 *Cor.* 5. 1, 2. 4, 5, 6, 8. *For we know, that if our earthly houſe of this Tabernacle were diſſolved, we have a building of God, an houſe not made with hands, eternal in the Heavens. For in this we groan earneſtly, deſiring to be cloathed upon with our houſe which is from Heaven. For we that are in this Tabernacle do groan being burdened, not for that we would be uncloathed, but cloathed upon, that mortallity might be ſwallowed up of life : —We are confident, and willing rather to be abſent from the Body, and preſent with the* Lord, Phil. 1. 23. *For I am in a ſtrait between two, having a deſire to depart, and to be with Chriſt, which is far better,* Revel. 14. 13. *Bleſſed are the dead which die in the Lord, from henceforth : Yea, ſaith the Spirit, that they may reſt from their labors, and their works do follow them,* 1 Cor. 15. 55. *O death, where is thy ſting ! O Grave where is thy victory,* Acts 17. 59. *Lord Jeſus receive my ſpirit.* Fix upon ſome ſuch word or promiſe which may ſupport you, in your extremity.

Dir. 6. §. 6. Direct. 6. *Look up to God, who is the Glory of Heaven and the light and life and joy of ſouls, and believe that you are going to ſee his face, and to live in the perfect everlaſting fruition of his fulleſt love among the glorified.* If it be delectable here to know his works, what will it be to ſee the cauſe of all? All Creatures in Heaven and Earth conjoyned, can never afford ſuch content and joy to holy ſouls, as God alone! O if we knew him whom we muſt there behold, how weary ſhould we be of this dungeon of Mortality? and how fervently ſhould we long to ſee his face? The Chicken that cometh out of the ſhell, or the Infant that newly cometh from the Womb, into this illuminated world of humane converſe, receiveth not ſuch a joyful change, as the ſoul that is newly looſed from the fleſh, and paſſeth from this mortal life to God. One ſight of God by a bleſſed ſoul, is worth more than all the Kingdoms of the earth: It is pleaſant to the eyes to behold the Sun: But the Sun is as darkneſs and uſeleſs in his Glory. Rev. 21. 23. *And the City had no need of the Sun, nor of the Moon to ſhine in it: For the Glory of God did lighten it, and the Lamb is the light thereof,* Rev. 22. 3, 4, 5. *And there ſhall be no more curſe, but the Throne of God and of the Lamb ſhall be in it, and his ſervants ſhall ſerve him, and they ſhall ſee his face, and his name ſhall be in their foreheads: and there ſhall be no night there, and they need no Candle, nor light of the Sun ; for the Lord God giveth them light, and they ſhall reign for ever and ever.* If *David* in the Wilderneſs ſo impatiently thirſted, to appear before God, the living God, in his Sanctuary at *Jeruſalem, Pſal.* 42. How earneſtly ſhould we long to ſee his Glory in the Heavenly *Jeruſalem*? The glimpſe of his back-parts, was as much as *Moſes* might behold, *Exod.* 34. yet that much put a ſhining glory upon his face, *v.* 29, 30. The ſight that *Stephen* had when men were ready to ſtone him, was a delectable ſight, *Act.* 7. 55, 56. The glimpſe of Chriſt in his transfiguration raviſhed the three Apoſtles that beheld it, *Mat.* 17. 2. 6. *Paul*'s Viſion which rapt him up into the third Heavens, did advance him above the reſt of Mankind! But our Beatifical ſight of the glory of God, will very far excell all this. When our perfected bodies ſhall have the perfect glorious body of Chriſt to ſee, and our perfected ſouls ſhall have the God of Truth, the moſt perfect uncreated light to know, what more is a created underſtanding capable of? And yet this is not the top of our felicity ; For the underſtanding is but the paſſage to the heart or will, and Truth is but ſubſervient to goodneſs : And therefore though the underſtanding be capable of no more than the Beatifical Viſion, yet the man is capable of more, even of receiving the fulleſt communications of Gods love, and feeling it poured out upon the heart, and living in the returns of perfect love, and in this entercourſe of love will be our higheſt Joys, and this is the top of our heavenly felicity. O that God would make us foreknow by a lively faith, what it is to behold him in his Glory, and to dwell in perfect love and joy, and then death would no more be able to diſmay us, nor ſhould we be unwilling of ſuch a bleſſed change! But having ſpoken of this ſo largely in my *Saints Reſt*, I muſt ſtop here, and refer you thither.

§. 7. Direct. 7. *Look up to the bleſſed Society of Angels, and Saints with Chriſt, and remember their bleſſedneſs and joy, and that you alſo belong to the ſame ſociety and are going to be numbred with them.* It will greatly overcome the fears of death, to ſee by faith the Joys of them that have gone before us; and withal to think of their Relation to us ; As it will encourage a man that is to go beyond Sea, if the far greateſt part of his deareſt friends be gone before him, and he heareth of their ſafe arrival, and of their joy and Happineſs. Thoſe Angels that now ſee the face of God are our ſpecial friends and guardians, and entirely love us, better than any of our friends on earth do! They rejoyced at our Converſion, and will rejoyce at our Glorification ; And as they are better, and love us better, ſo therefore our love ſhould be greater to them, than to any upon earth, and we ſhould more deſire to be with them. Thoſe bleſſed ſouls that are now with Chriſt, were once as we are here on earth ; They were compaſſed with temptations, and clogg'd with fleſh and burdened with ſin, and perſecuted by the world, and they went out of the world by ſickneſs and death, as we muſt do, and yet now their tears are wiped away, their pains and groans and fears are turned into unexpreſſible bleſſedneſs and joy ; And would we not be with them? Is not their company deſirable? and their felicity more deſirable? The glory of the new *Jeruſalem* is not deſcribed to us in vain, *Rev.* 21. & 22. God will be all in all there to us, as the only Sun and Glory of that world, and yet we ſhall have pleaſure, not only to ſee our Glorified Redeemer, but alſo to converſe with the Heavenly ſociety, and to ſit down with *Abraham, Iſaac* and *Jacob* in the Kingdom of God, and to love and praiſe him in Conſort and Harmony with all thoſe holy bleſſed ſpirits. And ſhall we be afraid to follow, where the Saints of all Generations have gone before us? And ſhall the company of our beſt and moſt and happieſt friends, be no inducement to us? Though it muſt be our higheſt joy to think that we ſhall dwell with God, and next that we ſhall ſee the Glory of Chriſt, yet it is no ſmall part of my comfort to conſider, that I ſhall follow all thoſe holy perſons, whom I once converſed with, that are gone

Dir. 7.

Reader, bear with this mixture: for God will own his image when pieviſh contenders do deny it, or blaſpheme it; and will receive thoſe whom fa-ction an proud domination would caſt out, and vilifie with ſcorn and ſlande before me, and that I ſhall dwell with ſuch as *Henoch* and *Elias*, and *Abraham*, and *Moſes*, and *Job*, and *David*, and *Peter*, and *John*, and *Paul*, and *Timothy*, and *Ignatius*, and *Polycarp*, and *Cyprian*, and *Nazianzene*, and *Auguſtine*, and *Chryſoſtome*, and *Bernard*, and *Gerſon*, and *Savonarola*, and *Mirandula*, and *Taulerus*, and *Kempiſius*, and *Melancthon*, and *Alaſco*, and *Calvin*, and *Bucholtzer*, and *Bullinger*, and *Muſculus*, and *Zanchy*, and *Bucer*, and *Paræus*, and *Grynæus*, and *Chemnitius*, and *Gerhard*, and *Chamier*, and *Capellus*, and *Blondel*, and *Rivet*, and *Rogers*, and *Bradford*, and *Hooper*, and *Latimer*, and *Hilderſham*, and *Ameſius*, and *Langley*, and *Nicolls*, and *Whitaker*, and *Cartwright*, and *Hooker*, and *Bayne*, and *Preſton*, and *Sibbes*, and *Perkins*, and *Dod*, and *Parker*, and *Ball*, and *Uſher*, and *Hall*, and *Gataker*, and *Bradſhaw*, and *Vines*, and *Aſh*, and millions more of the family of God: I name theſe for my own delight and comfort, it being pleaſant to me to remember what companions I ſhall have in the heavenly joys, and praiſes of my Lord. How few are all the Saints on earth, in compariſon of thoſe that are now with Chriſt? And alas, how weak and ignorant and corrupt, how ſelfiſh and contentious and froward, are Gods poor infants here in fleſh, when above there is nothing but Holineſs and Perfection? If knowledge or goodneſs, or any excellency do make the creatures truly amiable, all this is there in the higheſt degree, but here alas, how little have we? If the love of God, or the love of us, do make others lovely to us, it is there and not here that theſe and all perfections flouriſh. O how much now, do I find the company of the wiſe and learned, the godly and ſincere, to differ from the company of the ignorant, bruitiſh, the proud and malicious, the falſe-hearted and ungodly rabble? How ſweet is the converſe of a holy, wiſe, experienced Chriſtian? O then what a place is the new *Jeruſalem*? and how pleaſant will it be with Saints and Angels to ſee and love and praiſe the Lord.

Dir. 8.

§. 8. Direct. 8. *That ſickneſs and death may be comfortable to you, as your paſſage to eternity, take notice of the ſeal and earneſt of God, even the ſpirit of grace which he hath put into your hearts.* That which emboldned *Paul* and ſuch others to groan after immortallity, and to *be moſt willing to be abſent from the body and preſent with the Lord*, was becauſe God himſelf *had wrought or made them for it, and given them the earneſt or pledge of his ſpirit*, 2 Cor. 5.4,5,8. For this is Gods mark upon his choſen and juſtified ones by which they are *ſealed up to the day of their Redemption*, Epheſ. 4.30. Epheſ. 1.13. *In whom alſo after ye believed, ye were ſealed with that holy Spirit of promiſe*, 2 Cor. 1.21,22. *God hath anointed us, and ſealed us, and given us the pledge or earneſt of his ſpirit into our hearts. This is the pledge or earneſt of our inheritance*, Epheſ. 1.14. And what a comfort ſhould it be to us, when we look towards Heaven to find ſuch a pledge of God within us? If you ſay, I fear I have not this *earneſt of the Spirit*: whence then did your deſires of holineſs ariſe? what weaned you from the world, and made you place your hopes and happineſs above? whence came your enmity to ſin, and oppoſition to it, and your earneſt deſires after the glory of God, the proſperity of the Goſpel, and the good of ſouls? The very love of holineſs and holy perſons, and your deſires to know God and perfectly love him, do ſhew that heavenly nature or ſpirit within you, which is your ſureſt evidence for eternal life: For that ſpirit was ſent from Heaven, to draw up your hearts, and fit you for it: And God doth not give you ſuch natures and deſires and preparations in vain. This alſo is called, *The witneſs of the ſpirit, with (or to our ſpirit,) that we are the children of God: and if children then heirs; heirs of God, and joynt heirs with Chriſt*, Rom. 8. 15, 16, 17. It witneſſeth our Adoption, by evidencing it, as a ſeal or pledge doth witneſs our title to that which is ſo confirmed to us. The nature of every thing is ſuited to its uſe and end; God would not have given us a heavenly nature or deſire, if he had not intended us for Heaven.

Dir. 9. So Hezekiah.

§. 9. Direct. 9. *Look alſo to the teſtimony of a holy life, ſince grace hath imployed you in ſeeking after the heavenly inheritance.* It is unlawful and perillous to look after any works or righteouſneſs of your own, ſo as to ſet it in whole or in part, inſtead of Chriſt, or to aſcribe to it any honour that is proper to him; As to imagine that you are innocent, or have fulfilled the Law, or have made God a compenſation by your merits or ſufferings, for the ſin you have committed; But yet you muſt judge your ſelves on your ſick beds as near as you can, as God will judge you; *And he will judge every man according to his work*; and will recompence and reward men according to their works, Matth. 25. 39, 40, &c. *Well done good and faithful ſervant! Thou haſt been faithful over a little, I will make thee Ruler over much; Come ye bleſſed of my father, inherit the Kingdom prepared for you—for I was hungry and ye fed me*, &c.—— Heb. 5. 9. *He is the Author of eternal ſalvation to all them that obey him*, Matth. 7. 24, 25. *Whoſoever heareth theſe ſayings of mine and doth them, I will liken him to a wiſe man that built his houſe upon a Rock*——Rev. 22. *Bleſſed are they that do his commandments, that they may have right to the Tree of life, and may enter in by the gate into the City, for without are dogs*, &c. *Thus muſt you rejoyce in the Croſs of our Lord Jeſus Chriſt*, not only as he was Crucified on it for you, *but alſo as you are crucified by it to the world, and the world to you*, Gal. 6. 14. He that as a Benefactor will give you that Glory which you could never deſerve of him, on terms of commutative Juſtice (for ſo no Creature can deſerve any thing of God) will yet as a Righteous Governour and judge, deliver it you only on the terms of his *Paternal governing diſtributive juſtice*, and all ſhall receive according to what they have done in the body: And therefore you may take comfort in that Evangelical Righteouſneſs, which conſiſteth in your fulfilling the conditions of the new Covenant, though you have no Legal Righteouſneſs (which conſiſteth in innocency, or freedom from the Curſe of the Law) but only in the Merits and Sacrifice of Chriſt. If you are accuſed as being Impenitent Unbelievers, or Hypocrites: Chriſts Righteouſneſs will not juſtifie you from that accuſation; but only your Repentance, Faith and ſincerity (wrought in you by the ſpirit of Chriſt.) But if you can but ſhew the evidence of this Evangelical Righteouſneſs, Chriſt then will juſtifie you againſt all the other accuſations of guilt that can be charged on you. (Of which more anon.) Seeing therefore the ſpirit hath given you theſe Evidences, to difference you from the wretched world, and prove your title to eternal life, if you over look theſe, you reſiſt your Comforter, and can ſee no other ground of Comfort, than every graceleſs Hypocrite may ſee. Imitate holy *Paul*, 2 Cor. 1. 12. *For our rejoycing is this, the teſtimony of our Conſcience, that in ſimplicity and godly ſincerity, not in fleſhly wiſdom, but by the grace of God, we have had our converſation in the world*——2 Tim. 4. 7, 8. *I have fought a good fight, I have finiſhed my courſe, I have kept the faith, henceforth there is laid up for me a Crown of Righteouſneſs, which the Lord the righteous judge ſhall give me at that day: and not to me only, but to all them alſo that love his appearing.* To look back and ſee that in ſincerity you have gone the way to Heaven, is a juſt and neceſſary ground of aſſurance, that you ſhall attain it. If you ſay, *But I have been*

been a grievous ſinner? I anſwer, ſo was *Paul* that yet rejoyced after in this evidence? Are not thoſe ſins repented of, and pardoned? If you ſay [*But I cannot look back upon a holy life with comfort, it hath been ſo blotted and uneven?*] I anſwer, Hath it not been ſincere, though it was imperfect? *Did you not firſt ſeek the Kingdom of God and his Righteouſneſs?* Matth. 6. 33. If you ſay, [*My whole life hath been ungodly, till now at laſt that God hath humbled me.*] I anſwer, It is not the length of time, but the ſincerity of your hearts and ſervice that is your evidence; If you came in at the laſt hour, if now you are faithfully devoted to God, you may look with comfort on this change at laſt, though you muſt look with Repentance on your ſinful lives.

Dir. 10. §. 10. Direct. 10. *When you ſee any of this evidence of your intereſt in Chriſt, appeal to him to acquit you from all the ſin that can be charged on you*: For all that believe in him are juſtified from all things, from which they could not be juſtified by the law of *Moſes*, *There is no condemnation to them that are in Chriſt Jeſus, that walk not after the fleſh, but after the Spirit*, Rom. 8. 1. Whatever ſin a penitent believer hath committed, he is not chargeable with it; Chriſt hath undertaken to anſwer for it, and juſtifie him from it; and therefore look not on it with terror, but with penitent ſhame, and believing thankfulneſs, as that which ſhall tend to the honour of the Redeemer, and not to the condemnation of the ſinner. He hath born our tranſgreſſions and we are healed by his ſtripes. Iſa. 53. 10, 11, 12, &c.

Dir. 11. §. 11. Direct. 11. *Look back upon all the Mercies of your lives, and think whence they came and what they ſignifie*; Love tokens are to draw your hearts to him that ſent them; Theſe are dropt from Heaven, to entice you thither? If God have been ſo good to you on earth, what will he be in Glory? If he ſo bleſſed you in this Wilderneſs, what will he do in the land of promiſe? It greatly emboldneth my ſoul to go to that God, that hath ſo tenderly loved me, and ſo graciouſly preſerved me, and ſo much abounded in all ſorts of mercies to me, through all my life. Surely he is good that ſo delighteth to do good! And his preſence muſt be ſweet, when his diſtant mercies have been ſo ſweet! What love ſhall I enjoy when perfection hath fitted me for his love, who have taſted of ſo much in this ſtate of ſin and imperfection? The ſenſe of mercy will baniſh the fears and miſ-givings of the heart.

Dir. 12. §. 12. Direct. 12. *Remember* (if you have attained to a declining age) *what a competent time you have had already in the world.* If you are grieved that you are mortal, you might on that account have grieved all your days; But if it be only that you dye ſo ſoon, if you have lived well, you have lived long. When I think how many years of mercy I have had, ſince I was near to death, and ſince many younger than I are gone, and when I think what abundance of mercy I have had in all that time, ingenuity forbiddeth me to grudge at the ſeaſon of my death, and maketh me almoſt aſhamed to ask for longer life. How long would you ſtay, before you would be willing to come to God? If he deſired our company no more than we do his, and deſired our happineſs in Heaven, no more than we deſire it our ſelves, we ſhould linger here as *Lot* in *Sodom*! Muſt we be ſnatch'd away againſt our wills, and carried by force to our Fathers preſence?

Dir. 13. §. 13. Direct. 13. *Remember that all mankind is mortal, and you are to go no other way, than all that ever came into the world, have gone before you* (except *Henoch* and *Elias.*) Yea, the poor brute creatures muſt dye at your pleaſure, to ſatisfie your hunger or delight. Beaſts and Birds and Fiſhes, even many to make one meal, muſt dye for you; And why then ſhould you ſhrink at the entrance of ſuch a trodden path; which leadeth you not to Hell as it doth the wicked, nor meerly to corruption as it doth the bruits, but to live in joy with Chriſt and his Church Triumphant?

§. 14. Direct. 14. *Remember both how vile your body is, and how great an enemy it hath proved to your ſoul; And then you will the more patiently bear its diſſolution?* It is not your dwelling houſe, but your Tent or Priſon that God is pulling down. And yet even this vile body, when it is corrupted ſhall at laſt be changed *into the likeneſs of Chriſts glorious body, by the working of his unreſiſtible power*, Phil. 3. 20, 21. And it is a fleſh that hath ſo rebelled againſt the ſpirit, and made your way to Heaven ſo difficult, and put the ſoul to ſo many conflicts, that we ſhould the eaſilier ſubmit it to the will of Juſtice, and let it periſh for a time, when we are aſſured that mercy will at laſt recover it. Dir. 14.

§. 15. Direct. 15. *Remember what a world it is that you are to leave, and compare it with that which you are going to, and compare the life which is near an end, with that which you are next to enter upon.* Was it not *Henoch*'s reward when he had walkt with God, to be taken to him from a polluted world? 1. While you are here, you are your ſelves defiled, ſin is in your natures, and your graces are all imperfect; ſin is in your lives, and your duties are all imperfect; You cannot be free from it one day or hour? And is it not a mercy to be delivered from it? is it not deſirable to you to ſin no more? and to be perfect in holineſs? to know God and love him as much and more than you can now deſire? You are here every day lamenting your darkneſs and unbelief and eſtrangedneſs from God, and want of love to him? How oft have you prayed for a cure of all this? And now would you not have it, when God would give it you? why hath God put that ſpark of Heavenly life into you, but to fight againſt ſin, and make you weary of it? And yet had you rather continue ſinning, than have the victory and be with Chriſt? 2. It is a life of grief as well as ſin? And a life of cares and doubts and fears? When you are at the worſt, you are fearing worſe? if it were nothing but the fears of death it ſelf, it ſhould make you the willinger to ſubmit to it, that you might be paſt thoſe fears. 3. You are daily afflicted with the infirmities of that fleſh, which you are ſo loth ſhould be diſſolved. To ſatisfie its hunger and thirſt, to cover its nakedneſs, to provide it a habitation, and ſupply all its wants, what care and labour doth it coſt you? Its infirmities, ſickneſſes and pains, do make you oft aweary of your ſelves, ſo that you groan being burdened as *Paul* ſpeaketh, 2 *Cor.* 5. 3, 4, 6. And yet is it not deſirable to be with Chriſt; 4. You are compaſſed with temptations, and are in continual danger through your weakneſs? And yet would you not be paſt the danger? Would you have more of thoſe horrid and odious temptations? 5. You are purpoſely turned here into a Wilderneſs, among wild beaſts; you are as Lambs among Wolves, and through many tribulations you muſt enter into Heaven; You muſt deny your ſelves and take up your Croſs, and forſake all that you have, and all that will live godly in Chriſt Jeſus, muſt ſuffer perſecution, in the world you muſt have trouble: the ſeed of the Serpent muſt bruiſe your heel, before God bruiſe Satan under your feet! And is ſuch a life as this more deſirable than to be with Chriſt? Are we afraid to land after ſuch ſtorms and tempeſts? Is a wicked world, a malicious world, a cruel world, an implacable world more pleaſing to us than the joy of Angels, and the ſight of Chriſt, and God himſelf in the Majeſty of his Glory? Hath God on purpoſe made the world ſo bitter to us, and Dir. 15.

permitted it to uſe us unjuſtly and cruelly, and all to make us love it leſs, and to drive home our hearts unto himſelf? and yet are we ſo unwilling to be gone?

Dir. 16. §. 16. Direct. 16. *Settle your Eſtates betime, that worldly matters may not diſtract or diſcompoſe you.* And if God have endowed you with Riches, diſpoſe of a due proportion to ſuch pious or charitable uſes, in which they may be more ſerviceable to him that gave them you. Tho' we ſhould give what we can in the time of life and health, yet many that have but ſo much as will ſerve to their neceſſary maintenance, may well part with that to good uſes at their death, which they could not ſpare in the time of their health: Eſpecially they that have no Children, or ſuch wicked Children, as are like to do hurt with all that is given them above their daily Bread.

Dir. 17. §. 17. Direct. 17. *If it may be, get ſome able faithful Guide and Comforter to be with you in your ſickneſs; to counſel you, and reſolve your doubts, and pray with you, and diſcourſe of heavenly things, when you are diſabled by weakneſs for ſuch exerciſes your ſelves.* Let not carnal perſons diſturb you with their vain bablings. Tho' the difference between good company and bad, be very great in the time of health, yet now in ſickneſs it will be more diſcernable. And tho' a faithful Friend and ſpiritual Paſtor be always a great mercy, yet now eſpecially in your laſt neceſſity.

Therefore make uſe of them as far as your pain and weakneſs will permit?

Dir. 18. §. 18. Direct. 18. *Be fortified againſt all the Temptations of Satan by which he uſeth to aſſault men in their extremity:* Stand it out in the laſt conflict, and the Crown is yours. I ſhall inſtance in particulars.

Directions for reſiſting the Temptations of Satan, in the time of ſickneſs.

Tem. 1. §. 19. *Tempt.* 1. The moſt ordinary Temptation againſt the comfort of Believers (for I have already ſpoken of thoſe that are againſt their ſafety) is, to doubt of their own ſincerity, and conſequently of their part in Chriſt: Saith the Tempter [*All that thou haſt done, hath been but in hypocriſie; Thou waſt never a true Believer, nor never didſt truly Repent of ſin, nor truly love God; and therefore thou art unjuſtified, and ſhalt ſpeedily be condemned.*]

§. 20. Againſt this Temptation a Believer hath two Remedies: The firſt is to confute the Tempter by thoſe evidences which will prove that he hath been ſincere (ſuch as I have often mentioned before.) And by refelling thoſe reaſonings by which the Tempter would prove him to have been an Hypocrite: As when it is objected, *Thou haſt repented and been humbled but ſlightly and by the halves; Anſw.* Yet was it ſincerely; and weak Grace is not no Grace. Obj. *Thou haſt been a lover of the world, and a neglecter of thy Soul, and cold in all that thou didſt for thy Salvation. Anſw.* Yet did I ſet more by Heaven than Earth, and I firſt ſought the Kingdom of God and his Righteouſneſs, as eſteeming it above all the Riches of the World. Object. *Thou haſt kept thy ſins while thou wenteſt on in a profeſſion of Religion. Anſw.* I had no ſin but what in the habitual ordinary temper of my Soul, I hated more than I loved it, and had rather have been delivered from it, than have kept it, and none but what I unfeignedly repented of. Object. *Thou didſt not truly believe the* Promiſes *of* God, *and the Life to come; or elſe thou wouldſt never have doubted as thou haſt done; nor ſought ſuch a Kingdom with ſuch weak deſires. Anſw.* Tho' my faith was weak, it overcame the world; I ſo far believed the Promiſe of another life, as that I preferred it before this life, and was reſolved rather to forſake all the World, than to part with my hopes of that promiſed bleſſedneſs: And that faith is ſincere (how weak ſoever) that can do this. Object. *But thou haſt done thy works to be ſeen of men, and been troubled when men have not approved thee, nor honoured thee; and what was this but mere hypocriſie? Anſw.* Tho' I had ſome hypocriſie, yet was I not an hypocrite, becauſe it was not in a reigning and prevalent degree; Tho' I too much regarded the eſteem of men, yet I did more regard the eſteem of God. Thus if a Chriſtian diſcern his evidences, the falſe reaſonings of Satan are to be refuſed.

John 1. 10, 11, 12. & 3. 16. 19, 26. Rom. 7.23. 21,22, 24. 25. Pſal. 11 1, 4, 5.

§. 21. 2. But ordinarily it is a readier way to take the ſecond courſe, which is, *At preſent, to believe, and Repent, and ſo confute Satan that ſaith you are not penitent Believers.* But then you muſt truly underſtand what believing and repenting is; or elſe you may think that you do not believe and repent when you do. Believing in Chriſt, is [*a believing that he is the Saviour of the World, and a conſent of will that he be your Saviour*] to juſtifie you by his blood, and ſanctifie you by his Spirit; To Repent is [*to be ſo ſorry that you have ſinned, that if it were to do again, you would not do it; (as to groſs ſin and a ſtate of ſin) and the ſmalleſt infirmities, your will is ſo far ſet againſt, that you deſire to be delivered from them.*] Believing to Juſtification, is not the believing that you are already juſtified, and your ſins forgiven you; And Repenting conſiſteth not in ſuch degrees of ſorrow as ſome expect; but in the change of the mind and will, from a life of ſenſuality to a life of holineſs. When you know this, then anſwer the Tempter thus, [*If I ſhould ſuffer thee to deprive me of the comfort of all my former uprightneſs, yet ſhalt thou not ſo deprive me of the comfort of my preſent ſincerity, and of my hopes; I am now too weak and diſtempered to try all that is paſt and gone. Paſt actions are now known but by remembring them; And they are ſeldom judged of, as indeed they then were; but according to the temper and apprehenſion of the mind when it revieweth them; And I am now ſo changed and weakned my ſelf, that I cannot tell whether I truly remember the juſt temper and thoughts of my heart in all that's paſt or not. Nor doth it moſt concern me now, to know what I have been, but to know what I am. Chriſt will not judge according to what I was, but according to what he findeth me; Never did he refuſe a penitent believing ſoul, becauſe he repented and believed late; I do now unfeignedly repent of all my ſins, and am heartily willing to be both pardoned, and cleanſed, and ſanctified by Chriſt, and here I give up my ſelf to him as my Saviour, and to this Covenant I will ſtand; And this is true Repenting and Believing.*] Thus a poor Chriſtian in the time of ſickneſs, may oft-times much eaſier clear up to himſelf, that he Repenteth now, than that he Repented formerly; And it is his ſureſt way.

§. 25. *Tempt.* 2. And yet ſometimes he cometh with the quite contrary Temptation, and muſt be reſiſted by the contrary way. When he findeth a Chriſtian ſo perplexed, and diſtempered with ſickneſs, that his underſtanding is diſabled from any compoſed thoughts, then he asketh him, [*Now where is thy Faith and Repentance? If thou haſt any or ever hadſt any, let it now appear.*] In this caſe a Chriſtian is to take up with the remembrance of his former ſincerity, and tell the Tempter, [*I am ſure that once I gave up my ſelf unfeignedly to my* Lord; *and thoſe that come to him, he will in no wiſe caſt out; And if now I be diſabled from a compoſed exerciſe of* Grace, *he will not impute my ſickneſs to me as my ſin.*] Tem. 2.

§. 26. *Tempt.* 3. Another ordinary Temptation is, that [*Its now too late; God will not now accept* Repentance; *the day of grace is paſt and gone; or at* Tem. 3.

leaſt a death-bed Repentance is not ſincere.] To this the tempted Soul muſt reply, 1. *That if Faith and Repentance were not accepted at any time in this life, then Gods Promiſe were not true, which ſaith, that whoſoever believeth in him ſhall not periſh, but have everlaſting life*, John 3. 16. So Luke 24. 47. Acts 5. 31. & 11. 18. & 20. 21. 2 Tim. 2. 25. 2 Pet. 3. 9. There is a time in this life, in which ſome reſiſters of the Truth, are given up to their own Luſts, to the love of Sin, and hatred of Holineſs, ſo that they will not Repent; But there was never a time in this life, in which God refuſed to juſtifie a true repenting Sinner upon his belief in Chriſt. 2. That if a *death-bed Repentance do truly the heart from the World to God, and from Sin to Holineſs, ſo that the penitent Perſon, if he ſhould recover, would lead a new and holy Life*, then that Repentance hath as ſure a Promiſe of Pardon and Salvation, as if it had been ſooner; And yet delay muſt be confeſſed to be dangerous to all, and caſteth men under very great difficulties, and their Loſs is exceeding great, though at laſt they repent and are forgiven.

Tem. 4. §. 27. *Tempt.* 4. Sometime the Tempter ſaith, [*Thou art not elected to ſalvation; and God ſaveth none but his Elect*] and ſo puzzleth the ignorant by ſetting them on doubting of their Election. To this we muſt anſwer, that every Soul is choſen to Faith, and Repentance, and Perſeverance is certainly choſen to ſalvation; And I know that God hath choſen me to Faith and Repentance, becauſe he hath given them me: And I have reaſon enough to truſt on him, for that upholding Grace, which will cauſe me to perſevere.

Tem. 5. §. 28. *Tempt.* 5. *But*, ſaith the Tempter, [*Chriſt did not die for thee; and no one can be ſaved, that Chriſt did not die for.*] To this it muſt be anſwered, *That Chriſt died for all men, ſo far as to be a ſufficient Sacrifice for their Sins, and to make a Promiſe of Pardon and Salvation to all that will accept him and his Gift; and he intreateth all that hear the Goſpel to accept it; and accordingly he will ſave all that conſent unto his Covenant.* I am a ſinful Child of *Adam*, and therefore am one that Chriſt became a Sacrifice for; and I conſent unto his Covenant, and therefore I am one that Chriſt by that Covenant doth juſtifie, and will ſave.

Tem. 6. §. 29. *Tempt.* 6. Sometime the Tempter troubleth the Soul with Temptations to Blaſphemy and Infidelity: And asketh him, *How knoweſt thou, that there is a God, or a life to come, or that Souls are immortal, or that the Scripture is true?* Of this I ſpake before. To this we muſt then anſwer, *I abhor thy ſuggeſtions: Theſe things I have ſeen proved long ago; and I will not ſo far gratifie thee in my weakneſs and extremity, as to queſtion and diſpute theſe ſealed fundamental Truths, no more than I will diſpute, whether there be a Sun or Earth.*

Tem. 7. §. 30. *Tempt.* 7. Sometimes the Tempter will ſay, *At beſt, thou haſt no aſſurance of Salvation, and how canſt thou chuſe but tremble to think of dying, when thou knoweſt not whether thou ſhalt go to Heaven or Hell?* To this, the Soul that hath not aſſurance, muſt anſwer, *It's my own miſtake or weakneſs that keepeth me unaſſured:* And I will neither take part with my infirmities, nor increaſe them by their effects: My hopes are ſuch as ſhould draw up my deſires, tho' I want full aſſurance: The Child delighteth in the company of the Mother, and every Man of his Friend; tho' he is not certain, that the Mother or Friend will not hurt him or take away his life. Why ſhould I trouble my ſelf with improbabilities? Or fear that which I have no ſound reaſon to fear? Rather I ſhould be glad to die, that Death may perfect my aſſurance, and put an end to all my Doubts and Fears.

§. 31. *Tempt.* 8. *But*, ſaith the Tempter, *how ſtrange art thou to God, and the life to come? Thou never ſaweſt it: Is it not dreadful to enter upon an unchangeable life, in a World which thou art ſo great a ſtranger to? Anſw.* But Chriſt is not a ſtranger to it; he ſeeth it for me, and I will implicitely truſt him. Where ſhould my Eyes be, but in my head? I ſhall never ſee it till I come thither. When I have been there a while, this darkneſs, and fear, and ſtrangeneſs will be gone. I was as ſtrange to this World before I came into it, and more: And all thoſe holy Souls in Heaven, were ſtrange to it once, as well as I. I ſhould therefore long to be with Chriſt, that I may be ſtrange to him no more. Tem. 8.

§. 32. *Tempt.* 9. *But*, ſaith the Tempter, *thy fear and unwillingneſs is a ſign that thou haſt no love to God, nor heavenly mind; and how then canſt thou hope to come to Heaven. Anſw.* My Fears come from ſtrangeneſs, and weakneſs of Faith, and a natural enmity to Death. If I could come to Chriſt in Joy and Glory, and be perfected in Holineſs, without dying, I ſhould not be unwilling of it. God looketh not that my Nature ſhould be willing to die; but that Grace make me willing to be with Chriſt; and patiently ſubmit to ſo dark a paſſage. Even Chriſt himſelf prayed, *that if it were poſſible, that Cup might paſs from him.* Tem. 9.

§. 33. *Tempt.* 10. *But what will thy Wife and Children do, when thou art gone? Anſw.* God hath more intereſt in them, than I have; he will look to his own without my care: Doth all the World depend upon him, and is he not to be truſted with my Wife and Children? Tem. 10.

§. 34. *Tempt.* 11. *But thou wilt never be more ſerviceable to the Church: All thy work will for ever be at an end; and there are many things which thou mighteſt have done before thou dieſt; which will all be loſt. Anſw.* 1. I ſhall have higher, and holier, and ſweeter work, whether it will any thing conduce to the good of thoſe on Earth, I know not; but I know it will more conduce to the higheſt moſt deſirable ends. 2. As my work will be done, ſo my trouble, and wearineſs, and fears, and ſufferings, from a malignant unthankful World, will all be done. 3. And when my work is done, my reward and Everlaſting Reſt begin. 4. And God needeth not ſuch a Worm as I! The work is his, and it is reaſon that he ſhould chuſe his Workmen. Tem. 11.

§. 35. *Tempt.* 12. *But when thou haſt ſaid all, Death will be Death, the King of Terrors. Anſw.* And when thou haſt ſaid all, God will be God, and Heaven will be Heaven, and Chriſt will be Chriſt, that hath conquered Death, and hath the Keys or Power of Death and Hell: And the Promiſe will be ſure; and thoſe that truſt on him ſhall never be aſhamed or confounded. And therefore *the Spirit is willing, tho' the Fleſh be weak.* Tem. 12. Matth. 28. 19, 20. Joh. 17. Rev. 1. 18. Rom. 10. 9, 10, 11, 12.

Tit. 4. *Directions for doing good to others in our Sickneſs.*

Dir. §. 1. THe whole life of a Chriſtian ſhould be a ſerving of his God; and tho' his Body in ſickneſs ſeem to be unſerviceable, yet it is not the leaſt or loweſt of his Services, which he is then at laſt to do: Partly by his holy example, and partly by his Speeches; which are both more obſerved in dying men, than in any others. For now all ſuppoſe, that if there were before any mask of hypocriſie, it is laid aſide, and the Soul that is going to the Bar of God, will deal ſincerely. And now it is ſuppoſed, that we are delivered much from all the befooling Deluſions of Proſperity, and therefore fitter to be Counſellors to others. And every Chriſtian ſhould be very deſirous to do good to the laſt, and be found ſo doing.

Dir. 1. §. 2. Direct. 1. *Shew not a diſtempered impatient mind.* Though pain will be pain, and fleſh will be fleſh, yet ſhew men that you have alſo Reaſon and Spirit. And that it calmeth your Soul, tho' it eaſe not your Body. Speak good of God, as beſeemeth one that indeed believeth, that it is good for us, when we are afflicted by him, and that all ſhall work together for good to us: Speak not a repining word againſt him, *Job* 1. 22. *In all this* Job *ſinned not, nor charged God fooliſhly.* And ſpeak not too peeviſhly and impatiently to thoſe about you; tho' weakneſs incline you to it, yet let the power of Grace appear.

Heb. 12. 7, 8, 9. Rom. 8. 28.

Dir. 2. §. 3. Direct. 2. *Let thoſe that are about you ſee that you take the life to come for a reality, and that you verily expect to live with Chriſt in joys for ever. Let them ſee this in your holy joy and confidence, and your thankfulneſs to God for the grace and hopes which he hath given through Chriſt.* I know that a pained languiſhing Body, is undiſpoſed to expreſs the comforts of the Soul: But yet as long as the Soul is the Commander, they may be expreſſed in ſome good meaſure, though not with ſuch vivacity and alacrity as in health. Behave your ſelves before all, as thoſe that are going to dwell with Chriſt. If you ſhew them that you take Heaven for a real felicity, it will do much to draw them to do ſo too; ſhew them the difference between the death of the Righteous, and of the Wicked; and that may ſo draw them to deſire *to die the death of the righteous*, that it may draw them alſo to reſolve to live their lives. How many Souls might it win to God, if they ſaw in his dying Servants, ſuch confidence and joy, as beſeemeth Men that are entring into a World of Joy, and Peace, and Bleſſedneſs? If we went out of the Body, as from a Priſon into Liberty; and from a tedious Journey, to our deſired home, it would invite Sinners to ſeek after the ſame felicity, and be a powerful Sermon to convert the inconſiderate.

Dir. 3. §. 4. Direct. 3. *Now tell poor Sinners of the Vanity of the World, and of all its Glory, Wealth, and Pleaſure; and of the miſchief and deceitfulneſs of Sin.* Say to them, [*O Sirs, you may ſee in me, what the World is worth: If you had all the Wealth and Pleaſure that you deſire, thus it would turn you off, and forſake you in the end: It will eaſe no pain: It will bring no Peace to a troubled Soul: It will not lengthen your lives an hour: It will not ſave you from the wrath of God. It maketh your death the ſadder, becauſe you muſt be taken from it: Your account will be the more dreadful. O Love not ſuch a vain deceitful World; ſell not your Souls for ſo poor a price. Forſake it before you are forſaken by it. O make not light of any ſin! Tho' the wanton fleſh would have you take it for a harmleſs thing, you cannot imagine, when the pleaſure is gone, how ſharp a ſting is left behind. Sin will then be no jeſting matter, when your Souls are going hence, into the dreadful preſence of the moſt Holy God.*]

Dir. 4. §. 5. Direct. 4. *Now tell thoſe about you of the excellency and neceſſity of the Love of God, of Heaven, of Chriſt, and of a holy Life.* Though theſe may be made light of at a diſtance, yet a Soul that is drawing near them, will be more awakned to underſtand their worth. Say to them, [*O Friends, I find now more than ever I did before, that it is only God, that is the end and happineſs of Souls: Nothing but his Favour through Jeſus Chriſt, can comfort and content a dying Man; and none but Chriſt can reconcile us to God, and anſwer for our Sins, and make us acceptable; and no way but that of Faith and Holineſs will end in Happineſs. Opinions and cuſtomary Forms in Religion, will not ſerve the turn; to be of this or that Party, or Church, or Communion, will not ſave you. It is only the Soul that is juſtified by Chriſt, and ſanctified by his Spirit, and brought up to the Love of God and Holineſs, that ſhall be ſaved. Whatever Opinion, or Church, you are of, without Holineſs you ſhall never ſee God to your comfort, as without Faith it is impoſſible to pleaſe him.* Heb. 12. 14. & 11. 6. Rom. 8. 6, 7, 9. *O now what a miſerable caſe were I in, if I had all the Wealth and Honour in the World, and had not the Favour of God, and a Chriſt to Purchaſe it, and his Spirit to witneſs it, and prepare me for a better life. Now I ſee the difference between ſpending time in Holineſs, and in Sin; between a godly, and a worldly, fleſhly, careleſs Life. Now I would not for a thouſand Worlds, that I had ſpent my life in ſenſuality and ungodlineſs, and continued a ſtranger to the Life of Faith. Now if I had a World, I would give it to be more holy? O Sirs, believe it, when you come to die, Sin will be then Sin indeed, and Chriſt, and Grace, will be better than Riches, and to die in an unregenerate, unſanctified ſtate, will be a greater miſery than any heart can now conceive.*]

§. 6. Direct. 5. *Indeavour alſo to make Men know the difference between the Godly, and the Wicked.* Tell them, [*I now ſee who maketh the wiſeſt choice: O happy Men, that chuſe the Joys which have no end, and lay up their Treaſure in Heaven, where Ruſt and Moths do not corrupt, and Thieves do not break through and ſteal, and labour for the Food that never periſheth,* Mat. 6. 19, 20. Joh. 8. 27. *O fooliſh Sinners, that for an inch of fleſhly filthy Pleaſure, do loſe Everlaſting Reſt and Joy! What ſhall it profit them that win all the World, and loſe their Souls?*] Dir. 5.

§. 7. Direct. 6. *Labour alſo to convince Men of the preciouſneſs of time, and the folly of putting off Repentance, and a holy Life, till the laſt.* Say to them, [*O Friends, it is hard for you in the time of Health and Proſperity, to judge of time according to its worth: But when time is gone, or near an end, how precious doth it then appear! Now if I had all the time again, which ever I ſpent in unneceſſary Sleep, or Sports, or Curioſities, or Idleneſs, or any needleſs thing; how highly ſhould I value it, and ſpend it in another manner than I have done. Of all my Life that is paſt and gone, I have no comfort now in the remembrance of one hour, but what was ſpent in obedience to God. O take time to make ſure of your Salvation, before its gone, and you are left under the tormenting feeling of your loſs.*] Dir. 6.

§. 8. Direct. 7. *Labour alſo to make them underſtand the ſinfulneſs of ſloth, and of loytering in the Matters of God, and their Salvation; and ſtir them up to do it with all their might.* Say to them, [*I have often heard ungodly People, deride or blame the Diligence, and Zeal, and ſtrictneſs of the Godly; but if they ſaw, and felt, what I ſee and feel, they could not do it. Can a Man that is going into another World, imagine that any thing is ſo worthy of his greateſt Zeal and Labour, as his God and his Salvation? Or blame Men for being loth to burn in Hell? Or for taking more pains for their Souls, than for their Bodies. O Friends, let Fools talk what they will, in their ſleep and frenzy, as you love your Souls, do not think any care, or coſt, or pains too great for your Salvation! If they think not their labour too good for this World, do not you think yours too good for a better World. Let them now ſay what they will, when they come to die, there is none of them all, that is not quite forſaken of Senſe and Reaſon, but will wiſh that they had loved God, and ſought and ſerved him, not formally in hypocritical complement, but with all their Heart, and Soul and Might.*] Dir. 7.

Dir. 8. §. 9. Direct. 8. *Labour alſo to fortifie the Minds of your Friends, againſt all fears of ſuffering for Chriſt, and all impatience in any of their Afflictions.* Say to them, [*The ſufferings as well as the pleaſures of this life are ſo ſhort, that they are not worthy once to be compared with the durable things of the life to come. If I have paſt through a life of want and toil, if my Body hath indured painful ſickneſs, if I have ſuffered never ſo much from Men, and been uſed cruelly for the ſake of Chriſt, what the worſe am I now when all is paſt? Would an eaſie, honourable, plentiful life, have made my death either the ſafer or the ſweeter? O no! It is the things eternal that are indeed ſignificant and regardable. Neither pleaſure nor pain that is ſhort, is of any great regard. Make ſure of the Everlaſting Pleaſures, and you have done your work. O live by Faith, and not by Senſe; look not at the Temporal Things which are ſeen. It is not your concernment, whether you are Rich or Poor, in Honour or Diſhonour, in Health or Sickneſs, but whether you be Juſtified, and Sanctified, and ſhall live with God in Heaven for ever.*] Such ſerious Counſels of dying Men, may make their Sickneſs more fruitful than their Health.

CHAP. XXXI.

Directions to the Friends of the Sick, that are about them.

Dir. 1. §. 1. Direct. 1. W*Hen you ſee the Sickneſs or Death of Friends, take it as Gods warning to you, to prepare for the ſame your ſelves.* Remember that thus it muſt be with you: Thus are you like to lie in pain; and thus will all the World forſake you, and nothing of all your Honour or Wealth, will afford you any comfort. This will be the end of all your pleaſures, of your greatneſs, and your Houſes, and Lands, and Attendance; and of your delicious Meats and Drinks; and of all your Mirth, and Play, and Recreations. Thus muſt your Carkaſſes be forſaken of your Souls, and laid in a Grave, and there lie rotting in the dark; and your Souls appear before your Judge, to be ſentenced to their endleſs State. This certainly will be your caſe! And, O how quickly will it come! *Then*, what will Chriſt and Grace be worth? *Then*, nothing but the favor of God can comfort you. *Then*, whether will it be better to you, to look back on a holy well ſpent life, or upon a life of fleſhly eaſe and pleaſure? *Then* had you rather be a Saint, or a Senſualiſt? Lay this to heart, and let the Houſe of Mourning make you better, and live as one that looks to die.

Dir. 2. §. 2. Direct. 2. *Uſe the beſt means for the recovery of the ſick, which the ableſt Phyſicians ſhall adviſe you to, as far as you are able.* Take heed of being guilty of the Pride and Folly of many ſelf-conceited ignorant perſons, who are ready to thruſt every Medicine of their own, upon their Friends in ſickneſs, when they neither know the nature of the ſickneſs, or the cure. Many thouſands are brought to their death untimely, by the folly of their neareſt Friends, who will needs be medicining them, and ruling them, and deſpiſing the Phyſician; as if they were themſelves much wiſer than he, when they are meerly ignorant of what they do. As ignorant Sectaries deſpiſe Divines, and ſet up themſelves as better Preachers, ſo many ſilly Women deſpiſe Phyſicians; and when they have got a few Medicines, which they know not the nature of, nor how to uſe, they take themſelves for the better Phyſicians, and the lives of their poor Friends muſt pay for their Pride and Folly. No means muſt be truſted to inſtead of God, but the beſt muſt be uſed in ſubſervience unto God. And one would think that a ſmall meaſure of wit and humility might ſerve to make ſilly Women underſtand, that they that never beſtowed one Year in the ſtudy of Phyſick, are not ſo likely to underſtand it, as thoſe that have ſtudied and practiſed it a great part of their lives. It is ſad to ſee People kill their deareſt Friends in kindneſs; even by that ignorance and proud ſelf-conceitedneſs, which alſo maketh them the deſtroyers of their own Souls.

Queſt. §. 3. Queſt. *But ſeeing God hath appointed all mens time, what good can Phyſick do? If God hath appointed them to live, they ſhall live; and if he have appointed them to die, it is not Phyſick that can ſave them.*

Anſw. Anſw. This is the fooliſh reaſoning of wicked people about their Salvation. *If God have appointed me to Salvation, I ſhall be ſaved; if he have not, all my diligence will do no good.* But ſuch people know not what they talk of. God hath made your duty more open and known to you, than his own Decrees. And you ſeparate thoſe things which he hath joyned together. As God hath appointed no man to Salvation ſimply without reſpect to the means of Salvation; ſo God hath appointed no man to live but by the means of life. His Decree is not [*Such a Man ſhall be ſaved*] or [*Such a Man ſhall live ſo long*] only: But this is his Decree, [*Such a Man ſhall be ſaved, in the way of Faith and Holineſs, and in the diligent uſe of means*] and [*Such a Man ſhall live ſo long, by the uſe of thoſe means which I have fitted for the preſervation of his life.*] So that as he that liveth a holy life may be ſure he is choſen to Salvation (if he perſevere) and he that is ungodly may be ſure that he is in the way to Hell; ſo he that neglecteth the means of his Health and Life, doth ſhew that it is unlike that God hath appointed him to live: And he that uſeth the beſt means is liker to recover, (though the beſt will not cure uncurable Diſeaſes, nor make a Man immortal.) The reaſoning is the ſame, as if you ſhould ſay, [*If God have appointed me to live ſo long, I ſhall live though I neither eat nor drink. But if he have not, eating and drinking will not prolong my life.*] But you muſt know, that God doth not only appoint you to live, (that is but half his Decree) but he decreeth [*That you ſhall live by eating and drinking.*]

Dir. 3. §. 4. Direct. 3. *Mind your Friends betimes to make their Wills, and prudently by good advice to ſettle their Eſtates, that they may leave no occaſion of contending about it, when they are dead.* This ſhould be done in Health, becauſe of the uncertainty of life: But if it be undone till ſickneſs, it ſhould then be done betimes. The neglect of it, oft cauſeth much ſinful contending about worldly things, even among thoſe near Relations, who ſhould live in the greateſt amity and peace.

Dir. 4. §. 5. Direct. 4. *Keep away vain company from them, as far as you can conveniently,* (except it be ſuch as muſt needs be admitted, or ſuch as are like to receive any good by the holy counſel of the ſick.) It is a great annoyance to one that is near death, to hear People talk to little purpoſe about the World or ſome Impertinences; when they are going ſpeedily to their endleſs ſtate, and have need of no more impediments in their way; but of the beſt aſſiſtance that their Friends can afford them. *Procure ſome able faithful Miniſter to be with them, to counſel them about the ſtate of their Souls.* And get ſome holy able

Chriſtians, to be much about them, who are fit to pray with them, and inſtruct them.

Dir. 5. §. 6. Direct. 5. *Bear with their impatience, and grudge not at any trouble that they put you to.* Remember that weakneſs is froward, and as you bear with the crying of Children, ſo muſt you with the peeviſhneſs of the ſick: and remember, that ſhortly it is like to be your own caſe, and you muſt be a trouble to others, and they muſt bear with you. Be not weary of your Friends in ſickneſs; but loving, and tender, and compaſſionate, and patient.

Dir. 6. §. 7. Direct. 6. *Deal faithfully and prudently with them about the ſtate of their Souls.* Your faithfulneſs muſt be ſhewed in theſe two points. 1. That you do not flatter them with vain hopes of life, when they are more likely to die. 2. That you do not flatter them with falſe perſwaſions, that their ſtate is ſafe, when they are yet unſanctified, nor put them in hopes of being ſaved without Regeneration.

Your Prudence muſt be manifeſted, 1. In ſuiting your Counſel, and Speeches, and Prayers to their ſtate; and not uſing the ſame words to the ungodly, as you would to the Godly. 2. In ſo contracting your Counſel for the Converſion of the ungodly, as not to overwhelm them with more than they can bear; and yet not to leave out any point of abſolute neceſſity to Salvation. Alaſs, how much skill doth ſuch a work require? And how few Chriſtians, (that I ſay not, *Paſtors,*) are fit for it.

Queſt. 1. §. 8. Queſt. *But is it a duty when the ſick are like to die, to make it known to them?*

Anſw. *Anſw.* Sometime it is, and ſometimes not. 1. Some ſickneſſes are ſuch, as will be ſo increaſed with fear, that the Patient that before was in hope of a recovery, will be put almoſt paſt hope. And ſome ſickneſſes are much different, and are not like to be ſo increaſed by it. And ſome are paſt all hope already. 2. Some are ſo prepared to die, that they have the leſs need to be acquainted with their danger: And ſome are unconverted, and in ſo dangerous a caſe, that the abſolute neceſſity of their Souls may require it. When the Soul is in ſo ſad a caſe, and yet the Body may be indangered by the fear of the Sentence of Death, it is the ſafeſt courſe to tell them, *That tho' God may recover them, yet their diſeaſe is ſo dangerous, as calleth for their ſpeedy and ſerious preparation for Death; which will not be loſt, if God reſtore them.* So that they may have ſo much hopes, as to keep their fear from killing them, and ſo much acquaintance with their danger, as may put them upon their duty. But in caſe there be already little or no hope, or in caſe the Diſeaſe will be but little increaſed by the fear (which is the caſe of the moſt) the danger ſhould not at all be hid.

Queſt. 2. §. 9. Queſt. *Am I always bound to tell a wicked man of his ſin and miſery, when it may exaſperate his diſeaſe, and offend his mind?*

Anſw. *Anſw.* If it were a ſickneſs that is void of danger, in caſe his mind be quiet, and be like to kill him, if his mind be diſturbed, then were it the moſt prudent courſe to call him ſo far to Repentance and Faith, as you can do it without any dangerous diſturbance of him; becauſe it is moſt Charity to his Soul, to help him to a longer time of Repentance, rather than to lay all the hopes of his Salvation, upon the preſent time. But this is not an ordinary caſe; therefore ordinarily it is a duty to acquaint the ſick perſon, that is yet in his ſin, and unregenerate ſtate, with the truth of his danger, and the neceſſity of renovation. Alaſs, it is a lamentable kind of friendſhip, to flatter a poor Soul into damnation, or to hide his danger till he is paſt recovery. When he is in a ſtate of unexpreſſible miſery, and hath but a few Days or Weeks time left, to do all that ever muſt be done for his Salvation. What horrid cruelty is it then, to let him to go to Hell for fear of diſpleaſing or diſquieting him?

§. 10. Object. *But I am afraid I ſhall caſt him into deſpair, if I tell him plainly that he is in a ſtate of damnation.*

Anſw. If you let him alone a little longer, he will be in remedileſs deſpair. There is no deſpair remedileſs, but that in Hell. But now you may help to ſave him, both from preſent and endleſs deſperation. He muſt needs deſpair of ever being ſaved without a Chriſt, or without the Regeneration of the holy Spirit, or without true Faith and Repentance, and love to God, and Holineſs. But need he deſpair of attaining all theſe, while Chriſt is offered him ſo freely, and a full remedy is at hand? He muſt know his ſin and miſery, or elſe he is never like to ſcape it: But he muſt alſo be acquainted with the true remedy; and that is your way to keep him from deſpair, and not by flattering him into Hell.

§. 11. Queſt. *But what ſhould one do in ſo ſhort a time, and with dead hearted ſinners? Alaſs, what hope is there? If it were nothing but their ignorance, it cannot be cured in a moment. And is there then any hope in ſo ſhort a ſpace, to bring them to knowledge, and repentance, and a changed heart, to love God and holineſs; and that when pain and weakneſs do diſable them?* Queſt. 3.

Anſw. The caſe indeed is very ſad; but yet while there is life there is ſome hope: And while there is any hope, we ſhould do our beſt, when it is for the ſaving of a Soul; and the difficulty ſhould but ſtir us up to uſe our utmoſt skill and diligence. But as it is the miſery of ſuch to delay Converſion till ſo unfit a time, ſo is it too frequently the ſin of Believers, that they delay their ſerious endeavours to convert men, till ſuch a time as they almoſt deſpair of the ſucceſs. Anſw.

§. 12. Queſt. *But what ſhall we do in a doubtful caſe, when we know not whether the perſon be renewed and truly penitent, or not; which is the caſe of moſt that we have to deal with?* Queſt. 4

Anſw. You can tell whether the grounds of your hope, or of your fear, concerning them, be the greater; and according your ſpeech muſt be mixed and tempered, and your Counſels or Comforts given with the Conditions and Suppoſitions expreſt. Anſw.

§. 13. Queſt. *But what order would you have us obſerve in ſpeaking to the ignorant and ungodly, when the time is ſo ſhort?* Queſt. 5.

Anſw. 1. Labor to awaken them to a lively ſenſe of the change which is at hand, that they may underſtand the neceſſity of looking after the ſtate of their Souls. 2. Then ſhew them what are the terms of Salvation, and who they are that the Goſpel doth judge to Salvation or Damnation. 3. Next adviſe them to try which of theſe is their condition, and to deal faithfully, ſeeing ſelf-flattery may undo them, but can do them no good. 4. Then help them in the trial. *q.d.* [*If it have been ſo or ſo with you, then you may know that this is your caſe.*] 5. Then tell them the Reaſons of your fears, if you fear they are unconverted, or of your hopes, if you hope indeed, that it is better with them. 6. Then exhort them conditionally (if they are yet in a carnal unſanctified ſtate,) to lament it and be humbled and penitent, for their ſinful and ungodly life. 7. And then tell them the remedy in Chriſt and the Holy Ghoſt, Anſw.

Ghoſt, and the Promiſe of Covenant of Grace. 8. And laſtly, tell them their preſent duty, that this remedy may prove effectual to their Salvation. And if you have ſo much intereſt or authority as maketh it fit for you, excite them by convenient Queſtions ſo far to open their caſe, as may direct you, and as by their Anſwers may ſhew, whether they truly reſolve for a holy life, if God reſtore them, and whether their hearts indeed be changed, or not.

Dir. 7. §. 14. Direct. 7. *If you are not able to inſtruct them as you ſhould, read ſome good Book to them, which is moſt ſuitable to their caſe*, Such as Mr. *Perkins Right art of Dying well: The Practice of Piety in the Directions for the Sick:* Mr. *Ed. Lawrences Treatiſe of Sickneſs*, or what elſe is moſt ſuitable to them. And becauſe moſt are themſelves unable for counſelling the ſick aright, and you may not have a fit Book at hand, I ſhall here ſubjoyn a brief Form or two for ſuch to Read to the Sick that can endure no long diſcourſe. And other Books will help you to forms of Prayer with them, if you cannot pray without ſuch help.

Dir. 8. §. 15. Direct. 8. *Judge not of the ſtate of mens Souls, by thoſe carriages in their ſickneſs, which proceed from their Diſeaſes or bodily diſtemper.* Many ignorant People judge of a man by the manner of his dying: If one dye in calmneſs and clearneſs of underſtanding, and a few good words, they think that this is to dye like a Saint. Whereas in Conſumptions, and oft in Dropſies, and other ſuch Chronical Diſeaſes, this is ordinary with good and bad: And in a Feaver that's violent, or a Phrenſie or Diſtraction, the beſt man that is, may dye without the uſe of Reaſon: Some Diſeaſes will make one blockiſh and heavy and unapt to ſpeak: And ſome conſiſt with as much freedom of ſpeech, as in time of health. The ſtate of mens Souls muſt not be judged of, by ſuch accidental unavoidable things as theſe.

Dir. 9. §. 16. Direct. 9. *Be neither unnaturally ſenſleſs at the death of Friends, nor exceſſively dejected or afflicted.* To make light of the Death of Relations and Friends, be they good or bad, is a ſign of a very vitious nature; that is ſo much ſelfiſh, as not much to regard the lives of others: And he that regardeth not the life of his friends is little to be truſted in his lower concernments! I ſpeak not this of thoſe perſons whoſe temper alloweth them not to weep: For there may be as deep a regard and ſorrow in ſome that have no tears, as in others that abound with them. But I ſpeak of a naughty ſelfiſh nature, that is little affected with any ones concernments but its own.

§. 17. Yet your grief for the death of Friends, muſt be very different both in degree and kind. 1. For ungodly Friends you muſt grieve for their own ſakes, becauſe if they dyed ſuch, they are loſt for ever. 2. For your Godly Friends, you muſt mourn for the ſake of your ſelves and others, becauſe God hath removed ſuch as were bleſſings to thoſe about them. 3. For choice of Magiſtrates and Miniſters and other Inſtruments of publick good, your ſorrow muſt be greater, becauſe of the common loſs, and the judgment thereby inflicted on the World. 4. For old tryed Chriſtians that have overcome the World, and lived ſo long till age and weakneſs make them almoſt unſerviceable to the Church, and who groan to be unburdened and to be with Chriſt, your ſorrow ſhould be leaſt, and your joy and thanks for their happineſs ſhould be greateſt. But eſpecially abhor that nature that ſecretly is glad of the death of Parents, (or little ſorrowful) becauſe that their Eſtates are faln to you, or you are enriched, or ſet at liberty by their death. God ſeldom leaveth this ſin unrevenged, by ſome heavy judgments even in this life.

§. 18. Direct. 10. *To overcome your inordinate grief for the Death of your Relations, conſider theſe things following.* 1. That exceſs of ſorrow is your ſin: And ſinning is an ill uſe to be made of your affliction. 2. That it tendeth to a great deal more: It unfitteth you for many duties which you are bound to, as to Rejoyce in God, and to be thankful for mercies, and cheerful in his love and praiſe and ſervice: And is it a ſmall thing to unfit your ſelves for the greateſt duties? If you are ſo troubled at Gods diſpoſal of his own, what doth your Will but riſe up againſt the will of God; as if you grudged at the exerciſe of his Dominion and Government, that is, that he is God! Who is wiſeſt and beſt and fitteſt to diſpoſe of all mens lives? Is it God or you? Would you not have God to be the Lord of all, and to diſpoſe of Heaven and Earth, and of the Lives and Crowns of the greateſt Princes? If you would not, you would not have him to be God. If you would, is it not unreaſonable that you or your friends only ſhould be excepted from his diſpoſal? 4. If your friends are in Heaven, how unſuitable is it, for you to be overmuch mourning for them, when they are rapt into the higheſt Joys with Chriſt; and Love ſhould teach you to rejoyce with them that rejoyce, and not to mourn as thoſe that have no hope. 5. You know not what mercy God ſhewed to your friends, in taking them away from the evil to come, you know not what ſuffering the Land, or Church is faln into; or at leaſt might have faln upon themſelves; nor what ſins they might have been tempted to. But you are ſure that Heaven is better than Earth; and that it is far better for them to be with Chriſt. 6. You always knew that your Friends muſt dye; To grieve that they were mortal, is but to grieve that they were but Men. 7. If their mortality or death be grievous to you, you ſhould rejoyce that they are arrived at the ſtate of Immortality, where they muſt live indeed and dye no more. 8. Remember how quickly you muſt be with them again. The expectation of living long your ſelves, is the cauſe of your exceſſive grief for the death of Friends. If you looked your ſelves to die to morrow, or within a few weeks, you would leſs grieve that your Friends are gone before you. 9. Remember that the World is not for one Generation only; Others muſt have our places when we are gone; God will be ſerved by ſucceſſive Generations, and not only by one. 10. If you are Chriſtians indeed, it is the higheſt of all your deſires and hopes to be in Heaven; And will you ſo grieve that your Friends are gone thither, where you moſt deſire and hope to be.

Dir. 10. Help againſt exceſſive grief for the Death of Friends

Iſa. 57. 1. Phil. 1. 21. 23.

§. 19. Object. *All this is reaſon, if my Friend were gone to Heaven: But he dyed impenitently, and how ſhould I be comforted for a Soul that that I have cauſe to think is damned?* Object.

Anſw. Their miſery muſt be your grief; But not ſuch a grief as ſhall deprive you of your greater Joys, or diſable you for your greater duties. 1. God is fitter than you to judge of the meaſures of his mercy and his judgments, and you muſt neither pretend to be more merciful than he, nor to reprehend his Juſtice. 2. All the works of God are good; and all that is good is aimable, though the miſery of the creature be bad to it, yet the works of Juſtice declare the Wiſdom and Holineſs of God; and the perfecter we are, the more they will be aimable to us. For, 3. God himſelf, and Chriſt who is the merciful Saviour of the World, approves of the damnation of the finally ungodly. 4. And the Saints and Angels in Heaven do know more of the miſery of the Souls in Hell, than we do; and yet it abateth

Anſw. Helps to moderate our ſorrow for the damned.

not their Joys? And the perfecter any is, the more he is like-minded unto God. 5. How glad and thankful ſhould you be to think that God hath delivered your ſelves from thoſe eternal flames? The Miſery of others ſhould excite your Thankfulneſs. 6. And ſhould not the Joys of all the Saints and Angels be your Joy, as well as the Sufferings of the wicked be your ſorrows? But above all the thoughts of the Bleſſedneſs and Glory of God himſelf, ſhould over-top all the concernments of the Creature with you. If you will mourn more for the Thieves and Murderers that are hanged, then you will rejoyce in the Juſtice, Proſperity and Honor of the King, and the wel-fare of all his faithful Subjects, you behave not your ſelves as faithful Subjects. 7. Shortly you hope to come to Heaven; Mourn now for the damned, as you ſhall do then; or at leaſt, let not the difference be too great; when that and not this is your perfect ſtate.

A Form of Exhortation to the UNGODLY in their SICKNESS (or thoſe that we fear are ſuch.)

Dear Friend: The God that muſt diſpoſe of us and all things, doth threaten by this ſickneſs, to call away your Soul, and put an end to the time of your Pilgrimage; and therefore your Friends that love and pity you, muſt not now be ſilent, if they can ſpeak any thing for your preparation and ſalvation, becauſe it muſt be now or never; When a few days are paſt, they muſt never have any ſuch opportunity more: If now we prevail not with you, you are likely to be quickly out of hearing, and paſt our advice and help for ever. And becauſe I know your weakneſs bids me to be but ſhort, and your memory is not to be burdened with too mnch, and yet your neceſſity muſt not be neglected, I ſhall reduce all that I have to ſay to you, to theſe four heads: 1. Of the change which you ſeem near to, and the World which you are going to. 2. Of the preparation that muſt be made by all that will be ſaved, and who they be that the Goſpel doth juſtifie or Condemn. 3. I would fain help you to underſtand which of theſe conditions you are in, and what will become of your Soul, if it thus goeth hence: And, 4. If your caſe be bad, I would direct you how you may come out of it, and what is yet to be done while there remaineth any time and hope. And I pray you ſet your heart to what I ſay; for I will ſpeak nothing but the certain truth of God, revealed to the world by his Son and Spirit, expreſſed in the Scripture, and believed by all the Church of Chriſt.

I. God knoweth the change is great, which you are near. You are leaving this World, where you have ſpent the Days of your preparation for Eternity, and leaving this Fleſh to corrupt and turn to common Earth, and muſt here converſe with Man no more: You are going now to ſee that World, which the Goſpel told you of, and you have often heard of, but neither you nor we did ever ſee. Before your Friends have laid your Body in the Grave, your Soul muſt enter into its endleſs ſtate, and at the Reſurrection your Body be joyned with it. Either Heaven or Hell muſt be your lot for ever. If it be Heaven, you will there find a World of Light and Love and Peace; a World of Angels and glorified Souls, who are all made perfect in Knowledge and Holineſs; living in the perfect flames of Love to their glorious Creator, Redeemer and Regenerate: And with them you will be thus perfected your ſelf: your Soul will ſee the Glory of God, and be rapt up in his Love, and filled with his Joys, and employed triumphantly in his Praiſes, and this for ever. If Hell ſhould be your Portion, you will there be thruſt away as a hated thing, from the face of God; and there you will find a World of Devils and unholy damned miſerable Souls; among whom you muſt dwell, in the flames of the wrath of God, and the horrors of your own Conſcience, remembring with anguiſh the mercy which you once rejected, and the warnings and time which once you loſt: And that the Reſurrection your Soul and Body muſt be re-united, and live there in torment and deſpair for ever. I know theſe things are but half believed, by the ungodly World, while they profeſs to believe them: And therefore they muſt feel that which they refuſed to believe: But God hath revealed it to us; and we will believe our Maker. You are now going to ſee the great difference between the end of Holineſs and of Sin; between the Godly and the Ungodly; and to know by your own experience thoſe Joys or Torments, which the Wicked will not know by Faith. And O what a preparation doth ſuch a change require!

Matth. 13. 2 Theſſ. 1. 6, 7, 8, 9, 10, 11.

II. You are next to know what Perſons they are, and how they differ, who muſt abide for ever in theſe different ſtates. As we are the Children of *Adam*, we are all corrupted; our Minds are carnal, and ſet upon this World, and ſavour nothing but the things of the fleſh; And the further we go in ſin, the worſe we are; being ſtrangers to the Life of Faith, and to the Love of God and the Life to come, taking the Proſperity and Pleaſure of the Fleſh, for the Felicity which we moſt deſire and ſeek! The name of this ſtate in Scripture is, Carnal, and Ungodly and Unholy; becauſe ſuch Men live in a meer fleſhly nature or diſpoſition for fleſhly ends, in a fleſhly manner, and are not at all devoted to God, and carried up to Heavenly Deſires and Delights; but live chiefly for this Life, and not for the Life to come: And though they may take up ſome kind of Religion, in a ſecond place and upon the by, for fear of being damned when they can keep the World no longer; yet is it this World which they principally value, love and ſeek, and their Religion is ſubject to their worldly and fleſhly intereſt and Delights: And though God hath provided and offered them a Saviour, to teach them better, and reclaim and ſanctifie them by his Word and Spirit, and forgive them if they will believe in him and return, yet do they ſottiſhly neglect this Mercy, or obſtinately refuſe it, and continue their worldly fleſhly lives, till time be paſt, and Mercy hath done, and there is no remedy. Theſe are the Men that God will condemn, and this is the true deſcription of them. And it will not ſtand with the Governing Juſtice, and Holineſs and Truth of God to ſave them.

But on the other ſide, all thoſe that God will ſave, do heartily believe in Jeſus Chriſt, who is ſent of God to be the Saviour of Souls; and he maketh them know (by his Word and Spirit) their grievous ſin and miſery in their ſtate of corrupted nature; and he humbleth them for it, and bringeth them to true Repentance, and maketh them loath themſelves for their iniquities; and ſeeing now they have caſt away and undone themſelves, and are no better than the ſlaves of Satan, and the heirs of Hell, they joyfully accept of the remedy that is offered them in Chriſt: They heartily take him for their Saviour and King, and give up themſelves in Covenant to him, to be juſtified and ſanctified by him; whereupon he pardoneth all their ſin, and further enlighteneth and ſanctifieth them by his ſpirit: He ſheweth them by faith, the infinite Love of God, and the ſure everlaſting holy Joys, which they may have in Heaven with him: And how bleſſed a life they may there obtain (through his purchaſe and gift) with all the bleſſed Saints and Angels: He maketh them deliberately to compare this offer of Eternal Happineſs, with all the pleaſures and ſeeming commodities of ſin, and all that this deceitful world can do for them: And having conſidered of both, they ſee that there is no compariſon to be made, and are aſhamed that ever they were ſo mad as to prefer Earth before Heaven, and an inch of Time before Eternity, and a dream of pleaſure before the Everlaſting Joys, and to love the Pleaſures of a tranſitory World, above the Preſence and Favour and Glory of God! And for the time to come, they are firmly Reſolved what to do, even to take Heaven for their only Happineſs, and there to lay up their Hopes and Treaſure, and to live to God, as they have done to the fleſh; and to make ſure of their Salvation, whatever become of their worldly intereſt. And thus the ſpirit doth dwell and work in them, and renew their Hearts, and give them a hatred to every ſin, and a Love to every holy thing, even to the holy Word, and Worſhip and Ways and Servants of the Lord: And in a word, he maketh them New Creatures, and tho' they have ſtill their ſinful imperfections, yet the bent of their Hearts and Lives is Holy and Heavenly, and they long to be perfect, and are labouring after it, and ſeek firſt the Kingdom of God and his Righteouſneſs, and live above the world and fleſh; And ſhortly Chriſt will make them perfect, and Juſtifie them in the Day of their Judgment, and give them the glorious end of all their Faith, Obedience and Patience. Theſe are the Perſons, and none but theſe (among us, that have the uſe of Reaſon) that ſhall live with God.

III. Now this being the infallible Truth of the Goſpel, and this being the true difference between the Righteous and the Wicked, the Juſtified and Condemned Souls, O how nearly doth it now concern you, to try which of theſe is your own condition? Certainly it may be known: For God will judge the World in Righteouſneſs, by the ſame Law or Covenant by which he Governeth them. Know but whom the Law of Chriſt condemneth or juſtifieth, and you may ſoon know whom the Judge will condemn and juſtifie. For he will proceed according to this Law. If you ſhould die in an unrenewed ſtate, in your Sins, your Hopes of Heaven would all dye with you: And if you ſhould think never ſo well of your ſelf till Death, and pretend never ſo confidently to truſt on Chriſt and the mercy of God, one hour will convince you to your everlaſting woe, that Gods mercy and Chriſts merits did never bring to Heaven an unſanctified Soul. Self-flattery is good for nothing, but to keep you from Repenting till time be paſt, and to quiet you in Satans ſnares till there be no remedy: Therefore preſently, as you love your Soul, examine your ſelf, and try which of theſe is the condition that you are in, and accordingly judge your ſelf before God judge you. Mat. 18. 3. Heb. 12. 14. Joh. 3. 3. 5, 6. May you not know if you will, whether you have moſt minded Earth or Heaven, and which you have preferred and ſought with the higheſt eſteem, and Reſolution, and whether your Worldly or Heavenly intereſt have born ſway; and which of them it is that gave place unto the other? Cannot a man tell if he will, what it is which his very Soul hath practically taken for his chief concernment? and what it is that hath had moſt of his Love and Care? and what hath been next his heart, and which he hath preferred when they came to the parting, and one was ſet againſt the other? Cannot you tell whether you have lived principally to the fleſh, for the Proſperity of this World, and the Pleaſures of Sin, or whether the Spirit of Chriſt by his Word hath enlightned you, and ſhewed you your Sin and Miſery and humbled you for it, and ſhewed you the Glory of the Life to come, and the Happineſs of living in the Love of God, and hereupon hath united your heart unto himſelf, and turned it from Sin to Holineſs, from the World to God, and from Earth to Heaven, and made you a new Creature, to live for Heaven as you did for Earth: Surely this is not ſo ſmall and indiſcernable a work or change, but he that hath felt it on himſelf may know it. It is a good work to bring a Sinner to feel his unrighteouſneſs and Miſery, and to apply himſelf to Chriſt for Righteouſneſs and Life: It's a great work to take off the heart from all the Felicity of this World, and to ſet it unfeignedly upon God, and to cauſe him to place and ſeek his Happineſs in another World, whatever become of all the Proſperity or Pleaſure of the Fleſh. It is thus with every true Believer, for all the remnant of his Sins and Weakneſſes: And may you not know whether it be thus, or not, with you? One of theſe is your caſe: And it's now time to know which of them it is; when God is ready to tell you by his judgment. If indeed you are in Chriſt, and his Spirit be in you, and hath renewed you, and ſanctified you, and turned your Heart and Life to God, I have then nothing more than Peace and Comfort to ſpeak to you (as in the following Exhortation:) But if it be otherwiſe, and you are yet in a carnal ſtate, and were never renewed by the Spirit of Chriſt, will you give me leave to deal faithfully with you, as is neceſſary with one in your condition, and to ſet before you at once your Sin and your Remedy, and to tell you what yet you muſt do if you will be ſaved.

IV. And firſt, will you here lay to heart your folly, and unfeignedly lament your ſinful life, before the Lord? Not only this or that particular ſin; but principally your fleſhly heart and life: That in the main, you have lived to this corruptible fleſh, and loved and ſought and ſerved the World, before your God and the Happineſs of your Soul. Alas, friend, did you not know that you had an Immortal Soul, that muſt live in Joy or Miſery for ever? Did you not know that you were made to Love and ſerve and honour your Maker? and that you had the little time of this life given you, to try and prepare you for your endleſs life? and that as you lived here it muſt go with you in Heaven or Hell for ever? Joh. 3. 18. If you did not believe theſe things, why did you not come, and give your reaſons againſt them, to ſome judicious Divine that was able to have ſhewed you the Evidence of their truth? If you did believe them, alas, how was it poſſible that you could forget them? Could you believe a Heaven and a Hell, and not regard them, or ſuffer any tranſitory worldly vanity, to be more regarded by you? Did you know what you had to do in the World, and yet is it all undone till now? Were you never warned of this Day?

Did never Preacher, nor Scripture, nor Book, nor Friend, nor Conſcience, tell you of your end? and tell you what would be the fruit of ſin, and of your contempt and ſlighting of Chriſt and of his Grace? Did you know that you muſt love God above the World, if ever you would be ſaved, and that you muſt to that end be partaker of Chriſt and renewed by his Spirit, and yet would you let out your hearts upon the world, and follow the bruitiſh Pleaſures of the fleſh, and never earneſtly ſeek after that Chriſt and ſpirit that ſhould thus renew and ſanctifie you? Do you not now think that it had been wiſer to have ſought Chriſt and grace and ſet your affections firſt on the things above, and to have made ſure work for your Soul againſt ſuch a day as this, than to have hardned your heart againſt Gods Grace, and deſpiſed Chriſt and Heaven and your ſalvation, for a thing of naught? You ſee now what it was that you preferred before Heaven? What you have now got by all your ſinful love of the World? where now is all your fleſhly pleaſure? Will it all now ſerve turn to ſave you from death, or the wrath of God, and everlaſting miſery? Will it now go with you to another World? Or do you think it will comfort a Soul in Hell, to remember the Wealth which he gathered and left behind him upon earth? Would it not now have been much more comfortable to you, if you could ſay [My days were ſpent in Holineſs? in the love of my dear Redeemer? and in the hearty ſervice of my God? in praiſing him and praying to him, in learning and obeying his holy word and will; My buſineſs in the World was to pleaſe God and ſeek a better World? and while I followed my lawful Trade or Calling, my eye was chiefly on eternal life? Inſtead of pleaſing the fleſh, I delighted my Soul in the Love and Praiſe and Servrce of my Redeemer, and in the hopes of my eternal Bleſſedneſs; and now I am going to enjoy that God and happineſs which I believ'd and ſought.] Would not this be more comfortable to you now, than to look back on your time as ſpent in a worldly, fleſhly life, which you preferred before your God and your ſalvation? Chriſt would not have forſaken you in the time of your extremity, as the world doth, if you had cleaved faithfully to him. You little know what peace and comfort you might have found, even on earth, in a holy life! How ſweet would the word of God have been to you? How ſweet would prayer and meditation and holy conference have been? Do you think it is not more pleaſant to a true Believer, to read the promiſes of eternal life, and to think and talk of that bleſſed ſtate, when they ſhall dwell with God in Joy for ever, then it was to you to think and talk of worldly traſh and vanity? If you had uſed the world as a Traveller doth the neceſſaries of his journy, the thought of Heaven would have afforded you ſolid rational comfort, all the way. O little do you know the ſweetneſs of the love of God in Chriſt! and how good a Chriſtian findeth it, when he can but exerciſe & increaſe his knowledge and faith and love to God, and thankfulneſs for mercy, and hopes of Heaven, and walk with God in a heavenly converſation! Do you not wiſh now that this had been your courſe? But that which is done cannot be undone? and time that is paſt can never be called back: But yet there is a ſure remedy for your ſoul, if you have but a heart to entertain and uſe it. God ſo loved the Joh. 3. 16. 18. world that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life. Jeſus Chriſt being God and Man is the Mediator between God and man! His death is a ſufficient Sacrifice for our ſins: It is his Office to ſave all thoſe that come to God by him: Do but unfeigned Repent of your ſinful life, and yet ſet your heart upon the life to come, and love God and Holineſs, better than the world and fleſhly pleaſure, and truſt your ſoul on Chriſt as your Redeemer, and he will certainly forgive you, and reconcile you unto God, and preſent you juſtified and ſpotleſs in his ſight. Think of your ſin till you abhor your ſelf, and think of your ſin and miſery till you feel that you are undone if you have not a Saviour: and then think what love God hath ſhewed you in Chriſt, in giving him to be incarnate and die for ſinners, and offering you freely to pardon all that ever you have done, and to juſtifie and ſave you, and bring you to endleſs glory with himſelf, if yet at laſt you will but give up your ſelves to Chriſt, and accept his mercy and return to God. What joyful tidings is here now for a ſinful miſerable ſoul! Yet this is the certain truth of God? This is his very Covenant of grace which is founded in the blood of Chriſt, and which he is now ready to make with you and ſeal to you by his ſpirit within, and his Sacrament without, if you do but heartily and unfeignedly conſent, believe in Chriſt, and turn to God, from the world and the fleſh, and reſolve upon a holy life if you ſhould recover, and then I can aſſure you from the word of God, that he will freely pardon you, and take you for his Child, and ſave your ſoul in endleſs glory. As late as it is, he will certainly receive you, if you return to him by Chriſt with all your heart. And doth not your heart now rejoice in this unſpeakable mercy, which is willing to ſave you after all the ſin that you have committed, and after all the time that you have loſt? Do you not love that God that is ſo abundant in goodneſs and in love? and that Saviour who hath purchaſed you this pardon and ſalvation? Is it not better think you, to love and praiſe and ſerve him, than to live in fleſhly luſts and pleaſures? And is it not better to dwell in Heaven with him, in endleſs Joys, than to live a while in the vain delights of ſinners and thence to paſs to endleſs miſery? O beg of God now to give you a new heart to believe in Chriſt, and repent of ſin and love him that is moſt holy, good and gracious: And take heed that you ſlight his grace no longer; and that you do not now take on you in a fear, to be that which you are not, or to do that which you would not hold to, if you ſhould recover. And to make all ſure, will you now ſincerely enter into a Covenant with Chriſt; I mean but the ſame Covenant which you made in Baptiſm and the Sacraments of the Lords Supper; and which would have ſaved you, if you had ſincerely made and kept it. Let me therefore help you both to underſtand it, and to do it by theſe queſtions, which I intreat you to anſwer ſincerely as one that is going to the preſence of God.

Queſt. 1. *Do you truly believe that you are a rational creature, differing from bruits, being made to love and ſerve your Maker, and have an immortal ſoul, which muſt live in Heaven or Hell for ever? And that there is indeed a Heaven of Joys, and a Hell of puniſhments when this life is ended?*

Queſt. 2. *Do you believe that in Heaven, the ſouls of the juſtified at death, and the body alſo at the Reſurrection, ſhall be joyned with the Angels, and ſhall dwell with Chriſt, and ſee the glory of God, and be perfected in holineſs, and filled with the ſenſe of the love of God, and with the greateſt joys that our nature can receive, and ſhall live in the moſt delightful love and praiſe of God for ever.*

Queſt. 3. *Seeing you are certain that all the pleaſures of this life are ſhort, and will end in death, and leave the fleſh which deſired them, in corruption, do you not firmly believe that the joys of Heaven are infinitely better and more to be deſired and ſought, than all the pleaſures and profits of this life? And that it is moſt* *reaſonable that we ſhould love God above all Creatures, even with all our heart and ſoul and might?*

Queſt. 4. *Seeing then that the love of God is both our duty and our happineſs, is it not reaſon that we ſhould be kept from the love of any thing in the World, which would ſteal away our hearts from God, and hinder us from loving him, and deſiring, and ſeeking him? And that we ſhould mortifie the love of worldly riches, honors, and delights; ſo far as they are againſt the love of God?*

Queſt. 5. *Seeing God is the abſolute Lord and Ruler of the World, is it not reaſon that we obey him, whatſoever he commandeth us, though we did not ſee the reaſon why he doth command it? And yet is it not plainly reaſonable, that he commands us to love and honor and worſhip him; and to love one another, and to deal juſtly with all, and do as we would be done by, and to be careful of our Souls, and temperate for our Bodies; and not to neglect or diſhonor our Maker, nor to neglect our own Salvation, nor abuſe our Bodies by beaſtly filthineſs or exceſs, nor to wrong our Neighbors, nor deny to do them any good that is in our power. This is the ſum of all Gods Laws, and this is the nature of Holineſs and Obedience. And do you not from your heart believe, that all this is very reaſonable and good?*

Queſt. 6. *When the ſinful World was faln from Happineſs into miſery, by turning away from God and Holineſs to ſenſuality, and God ſent his Son to be their Redeemer and Saviour, to be a Sacrifice for Sin, and a Teacher and Pattern of a holy and obedient Life, and to make a new Covenant with them, in which he giveth them the pardon of all ſin, and Everlaſting Happineſs, if they will but give up themſelves to him as their Saviour, and Sanctifier, and by true Repentance turn to God: Do you not verily believe that miſerable ſinners ſhould gladly and thankfully accept of ſuch an offer? And abundantly love that God and Saviour, that hath ſo tenderly loved them, and ſo freely redeemed them from the flames of Hell, and ſo freely offered them Everlaſting Life? And do you not believe that he, who after all this, ſhall ſlight all this Mercy, and refuſe to be renewed by ſanctifying Grace, and ſhall neglect his God, and Soul, and this Salvation, and rather chuſe to keep his ſins; doth not deſerve to be utterly forſaken, and to be puniſhed more than if a Saviour and Salvation had never been offered to him?*

Queſt. 7. *Hath not this been your own caſe? Have you not lived a fleſhly, worldly life; neglecting God, and your Salvation? And minding more theſe lower things? And have you not refuſed the Word and Spirit of Chriſt, which would have brought you to Repentance, and a holy Life? And conſequently rejected Chriſt as a Saviour, and the Holy Ghoſt as a Sanctifier, and all the Mercy which he offered you on theſe terms?*

Queſt. 8. *If this hath been your caſe, are you now unfeignedly grieved for it? Not only becauſe it hath brought you ſo near to Hell, but alſo becauſe it hath diſpleaſed God, and deprived you of that holy and comfortable life, which you might all this while have lived, and indangered all your hopes of Heaven? Do you ſo far repent, as that your very heart and love is changed: So that now you had rather have a holy life on Earth, and the ſight and injoyment of God in the Heavenly Joys for ever, than to have all the pleaſure and proſperity of this World! Do you hate your ſins, and loath your ſelf for them, and truly deſire to be made holy? Are you firmly reſolved, That if God do recover you to health, you will live a new and holy life? That you will forſake your fleſhly, worldly life, and all your wilful ſins? And will ſet your ſelf to learn the Will of God, and call upon him, and live in the holy Communion of Saints, and make it your chief care to pleaſe God, and to be ſaved?*

Queſt. 9. *Are you willing to theſe ends, to give up your ſelves abſolutely now to God the Father, Son, and Holy Ghoſt, as your Reconciled Father, your Saviour and your Sanctifier, to be ſanctified and juſtified, and ſaved from your ſins, and from the wrath of God, and live to God in love and holineſs? And are you willing to bind your ſelf to this, by entring into this Covenant with God, renouncing the Fleſh, the World and the Devil? Either your heart is willing and ſincere in this Reſolution and Covenant, or it is not. If it be not, there is no hope that your ſin ſhould be pardoned, and your Soul be ſaved upon any other, or eaſier terms! And for all that God is merciful, and Chriſt died for ſinners, it was never his intent to ſave one impenitent unſanctified Soul! But if your heart unfeignedly conſent to this, I have the Commiſſion of Chriſt himſelf to tell you,* That God will be your Reconciled God and Father; and Chriſt will be your Saviour, and the holy Spirit will be your Sanctifier and Comforter, and your ſins are pardoned, and your Soul ſhall be ſaved, and you ſhall dwell in Heaven with God for ever. *God did conſent before you conſented. He ſhewed his conſent in purchaſing, and making; and offering you this Covenant. Shew your unfeigned conſent now by accepting it, and giving up your ſelf unreſervedly to him, and you have Chriſts Blood, and Spirit, and Sacrament, to ſeal it to you. The Fleſh and the World have deceived you; but truſt in Chriſt upon his Covenant terms, and he will never deceive you.*

Matth. 28. 19, 20. 2 Cor. 6. 16, 17, 18.

And now, alas, what pity it is, That a Soul that is in ſo miſerable a caſe, and is loſt for ever, if it have not help, and ſpeedy help, ſhould be deprived of all this Grace and Glory, and only for want of repenting and conſenting? What pity is it that a Soul, that is ready to go into another World, where Mercy ſhall never more be offered it, ſhould rather go ſtupidly on to Hell, than return to God, and accept his Mercy? Do but truly repent and conſent to this Covenant, and all the Mercies of it are certainly yours. God will be your God, and Chriſt, and the Spirit, and Pardon, and Heaven, and all are yours. The Lord open and perſwade your heart, that you may not be undone, and loſt for ever, for want of accepting the Mercy that is offered you!

And now I know it would be comfortable to you, if you could be fully aſſured that you are forgiven, and ſhall be ſaved. In a matter of ſuch unſpeakable moment, how joyful would a well-grounded certainty be, to any man that hath the right uſe of his underſtanding? I tell you therefore from God, that there is no cauſe of your doubting on his part, but only on your own. There is no doubt to be made, whether God be merciful, nor whether Chriſt be a ſufficient Saviour, and Sacrifice for your ſins; nor whether the Covenant be ſure, and promiſe of Pardon and Salvation to all true penitent Believers be true? All the doubt is, whether your Faith and Repentance be ſincere or not. And for that, I can but tell you how you may know it, and I ſhall open the truth to you, that I may neither deceive you, nor cauſleſly diſcomfort you.

If this Repentance and Change which you now profeſs, and this Covenant which you have made with God, 1. Do come only from a preſent fear, and not from a changed renewed heart. 2. And if your Reſolutions be ſuch as would not hold you to a holy life, if you ſhould recover; but would die and fade

Matth. 1 19, 20, 22, 23. Rom. 8. 8, 9. Heb. 12 14.

Joh. 3. 3. 5, 6. Matth. 18. 3. 2 Cor. 5. 17. Eph. 6.24. 1 Cor. 16. 22. Luk. 14. 26, 27.

fade away, and leave you as you were before, when the fear is paſt, then is it but a forced Hypocritical repentance, and will not ſave you, if you ſo die. Though a Miniſter of Chriſt ſhould abſolve you of all your ſins, and ſeal it by giving you the Sacrament of the Body and Blood of Chriſt; for all this you are loſt for ever, if you have no more: For Abſolution and the Sacrament, are given you but on ſuppoſition, that your Faith and Repentance be ſincere: And if this condition fail in you, the action of the holieſt Miniſter in the World, will never ſave you.

But, 1. If your Repentance and Covenant come not only from a preſent fear, but from a renewed heart, which now loveth *God*, and *Chriſt*, and *Heaven*, and *Holineſs*, better than all the Honors, and Riches, and Pleaſures of the Fleſh, and World, and had rather have them, even on Gods terms. 2. And if this change be ſuch, as if you ſhould recover, would hold you to a holy life, and not die, or dwindle into hypocritical formality, when the fright is over, then I can aſſure you from the Word of God, That if you die in this Repentance, you ſhall certainly be ſaved. And though late Repentance have ſo many difficulties that it too ſeldom proveth true and ſound, and it is an unſpeakable madneſs to caſt our Salvation on ſo great a hazard, and to defer that, till ſuch a day as this, which ſhould be the principal work of all our lives, and for which, the greateſt care and diligence is not too much: Yet for all that, when Converſion is indeed ſincere, it is always acceptable how late ſoever. And a returning prodigal ſhall find better entertainment with God, than he could poſſibly expect, and never will Chriſt caſt out one Soul that cometh to him in ſincerity of heart. The Lord give you ſuch a heart, and all is yours. *Amen. Jer.* 31. 34. *Epheſ.* 1. 7. *Acts* 5. 31. *Epheſ.* 5. 26. *Revel.* 1. 5. 2 *Cor.* 6. 16. *Mal.* 3. 17. *Joh.* 1. 12. & 3. 16. *Epheſ.* 2. 14. *Rom.* 8. 1, 17. *Luk.* 4. 18. *Rom* 5. 1, 5. *Luk.* 1. 74. *Joh.* 10. 28. *Luk.* 23. 43. 1 *Cor.* 15. 8. *Tit.* 3. 3, 4. *Acts* 4. 4, 5, 6. 1 *Tim.* 1. 13, 14, 15, 16.

Luk. 15. 19, 20, 21, 22. Joh. 6.37.

A Form of Exhortation to the GODLY in their SICKNESS.

DEar Friend: Though Nature teacheth us to have compaſſion on your Fleſh, which lieth in pain; yet Faith teacheth us to ſee the nearneſs of your Happineſs, and to rejoyce with you in hope of your endleſs joys, which ſeem to be at hand. We muſt rejoyce with you as your Friends that love you, and therefore are partakers of your welfare: And we muſt rejoyce with you as your Fellow-travellers and Fellow-ſoldiers, that are going along with you to the ſame Felicity; and if we are left behind for a little while, yet hope ere long to overtake you, and never to be ſeparated from you more. This is the day for which Chriſt hath been ſo long preparing you, and which you have ſo long foreſeen, and have been ſo long preparing for your ſelf. This is the day which you thought on in all your Prayers, and Patience, in all your Labors and Sufferings, your Self-denial and Mortification, ſince God did bring you to your ſelf and him. Now you are going to ſee the things which you have believed; and to poſſeſs the things which you have ſought and hoped for: To ſee the final difference between the righteous and the wicked, between a holy, and a worldly life, between the Veſſels of Mercy, and of Wrath. Your time is haſting to an end, and endleſs Bleſſedneſs muſt ſucceed it. O now, what a Mercy is it to have a Chriſt? That you are not to encounter an unconquered Death, nor to go to God without a Mediator: But that Death is by Chriſt diſarmed of its Sting; and that you may boldly reſign your Soul into the hands of your Redeemer, and commend it to him as a Member of himſelf? Now, what a caſe had your Soul been in, if you had no Interceſſor? If you had been to anſwer for your ſins, your ſelf only; and had not a Saviour to be your Advocate, and anſwer for you? Now you may better perceive than ever you have done, what God did for you when he opened your eyes, and humbled, and changed, and renewed your heart? And how great a Mercy it is to be a penitent Believer? You may now ſee more fully than ever heretofore, what God intended for you when he converted you! When he forgave all your ſins, and juſtified you by his Grace, and adopted you for his Child, and an heir of Life, and ſealed you with his Spirit, and ſanctified and ſeparated you to himſelf. Now what a caſe were you in, if you were yet in your ſins, and in the bondage of Satan, and had not this evidence of your title to Eternal Life? If you had your heart to ſoften, and to humble and to convert, and your Faith and Juſtification all to ſeek, and all your Preparations for Heaven to make? If you had all this to do, with a pained Body, and a diſtracted Mind, in ſo ſhort a time, with God, and Eternity, and Death, before you, ready with terror to overwhelm your Souls? If now you were to ſeek for an intereſt in Chriſt, and for the pardon of all your ſins, and your peace with God were yet to make? If you had all your life paſt to look back upon as conſumed in ſin; and when Time is at an end, muſt cry out of all that is paſt, as loſt? This is the caſe, that God in juſtice might have left you to. But what an unſpeakable Mercy is it, that you have already been reconciled to that God that you are going to! And that the ſins which now would have been your terror, are all forgiven thro' the Blood of Chriſt! That you can look back upon your time, ſince the day of your Converſion, as ſpent in faithful devotedneſs to God, and in a believing preparation for your endleſs life; and in godly ſincerity, notwithſtanding your manifold ſinful imperfections, which Chriſt hath undertaken to anſwer for himſelf. Though you have nothing of your own to boaſt of, and no works that will juſtifie you according to the Law, at the Bar of God, but you need a Saviour, and a Pardon, for the failings, even of the beſt that ever you did; yet muſt you with thankfulneſs remember that Grace which hath begun Eternal Life within you, and prepared and ſealed you to the full poſſeſſion of it. For all the Mercy that is in God, and for all the glory that is in Heaven, and for all the Merits and Satisfaction of Chriſt, and for all the fulneſs and freeneſs of the Promiſe; if God had not given you a believing penitent heart, and ſanctified and ſealed you by the Spirit of his Son, all this could have afforded you little comfort, but would have aggravated your miſery, as it did your ſin. Seeing then that many of the wicked, would be glad to *die the death of the righteous*, and when it is too late, they would all be glad, if their latter end might be like his; How glad ſhould you be, that God by ſuch a life, hath prepared you for ſuch an end? And tho' a humble Soul hath ſtill an eye upon its own unworthineſs, and Satan is ready to aggravate

Gal. 4. 4, 6. Rom. 8. 16, 17. & 8, 9. 1 Pet. 3. 7

our ſins, in order to our diſcouragement and fear; yet muſt you remember what an honourable Victory Grace hath had over them: And look on them as Chriſt did, as the advantage of his Grace; that *where ſin abounded, there grace hath ſuperabounded.* You have had ſomething to humble you, and to ſhew you that you were a Child of *Adam*; and you have had ſomething for Grace to contend with, and to Conquer; and for Chriſt to pardon! Bleſs him through whom you have had the Victory. Had you not deſerved Hell, Chriſt could not have ſaved you from a deſerved Hell, and the *Song of the Lamb* would not have been ſo ſweet to you, in the Everlaſting Remembrance, and Experience of his Grace. You have ſinned as a Man, and he hath pardoned as God; you have been weak and nothing: But his Grace hath been *ſufficient for you*, and by *his ſtrength you can do all things.* He hath as dear a love to you now in his Exaltation, as he had upon the Croſs, when he was bleeding for your ſins. And will he ſuffer a choſen Soul to periſh, for whom he hath paid ſo dear a price? A Chriſt in Heaven that had never been on Earth, would have ſeemed a ſtranger to us, and one that never was acquainted with our miſeries, nor had teſtified his love at ſo dear a rate, as might have convinced, and incouraged, and won our hearts. And a Chriſt on Earth, that had not paſſed for us into Heaven, would have ſeemed to us but an inſufficient conquered Friend! And were unfit to provide us a Manſion with the Father, and to receive our Souls, when they are ſeparated from the Fleſh. But *now we have a great High Prieſt that is paſſed into the Heavens, and was in all points tempted like as we are, yet without ſin*; and therefore *can be touched with the feeling of our infirmities: And therefore we may come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in time of need*, Heb. 4. 14, 15, 16. This is your time of need; and here is a ſupply for all your needs. As we may come boldly through our High Prieſt to *the Throne of Grace*, ſo may we boldly paſs by his conduct into *the preſence of God in glory.* For he is purpoſely gone before *to prepare a place for us, that where he is, there we may be alſo. Joh.* 14. 1, 2, 3. O what a joy is it to our departing Souls, that we have our Head and Saviour already in poſſeſſion of the Kingdom, which we are paſſing to! What a ſupport and joy is it, to receive this meſſage from our Aſcending Head, *Say to my Brethren, I aſcend to my Father, and your Father; to my God, and your God? Joh.* 20. 17. What a joy is it to read his Promiſe. *Joh.* 12. 26. *If any man ſerve me, and let him follow me: And where I am, there ſhall alſo my ſervant be?* You have ſerved him, and are following him, and now are going to be with him where he is.

Rom. 8. 25, 36. Epheſ. 1. 6, 7. & 2. 5, 7, 8. Tit. 3. 3, 5, 6, 7. Rom. 3. 24. 2 Cor. 12. 9. Luk. 15. 4, 6, 24. Matth. 18. 11. 2 Pet. 3. 9. Joh. 3. 15, 16. Matth. 18. 14. Luke 21. 18. Joh. 18. 9. & 6. 39.

There you ſhall be delivered from the darkneſs of this World. How dimly did we ſee through the Lanthorn of the Fleſh? How little did we know? And how much were we ignorant of? And what pains did our little knowledge coſt us? But there one ſight of the Face of God, will put an end to this longſome night; and will ſhew you that which all the reading and ſtudy of a thouſand years, could never ſatisfactorily have ſhewn you. There you ſhall underſtand the Works of God; the frame of the Creation; the place, and office, and reaſon of all things, which here you knew not. The Myſteries of the Goſpel, which Angels pry into, will be there much more unfolded to you, than the cleareſt Divines were able to explain them. All Sciences there ſhall be one Panſophy; and all things knowable ſhall appear to you in their wondrous perfect harmony. What welcome will thoſe Bleſſed Angels give you, that here diſdained not to miniſter for you, and bear you up in all your ways, and intereſſed themſelves in your concernments, rejoycing before God at your Converſion? How glad then will they be of your ſafe arrival at the promiſed Harbor of Felicity with themſelves? What joy will it be to you to be preſently entertained, and welcomed into the acquaintance of thoſe Bleſſed Spirits, and of all the holy Souls that are delivered from this Fleſh and World; and to ſee their order, and be numbred with their Society, and to be imployed in their joyful Work. O how much better company is that than the beſt below? There is no ignorance and therefore no error; no want of love, and no contention; nor narrow private intereſts to contend for, but all made happy in perfect love in him that is their univerſal end, and happineſs. There is no diſſention, nor perverſe diſputes; no ignorant zeal, nor blinding paſſions; no proud or covetous deſigns, and therefore no hurtful means to proſecute them; no ſeeming neceſſity to hurt our Brethren to advance, or inrich, or ſave our ſelves. No ſlanderers there condemn the Souls whom Chriſt doth juſtifie, nor take away the righteouſneſs of the righteous from him; no cruel mockings, impriſonments, or baniſhments; no wandring, deſtitute, afflicted or tormented; no more ſuffering for the ſake of Righteouſneſs, but having ſuffered with Chriſt, they are now reigning with him; and thoſe, of whom the World was not worthy, are taken to God from an unworthy World. There are no troubleſome mutations or confuſions; no Wars, nor rumors of Wars; becauſe no Luſt to War in their Members; but united Souls in the harmony of Love, do without any diſcord, Praiſe the Lord. The Church is not there divided into Sects and Factions, either through the Pride or Peeviſhneſs of its Members, none ſcrupleth communion with the reſt; none ſilence others from ſpeaking the Praiſes of their Redeemer; nor drive away others from their Brotherhood and Communion. There is neither unrighteous Law, nor diſobedient Subject, nor unpeaceable Neighbor, nor unfaithful Friend, nor hurtful or malicious Enemy! There is no afflicted Friend to mourn for; nor no diſconſolate Soul to grieve with! No ignorant perſon to inſtruct, nor obſtinate heart, to perſwade or pray for; no fearful doubting Chriſtian to be comforted, nor weak and wavering Soul to be confirmed; no imprudent, ſcandalous actions of the Godly to be lamented; no remnants of Pride, Self-conceitedneſs, or any deluſion to keep out the Light! No blemiſhes in them for the Enemies to reproach, nor no malignant Enemies to reproach them. No miſrepreſentations of things or Perſons; no raiſing or receiving falſe Reports; no ſin of our own to grieve for, or to ſtrive againſt; and no ſin of others to trouble the Society, or be lamented. There we ſhall have no ſuffering Friend to ſuffer with! None labouring of want, while you have plenty; nor any groaning in pain and ſickneſs, while you are well. As no want or pain of your own will afflict you; ſo no ſuffering of your Friends will interrupt your joy: Your comforts ſhall not be turned into lamentations, for the madneſs and obſtinate wickedneſs of a Sodomitical Generation about you: Nor your righteous Soul be vexed with their filthy and ſottiſh converſation. You ſhall not dwell in a World, where the moſt part is drowned in Heatheniſm and Infidelity, nor in a Church defiled with Papal Tyranny, Cruelty, Covetouſneſs, or Prophaneneſs. The whole Society will ſhine in Light, and flame in Love, and none through any weakneſs or corruption, will be a clog or hinderance to another!

Heb. 12. 22. & 1. 14. Pſal 34. 7. Luke 15. 10. & 16. 22. & 20. 36 Phil. 3. 19, 20, 21.

Heb. 11. 35, 36, 37, 38. Mat. 24. 6. Pſal. 46. 9. Jam. 4. 1, 2.

Zeph. 3. 17, 18. Ezek. 9. 4. 2 Pet. 2. 7, 8.

You ſhall above all this, behold the *Perſon of your Glorified Redeemer*! You ſhall ſee that Body, in its Glorious Change, which once was humbled to the Virgins Womb, and to a life of Poverty, and to the Scorns of Sinners; to be ſpit upon, and buffetted, and crowned with Thorns, and firſt made a laughing ſtock, and then hanged up to die upon a Croſs, at the Will of proud malicious Perſecutors. John 17. 2. 4. You ſhall there ſee that Perſon whom God hath choſen to advance, above the whole Phil. 2. 7, 8, 9, 10. Creation; and in whom he will be more glorified than all the Saints. The wonderful Condeſcenſion of his Incarnation, and the wonderful Myſtery of the Hypoſtatical Union, will there be better underſtood.

Mat. 5. 8. Heb. 12. 14. And, which is all in all, you ſhall *ſee the moſt Bleſſed God himſelf*; whether in his *Eſſence*, or not, yet undoubtedly in his *Glory*, in that ſtate or place, which he hath prepared to reveal his Glory in, for the glorifying of holy Spirits. You ſhall ſee him whoſe ſight will perfect your underſtandings, and love him, and feel the fulneſs of his love, which is the higheſt felicity that any created Being can attain! Tho' this will be in different meaſures, as Souls are more or leſs aimable and capacious (or elſe the Humane Nature of Chriſt would be no happier than we,) yet none ſhall have any ſinful or troubleſome imperfection, and all their capacities ſhall be filled with God.

O dear Friend, I am even confounded and aſhamed to think, that I mention to you ſuch high and glorious things, with no more ſenſe and admiration! And that my Soul is not drawn up in the flames of a more fervent love; nor lifted up in higher joys, nor yet drawn out into more longing deſires, when I ſpeak of ſuch tranſcendent happineſs and joy! O had you and I, but a glimpſe with Acts 7. 56. 2 Cor. 12. 3, 4, 5. Gal. 1. 4. Bleſſed *Stephen* or *Paul*, of theſe unutterable pleaſures, how deeply would it affect us! And how ſhould we abhor this life of ſin! And be aweary of this dark and diſtant ſtate; and be glad to be gone from this Priſon of Fleſh; and to be delivered from this preſent evil World.

This is the life that you are going to live; though a painful Death muſt open the Womb of Time, and let you into Eternity, how quickly will the pain be over! And though Nature make Death diſmal to you, and Sin have made it penal, and you look at it now with Backwardneſs and Fear; John 16. 21. & 3. 3, 5, 7, 8. yet this will all be quickly paſt, and your Souls will be born into a World of Joy, which will make you forget all your Fears and Sorrows. It is meet that as the Birth of Nature had its pains, and the Birth of Grace had its penitent Sorrows; ſo the Birth of Glory ſhould have the greateſt difficulties, as it entereth us into the happieſt ſtate. O what a change will it be to a humbled, fearful Soul, to find it ſelf in a moment diſlodged from a ſinful painful Fleſh, and entred into a World of Light, and Life, and holy Love, unſpeakably above all the Expreſſions and Conceptions, of this preſent life! Alas, that our preſent ignorance and fear ſhould make us draw back from ſuch a change? That whilſt all our Brethren that died in Faith, are triumphing in theſe Joys with Chriſt, our trembling Souls ſhould be ſo loth, to leave this Fleſh, and be afraid to be called to the ſame felicity? O what an Enemy is the remnant of Unbelief, to our impriſoned and imperfect Souls! That it can hide ſuch a deſirable Glory from our Eyes, that it ſhould no more effect us, and we ſhould no more deſire it, but are willing to ſtay ſo long from God? How wonderful is that Love and Mercy, that brings ſuch backward Souls to Happineſs! And will drive us away from this beloved World, by its afflicting miſeries? And from this beloved Fleſh, by pain and wearineſs? And will draw us to our joyful Bleſſedneſs, as it were, whether we will, or not? And will not leave us out of Heaven ſo long, till we are willing our ſelves to come away.

You ſeem now to be almoſt at your journeys end! But how many a foul ſtep have thoſe yet to go, whom you leave behind you in this dirty world! You have fought a good fight, and kept the Faith; and ſhall never be troubled with an Enemy or Temptation, when this once concluding brunt is over! You ſhall never be ſo much as tempted to unbelief, or pride, or worldly mindedneſs, or fleſhly luſts, or to any defects in the ſervice of your Lord! But how many Temptations do you leave us incompaſſed with? And how many Dangers and Enemies to overcome? And alas, how many Falls and Wounds may we receive! You ſeem to be near the end of your Race, when thoſe behind you have far to run. You are entring into the Harbour, and leave us toſſed by Tempeſts on the Waves. Fleſh will no more intice or clog your Soul! You will no more have unruly Senſes to command, nor an unreaſonable appetite to govern; nor a ſtragling fantaſie, or wandring Thoughts, or head-ſtrong Luſts, or boiſterous Paſſions, to reſtrain. You will no longer carry about a Root of Corruption, nor a Principle of Enmity to God! It will no more be difficult or weariſome to you to do good? Your ſervice of God will no more be mixed and blemiſhed with Imperfections? You ſhall never more have a cold, or hard, or backward heart, or a careleſs cuſtomary duty, to lament! That Primitive Holineſs, which conſiſteth in the love of God, and the exerciſe and delights thereof, will be perfected: And thoſe ſubſervient Duties of Holineſs, which conſiſt in the uſe of recovering Means, will ceaſe as needleſs. Preaching, and Studying, and Books, will be neceſſary no more. Sacraments, and Church-Diſcipline, and all ſuch Means have done their Work. Repentance and Faith have attained their end. 2 Cor. 3. 18. & 4. 6. As your Bodies after the Reſurrection will have no need of Food, or Rayment, or Care, or Labour; ſo your Souls will be 1 Cor. 13. 12. above the uſe of ſuch Creatures and Ordinances, as now we cannot be without? For the Glaſs will be unneceſſary, when you muſt ſee the Creator face to face. Will it not be a joyful day to you, when you ſhall know God as much as you deſire to know him? And love him as much as you deſire to love him? And be loved by him as much as you can reaſonably deſire to beloved? And rejoyce in him as much as you deſire to rejoyce? Yea, more than you can now deſire? I open to you but a Caſement into the Everlaſting Manſions; and ſhew you but a dark and diſtant Proſpect of the Promiſed Land, the *Heavenly Jeruſalem*. The ſatisfying ſight is reſerved for the time, when thereby we ſhall have that ſatisfying fruition.

And is there any ſuch thing to be hoped for on Earth? Will health or wealth, will the higheſt places, or the greateſt pleaſures make men happy? You know it will not! Or if it would, the Happineſs would be ſo ſhort, as maketh it little worthy of our regard. Have you not ſeen an end of all perfection! Have you not obſerved and tryed what a deluding dream, and ſhadow of felicity, the World puts off its followers with? How they act their parts as Players on a Stage, and they that in a Dream or Mask, did yeſterday ſeem Princes, Lords, or Conquerors, to day are buried in a darkſome Grave, I and they that yeſterday ſeemed great and rich, to day have no more of their furniture or poſſeſſions, than a Coffin and a Winding-ſheet, and a place to hide their loathſome fleſh. And they that yeſterday were merry, and jovial, and in health, and honor, to day lie groaning in painful miſery, and are leaving their dear-bought beloved riches, never to be delightful to them any more. How little doth it concern them, that muſt dwell in Heaven or Hell for ever, whether they live in wealth or poverty, in honor or ſhame, in a Palace or a Cottage, in pain or pleaſure, for ſo ſhort a time as this tranſitory life, which is almoſt at an end as ſoon as it is begun! How many millions of dying Parents, have cryed out of the world as VANITY and VEXATION? and yet their beſotted Poſterity admire it, and through the love of it, loſe their ſouls and everlaſting hopes! They boaſt or rejoyce in the multitude of their Riches, as if their houſes would continue for ever; Though in their honour they abide not, but are like the beaſts that periſh, and death feedeth on them, when like Sheep they are laid in the grave; And though this their way is their folly, yet their poſterity approve their ſayings, and follow them by the ſame ſin to the ſame Perdition, *Pſal.* 49. 6, 7, 10, 11, 12, 13, 14, 17, 19, 20. And is this a world for a holy ſoul to be in love with? Hath it merited our affections? Doth it love us ſo much, or uſe us ſo well, that we ſhould be loth to leave it? *John* 15. 18, 19, 20. As it loved our Lord, it will love his followers; As it uſed him, it will uſe us, if he reſtrain it not. Is a blinded Bedlam world, a malitious, cruel and ungodly world, a falſe, perfidious, deceitful world, a place for a Saint to be loth to leave? O bleſſed be that love, that blood, that grace, which hath provided better for us! And ſhall we be unwilling to go to ſo ſweet a Feaſt? and to partake of a happineſs which coſt ſo dear?

1 John 2. 15.
John 15. 17, 18, 19, 20.

Come on then, Dear friend, and faint not at the laſt; and fear not to encounter with the King of fears! It is the laſt Enemy, and it is a conquered Enemy! Conquer this, and you have no more to conquer. Lift up your head, and look to your Victorious Reigning Lord; Gird up the loyns of your mind, and let faith and patience hold out yet a little while, and play well this laſt part, and all's your own.

Poſt illlam pugnam triumphabimus Victores cum noſtro Signifero in vitâ æternâ: Diu in Chriſtum credidi: Deſideroq; jam finem fidei, ut non amplius credam in eum, ſed videam eum in quem credidi; ut guſtem quam ſuavis ſit Dominus, palpem manibus Dominum meum, & Deum meum. Ibi vocabor Abraham, qui lætatur videns diem Chriſti: Expertus ſum quod in hâc vitâ peccatum ſit omnia in omnibus: Experiar etiam aliam vitam, ubi eſt Dominus omnia in omnibus. *Abr. Bucholizer, referente Abr. Sculteto in Curric. vitæ ſuæ. pag.* 15.

If the Tempter now aſſault your faith, and ſinking fleſh do give him any advantage, abhor his Blaſphemies, and cry for help to him that conquered him! 1. Do you think yonder high and ſpacious manſions, are uninhabited? When every part of Sea and Land hath its Inhabitants? Why have thoſe bleſſed Angels been ſo long employed in miniſtring for you, but to let you know, that your ſouls are not ſo diſtant from them, but that they are glad of familiarity with you, and you may be like them, or equal with them in felicity? Nature hath put you out of doubt, that there is a God of infinite eternal Being, Power, Wiſdom and Goodneſs, who is the Efficient, Dirigent and Final cauſe of all, the Creator and Governor of the world. And the ſame nature hath put you out of doubt, that all that his Creatures have or can do, is due to him from whom they have it; and that ſo far as you are capable to know, and love and ſerve him, that you ſhould employ your faculties herein: And nothing is more undenyable to you, than that it is our duty to love and ſerve our God, with all our heart, and ſoul, and might. And it is as clear to you, that neither are theſe powers given us in vain, nor this duty required of us in vain, nor yet that mans natural higheſt duty, is made to be the way of his miſery and undoing!

Luk. 20. 26.

2. And ſure that way, which turneth the mind from ſenſual pleaſures, and caſteth a man on the malice and cruelty of the world, and engageth him in ſo much duty, which both the fleſh and the world are utter Enemies to, would be his miſery and torment, if there were no rewards, and puniſhments hereafter, and no future Judgment to ſet all ſtraight, that ſeemed crooked in the judgments of men. If all the intrinſick evidences of credibility, in the Sacred Word, were not ſufficient; If all the *antecedent* Evidences of Prophecy were too little: If the *concomitant* evidence of all the Miracles of Chriſt, and his Apoſtles, and other of his ſervants, with his own Reſurrection, and Aſcenſion did ſeem too diſtant from you; yet mark what ſubſequent continued evidences, it hath pleaſed God to bring even to your very ſenſe, to aſſure you of the truth of this Goſpel, and of the life to come. 3. Whence cometh that Univerſal unreaſonable enmity, which in all Generations and Nations of the world, from *Cain* and *Abel* till this day, is found in the carnal againſt the ſpiritual holy ſeed? Even a *Seneca* telleth us of it among Heathens, againſt that remnant of virtue, and temperance and ſobriety that was found in the better ſort of men. Could all mankind be thus infected, and hate a Saint that never hurt them, much more than thoſe that themſelves confeſs to be moſt vitious if the fall of *Adam* were not true? Have we a whole world before our eyes, that are viſibly polluted with that irrational Leproſie, and yet ſhall we doubt whether our common Father was ſick of that diſeaſe? 4. And do you not ſee that the Goſpel, where ever it is heartily entertained, doth renew the ſoul, and change the life, and make the man to be another man; not only amending ſome little things that were amiſs; but making us new creatures, and turning the bent of heart and life another way? Though the carnal nominal Chriſtian, that never heartily received the Goſpel, do differ from a Heathen but in opinion and formality; yet ſerious Chriſtians are other men; and ſo transformed, as that their holy deſires and endeavors do contain the ſeed of life eternal, and are ſuch a preparation for it as cannot be in vain. Would God concur thus with any word, which is not true, and holy, and good, to make it effectual for the renovation of ſo many millions of ſouls? Have you not found, that his work of grace is carried on by heavenly Wiſdom, Love and Power? and is a witneſs of his ſpecial providence? and containeth his own Image upon the ſoul? And ſhall we then queſtion the Author of the ſeal, when we ſee that the Image and Superſcription which it imprinteth, is Divine? 5. And have you not had ſuch experiences your ſelf of the fulfilling of this word, in the anſwer of prayers, manifeſt both on mens ſouls and bodies, which are enough to confute the Tempter that would ſhake your faith, (when he ſeeth you in your weakneſs, unfit to call up all thoſe Evidences, which at another time you have diſcerned?) For my own part, I muſt bear this witneſs to the truth, that I have known, and felt, and ſeen, and heard ſuch wonders wrought upon fervent prayer, as have many a time convinced me of the truth of the promiſes, and the ſpecial providence of God to his poor Petitioners. I have oft known the Acute and Chronicle Diſeaſes of afflicted ones relieved by prayer without any natural means. Some of the moſt violent cured in an hour; and ſome by more ſlow degrees. Beſides the effects upon mens ſouls, and eſtates, and publick affairs, which plainly demonſtrated the means and cauſe. And ſhall a promiſe thus ſealed to us, be ever queſtioned again? 6. Nay, have you not the *Witneſs in your ſelf*, 1 John 5. 10, 11, 12. Even the Spirit of Chriſt, which is the pledge and earneſt of your inheritance, and the ſeal and mark of God upon you? 7. In a word, it is an unqueſtionable truth, that the rational world neither is, nor ever was, nor can be governed agreeable to its nature, without an end to move and rule them which is beyond this life; and without the hopes and fears of a Reward and Puniſhment hereafter. Were this but taken out of the world, man

would no longer live like man, but as the moſt odious
noxious creature upon earth. And it is as
ſure that it agreeth not with the Omnipotence,
Wiſdom and Goodneſs of God, to govern ſo noble
a Creature by a lye, and to make a nature that
muſt be ſo governed. And it is as certain that all
other Revelation is defective, and that Life and
2 Tim. 1. Immortality, the end and the way, were never ſo
10. brought to light, as they are in the Goſpel, by
Chriſt and by his Spirit.

Say then to the malicious Tempter, *The Lord rebuke*
thee, O Satan! even the Lord that hath choſen
Jeruſalem, *rebuke thee.* Zech. 3. 2. *O full of all*
ſubtilty and miſchief! thou enemy of God and righteouſneſs!
Wilt thou not ceaſe to be a lying Spirit, and to
pervert the truth and right ways of the Lord? Acts
13. 10. *Lift up your Soul to God, and ſay, I believe,*
Lord help mine unbelief! Tho' Satan ſtand to reſiſt
me at my right hand, am I not a brand pluckt out of
the fire? Am I not thine? and have I not reſigned
this Soul to thee? and didſt thou not accept it in thy
holy Covenant? O then defend it as thy own! Plead
thou my cauſe, and confirm thy work, and juſtifie both
thy truth and me, againſt the malicious enemy of both.
Zech. 3. 3. *O let the interceſſion of my Saviour prevail, that my*
4. *Faith fail not. And take away the filthy Garments*
from me, and cauſe mine iniquities to paſs away. And
John 12. *tho' my Soul be troubled, what ſhall I ſay? Father,*
23, 27, 28. *ſave me from this hour? But then what paſſage ſhall I*
John 17. *have into thy preſence? I was born a mortal wight,*
1. *and go but the way as all Generations have gone before*
me; and follow my Lord and all his Saints: Father
receive and glorifie thy Servant, that thy Servant may
Acts 7. 59. *glorifie thy name for ever! Receive O Father the Soul*
Pſal. 39. 5. *which thou haſt made! Receive O Saviour the Soul*
7, 8, 11. *which thou haſt ſo dearly bought, and lov'd to the death:*
Pſal. 32. 1, *and waſhed in thy Blood! Receive the Soul which thou*
2, 3. Rom. 4. 7, *haſt regenerated by thy Spirit, and in ſome meaſure*
8, 24. *quickned by the immortal ſeed. Behold thou haſt made*
Pſal. 25. 7. *my days as an hand breath: My age before thee is as*
Pſal. 19. 12, 13. *nothing: And every Man at his beſt eſtate is Vanity:*
1 Pet. 2. *When thy rebukes correct us for iniquity, thou makeſt*
27. *our beauty to conſume as a Moth: And now O Lord,*
Mat. 3. 15. *what wait I for? Is not my hope alone in thee? Deliver*
Heb. 9. 26. Iſa. 53. 10. *me from my tranſgreſſions, and impute not to me*
3, 4, 6, 7, *the ſins which I have done. Remember not againſt me*
8, 9. *the ſins of my youth; and forgive the iniquities of my*
Mat. 3. 17. *riper years: Charge not upon me my grieving of thy*
& 17. 5. & 12. 18. *Spirit, and neglects and reſiſtances of thy grace: Forgive*
Rom. 5. 1, *my ſins of ignorance and of knowledge, my ſins of*
2, 3, 5, 10. *ſlothfulneſs, raſhneſs and preſumption, eſpecially thoſe*
Epheſ. 2. *which I have wilfully committed, againſt thy warnings*
14. Heb. 10. *and the warnings of my Conſcience. Who can underſtand*
10, 12, 14. *his errors? Cleanſe thou me from ſecret ſins. O*
18. *pardon my unprofitableneſs, and abuſe of thy mercies,*
Heb. 7. 26, *and my ſluggiſh loſs of pretious time! that I have*
25. Eph. 1. 6, *ſerved thee no better, and loved thee no more, and improved*
7, 11, 13. *no better the day of grace! Tho' folly and ſin*
1 Pet. 2. *have darkned my light, and blemiſhed my moſt holy*
24. *ſervices, and my tranſgreſſions have been multiplied in*
Phil. 9. 3, *thy ſight, yet is the Sacrifice ſufficient which thou haſt*
10, 11. Epheſ. 5. *accepted from our great High Prieſt, who made his ſoul*
26, 27. *an offering for ſin. In him thou art well-pleaſed: He*
Pſal. 139. *is our peace: In him I truſt: He was holy, harmleſs,*
16, 17, 18. Pſal. 16. 6, *undefiled and ſeparate from ſinners; He did no iniquity;*
7. *He fulfilled all Righteouſneſs; and by once offering*
Pſal. 65. 9. *of himſelf, he hath perfected for ever them that*
Pſal. 46. 4. *are ſanctified; He is able to ſave to the utmoſt them*
Pſal. 42. 3, 4. *that come to God by him, ſeeing he ever liveth to make*
Pſal. 89. *interceſſion for them. Accept me, O Father, in him*
15. *thy well-beloved; Let my ſinful Soul be healed by his*
Pſal. 36. 8. *ſtripes, who bare our ſins in his body on the Croſs. Let*
Joh. 4. 10, *me be found in him, not having any Legal Righteouſneſs*
13, 14. Pſal. 42. 4. *of my own, but that which is thro' the Faith of*
& 107. 6, *Chriſt; that being made conformable unto his death,*
3. & 107. *I may attain to the Reſurrection of the dead; and may*
7, 14.
by him be preſented without ſpot or blemiſh. My God,
thou haſt encouraged my fearful ſoul, by the multitude
of thy mercies, as well as by thy promiſes, to truſt thee
and yield it ſelf to thee. Thou haſt filled up all my
days with mercy! Every place that I have lived in,
and every Relation, and all that I have had to do with
in the world, are the witneſſes of thy love and mercy to
me. Thy eyes beheld my ſubſtance being yet imperfect,
and all my Members were written in thy Book; My
Parents were inſtructed by thee to educate me, and all
things commanded by thee to ſerve for my preſervation,
comfort and ſalvation. Thou haſt brought me forth in a
land and age of mercies, and cauſed me to hear and ſee
the things which others have not ſeen or heard. The
lines have fallen to me in pleaſant places; My life
hath not been ſpent in a howling wilderneſs, nor in baniſhment
from thy Sanctuary, or the communion of thy
Saints; nor hath it been wholly conſumed in darkneſs,
and ſorrow, and unſerviceable barrenneſs. But often
have I heard the joyful ſound, and I have gone with the
multitude to the houſe of God, and there have ſeen the
light of thy countenance, and drank of the Rivers of
thy pleaſure, even of the waters of life, and have been
ſolaced with the voice of joy and praiſe; How oft have
I cryed unto thee in my trouble, and thou haſt delivered
me out of my diſtreſſes? When for my folly and tranſgreſſion
I was afflicted, thou broughtſt me out of darkneſs
and the ſhadow of death. Thou renewedſt my age
as Hezekiahs, *and cauſedſt the ſhadow of my Dyal to* Pſal. 107.
go back! and haſt ſet me at liberty to praiſe thee for 8, 15.
thy goodneſs, and declare thy works to the children of Pſal. 50.
men. In the day of trouble I called upon thee, and 15. 2 Cor. 1.
thou didſt deliver me that I might glorifie thee. Thou 9, 10.
cauſedſt me to receive the ſentence of death, that I Pſa. 23.
might truſt in God that raiſed the dead. My Shepherd Pſal. 139.
hath led me in his pleaſant Paſtures, by the ſilent 17, 18.
ſtreams; He reſtored my ſoul, and conducted me in the Heb. 13. 5. Joh. 13. 1.
paths of Righteouſneſs. How pretious are thy thoughts Pſal. 57.
unto me O God! How great is the ſum of them? If I 10. & 108.
ſhould count them, they are more in number than the 4. & 36.
Sand. And will that mercy now forſake me, which 5. & 103. 17, & 136.
hath abounded to me, and ſupported me ſo long? Thou Pſal. 63. 3.
haſt ſaid, I will never fail thee nor forſake thee? Having Phil. 1. 23.
loved thy own, that are in the world, thou wilt love Luk. 2. 29.
them to the end; For thy mercy is great and reacheth 30. 2 Cor. 1. 2,
to the Heavens, and it endureth for ever. O therefore 3, 4, 5, 7, 8.
when I awake, let me be with thee! And as thy loving
kindneſs is better than life; and to depart and be with
Chriſt, is far better than the beſt condition upon earth;
ſo let thy Servant depart in peace, his eye of Faith beholding
thy ſalvation; And when my earthly houſe of
this Tabernacle is diſſolved, let me have that building
of God, the houſe not made with hands, eternal in the
Heavens: Let my preſent burden of Sin and Suffering
make me more earneſtly to groan, not to be unclothed,
but to be clothed upon, that mortality may be ſwallowed
up of life; that being abſent from the body, I may be
preſent with the Lord. And ſeeing this Cup may not
paſs from me, and I muſt not look for the Chariot of
Elias, *to carry me unto Heaven; let thy Will be done,* Phil. 1. 21
and let me reſt therein, and let death be the gain and 2 Cor. 4.
advantage of my Soul; And while this outward man 16, 18.
is periſhing let the inner man be renewed from day to 1 King 19.
day; For what am I better than my Fathers, and all 4.
thy Saints, and the Generations of mankind, that I
ſhould think of another paſſage, than this of Death, to
the world of immortality? O let this fainting heart be
glad, and let my glory rejoyce, and in love and joy, in
thankfulneſs and praiſe, let me paſs into the World
of love and joy, where thankſgiving and praiſe ſhall be Pſal. 73.
my work for ever. And tho' my fleſh and heart will 26.
fail, be thou the ſtrength of my heart, O God, and
my portion for ever. Tho' I muſt walk thro' the valley
of the ſhadow of death, let me fear no evil; But
be thou ſtill with me, and let me be comforted by thy
Rod and Staff: Let the goodneſs and mercy which hath Pſal. 23.
followed 4, 5, 6.

followed me thus far all my days, receive me at the laſt, that I may dwell with thee for ever. For it is the will of my Redeemer, that thoſe which thou haſt given him, be with him where he is, to behold the glory which thou haſt given him! And that his Servants ſhould follow him, that where he is, there alſo may his Servants be. Amen, Lord *Jeſus! Good is thy Will and the Word which thou haſt ſpoken! Into thy hands I commend my Spirit which thou haſt Redeemed. Receive it, and let me be with thee in Paradiſe; O thou that haſt called us thy Brethren, when thou didſt aſcend to thy Father and our Father, and to thy God and our God, take up this poor unworthy Soul, to the manſions which thou haſt prepared for us, that I may be with thee where thou art. And tho' this fleſh muſt periſh, let it reſt in hope, and be but ſowed as a grain of Wheat till thy powerful Call ſhall raiſe it from the duſt, and this corruptible ſhall put on incorruption, and this mortal ſhall put on immortality, and this natural Body ſhall raiſed a ſpiritual Body, and death ſhall be ſwallowed up in Victory. For tho' I be dead, my life is hid with Chriſt in God; And when thou appeareſt who art my life, then let me appear with thee in Glory. O haſten that appearance, and come with thy holy glorious Angels, to be glorified in thy Saints, and admired in and by believers. When thou wilt change our vile Bodies, and make them like to thy glorious Body, by the mighty working, by which thou canſt ſubdue even all things to thy ſelf. Haſt thou not ſaid, Behold I come quickly! Even ſo come Lord! and let the great Marriage day of the Lamb make haſte, when thy Spouſe ſhall be preſented ſpotleſs, unblameable and glorious; and the Glory of God in the New* Jeruſalem, *ſhall be revealed to all his holy ones, to delight and glorifie them for ever. In the mean time, Remember Lord thy promiſe: Becauſe I live, therefore ſhall ye live alſo: And let the dead that dye in thee be bleſſed: And thou that art made a quickning Spirit, and art the Lord and Prince of life, and haſt ſaid that not a hair of our heads ſhall periſh; Gather our departing Souls unto thy ſelf, into the Heavenly* Jeruſalem *and Mount* Zion, *the City of the living God, and to the Myriads of holy Angels, and to the general Aſſembly and Church of the firſt born, and to the perfected Spirits of the juſt; where thou wilt make us Kings and Prieſts to God, whom we ſhall ſee, and love and praiſe for ever. For of him, and thro' him, and to him are all things; and for his pleaſure they are, and were created. And O thou the bleſſed God of Love, the Father of Spirits and King of Saints, receive this unworthy Member of thy Son, into the Heavenly Choire which ſing thy praiſe! who reſt not ſaying, Night and Day, Holy, Holy, Holy, Lord God Almighty, who is, and was, and is to come! For thine is the Kingdom, the Power and the Glory, for ever and ever,* Amen.

John 17. 24. & 12. 26.
Acts 7. 59.
Luke 23. 43.
John 20. 17. & 14. 1, 2, 3.
Pſal. 16. 11, 12.
1 Cor. 15. 53, 54, 55.

Col. 3. 3. 4, 5.
2 Theſſ. 1. 10, 11.
Phil. 3. 21.
Rev. 22. 20, 27.
Epheſ. 5. 26, 27.
1 Cor. 15. 45.
Acts 3. 5.
John 14. 19.
Rev. 14. 13.
Matth. 10. 30.
Luke 21. 18.
Heb. 12. 22, 23.
Rev. 1. 6.
Rom. 11. 36.
Rev. 5. 9. 10. & 4. 11, 8. & 15. 3.
Heb. 12. 9.
Mat. 6. 13

The end of the ſecond TOME.

A
Chriſtian Directory.

The Third Part.

Chriſtian Eccleſiaſticks:

OR,

Directions to Paſtors and People about Sacred Doctrine, Worſhip and Diſcipline, and their mutual Duties. With the Solution of a multitude of Church-Controverſies and Caſes of Conſcience.

By Richard Baxter.

Reader,

THat this Part and the next, are imperfect, and ſo much only is written as *I might*, and not as *I would*, I need not excuſe to thee, if thou know me, and where and when I live. But ſome of that which is wanting if thou deſire thou mayeſt find; 1. In my *Univerſal Concord*; 2. In my *Chriſtian Concord*; 3. In our *Agreement* for *Catechiſing* and my *Reformed Paſtor*; 4. In the *Reformed Liturgy*, offered to the Commiſſioned Biſhops at the *Savoy*.

Farewel.

CHAP. I.

Of the Worſhip of God in general.

§. 1. THAT God is to be worſhipped ſolemnly by Man, is confeſſed by all that acknowledge that there is a God. But about the *Matter* and *Manner* of his Worſhip, there are no ſmall Diſſenſions and Contentions in the World. I am not now attempting a Reconciliation of theſe Contenders: The ſickneſs of Mens Mind and Wills doth make that impoſſible to any but God, which elſe were not only *poſſible*, but *eaſie*, the *terms* of Reconciliation being in themſelves ſo plain and obvious as they are. But it is *Directions* to thoſe that are *willing* to *worſhip God aright*, which I am now to give.

rent, & tanquam religerent, ſunt dicti Religioſi, ex relegendo; ut s ex elegendo, à diligendo diligentes, ex intelligendo intelligentes. tioſi & Religioſi, alterum vitii nomen, alterum laudis. Cicer. nat. lib. 2. pag. 73, 74.

§. 1. Direct. 1. *Underſtand what it is to worſhip God aright, leſt you offer him Vanity and Sin for Worſhip. The worſhipping of God is the direct acknowledging of his Being and Perfections to his Honour.* Indirectly or conſequentially he is acknowledged in every *obediential Act* by thoſe that truly obey and ſerve him: And this is *indirectly* and *participatively* to worſhip him: And therefore all *things* are *Holy* to the *Holy*, becauſe they are *Holy* in the uſe of all, and *Holineſs to the Lord* is as it were, written upon all that they poſſeſs or do (as they are holy:) But this is not the *worſhip* which we are here to ſpeak of; but that which is *primarily* and *directly* done to glorifie him by the acknowledgment of his Excellencies. Thus God is worſhipped either *inwardly* by the *Soul alone*, or alſo *outwardly* by the *Body expreſſing* the worſhip of the Soul. For that which is done by the *Body alone* without the concurrence of the *Heart*, is not *true worſhip*, but an Hypocritical Image or ſhew Dir. 1.

ſhew of it, (equivocally called *Worſhip.*) The *inward* worſhip of the *Heart alone*, I have ſpoken of in the former *Tome*. The *outward* or *expreſſive worſhip*, is *ſimple* or *mix'd*; *ſimple* when we *only* intend *God's worſhip* in the action: And this is found chiefly in *Praiſes* and *Thankſgiving*, which therefore are the moſt pure and ſimple ſort of *expreſſive worſhip*. *Mix'd worſhip* is that in which we join ſome other intention, for our own benefit in the action: As in *Prayer* where we worſhip God by ſeeking to him for Mercy: And in reverent *hearing* or *reading* of his *Word*, where we worſhip him by a holy attendance upon his Inſtructions and Commands: And in his *Sacraments* where we worſhip him by *receiving* and *acknowledging* his Benefits to our Souls: And in *Oblations* where we have reſpect alſo to the uſe of the thing offered: And in *holy Vows* and *Oaths*; in which we acknowledge him our Lord and Judge. All theſe are acts of *Divine Worſhip*, though *mix'd* with other *uſes*.

If they that ſerve their God with meer words, and ceremony, and mimical actions, were ſo ſerved themſelves, they might be ſilenced with *Ariſtippus* his defence of his gallantry and ſumptuous fare, *Si vituperandum, ait, hoc eſſet, in celebritatibus deorum profectò non fieret.* Laert. in Ariſtip. So *Plato* allowed drunkenneſs only in the Feaſts of *Bacchus*.

§ 3. It is not only *worſhipping God*, when our *acknowledgments* (by *word* or *deed*) are directed immediately to himſelf; but alſo when we *direct* our ſpeech to others, if his *Praiſes* be the *ſubject* of them, and they are intended directly to his Honour: Such are many of *David*'s Pſalms of Praiſe. But where God's *Honour* is not the thing directly intended, it is no direct worſhipping of God, tho' all the ſame words be ſpoken as by others.

Dir. 2. §. 4. Direct. 2. *Underſtand the true Ends and Reaſons of our worſhipping God; leſt you be deceived by the impious who take it to be all in vain.* When they have imagined ſome falſe *Reaſons* to themſelves, they judge it vain to worſhip God, becauſe *thoſe Reaſons* of it are vain. And he that underſtandeth not the *true Reaſons* why he ſhould worſhip God, will not *truly worſhip him*, but be prophane in neglecting it, or hypocritical in diſſembling, and heartleſs in performing it. The Reaſons then are ſuch as theſe.

§. 5. 1. The firſt ariſeth from the *Uſe of all the World*, and the *nature* of the *Rational Creature* in ſpecial. The whole World is made and upheld to be *expreſſive* and *participative* of the *Image* and *Benefits* of God. God is moſt *perfect* and *bleſſed* in himſelf, and needeth not the World to add to his felicity. But he made it to pleaſe his bleſſed Will, as a *communicative Good*, by *communication* and *appearance*: That he might have Creatures to *know him*, and to be happy in his *Light*; and thoſe Creatures might have a fit Repreſentation or Revelation of him that they *might know him*. And *Man* is ſpecially endowed with *Reaſon* and *Utterance*, that he might *know* his Creator appearing in his Works, and might *communicate* this Knowledge, and expreſs that Glory of his Maker with his Tongue, which the inferior Creatures expreſs to him in their *being*. So that if God were not to be worſhipped, the *end* of *Man's faculties*, and of all the Creation muſt much be fruſtrated. Man's Reaſon is given him that he may know his Maker: His Will, and Affections, and executive Powers are given him, that he may freely *love him* and *obey him*: And his Tongue is given him principally to acknowledge him and praiſe him: Whom ſhould God's work be ſerviceable to, but to him that made it?

Read Mr. *Herbert*'s Poem called *Providence.*

§. 6. 2. As it is the *natural Uſe*, ſo it is the *higheſt Honour* of the Creature to *worſhip* and honour his Creator: Is there a nobler or more excellent Object for our Thoughts, Affections, or Expreſſions? And Nature, which deſireth its own perfection, forbiddeth us to chooſe a ſordid, vile, diſhonourable work, and to neglect the higheſt and moſt hononrable.

§. 7. 3. The right worſhipping of God doth powerfully tend to make us in our meaſure like him, and ſo to ſanctifie and raiſe the Soul, and to heal it of its ſinful Diſtempers and Imperfections. What can make us *good* ſo effectually as our *Knowledge*, and *Love*, and Communion with him that is the *chiefeſt Good*? Nay, what *is Goodneſs* it ſelf in the Creature if this be not? As nearneſs to the Sun giveth Light and Heat, ſo nearneſs to God, is the way to make us *Wiſe* and *Good*: For the Contemplation of his Perfection is the means to make us like him. The *Worſhippers* of God do not exerciſe their bare Underſtandings upon him in barren Speculations; but they exerciſe all their Affections towards him, and all the faculties of their Souls, in the moſt practical and ſerious manner, and therefore are likelieſt to have the livelieſt impreſſions of God upon their Hearts: And hence it is that the true Worſhippers of God are really the *wiſeſt* and the beſt of Men, when many that at a diſtance are employ'd in meer Speculations about his Works and him, remain almoſt as vain and wicked as before, and profeſſing themſelves wiſe, are (practically) fools. *Rom.* 1. 21, 22.

§. 8. 4. The right *worſhipping* of God, by bringing the Heart into a cleanſed, holy and obedient Frame, doth prepare it to *command the Body*, and make us upright and regular in all the Actions of our Lives: For the *Fruit* will be like the *Tree*; and as Men *are*, ſo will they *do*. He that *honoureth* not his God, is not like well to honour his Parents or his King: He that is not moved to it by his Regard to God, is never like to be univerſally and conſtantly juſt and faithful unto Men. Experience telleth us that it is the trueſt Worſhippers of God that are trueſt and moſt conſcionable in their dealings with their Neighbours. This windeth up the Spring, and ordereth and ſtrengtheneth all the Cauſes of a good Converſation.

§. 9. 5. The right worſhipping of God is the *higheſt* and *moſt rational Delight* of Man. Though to a ſick corrupted Soul it be unpleaſant, as Food to a ſick Stomach yet to a *wiſe* and *holy Soul* there is nothing ſo ſolidly and durably contentful. As it is God's damning Sentence on the wicked, to ſay, *Depart from me*, Matth. 25. 41. and 7. 23. So *holy Souls* would loſe their Joys, and take themſelves to be undone, if God ſhould bid them, *Depart from me, worſhip me, and love me, and praiſe me no more.* They would be weary of the World, were it not for God in the World; and weary of their Lives, if God were not their Life.

§. 10. 6. The right worſhipping of God *prepareth us for Heaven*, where we are to behold him, and love and worſhip him for ever. God bringeth not *unprepared Souls to Heaven*: This Life is the time that's purpoſely given us for our Preparation; as the Apprenticeſhip is the time to learn your Trades. Heaven is a place of *Action* and *Fruition*, of perfect *Knowledge*, *Love*, and *Praiſe*: And the Souls that will enjoy and praiſe God there, muſt be *diſpoſed* to it here; and therefore they muſt be much employed in his Worſhip.

§. 11. 7. And as it is in all theſe reſpects neceſſary as a *means*, ſo God hath made it neceſſary by his *Command*. He hath made it our *Duty* to worſhip him conſtantly; and *he* knoweth the *reaſon* of his own Commands. *It is written, Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve*, Matth. 4. 10 If God ſhould command us nothing, how is he our Governour and our God? And if he command us any thing, what ſhould he command us more fitly than to worſhip him? And he that will not obey him in this, is not like to obey him well in any thing: For there is nothing that he can with leſs ſhew of Reaſon except againſt; ſeeing all the Reaſon in the World muſt confeſs, that *worſhip* is moſt due to God from his own Creatures.

§. 12. Theſe Reaſons for the Worſhip of God being undeniable, the Objections of the Infidels and Ungodly are *unreaſonable*: As, Obj. 1. *That our worſhip doth no good to God; for he hath no need of it. Anſw.* It *pleaſeth* and honoureth him, as the making of the World, and the Happineſs of Man doth: Doth it follow that there muſt be *no World*, nor *no Man happy*, becauſe God hath no need of it, or no addition of Felicity by it? It is ſufficient that it is *neceſſary* and *good* for us, and *pleaſing* unto God.

§. 13. Obj. 2. *Proud Men are unlikeſt unto God: And it is the Proud that love to be honoured and praiſed. Anſw.* Pride is the affecting of an *undue Honour*, or the *undue* affecting of that Honour which is due. Therefore it is that this affectation of Honour in the Creature is a Sin, becauſe *all Honour* is due to God, and none to the Creature but derivatively and ſubſerviently. For a *Subject* to affect any of the *Honour* of his *King*, is diſloyalty: And to affect any of the Honour of his *Fellow Subjects* is *injuſtice*. But God requireth nothing but what is abſolutely his *due*. And he hath commanded us even towards Men to give *Fear and Honour to whom they are due*, Rom. 13. 7.

§. 14. Direct. 3. *Labour for the trueſt Knowledge of the God whom you worſhip.* Let it not be ſaid of you, as Chriſt ſaid to the Samaritan Woman, Joh. 4. 22. *Ye worſhip ye know not what*: Nor as it is ſaid of the Athenians, whoſe Altar was inſcribed, *To the unknown God*, Act. 17. 23. You muſt *know whom you worſhip*; or elſe you cannot worſhip him with the Heart, nor worſhip him ſincerely and acceptably, though you were at never ſo great labour and coſt. God hath *no pleaſure* in the *Sacrifice* of *Fools*, Eccl. 5. 1, 4. Though no Man know him *perfectly*, you muſt know him *truly*. And though God taketh not every Man for a Blaſphemer, and Denier of his Attributes, whom contentious peeviſh Wranglers call ſo, becauſe they conſequentially croſs ſome eſpouſed Opinions of theirs; yet real miſunderſtanding of God's Nature and Attributes is dangerous, and tendeth to *corrupt* his *worſhip* by the corrupting of the Worſhippers. For ſuch as you take God to be, ſuch Worſhip you will offer him: For your *worſhip* is but the honourable acknowledgment of his Perfections: And miſtakingly to praiſe him for ſuppoſed *Imperfections*, is to diſhonour him and diſpraiſe him. If to *know God* be your *eternal Life*, it muſt needs be the Life of all your worſhip. Take heed therefore of *ignorance* and *error about God*.

§. 15. Direct. 4. *Underſtand the office of Jeſus Chriſt as our Great High Prieſt, by whoſe Mediation alone we muſt have acceſs to God.* Whether there ſhould have been any Prieſthood for *Sacrifice* or *Interceſſion* if there had been no Sin, the Scripture telleth us not expreſly; but we have great reaſon to conjecture there would have been none, becauſe there would not have been any reaſons for the *exerciſe* of ſuch an Office. But ſince the Fall, not only the Scriptures, but the practice of the whole World doth tell us that the ſinful People are unmeet immediately thus to come to God, but that they muſt come by the Mediation of the Prieſt, as a *Sacrificer* and *Interceſſor*. So that either *Nature* teacheth Sinners the neceſſity of ſome Mediator, or the Tradition of the Church hath diſperſed the Knowledge of it through the World. And certainly no other Prieſt but Chriſt can procure the acceptance of a ſinful People upon his own account; nor be an effectual Mediator for them to God, unleſs in ſubſerviency to an effectual Mediator who can procure us acceſs and acceptance for his own ſake. For all other Prieſts are Sinners as well as the People, and have as much need of a Mediator themſelves. 1. See therefore that you never appear before God, but as *Sinners*, that have offended him, and have deſerved to be caſt out of his Favour for ever, and ſuch as are in abſolute neceſſity of a Mediator to procure their acceſs and acceptance with God: Come not to God without the ſenſe of *Sin* and *Miſery*. 2. See alſo that ye come as thoſe that *have a Mediator* in the Preſence of God; even Jeſus our High Prieſt who appeareth before God continually to make Interceſſion for us: Come therefore with holy Boldneſs and Confidence and Joy, having ſo ſure and powerful a Friend with God, the *beloved* of the *Father*, whom he *heareth always*.

Heb 7 27, 28.
Heb 9 26, 28.
Heb. 10. 19, 20 21, 22.
Heb. 10. 13, 24.
Heb.6.20.
Heb.7 25, 26.
Mat.17 5.
Joh. 11. 42.

Dir. 5.

§ 16. Direct. 5. *Look carefully to the ſtate of thy Soul, that thou bring not an unholy Heart to worſhip the moſt Holy God.* Come not in the love of Sin; nor in the hatred of Holineſs: For otherwiſe thou *hateſt God*, and art *hated of him*, as bringing that before him which he cannot but hate. And it's eaſie to judge how unfit they are to worſhip God, that *hate him*; and how unlike they are to be accepted by him whom he hateth. Pſal. 5. 3, 4, 5, 6, 7. *My voice ſhalt thou hear in the morning, O Lord: in the morning will I direct my prayer unto thee, and will look up: For thou art not a God that hath pleaſure in wickedneſs, neither ſhall evil dwell with thee. The fooliſh ſhall not ſtand in thy ſight; thou hateſt all the workers of iniquity —— Thou ſhalt deſtroy them that ſpeak leaſing: the Lord will abhor the bloody and deceitful man. But as for me I will come into thy houſe in the multitude of thy mercies, and in thy fear will I worſhip towards thy holy Temple.* Pſal. 66. 18. *If I regard iniquity in my heart, the Lord will not hear me.* Pſal. 15. 1, 2. *Who ſhall abide in Gods tabernacle, but he that walketh uprightly and worketh righteouſneſs?* God will be *ſanctified in them that come nigh him*; and are unſanctified Perſons fit for this? And can the *unholy* offer him *holy worſhip*? *The carnal mind is enmity againſt God*; is it fit then to ſerve and honour him? Rom. 1. 7, 8. See 2 Cor. 6. 15, 16, 17, 18. *Let him that nameth the name of Chriſt depart from iniquity.* 2 Tim. 2. 19. It is a *purified, peculiar, holy people* that Chriſt hath *redeemed* to be the Worſhippers of God, and as Prieſts to *offer him acceptable Sacrifice*, Tit. 2. 14. 1 Pet. 2. 5, 9. If you will *receive the Kingdom that cannot be moved*, you muſt *have grace in your Hearts to ſerve God acceptably with reverence and godly fear: for our God is a conſuming Fire*, Heb. 12, 28, 29. I know an ungodly Perſon as ſoon as he hath any repenting thoughts, muſt expreſs them in Confeſſion and Prayer to God: But as no Prayers of an ungodly Man are *profitable* to him, but thoſe which are acts of his *penitent Return towards God*; ſo no *worſhip of God hath a promiſe of Divine Acceptance*, but that which is performed by ſuch as *ſincerely return to God*: (and ſuch are not ungodly:) *The ſacrifice of the wicked is abomination to the Lord, but the prayer of the upright is his delight*, Prov. 15 8. I know the *wicked* muſt *ſeek the Lord while he may be found, and call upon him while he is near*: But it muſt be in *forſaking his way and thoughts and turning to the Lord*, Iſa. 55. 6, 7. *Simon Magus* muſt firſt *repent of his Wickedneſs*, and then *pray that the thoughts of his Heart may be forgiven him*, Act. 8. 22. O come not in thy unholy carnal ſtate to worſhip God, unleſs it be as a penitent Returner to him, to lament firſt thy Sin and Miſery,

Lev.10.3.

ſery, that thou mayeſt be ſanctified and reconciled and fit to worſhip him.

Dir. 6. § 17. Direct. 6. *Yet take it not as ſufficient that thou art in a ſtate of Sanctification, but alſo particularly ſanctifie thy ſelf to every particular Addreſs to God in holy worſhip.* Even the Child of a King will not go rudely in dirt and filthineſs into his Father's Preſence. Who would not ſearch his Heart and Life, and cleanſe his Soul from his particular Pollution, by renewed repentance and purpoſes of Reformation, before he venture to ſpeak to God? *Particular Sins* have made ſad breaches between God and *his Children*, and made foul work in Souls that the Blood of Chriſt had cleanſed. Search therefore with fear, leſt there ſhould be any *reviving Sin*, or any hidden *root of Bitterneſs*, or any Tranſgreſſion which thou *winkeſt* at or *wilfully* cheriſheſt in thy ſelf; that, if there be ſuch, thou mayeſt bewail and hate it, and not come to God as if he had laid by his *hatred of Sin*.

Dir. 7. §. 18. Direct. 7. *Whenever thou comeſt to worſhip God, labour to awaken thy Soul to a reverent apprehenſion of the Preſence and Greatneſs and Holineſs of his Majeſty, and to a ſerious apprehenſion of the greatneſs and excellency of the holy Work which thou takeſt in hand.* Remember with whom *thou haſt to do*, Heb. 4. 13 To ſpeak *to God*, is another kind of work, than to ſpeak to the greateſt Prince on Earth, yea or the greateſt Angel in Heaven. Be holy, for the Lord your God is holy. To *ſanctifie the Name of God*, and come in *Holineſs* before him, is to apprehend him as infinitely advanced above the whole Creation, and to come with Hearts that are *ſeparated from common things* to him, and elevated above a common frame. A *common frame* in worſhip (ſuch as we have about our common buſineſs) is meer *Prophaneneſs*. If it be *common* it is *unclean*. Look to *your feet* when you *go to the houſe of God*, Eccl. 5. 1. *Put off the ſhoes of earthly common unhallowed* Affections, whenever *you tread on holy ground*, that is, when you are *about holy Work*, and when you draw near the *Holy God*. In reverent adoration ſay as *Jacob*, Gen. 28. 17. *How dreadful is this place? this is none other but the Houſe of God, and this is the gate of Heaven.* See Iſa. 6. 1, 3, 5.

Dir. 8. Luk. 20. 36. See Eccl. 5. 5. Pſ. 138. 1. Iſa. 6. 2. §. 19. Direct. 8. *In the worſhip of God, remember your communion with the holy Angels, and with all the Hoſts of Heaven.* You are the Servants of the ſame God, and though you are yet far below them, you are doing that which tendeth towards their Dignity; for you muſt be *equal* with *them*. Your work is partly of the ſame kind with theirs: It is the ſame Holy Majeſty that you admire and praiſe, though you ſee him yet but as *in a glaſs*. And the Angels are ſome of them preſent with you, and ſee you though you ſee not them: 1 *Cor.* 11. 10. You are commanded to reſpect them in your Behaviour in God's worſhip. If the Eye of Faith were ſo far opened, as that in all your worſhipping of God, you ſaw the bleſſed Companies of Angels, though not in the ſame *place* and *manner* with you, yet in the ſame *worſhip* and in *communion* with you, admiring, magnifying, extolling and praiſing the moſt Glorious God, and the Glorified Redeemer, with *flaming*, fervent, holy Minds, it would ſure do much to elevate your Souls, and raiſe you up to ſome imitation or reſemblance of them. You find that in God's publick worſhip it is a great help to the Soul, in holy cheerfulneſs and fervour, to join with a *full Aſſembly of holy, fervent, chearful* Worſhippers: And that it is very difficult to the beſt, to keep up Life and fervent chearfulneſs in ſo ſmall, or ignorant, or prophane a Company, as where there is no conſiderable number to concur with us. O then what a raiſing help would it be, to praiſe God as within the *ſight* and *hearing* of the Heavenly Praiſes of the Angelical Chore! You ſee how apt Men are to be conformed to the company that they are in! They that are among Dancers, or Gameſters, or Tiplers, or filthy Talkers, or Scorners, or Railers, are apt to do as the company doth, or at leaſt to be the more *diſpoſed* to it: And they that are among Saints, in holy worſhip or diſcourſe, are apt to imitate them much more than they would do in other company. And what likelier way is there, to make you like Angels in the worſhipping of God, than to *do it* as in the *Communion* of the *Angels?* And by Faith to *ſee* and *hear* them in the Conſort? The Angels diſdain not to *ſtudy* our *ſtudies*, and to learn *by the Church the manifold Wiſdom of God*, Eph. 3. 10. 1 Pet. 1. 12. They are not ſo far from us, nor ſo ſtrange to us and our Affairs, as that we ſhould imagine our ſelves to be out of their Communion. Though we may not worſhip them, (*Col.* 2. 18.) we muſt worſhip as *with them*.

See Mr. *Ambroſe* his Book of Communion with Angels; And *Zanchy* on the ſame ſubject: and Mr. *Lawrence* and Dr. *Hammond's Annotat.* on 1 *Cor.* 11.

§. 20. Direct. 9. *Take ſpecial care to the Matter of your Worſhip, that it be ſuch as is agreeable to the will of God; to the Holineſs of his Nature, and the Directions of his Word; and ſuch as hath a promiſe of his acceptance.* Offer him not the *Sacrifice of Fools* who *know not that they do evil*, and are adding to their Sins, while they think they are *pleaſing him*. Bring no *falſe Fire* unto his Altars: Let your *Zeal of God be according to knowledge*. For no Zeal will make a corrupt unlawful kind of Worſhip, to be acceptable unto God. Dir. 9.

Adulteri um eſt, i pium eſ ſacrilegi eſt, quod cunque humano furore i ſtituitur, ut diſp tio Di violetur.

Cyprian. Eccleſ. 5. 1, 2. Lev. 10. 1, 2, 3. Rom. 10. 2, 3.

§. 21. Direct. 10. *See that you perform every part of Worſhip to the proper end to which it is appointed: both as to the ultimate, remote, and neareſt end.* The *End* is *eſſential* to theſe *Relative* Duties. If you intend not the *right end*, you make *another thing* of it: As the preaching of a Sermon to edifie the Church, or putting up a Prayer to procure God's Bleſſings, is not the ſame thing as a Stage-players prophane repeating the ſame words in ſcorn of Godlineſs, or an Hypocrites uſing them for *commodity* or *applauſe*. The *ultimate end* of all *worſhip* and all *moral actions* is the ſame, even the *pleaſing* and *glorifying* God, 1 Cor. 10. 31. 2 Tim. 2. 4. Beſides which every part of Worſhip hath its *proper neareſt end*. Theſe muſt not only be *diſtinctly known*, but *actually intended*. It is *God in Chriſt*, that a holy Worſhipper thirſteth after and *ſeeketh* for in every part of worſhip: Either *to know more of God*, and of his Will, and Bleſſings; or to have ſome more Communion with him, or ſome further Grace communicated from him, to receive his pardoning, or cleanſing, or quickening, or confirming, or comforting, or exalting Grace; to be honoured or delighted in his holy Service, or to make known his Grace and Glory for the good of others, and the honour of his Name. Here it is that God proclaimeth his Name, as *Exod.* 34. 6. The Ordinances of God's Worſhip are like the Tree in which *Zaccheus* climbed up (being of himſelf too low) to have a ſight of Chriſt. Here we come to learn the Will of God for our Salvation; and muſt enter the Aſſembly with ſuch reſolutions as *Cornelius* and his Company met, *Act.* 10. 33. *We are all here met to hear all things commanded thee of God:* And as *Act.* 2. 37. and *Act.* 16. 30. to learn what we muſt do to be ſaved. Hither we come for that holy Light, which may ſhew us our Sin, and ſhew us the Grace which we have received, and ſhew us the unſpeakable Love of God, till we are humbled for Sin, and lifted

Dir. 1 1 The Col. 1. Joh. 8 1 Cor. Heb. 1 1 Joh. Pſal. 4 Pſal. 8

lifted up by Faith in Chriſt, and can with *Thomas* as it were put our Fingers into his Wounds, and ſay in aſſurance, *My Lord and my God*: And as Pſal. 48. 14. *This God is our God for ever and ever: he will be our guide unto death.* Here we do as it were with *Mary* ſit at the Feet of Jeſus, to hear his word, *Luke* 10. 39. That Fire from Heaven may come down upon our Hearts, and we may ſay, *Did not our Hearts burn within us while he ſpake to us, and while he opened to us the holy Scriptures?* Luke 24. 32. Here we cry to him as the blind Mar. 10. 51. Man, *Lord that I may receive my ſight*: We cry here to the Watchmen, Cant. 3. 3. *Saw ye him whom my Soul loveth?* Here we are in his *Banqueting Houſe*, under the *Banner of his Love*, Cant. 2. 4. We have here the ſealing and quickenings of his Spirit, the mortification of our Sin, the increaſe of Grace, and a proſpect into eternal Life, and a foreſight of the endleſs Happineſs there. See then that you come to the Worſhip of God with theſe *intentions* and *expectations*: That if God or Conſcience call to you (as God did ſometime to *Elias*) *what doſt thou here?* You may truly anſwer, I came to ſeek the Lord my God, and to learn his Will that I might do it. And that your ſweet delights may make you ſay, *Pſal.* 84. 4. *Bleſſed are they that dwell in thy houſe, they will be ſtill praiſing thee!* If thou come to the worſhip of God in meer *cuſtom*, or to make thy carnal Heart believe that God will forgive thee becauſe thou ſo far ſerveſt him, or to quiet thy Conſcience with the doing of a formal task of duty, or to be ſeen of Men, or that thou mayeſt not be thought ungodly, if theſe be thy ends thou wilt ſpeed accordingly. A holy Soul cannot live upon the air of Man's applauſe, nor upon the ſhell of Ordinances, without God who is the kernel and the life of all: It is the Love of God that brings them thither, and it is Love that they are exerciſing there, and the *end of Love*, even the nearer approach of the Soul to God, which they deſire and intend. Be ſure then that theſe be the true an real intentions of thy Heart.

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§ 22 Queſt. *But how ſhall I know whether indeed it be God himſelf that I am ſeeking, and that I perform his worſhip to the appointed ends?*

Anſw. In ſo great a buſineſs it is a ſhame to be unacquainted with your intentions. If you take heed what you do, and look after your Hearts, you may know what you *come* for, and what your buſineſs is there. But more particularly you may diſcern it by theſe marks. 1. He that hath *right ends*, and *ſeeketh God*, will labour to *ſuit all his Duties* to *thoſe ends*, and will *like* that beſt which is beſt ſuited to them: He will ſtrive ſo to preach and hear and pray, not as tends moſt to *preferment* or *applauſe*, but as tendeth moſt to *pleaſe* and *honour* God, and to attain his Grace: And he will *love* that *Sermon* or that *Prayer* beſt, that is beſt fitted to bring up his Soul to God, and not that which tickleth a carnal Ear. Mark what you *fit* the *means* to, and you may perceive what is your *end*. 2. If it be *God* himſelf that you ſeek after in his Worſhip, you will not be ſatisfied *without God*: It is not the doing of the task that will *ſatisfie* you, nor yet the greateſt Praiſe of Men, no not of the moſt godly Men! But ſo far as you have *attained your end*, in the cleaſing, or quickening, or ſtrengthening of the Soul, or getting ſomewhat nearer God, or pleaſing or honouring him, ſo far only you will be contented. 3. If God be *your end*, you will be faithful in the uſe of that more *private* and *ſpiritual* worſhip, where God is to be found, though no human applauſe be there to be attained. 4. And you will love ſtill the *ſame ſubſtantial* neceſſary Truth and Duty, which is to your Souls as Bread and Drink is to your Bodies; when thoſe that have carnal ends will be looking after *variety* and *change*, and will be weary of the neceſſary Bread of Life. By obſerving theſe things you may diſcern what are your ends in Worſhip.

§. 23. And here I muſt not let go this neceſſary Direction, till I have driven on the Reader with ſome more importunity to the ſerious practice of it. It is lamentable to ſee, how many turn the Worſhip of God into vile *Hypocriſie*, and *dead Formality*; and offer God a *Carrion* for a *Sacrifice*, and yet their Conſciences are ſo far from checking them for this hainous Sin, that they are much pleaſed and quieted by it, as if they had deſerved well of God, and proved themſelves very godly People, and by this Sin had made him amends for the common Sins of their Lives. Is it *God himſelf*, and his ſanctifying Grace that thoſe Men ſeek after in his Worſhip, who hate his Grace and ſcorn Sanctification, and can leave God to be enjoyed by others, if *they* may but enjoy their fleſhly Pleaſures, and Riches and Honours in the World? Even the Haters of God and Holineſs are ſo blinded, as to perſwade themſelves that in his Worſhip they are truly ſeeking that God and Holineſs which they hate. And O what a deal of pains is many a formal Hypocrite at to little pur- 2 Tim. 3. 5. poſe; in ſpending many Hours in outſide, heartleſs, lifeleſs worſhip, while they never *thirſted af-* 1 Tim. 4. 7. *ter God*, nor after a holy conformity to him, communion with him, or fruition of him, in all their Lives. O what a deal of labour do theſe Phariſees loſe in *bodily exerciſe* which *profiteth nothing*, for want of a right end in all that they do? Becauſe it is not God that they ſeek? When *Godlineſs is profitable to all things*, 1 Tim. 4. 8. And what is *Godlineſs* but the *Souls devotedneſs to God, and ſeeking after him?* We have much ado to bring ſome Men from their Diverſions to God's *outward worſhip*: But O how much harder is it to bring the *Soul* unfeignedly to ſeek God in that Worſhip where the *Body* is preſent? When *David* in the Wilderneſs was driven from the Sanctuary, he crieth out in the bitterneſs of his Soul, [*As the Hart panteth after the water Brooks, ſo panteth my ſoul after thee O God: My ſoul thirſteth for God, for the living God: when ſhall I come and appear before God? My tears have been my meat day and night while they continually ſay unto me, where is thy God?*] You ſee here that it was *God himſelf* that *David* thirſted after in his Worſhip. Alas, what is all the outward pomp of Worſhip, if God be not the end and life of all? *Without him* how vain a thing would the *words* of *prayer* and *preaching*, and the adminiſtration of the Sacraments be? It is not the *dead Letter*, but the *quickening Spirit*, that maketh the dead in Sin to live; that convinceth or comforteth the Soul; or maketh the Worſhipper holy or happy. Nay it is ſome aggravation Iſa. 29. 13. of your Miſery, to be deſtitute of true Commu- Mat. 15. 8. nion with God, while you ſeem to worſhip him, Mat. 11. 23. and to be far from him in the *Heart*, while you Mat. 11. 23. 24. draw ſo near him with the *Lips*: To boaſt of the *Temple of the Lord*, and be forſaken by the *Lord* 2 Sam. 15. 25, 28, 29. of the *Temple*! That *Capernaum* ſhall be caſt down to Hell, that is but thus lifted up to Heaven: And it will be eaſier for *Sodom* in the day of judgment, than for ſuch as had the publick Ordinances without God. *David* left the *Ark* with *Abſalom* at *Hieruſalem*; but *God* was not with *Abſalom* but with *David*. No marvel if ſuch Hypocrites grudge at all that is coſtly in God's ſervice, even the neceſſary maintenance of the Miniſters: For if they have only the ſhell of Ordinances without God, it will ſcarce requite them for their coſt. No marvel if they think all their pains too much, when they take up with the Chaff which is ſcarcely worth their pains: No wonder if they find ſmall pleaſure in God's Service: For what pleaſure is there in the husks or chaff, or in a deaf Nut? No wonder if they grow no better, no holier or ſtronger by it; for what ſtrength will chaff and ſhadows breed? No marvel if they are quickly weary, and if a little of ſuch Religion ſeem enough, when the *life* and *ſpirits* and *ſtrength* and *ſweetneſs* is neglected. O Sinners, remember, that God deſireth not *yours* but *you*, and all your *wealth*, and ſervice is as nothing to him, if he have not *your ſelves* (when yet you are ſo little worth the having:) Nay how earneſtly doth he ſue to have you! How dearly hath he bought you! He may challenge you as his own. Anſwer this kindneſs of God aright: Let no Ordinance nor no common Mercy ſatisfie you, if you have not God himſelf: And to encourage you let me further tell you,

Luke 10. 42. §. 24. 10. If it be *God himſelf* that thou ſeekeſt in his worſhip (ſincerely) thou ſhalt find him: Becauſe thou haſt choſen the better part, it ſhall not be taken from thee. Becauſe thou hungreſt and thirſteſt after him thou ſhalt be ſatisfied. What joyful news is this to the thirſty Soul! 2. Thou art more welcome to God with theſe high Deſires: This holy ambition and aſpiring of Love is only acceptable to him: If all Ordinances be nothing to thee without God, he will ſee that thou underſtandeſt the true uſe of Ordinances, and put down thy Name among his Lovers, whom he cannot deſpiſe. He loveth not to ſee Men debaſe their Souls, to feed on Husks and Chaff with Hypocrites, no more than to feed on filth and dirt, with Senſualiſts and Worldlings. 2 Chr. 1. 11,12,13. As he accepted *Solomon*'s Prayer becauſe he asked not for little things, but for great, ſo he is very much pleaſed with the Soul, that is unſatisfied with all the World, and can be content with nothing lower or worſe than God himſelf. 3. Nay becauſe thou ſeekeſt God himſelf, thou ſhalt have all things with him that are worth the having, *Mat.* 6. 33. *Rom.* 8. 28. When Hypocrites have but the Carcaſs and Shadow, it's thou that ſhalt have the ſubſtantial Food and Joy. As they that were with *Paul* when he was converted, did hear the Voice but ſaw no Man, *Acts* 9. 7. So others ſhall hear the Sound of the Word, and the Name of God; but it is thou that ſhalt ſee him by Faith that is inviſible, and feel the Power and Efficacy of all. Thou ſhalt hear God ſpeak to thee, when he that ſitteth in the ſame Seat with thee, ſhall hear no more than the Voice of Man: It is he that ſeeketh after God in his Ordinances, that is religious in good Sadneſs, and is employed in a work, that is worthy of an immortal rational Soul. The delights of Ordinances as they are performed by *Man*, will ſavour of his imperfections, and taſte of the inſtrument, and have a bitterneſs often mixed with the ſweet; when the delight that cometh from *God himſelf* will be more pure: Ordinances are uncertain: You may have them to day, and loſe them to morrow! When God is everlaſting, and everlaſtingly to be enjoyed. O therefore take not up ſhort of God, in any of his worſhip, but before you ſet upon it, call up your Souls to mind the end, and tell them what you are going to do, that you miſs not of the *end* for want of ſeeking it. The Devil will give hypocritical Worldlings leave to *play* them with the moſt excellent Ordinances, if he can but keep *God* out of ſight, even as you will let your Children play them with a Box of Gold, as long as it is ſhut, and they not ſee what's within.

Dir. 11. Eph. 6. 18. Luke 21. 36. Rev. 3. 3. Col. 4. 2. Mar. 20. 38 40,41. Mat. 13. 33,34,35, 37.

§. 25. Direct. 11. *Be laborious with your hearts in all God's worſhip to keep them employed on their duty; and be watchful over them, leſt they ſlug or wander.* Remember that it is *Heart-work* that you are principally about. And therefore ſee that your *Hearts* be all the while at work. Take *your ſelves* as *idle* when your *Hearts* are *idle*. And if you take not *pains with them*, how little pains will they take in duty? If you watch them not, how quickly will they lye down, and forget what they are doing, and fall aſleep when you are in treaty with God? How eaſily will they turn aſide, and be thinking of impertinent Vanities! *Watch* therefore unto *Prayer* and every Duty, 1 *Pet.* 4. 7. 2 *Tim.* 4. 5.

Dir. 12.

§. 26. Direct. 12. *Look up to Heaven as that which all your Duties tend to, that from thence you may fetch your encouraging motives.* Do all as a means to Life eternal: Separate no Duty from its reward and end. As the Traveller remembreth whither he is going all the way, and a *deſired end* doth make the *fouleſt ſteps* ſeem tolerable; ſo think in every Prayer you put up, and in every Duty, that it is all for *Heaven*.

Dir. 1

§. 27. Direct. 13. *Depend upon the Spirit of God for help.* You cannot *ſeek God* ſpiritually and acceptably without him. Think not that you are ſufficient to worſhip God aright without his help. Where this is deſpiſed or neglected, you ſee what lamentable work is made by blind corrupted Nature in God's Service. *Senſual* Wretches that *have not the Spirit*, are fitter for any thing than to worſhip God. Jude 19. *If he that hath not the Spirit of Chriſt be none of his*, Rom. 8. 9. Then he that pretends to worſhip God without the *Spirit* of Chriſt, can ill think to be heard for the ſake of Chriſt.

Dir. 1

§. 28. Direct. 14. *Look alſo to your tongues and the deportment of your bodies, that the whole Man may worſhip God in holineſs, as he requireth.* Pretend not your good meanings, nor the ſpirituality of your worſhip, to excuſe you from worſhipping alſo with your *Bodies*. Your *Hearts* muſt be *firſt* look'd to; but your *Words* and *Bodies* muſt be next look'd to: And if you regard not *theſe*, it is hardly credible that you regard your *Hearts*. 1. Your *words* and *geſtures* are the due expreſſion of your Hearts: And the Heart will deſire to expreſs it ſelf as it is: Many would expreſs their Hearts to be *better* than they are; and therefore *good expreſſions* are oft to be ſuſpected: But few would expreſs their *Hearts* as worſe than they are, and therefore bad appearances do ſeldom lie. 2. Your *Words* and *Actions* are needful to the due *honouring* of God: As evil *Words* and *Actions* do diſhonour him, and the unſeemly diſorderly performance of his Service, is very injurious to ſuch holy things; ſo your meet and comely *words* and *geſtures* are the external Beauty of the Worſhip which you perform: And God ſhould be ſerved with the beſt. 3. Your *words* and *geſtures* reflect much on your own Hearts: As Acts tend to the increaſe of the Habits; ſo the external Expreſſions tend to increaſe the internal Affections, whether they be good or evil. 4. Your *words* and *geſtures* muſt be regarded for the good of others, who ſee not your Hearts, but by theſe Expreſſions: And where many have Communion in worſhipping God, ſuch acts of Communion are of great regard.

CHAP.

CHAP. II.

Directions about the Manner *of Worſhip, to avoid all Corruptions, and falſe unacceptable Worſhipping of God.*

THE lamentable Contentions that have ariſen about the *Manner* of God's worſhip, and the Cruelty, and Blood, and Diviſions, and uncharitable Revilings which have thence followed, and alſo the neceſſary Regard that every Chriſtian muſt have to worſhip God according to his Will, do make it needful that I give you ſome Directions in this Caſe.

§. 1. Direct. 1. *Be ſure that you ſeriouſly and faithfully practiſe that inward worſhip of God in which the life of Religion doth conſiſt: As to love him above all, to fear him, believe him, truſt him, delight in him, be zealous for him*: And that your *Hearts be ſanctified unto God*, and *ſet upon Heaven and Holineſs*: For this will be an unſpeakable help to ſet you right in moſt Controverſies about the *worſhipping of God*. Nothing hath ſo much filled the Church with Contentions, and Diviſions, and Cruelties about God's worſhip, as the agitating of theſe Controverſies by *unholy unexperienced* Perſons: When Men that *hate* a holy Life, and holy Perſons, and the Holineſs of God himſelf, muſt *be they* that *diſpute* what manner of worſhip muſt be offered to God by themſelves and others; and when the Controverſies about God's Service are fallen into the hands of thoſe that hate all ſerious ſerving of him, you may eaſily know what work they will make of it. As if *ſick Men* were to determine or diſpute what Meat and Drink themſelves and all other Men muſt live upon, and none muſt eat but by their Preſcripts, moſt healthful Men would think it hard to live in ſuch a Country. As Men *are within*, ſo will they incline to worſhip God *without*. *Outward* worſhip is but the expreſſion of inward worſhip: He that hath a Heart repleniſhed with the *Love* and *Fear* of God, will be apt to expreſs it by ſuch manner of worſhip, as doth moſt *lively* and *ſeriouſly expreſs* the *Love* and *Fear* of God. If the Heart be a *Stranger* or an *Enemy to God*, no marvel if ſuch worſhip him accordingly. O could we but help all *Contenders* about worſhip, to the inward *Light*, and *Life*, and *Love*, and *experience* of *holy ſerious Chriſtians*, they would find enough in *themſelves*, and their *Experiences*, to decide abundance of Controverſies of this kind: (Though ſtill there will be *ſome*, that require alſo other helps to decide them.) It is very obſervable in all times of the Church, how in Controverſies about *God's worſhip* the generality of the *godly ſerious* People, and the generality of the ungodly and ludicrous Worſhippers, are ordinarily of differing judgments! And what a ſtroke the temper of the Soul hath in the determination of ſuch caſes!

§. 2. Direct. 2. *Be ſerious and diligent alſo in all thoſe parts of the outward worſhip of God that all ſober Chriſtians are agreed in.* For if you be negligent and falſe in ſo much as you *confeſs*, your judgment about the *controverted* part is not much to be regarded. God is not ſo likely to direct prophane ones and falſe-hearted Hypocrites, and bleſs them with a ſound judgment in holy things, (where their Lives ſhew that their practical judgments are corrupt,) as the ſincere that obey him in that which he revealeth to them. We are all agreed that God's Word muſt be your *daily meditation* and *delight:* Pſal. 1. 2. And that you ſhould *ſpeak of it lying down and riſing up, at home and abroad*, Deut. 6. 6, 7, 8. And that we muſt be *conſtant*, and *fervent*, and *importunate* in Prayer, both in publick and private, 1 *Theſſ.* 5. 17. *Luke* 18. 1. *Jam.* 5. 16. Do you perform *this much* faithfully or not? If you do, you may the more confidently expect, that God ſhould further reveal his Will to you, and reſolve your doubts, and guide you in the way that is pleaſing to him. But if you omit the Duty *which all are agreed on*, and be unfaithful and negligent in what you *know*, how unmeet are you to *diſpute* about the *controverted circumſtances* of Duty? To what purpoſe is it, that you meddle in ſuch Controverſies? Do you do it wilfully to condemn your ſelves before God, and ſhame your ſelves before Men? By declaring the Hypocriſie which aggravateth your Ungodlineſs? What a loathſom and pitiful thing is it, to hear a Man bitterly reproach thoſe that *differ from him* in ſome *circumſtances* of worſhip, when he himſelf never *ſeriouſly* worſhippeth God at all? When he meditateth not on the Word of God, and inſtead of *delighting* in it, maketh light of it, as if it little concerned him; and is acquainted with no other Prayer than a little cuſtomary Lip ſervice? Is ſuch an ungodly neglecter of all the ſerious worſhip of God, a fit Perſon to fill the World with Quarrels about the *Manner* of his worſhip?

Dir. 3.

§. 3. Direct. 3. *Differ not in God's worſhip from the common ſenſe of the moſt faithful godly Chriſtians, without great ſuſpicion of your own underſtandings, and a moſt diligent tryal of the caſe.* For if in ſuch practical caſes the *common ſenſe* of the faithful be againſt you, it is to be ſuſpected that the *teaching of God's Spirit* is againſt you: For the *Spirit* of God doth *principally* teach his Servants in the matter of *Worſhip* and *Obedience*.

The diſadvantages of ungodly men in judging of holy worſhip.

There are ſeveral Errors that I am here warning you to avoid: 1. The error of them that rather incline to the judgment of the *ungodly Multitude*, who never knew what it was to worſhip God in Spirit and Truth: Conſider the great diſadvantages of theſe Men to judge aright in ſuch a caſe: 1. They muſt judge then without that teaching of the Spirit, by which things ſpiritual are to be diſcerned, 1 *Cor.* 2, 13, 15. He that is *blind* in Sin muſt judge of the Myſteries of Godlineſs. 2. They muſt judge quite contrary to their *Natures* and *Inclinations*, or againſt the diſeaſed habits of their Wills: And if you call a Drunkard to judge of the evil of Drunkenneſs, or a Whoremonger to judge of the evil of Fornication, or a covetous, or a proud, or a paſſionate Man to judge of their ſeveral Sins, how partial will they be? And ſo will an ungodly Man be in judging of the Duties of Godlineſs. You ſet him to judge of that which he hateth. 3. You ſet him to judge of that which he is *unacquainted* with: It's *like* he never throughly *ſtudied* it: But it's *certain* he never *ſeriouſly tryed it*, nor hath not the experience of thoſe, that have long made it a great part of the buſineſs of their Lives. And would you not ſooner take a Man's judgment in Phyſick, that hath made it the ſtudy and practice of his Life, than a ſick Man's that ſpeaketh againſt that which he never ſtudied or practiſed, meerly becauſe his own Stomach is againſt it? Or will you not ſooner take the judgment of an ancient Pilot about Navigation, than ones that was never at Sea? The difference is as great in this preſent Caſe.

§ 4. 2. And I ſpeak this alſo to warn you of another Error, that you prefer not the judgment of a *Sect* or *Party*, or ſome *few godly* People, againſt the *common ſenſe* of the *generality* of the Faithful: For the Spirit of God is likelier to have forſaken a *ſmall part* of godly People, than the *generality*, in ſuch particular Opinions, which even good Men may be forſaken in: Or if it be in *greater things*, it is more *unreaſonable* and more *uncharitable* for me to ſuſpect that *moſt* that ſeem godly are *Hypocrites* and forſaken of God, than that a *Party*, or ſome *few* are ſo.

Dir. 4. §. 5. Direct. 4. *Yet do not abſolutely give up your ſelves to the judgment of any in the worſhipping of God, but only uſe the advice of Men in a due ſubordination to the Will of God, and the teaching of Jeſus Chriſt.* Otherwiſe you will ſet *Man* in the place of *God*, and will reject Chriſt in his *Prophetical Office*, as much as uſing *Co-ordinate Mediators*, is a rejecting him in his *Prieſtly Office.* None muſt be called *Maſter*, but in ſubordination to Chriſt, becauſe he is our *Maſter*, Matth. 22. 8, 9, 10.

Dir. 5. See Rom. 14. & 15. & 1 Cor. 8. 13. § 6. Direct. 5. *Condemn not all that in others which you dare not do your ſelves; and practiſe not all that your ſelves, which you dare not condemn in others.* For you are more capable of judging in your own caſes, and bound to do it with more exactneſs and diligent enquiry, than in the caſe of others. Oft times a rational doubt may neceſſitate you to ſuſpend your *practice*, as your *belief* or *judgment* is ſuſpended; when yet it will not allow you to condemn another whoſe judgment and practice hath no ſuch ſuſpenſion. Only you may *doubt* whether he be in the right, as you doubt as to your ſelf. And yet you may not therefore venture *to do* all that you dare not *condemn* in him; for then you muſt wilfully commit all the Sins in the World, which your weakneſs ſhall make a *doubt* or *controverſie* of.

Dir. 6. Lev. 19. 2. & 20. 7. 1 Pet. 1. 16. §. 7. Direct. 6. *Offer God no worſhip that is clearly contrary to his nature and perfections, but ſuch as is ſuited to him as he is revealed to you in his Word.* Thus Chriſt teacheth us, to worſhip God *as he is*; and thus *God* often calleth for *holy Worſhip*, becauſe *he is Holy.* 1. *God is a Spirit:* Therefore they that *worſhip him, muſt worſhip him in Spirit and in Truth:* (which Chriſt oppoſeth to meer external Ceremony or Shadows) John, 4. 23, 24. *For the Father ſeeketh ſuch to worſhip him.* 2. God is *Incomprehenſible*, and *Infinitely* diſtant from us: Therefore worſhip him with Admiration, and make not either *viſible* or *mental Images* of him, nor debaſe him not by undue reſemblance of him to any of his Creatures. 3. God is *Omnipreſent*, and therefore you may *every where lift up holy hands to him*, 1 Tim. 2. 8 And you muſt always worſhip him as in his ſight. 4. God is *Omniſcient*, and knoweth your *Hearts*, and therefore let your Hearts be employed and *watched* in his worſhip. 5. God is *moſt wiſe*, and therefore not to be worſhipped ludicrouſly with Toyes, as Children are pleaſed with to quiet them, but with wiſe and rational worſhip. 6. God is *moſt great*, and therefore to be worſhipped with the greateſt *reverence* and ſeriouſneſs; and not preſumptuouſly, with a careleſs Mind, or wandring Thoughts, or rude Expreſſions. 7. God is moſt good and gracious, and therefore not to be worſhipped with Backwardneſs, Unwillingneſs and Wearineſs, but with great Delight. 8. God is moſt merciful in Chriſt, and therefore not to be worſhipped deſpairingly, but in joyful Hope. 9. God is *true* and *faithful*, and therefore to be worſhipped *believingly* and *confidently*, and not in diſtruſt and unbelief. 10. God is *moſt holy*, and therefore to be worſhipped by *holy Perſons*, in a *holy Manner*, and not by *unholy Hearts* or *Lips*, nor in a *common manner*, as if we had to do but with a Man. 11. He is the Maker of your *Souls* and *Bodies*, and therefore to be worſhipped both with *Soul* and *Body.* 12. He is your Redeemer and Saviour, and therefore to be worſhipped by you as *Sinners* in the *humble* ſenſe of your Sin and Miſery, and as *Redeemed ones* in the *thankful* ſenſe of his *Mercy*, and all in order to your further cleanſing, healing and recovery. 13. He is your *Regenerater* and *Sanctifier*, and therefore to be worſhipped not in the confidence of your *natural ſufficiency*, but by the *Light*, and *Love*, and *Life* of the Holy Ghoſt. 14. He is your abſolute Lord, and the Owner of you and all you have; and therefore to be worſhipped with the *abſolute reſignation* of your *ſelf* and *all*, and honoured with your Subſtance, and not Hyocritically with *exceptions* and *reſerves.* 15. He is your *Sovereign King*, and therefore to be worſhipped according to his *Laws*, with an *obedient* kind of worſhip, and not after the Traditions of Men, nor the Will or Wiſdom of the Fleſh. 16. He is your *Heavenly Father*, and therefore *all* theſe *Holy Diſpoſitions*, ſhould be ſummed up into the *ſtrongeſt Love*, and you ſhould run to him with the greateſt readineſs, and *reſt* in him with the greateſt *Joy*, and *thirſt* after the full fruition of him with the greateſt of your *Deſires*, and preſs towards him for himſelf with the moſt fervent and importunate Suits. All theſe the very *Being* and *Perfections* of God will teach you in his worſhip. And therefore if any *controverted* worſhip be certainly contrary to any of theſe, it is certainly unwarranted and unacceptable unto God.

The ſecond Commandment.

Cicero de Nat. Deor. l. 1. *p.*46. ſaith, that *Poſſidonius* believed that *Epicurus* thought there was no God but put a ſcorn upon him by deſcribing him like a man, idle careleſs, &c. which he would not have done if he had thought there was a God.

Dir. 7. § 8. Direct. 7. *Pretend not to worſhip God by that which is deſtructive, or contrary to the Ends of worſhip.* For the aptitude of it as a *means* to its proper *end*, is *eſſential* to it. Now the *Ends* of worſhip are, 1. The *Honouring* of God: 2. The *edifying* of our ſelves in *Holineſs*, and *delighting* our Souls in the Contemplation and Praiſes of his Perfections: 3. The communicating this *Knowledge*, *Holineſs* and *Delight* to others, and the increaſe of his actual Kingdom in the World. 1. Avoid then all that pretended Worſhip which *diſhonoureth* God, (not in the opinion of *carnal Men* that judge of him by their own miſguided Imaginations, but according to the diſcovery of himſelf to us in his Works and Word.) Many Travellers that have converſed with the ſoberer Heathen and Mahometan Nations, tell us, that it is not the leaſt hindrance of their Converſion, and cauſe of their contempt of Chriſtianity, to ſee the Chriſtians that live about them, to worſhip God ſo ignorantly, irrationally and childiſhly as many of them do. 2. Affect moſt that manner of worſhip (*cæteris paribus*) which tendeth moſt to your *own right information*, and holy *reſolutions* and *affections*, and to bring up your Souls into nearer Communion and Delight in God: And not that which tendeth to *deceive*, or *flatter*, or *divert* you from him, nor to be in your Ears as ſounding Braſs, or a tinkling Cymbal, or as one that is playing you a Leſſon of Muſick; and tendeth not to make you better. 3. Affect not that manner of worſhip which is an Enemy to *Knowledge*, and tendeth to keep up *Ignorance* in the World: Such as is a great part of the Popiſh Worſhip, eſpecially their reading the Scriptures to the People in an unknown Tongue, and celebrating their publick Prayers, and Praiſes, and Sacraments, in an unknown Tongue, and their ſeldom Preaching, and then teaching the People to take up with a multitude of toyiſh Ceremonies, inſtead of Knowledge and rational Worſhip. Certainly that which is an Enemy to *Knowledge*, is an Enemy to all Holineſs and true Obedience, and to the *Ends* of worſhip, and therefore is no acceptable worſhipping of God. 4. Affect not that pretended worſhip which is of it ſelf deſtructive of *true Holineſs*: Such as is the preaching of *falſe Doctrine*, *not according to Godlineſs*, and the oppoſition and reproach-

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vals for the Martyrs, to pleaſe them the better. Which many others relate of the practice of thoſe times.

reproaching of a *holy Life* and *Worſhip*, in the *miſapplication* of *true Doctrine*; and then teaching poor Souls to ſatisfie themſelves with their Maſs and Maſs Ceremonies, and an *Image* of Worſhip, inſtead of ſerious Holineſs, which is oppoſed, *Prov.* 24. 24. *He that ſaith to the wicked thou art Righteous, him ſhall the People curſe, Nations ſhall abhor him.* And if this be done as *a Worſhip of God*, you may hence judge how acceptable it will be, *Iſa.* 5. 20. *Wo unto them that call Evil Good, and Good Evil, that put Darkneſs for Light, and Light for Darkneſs, that put Bitter for Sweet, and Sweet for Bitter.* To make People believe, that Holineſs is but Hypocriſie, or a needleſs Thing, or that the *Image* of Holineſs is *Holineſs* it ſelf, or that there is no great difference between the *godly* and *ungodly*, doth all tend to Mens Perdition, and to damn Men by deceiving them, and to root out Holineſs from the Earth. See Ezek. 22. 26. and 44. 23. Jer. 15. 19. *If thou take forth the precious from the vile, thou ſhalt be as my Mouth*, Mal. 3. 18. Pſal. 1. & 15. 4. Affect not a *dead* and *heartleſs* way of Worſhip, which tendeth not to convince and waken the ungodly, nor to make Men *ſerious* as thoſe that have to do with God.

§ 9. Direct. 8. *Let the manner of your worſhipping God, be ſuited to the Matter that you have in hand.* Remember that you are ſpeaking either *to* or *of* the Eternal God: That you are employed about the everlaſting Salvation of your *own* or *others* Souls: That all is high and holy that you have to do: See then that the *Manner* be anſwerable hereunto.

§ 10. Direct. 9. *Offer God nothing as a part of Worſhip which is a lye; much leſs ſo groſs a lye as to be diſproved by the common Senſes and Reaſon of all the World.* God needeth not our *Lye* unto his *Glory*: What worſhip then do *Papiſts* offer him in their Maſs, who take it for an Article of their Faith, that there is no *Bread* or *Wine* left after the Conſecration, it being all Tranſubſtantiate into the very Body and Blood of Chriſt? And when the Certainty of all Mens Senſes is renounced, then all Certainty of Faith, and all Religion is renounced; for all *preſuppoſe* the Certainty of Senſe.

§ 11. Direct. 10. *Worſhip not God in a manner that is contrary to the true Nature, and Order, and Operations of a rational Soul.* I mean not to the *corrupted Nature* of Man, but to *Nature as Rational* in it ſelf conſidered. As 1. Let not your meer *Will* and *Inclination* over-rule your *Underſtandings*; and ſay not as blind *Lovers* do, I *love* this, but I know not why: Or as *Children* that eat unwholſom Meat, becauſe they *love it*. 2. Let not *Paſſion* over-top your Reaſon: Worſhip God with ſuch a *Zeal* as is according to Knowledge. 3. Let not your *Tongues lead* your *Hearts*, much leſs *over go* them: Words may indeed reflect upon the *Heart*, and warm it more; but that is but the ſecondary uſe: The *firſt* is to be the *Expreſſions* of the *Heart*: You muſt not ſpeak *without* or *againſt* your Hearts (that is, falſly) that by ſo ſpeaking you may *better* your Hearts (and make the words *true*, that at firſt were not *true*): Unleſs it be when your Words are but reading-recitations or narratives, and not ſpoken of your ſelves. The *Heart* was made to lead the Tongue, and the Tongue to expreſs it, and not to lead it. Therefore ſpeak not to God either the Words of a Parrot, which you do not underſtand, or the Words of a Liar or Hypocrite, which expreſs not the meaning, or deſires, or feeling of your *Hearts*: But *firſt underſtand* and *feel* what you ſhould ſpeak, and then ſpeak that which you underſtand and feel.

§. 12. Queſt. *How then can a Prayer be lawful, that is read or heard from a Book?*

Anſw. There is in *Reading* the *Eye*, and in *Hearing* the *Ear* that is firſt to affect the *Heart*, and then the *Tongue* is to perform its office. And though it be *ſudden*, yet the paſſage *to the Heart* is firſt, and the paſſage *from the Heart* is laſt: And the Soul is quick, and can quickly thus both *Receive*, and be *Affected* and *expreſs* it ſelf. And the caſe is the ſame in this, whether it be from a *Book*, or from the Words of another without Book: For the Soul muſt do the ſame, as quickly, in joining with another that ſpeaketh before us, *without* a Book as with it.

Dir. 11. How far the Scripture is the Law or Rule of Worſhip and Diſcipline, and how far not.

§. 13. Direct. 11. *Underſtand well how far Chriſt hath given a Law and a Rule for worſhip to his Church in the Holy Scripture, and ſo far ſee that you take it as a perfect Rule, and ſwerve not from it by adding or diminiſhing.* This is a matter of great importance by reaſon of the danger of erring on either ſide. 1. If you think that the Scripture containeth not *any Law or Rule* of Worſhip at all, or not ſo much as indeed it doth, you will deny a principal part of the *Office of Chriſt*, as the *King* and *Teacher* of the Church, and will accuſe his Laws of inſufficiency, and be tempted to worſhip him with a humane kind of worſhip, and to think your ſelves at Liberty to Worſhip him according to your own Imaginations, or change his worſhip according to the *faſhion* of the Age or the Country where you are. And on the other ſide, if you think that the Scipture is a Law and Rule of Worſhip, more particular than Chriſt intended it, you will involve your ſelves and others in endleſs Scruples and Controverſies, and find fault with that which is lawful and a Duty, becauſe you find it not particularly in the Scriptures: And therefore it is exceeding needful to underſtand how far it is intended to be herein our Law and Rule, and how far not: To handle this fully would be a Digreſſion, but I ſhall briefly anſwer it.

Iſa. 2. 3. & 1. 10. & 42. 4. Mic. 4. 2. Heb. 3. 2, 3, 5. He. 10. 28. Acts 7. 37, 38. Acts 3. 23. Pſal. 19. 7. Iſa. 5. 24.

§. 14. 1. No doubt but *Chriſt* is the *only Univerſal Head and Law-giver to his Church*: And that *Legiſlation* is the firſt and principal part of Government: And therefore if he had made no Laws for his Church, he were not the full Governour of it. And therefore he that arrogateth this *Power* to himſelf to be *Law giver to the Church univerſal* (as ſuch) doth uſurp the *Kingly Office of Chriſt*, and committeth Treaſon againſt his Government, (unleſs he can prove that Chriſt hath delegated to him this chief part of his Government, which none can do): There being *no Univerſal Law-giver* to the Church but Chriſt (whether Pope or Council), no Law that is made by any meer Man can be *univerſally obligatory.* Therefore ſeeing the making of all *Univerſal Laws* doth belong only to *Chriſt*, we may be ſure that he hath *perfectly done it*; and hath left nothing out of his Laws that was fit to be there, nor nothing at liberty that was fit to be determined and commanded. Therefore whatſoever is of *equal Uſe or Conſideration* to the *Univerſal Church*, as it is to any one *part of it*, and to *all Times* as it is to *any Time* of the Church, ſhould not be made a Law by Man to *any part* of the Church, if Chriſt have not made it a Law to the *whole*: Becauſe elſe they accuſe him of being defective in *his Laws*, and becauſe *all his Subjects* are *equally dependant on him* as their *King* and *Judge.* And no Man muſt ſtep into his Throne pretending to amend his Work which he hath done amiſs, or to make up any wants, which the chief Law-giver ſhould have made up.

§. 15. 2. Theſe Laws of Chriſt for the Government of his Church, are fully contained in the *Holy Scriptures*: For ſo much as is in *Nature*, is *there* alſo more plainly expreſſed than *nature* hath expreſt it. *All* is not *Chriſts Law* that is *any way* expreſt

Mat. 28. 20.
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in Scripture; but *all Chriſts Laws are* expreſt in the Scriptures: Not written by himſelf, but by *his Spirit in his Apoſtles*, whom he appointed and ſent to *Teach all Nations to obſerve what ever he commanded them:* Who being thus *commiſſioned* and *enabled* fully by the Spirit to perform it, are to be ſuppoſed to have *perfectly executed* their *Commiſſion*; and to have taught *whatſoever Chriſt commanded them*, and *no more* as from Chriſt: And therefore as they taught that preſent Age by Voice, who could Hear them, ſo they taught all Ages after *to the end of the World* by *writing*, becauſe their *Voice* was not by them to be heard.

Rom.13.9
Mat. 22. 37.
Iſa. 8. 16, 20.
Act. 8.25.
Acts 15. 35 36.
Acts 26. 17, 18.
1 Joh.1.9.
Neh.1. 6.
Lev. 16. 21.
Phil. 4. 6
Pſa 50.14
& 69. 30.
& 100. 1, 2, 4.
Eph.5.19.
Pſal.9.11.
& 95. 1.
Luk. 11. 2, 3, &c.
Mat. 28. 19.
1 Cor.11. 23,24,25, 26, 28.
1 Cor. 14. 5, 12, 26.
2Cor.10.8
& 13. 10.
Rom.15 2
1 Cor. 14. 40.
Rom. 14. 15, 20.
1 Cor. 9. 20,21,22,
1 Cor. 8. 10. & 10.19,28.
2Cor.6.16

§. 16. 3. So far then as the Scripture *is a Law and Rule*, it is a *perfect Rule*: But *how far* it is a Law or Rule, its own contents and expreſſions muſt determine. As 1. It is certain that all the *Internal Worſhip* of God (by love, fear, truſt, deſire, &c.) is perfectly commanded in the Scriptures. 2. The *Doctrine of Chriſt* which his Miniſters muſt read and preach is perfectly contained in the Scriptures. 3. The *grand* and *conſtantly neceſſary* points of *Order in Preaching*, are there alſo expreſſed: As that the opening of Mens Eyes, and the *converting* of them from the Power of Satan to God be *firſt* endeavoured, and then their *Confirmation* and further Edification, &c. 4. Alſo that we humble our ſelves before God in the Confeſſion of our Sins. 5. And that we pray to God in the name of Chriſt for Mercy for our ſelves and others. 6. That we give God Thanks for his Mercies to the Church, our ſelves and others. 7. That we Praiſe God in his Excellencies manifeſted in his Word and Works of Creation and Providence. 8. That we do this by ſinging Pſalms with holy joyfulneſs of Heart. 9 The *matter* and *order* of the *ordinary Prayers* and *Praiſes* of Chriſtians is expreſſed in the Scripture, (As *which parts* are to have precedency in our *eſtimation* and *deſire*, and *ordinarily* in our expreſſions). 10. Chriſt himſelf hath determined that by *Baptizing them* into the Name of the *Father*, the *Son*, and the *Holy Ghoſt*, Men be ſolemnly entered into his Covenant, and Church, and State of Chriſtianity. 11. And he hath himſelf appointed that his Churches hold Communion with him and among themſelves, in the Euchariſtical adminiſtration of the Sacrament of his *Body* and *Blood*, repreſented in the *breaking*, *delivering*, *receiving* and *eating* the conſecrated *Bread*, and in the *pouring* out, *delivering*, *receiving* and *drinking* the conſecrated Wine. 12. And as for the mutable ſubſervient circumſtances and external expreſſions, and actions, and orders, which were not fit to be, in particular, the matter of an *Univerſal Law*, but are *fit* in *one Place*, or at *one Time*, and not *another*, for *theſe* he hath left both in *Nature* and *Scripture* ſuch *General Laws*, by which upon emergent Occaſions they may be determined; and by particular *Providences* he ſitteth *Things*, and *Perſons*, and *Times*, and *Places*, ſo as that we may diſcern their agreeableneſs to the Deſcriptions in his General Laws: As that *all things be done Decently, in Order and to Edification*, and in *Charity, Unity, and Peace.* And he hath *forbidden Generally* doing any thing *undecently*, *diſorderly*, to the *hurt* or *Deſtruction* of our Brethren, even the *weak*, or to the *Diviſion* of the Church.

Second Commandment,
Col.2. 18. &c.
1 Joh.5.21.
Rev.2.14.

13. And many things he hath particularly forbidden in Worſhip: As making to our ſelves any graven Image, &c. and Worſhipping Angels, &c.

Mat. 28. 19.
Rom. 10. 7, 8.

Act.14.2
Acts 2.
& 20.7,
Eph.4.1
Mal. 2.
Ezek. 3
17,
1 Cor.1
17,2
Col. 1.2
Act.26.1
1 Theſ.
Heb. 13
7,
Acts 8.3
& 2.37
& 8 20,
1 Cor.1
& 9.13,
Acts 20
2Cor.2.
Heb. 12
Deu.10.
2 Tim.
1,2,
Mat. 18
15,16,
2 Theſ.
1 Cor.5.
2 Joh.
Tit.3.1
1 Cor.5.
4,5,6,7,
Rom. 1
1 Tim.
Luk.10.
& 12.
Act.13.
Tit.1
1 Tim.
1 Pet.
2,3,
Rev.1.
Acts 20
1 Cor.

§ 20. And as to the *Order* and *Government* of the *Church* (for I am willing to diſpatch all here together) this much is plainly determined in Scripture. 1. That *there be Officers or Miniſters under Chriſt* to be the *ſtated Teachers* of his People, and to *Baptize*, and Adminiſter the Sacrament of his Body and Blood, and be the Mouth and Guide of the People in publick Prayers, Thankſgiving and Praiſes, and to *bind* the impenitent and looſe the penitent, and to be the Directors of the Flocks according to the Law of God, to Life Eternal. And their Office is deſcribed and determined by Chriſt. 2. It is required that Chriſtians do *ordinarily Aſſemble* together for *God's publick Worſhip*; and be Guided therein by theſe their Paſtors. 3. It is required that beſides the *unfixed* Miniſters, who employ themſelves in converting Infidels, and in an itinerant ſervice of the Churches, there be alſo *ſtated fixed Miniſters*, having a ſpecial Charge of each particular Church: And that they may know their *own Flocks*, and *from Houſe to Houſe*, and the People may *know their own Paſtors that are over them in the Lord*, and honour them and obey them in all that they teach them from the Word of God for their Salvation. 4. The Miniſters *that Baptize* are to judge of the capacity and fitneſs of thoſe whom they Baptize; whether the *Adult* that are admitted upon their *perſonal Profeſſion* and Covenanting, or Infants that are admitted upon their *Parents Profeſſion* and entering them into Covenant. 5. The Paſtors that Adminiſter the Lord's Supper to their particular Flocks, are to diſcern or judge of the fitneſs of thoſe Perſons whom they receive newly into their Charge, or whom they admit to Communion in that Sacrament as members of their Flock. 6. Every ſuch Paſtor is alſo perſonally to watch over all the members of his Flock as far as he is able; leſt falſe Teachers ſeduce them, or Satan get Advantage of them, or any corruption or root of bitterneſs ſpring up among them and defile them. 7. It is the Duty of the ſeveral Members of the Flock, if a Brother treſpaſs againſt them, to tell him his faults between them and him; and if he hear not to take two or three, and if he hear not them to tell the Church. 8. It is the Paſtors Duty to admoniſh the unruly, and call them to Repentance, and pray for their Converſion. 9. And it is the Paſtors Duty to declare the obſtinately impenitent uncapable of Communion with the Church, and to charge him to forbear it, and the Church to avoid him. 10. It is the Peoples Duty to avoid ſuch accordingly, and have no familiarity with them that they may be aſhamed; and with ſuch no not to eat. 11. It is the Paſtors Duty to Abſolve the Penitent, declaring the Remiſſion of their Sin, and re-admitting to the Communion of the Saints. 12. It is the Peoples Duty to re-admit the abſolved to their Communion with Joy, and to take them as Brethren in the Lord. 13. Though every Paſtor hath a *General Power* to exerciſe his Office in any part of the Church, where he ſhall be *truly called* to it; yet every Paſtor hath a *ſpecial Obligation* (and conſequently a *ſpecial Power*) to do it over the Flock, of which he hath received the ſpecial charge and over-ſight. 14. The Lords Day is ſeparated by Gods appointment for the Churches ordinary holy Communion in Gods Worſhip under the conduct of theſe their Guides. 15. And it is requiſite that the ſeveral particular Churches do maintain as much Agreement among themſelves, as their capacity will allow them; and keep due Synods and Correſpondences to that end. Thus much of *Gods Worſhip*, and *Church Order* and *Government* at leaſt is of Divine Inſtitution, and determined by Scripture, and not left to the Will or Liberty of Man. Thus far the Form of Government (at leaſt) is of *Divine Right*.

§ 21. But on the contrary, 1. *About Doctrine and Worſhip*; the Scripture is no Law in any of theſe following Caſes, but hath left them undetermined. 1. There are many *natural Truths*, which the Scripture meddleth not with: As Phyſicks, Metaphyſicks, Logick, &c. 2. Scripture telleth not a Miniſter what *particular Text* or *Subject* he ſhall preach on this Day or that. 3. Nor what *method* his Text or Subject ſhall be opened and handled in. 4. Nor what *Day* of the Week beſides the *Lord's Day* he ſhall *preach*, nor what *Hour* on the Lord's Day he ſhall begin. 5. Nor in what particular *place* the Church ſhall meet. 6. Nor what *particular Sins* we ſhall moſt confeſs: Nor what perſonal *Mercies* we ſhall at *this* preſent time, firſt ask: Nor for what we ſhall *now* moſt copiouſly give thanks: For ſpecial occaſions muſt determine all theſe. 7. Nor what particular *Chapter* we ſhall *now* read: Nor what particular *Pſalm* we ſhall *now* ſing. 8. Nor what particular *Tranſlation* of the Scripture, or *Verſion* of the Pſalms we ſhall *now* uſe. Nor into what Sections to diſtribute the Scripture, as we do by Chapters and Verſes. Nor whether the Bible ſhall be printed or written, or in what Characters, or how bound. 9. Nor juſt by what ſign I ſhall expreſs my conſent to the Truths or Duties which I am called to expreſs *conſent* to, (beſides the *Sacraments* and *ordinary Words*.) 10. Nor whether I ſhall uſe *written Notes* to help my Memory in *Preaching*, or preach without. 11. Nor whether I ſhall uſe a *writing* or *Book* in Prayer, or pray without. 12. Nor whether I ſhall uſe the *ſame words* in Preaching and Prayer, or various new Expreſſions. 13. Nor what *Utenſils* in holy Adminiſtration I ſhall uſe; as a *Temple* or an ordinary *Houſe*, a *Pulpit*, a *Font*, a *Table*, *Cups*, *Cuſhions*, and many ſuch, which belong to the ſeveral parts of Worſhip. 14. Nor in what particular *geſture* we ſhall *preach*, or *read*, or *hear*. 15. Nor what particular *Garments* Miniſters or People ſhall wear in time of Worſhip. 16. Nor what *natural* or *artificial helps* to our natural faculties we ſhall uſe: As Medicaments for the Voice, Tunes, Muſical Inſtruments, Spectacles, Hour-glaſſes: Theſe and ſuch like are undetermined in Scripture, and are left to be determined by human Prudence, not as *Men pleaſe*; but as *means* in order to the proper end, according to the *General Laws* of Chriſt. For Scripture is a *General Law* for all ſuch circumſtances, but not a *particular* Law.

Of which I have ſpoke more fully in my Diſput. 5. of Church Government, p. 400. &c.—

So alſo for Order and Government, Scripture hath not *particularly determined*, 1. *What individual Perſons* ſhall be the *Paſtors* of the Church. 2. Or of juſt *how many Perſons* the Congregation ſhall conſiſt. 3. Or how the Paſtors ſhall divide their work where there are many. 4. Nor how many every Church ſhall have. 5. Nor what *particular People* ſhall be a Paſtors ſpecial charge. 6. Nor what individual Perſons he ſhall baptize, receive to Communion, admoniſh, or abſolve. 7. Nor in *what words* moſt of theſe ſhall be expreſſed. 8. Nor what *number* of Paſtors ſhall meet in *Synods*, for the communion and agreement of ſeveral Churches, nor *how oft*, nor at what *time* or *place*, nor what *particular order* ſhall be among them in their Conſultations; with many ſuch like.

§. 22. When you thus underſtand how far Scripture is a Law to you in the Worſhip of God, it will be the greateſt Direction to you, to keep you both from diſobeying God, and your Superiours: That you may neither pretend *Obedience to Man* for your Diſobedience to God, nor pretend *Obedience to God* againſt your due Obedience to your Governours, as thoſe will do that think Scripture is a more particular Rule than ever Chriſt intended it: And it will prevent abundance of unneceſſary Scruples, Contentions, and Diviſions.

Dir. 12. What Commands of God are not univerſal nor perpetual.

§. 23. Direct. 12. *Obſerve well in Scripture the difference between Chriſt's Univerſal Laws*, (which bind all his Subjects in all times and places) *and thoſe that are but local, perſonal or alterable Laws; leſt you think that you are bound to all that ever God bound any others to.* The *Univerſal Laws* and *unalterable* are thoſe which reſult from the Foundation of the *univerſal* and *unalterable nature* of *Perſons* and *Things*, and thoſe which God hath *ſupernaturally* revealed as ſuitable conſtantly *to all*. The *particular*, *local* or *temporary* Laws are thoſe, which either reſulted from a *particular* or *alterable nature* of *Perſons* and *Things* as *mutually related* (as the Law of *Nature* bound *Adam*'s Sons to marry their Siſters, which bindeth others againſt it) or thoſe which God *ſupernaturally* enacted only for ſome *particular People* or *Perſon*, or *for the time*. If you ſhould miſtake all the *Jewiſh Laws* for *Univerſal Laws* (as to *Perſons* or *Duration*) into how many Errors would it lead you? So alſo if you miſtake every *perſonal mandate* ſent by a Prophet or Apoſtle to a *particular Man*, as obliging *all*, you would make a ſnare of it. *Every* Man is not to abſtain from *Vineyards* and *Wine* as the *Rechabites* were: Nor every Man to go forth to preach in the Garb as Chriſt ſent the Twelve and Seventy Diſciples: Nor every Man to adminiſter or receive the Lord's Supper in an upper Room of a Houſe, in the Evening, with Eleven or Twelve only, &c. Nor every one to carry *Paul*'s Cloak and Parchments, nor go up and down on the Meſſages which ſome were ſent on. And here (in Precepts about Worſhip) you muſt know what is the thing *primarily intended* in the Command, and what it is that is but a *ſubſervient means*: For many Laws are *univerſal* and *immutable* as to the *matter primarily intended*, which are but *local* and *temporary* as to the *matter ſubſervient* and *ſecondarily* intended. As the command of *ſaluting one another with a holy Kiſs and uſing Love Feaſts* in their ſacred Communion primarily intended the *exerciſing and expreſſing holy Love by ſuch convenient ſigns as were then in uſe*, and *ſuitable* to thoſe times: But that it be done by thoſe *particular ſigns*, was ſubſervient, and a *local alterable Law*; as appeareth, 1. In that it is actually laid down by God's allowance. 2. In that in *other places* and *times* the ſame ſigns have *not the ſame ſignification*, and aptitude to that uſe at all, and therefore would be no ſuch expreſſion of Love; or elſe have alſo ſome ill ſignification. So it was the firſt way of *Baptizing* to dip them over-head; Which was fit in that hot Country; which in colder Countries it would not be, as being deſtructive to health, and more againſt modeſty: Therefore it is plain that it was but a *local alterable Law*: The ſame is to be ſaid of *not eating things ſtrangled and blood*, which was occaſioned by the offence of the Jews; and other the like. This is the caſe in almoſt all Precepts about the *external worſhipping geſtures*: The thing that God commandeth *univerſally* is a *humble reverent adoration of him* by the *Mind and Body*. Now the adoration of the *Mind* is ſtill the ſame; but the *bodily* expreſſion altereth according to the cuſtom of Countries: In moſt Countries *kneeling* or *proſtration* are the expreſſions of greateſt veneration and ſubmiſſion: In ſome few Countries it is more ſignified by ſitting with the Face covered with their Hands: In ſome it is ſignified beſt by *ſtanding*: *Kneeling* is ordinarily moſt fit, becauſe it is the moſt common ſign of humble Reverence: But where it is not ſo, it is not fit. The ſame we muſt ſay of other geſtures and of habits: The *Women* among the *Corinthians* were not to go *uncovered becauſe of the Angels*, 1 Cor. 11. 10. And yet in ſome places where long Hair or covering may have a contrary ſignification, the caſe may be contrary. The very fourth Commandment however it was a *perpetual* Law as to the *proportion of time*, yet was *alterable* as to the *ſeventh* Day. Thoſe which I call *Univerſal Laws*, ſome call *Moral*: But that's no term of diſtinction;

but ſignifieth the *common nature* of *all Laws*, which are for the governing of our *Manners*. Some call them *Natural Laws*, and the other *Poſitive*: But the truth is, there are ſome *Laws of Nature* which are *Univerſal*, and ſome that are *particular*, as they are the *Reſult* of *Univerſal* or *Particular Nature*: And there are ſome Laws of *Nature* that are *perpetual*, which are the reſult of an *unaltered Foundation*: And there are ſome that are *Temporary*, when it is ſome Temporary alterable thing in *Nature* from whence the Duty doth reſult: So there are ſome *Poſitive Laws* that are *Univerſal* or unalterable, (during this World) and ſome that are *local*, *particular*, or *temporary* only.

☞ See the Advertiſement before my Book againſt Infidelity.

Dir. 13. See Mr. Truman's Book of Natural and Moral Impotency.

§. 24. Direct. 13. *Remember that whatever duty you ſeem obliged to perform, the obligation ſtill ſuppoſeth that it is not naturally impoſſible to you, and therefore you are bound to do it as well us you can: And when other Mens force, or your natural diſability hindreth you from doing it as you would, you are not therefore diſobliged from doing it all: But the total omiſſion is worſe than the defective performance of it, as the defective performance is worſe than the doing of it more perfectly.* And in ſuch a caſe the Defects which are utterly involuntary are none of yours imputatively at all, but his that hindreth yon (unleſs as ſome other Sin might cauſe that.) As if I were in a Country where I could have liberty to *read* and *pray* but not to *preach*, or to *preach* only once a *Month* and no more: It is my duty to do ſo much as I *can* do, as being much better than *nothing*, and not to forbear *all*, becauſe I cannot *do all*.

Object. 1. Object. *But you muſt forbear no part of your duty? Anſw.* True: But nothing is my Duty which is naturally impoſſible for me to do. Either I can do it, or I cannot: If I *can* I *muſt* (ſuppoſing it a Duty in all other reſpects) but if I *cannot* I am not bound to it.

Object. 2. Object. *But it is not ſuffering that muſt deter you: for that is a carnal reaſon: and your ſuffering may do more good than your preaching. Anſw. Suffering* is conſiderable either as a *pain* to the *Fleſh*, or as an unreſiſtable hindrance of the Work of the Goſpel: As it is meerly a *pain* to the *Fleſh*, I ought not to be deterred by it from the Work of God: But as it *forcibly hindreth* me from that Work, (as by Impriſonment, Death, cutting out the Tongue, &c.) I may lawfully *foreſee* it, and by lawful means avoid it, when it is ſincerely for the *Work of Chriſt*, and not for the *ſaving of the Fleſh*. If *Paul* foreſaw that the preaching of one more Sermon at *Damaſcus* was like to hinder his preaching any more, becauſe the Jews watch'd the Gates Day and Night to kill him, it was *Paul*'s Duty to be *let down by the Wall in a Basket*, and to *eſcape*, and *preach elſewhere*, Acts 9. 25. And when the Chriſtians could not ſafely meet publickly they met in ſecret, as *Joh* 19. 38. *Acts* 12. 12. &c. Whether *Paul*'s ſuffering at *Damaſcus* for preaching one more Sermon, or his preaching more elſewhere, was to be choſen, the intereſt of Chriſt and the Goſpel muſt direct him to reſolve: That which is beſt for the Church, is to be choſen.

Dir. 14. § 25. Direct. 14. *Remember that no material duty is formally a duty at all times: That which is a duty in its ſeaſon, is no duty out of ſeaſon.* Affirmative Precepts bind not to all times, (except only to *habits*, or the ſecret *intention* of our *ultimate end*, ſo far as is ſufficient to animate and actuate the means, while we are waking and have the uſe of reaſon.) Praying and Preaching that are very great Duties, may be ſo unſeaſonably performed as to be Sins: If forbearing a Prayer or Sermon or Sacrament one *Day* or *Month*, be rationally like to procure your Help or Liberty to do it afterward, when that *once* or *few times* doing it were like to hinder you from doing it any more, it would be your Duty then to forbear it for that time (unleſs in ſome extraordinary caſe:) For even for the life of an Ox or an Aſs, and for Mercy to Mens Bodies, the *reſt* and *holy work* of a Sabbath might be interrupted; much more for the Souls of many. Again I warn you, as you muſt not pretend the intereſt of the *end* againſt a peremptory abſolute Command of God, ſo muſt you not eaſily conclude a Command to be abſolute and peremptory to that which certainly contradicts the *End*: Nor eaſily take that for a *Duty* which certainly is no means to that good which is the end of Duty, or which is againſt it. Though yet no ſeeming aptitude as a means, muſt make that ſeem a Duty, which the prohibition of God hath made a Sin.

Dir. 1

§. 26. Direct. 15. *It is ever unſeaſonable to perform a leſſer duty of Worſhip, when a greater ſhould be done: Therefore it much concerneth you to be able to diſcern when two Duties are inconſiſtent, which is then the greater and to be preferred*: In which the *Intereſt of the end* muſt much direct you: That being uſually the greateſt which hath the greateſt tendency to the greateſt good.

Dir. 1

§. 27. Direct. 16. *Pretend not one part of God's Worſhip againſt another, when all in their place and order may be done.* Set not *Preaching* and *Praying* againſt each other: Nor *publick* and *private* Worſhip againſt each other: Nor *internal* Worſhip againſt *external*; but do all.

Dir. 17

§ 28. Direct. 17. *Let not an inordinate reſpect to Man, or common cuſtom be too ſtrong a Byas to pervert your judgments from the Rule of Worſhip: Nor yet any groundleſs prejudice make you diſtaſte that which is not to be diſliked.* The Error on theſe two extreams doth fill the World with Corruption and Contentions about the worſhip of God. Among the Papiſts, and Ruſſians and other ignorant ſort of Chriſtians, abundance of Corruptions are continued in God's Worſhip by the meer power of Cuſtom, Tradition and Education: And all ſeemeth right to which they have been *long uſed*: And hence the Churches in South, East and Weſt continue ſo long overſpread with Ignorance and refuſe Reformation. And on the other ſide meer *Prejudice* makes ſome ſo much diſtaſte a *preſcribed form of Prayer*, or the way of Worſhip which they have not been *uſed to*, and which they have heard ſome good Men ſpeak againſt, whoſe judgments they highlieſt eſteemed, that they have not room for ſober impartial reaſon to deliberate, try and judge. Factions have engaged moſt Chriſtians in the World into ſeveral Parties, whereby Satan hath got this great advantage, that inſtead of worſhipping God in Love and Concord, they lay out their zeal in an envious, bitter, cenſorious, uncharitable reproaching the *manner* of each others Worſhip. And becauſe the intereſt of their *Parties* requireth this, they think the intereſt of the Church and Cauſe of God requireth it: And that they do God Service when they make the Religion of other Men ſeem odious: When as among moſt Chriſtians in the World, the errors of their modes of Worſhip are not ſo great as the adverſe Parties repreſent them (except only the two great Crimes of the Popiſh Worſhip: 1. That it's not *underſtood*, and ſo is *Soulleſs*. 2. They worſhip *Bread* as God himſelf, which I am not ſo able as willing to excuſe from being Idolatry.) Judge not in ſuch Caſes by Paſſion, Partiality and Prejudice.

Majus fi
dei impe
mentum
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conſuetudine prof
ciſcitur:
Ubique
conſuetu
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ibi conſue
tudo rati
ces profundiſſimas
agit. In
omni natu
ra motio e
diuturnior
ac vehementior,
quo magis
eſt adunum
determin
ta. Joſ.
Acoſta d
Ind. l. 2
p. 249.
See Biſho
Jer. Tailor's late
Book againſt
Popery.

Dir. 1

§ 29. Direct. 18. *Yet judge in all ſuch Controverſies with that reverence and charity which is due to the Univerſal and the Primitive Church.* If you find any thing in God's Worſhip which the primitive or univerſal Church agreed in, you may be ſure that it is nothing but what is conſiſtent with *acceptable* Worſhip: For God never rejected the Worſhip of the primitive or univerſal Church. And it is not ſo much as to be judged *erroneous* without great deliberation and very good proof. We muſt be much more ſuſpicious of our own underſtandings.

Dir. 19. §. 30. Direct. 19. *In circumſtances and modes of Worſhip not forbidden in the Word of God, affect not ſingularity, and do not eaſily differ from the practice of the Church in which you hold Communion, nor from the commands or directions of your lawful Governours.* It's true if we are forbidden with *Daniel* to *pray*, or with the Apoſtles to ſpeak any more in the Name of Chriſt, or are commanded as the Three Witneſſes, *Dan.* 3. To worſhip Images, we muſt rather obey God than Man; and ſo in caſe of any *Sin* that is commanded us: But in caſe of meer different modes and circumſtances and order of Worſhip, ſee that you give *authority* and the *conſent* of the Church where you are their *due*.

Dan. 3. Act. 4. 17, 18. & 5. 28.

Dir. 20. §. 31. Direct. 20. *Look more to your own Hearts than to the abilities of the Miniſters, or the Ceremonies or Manner of the Churches Worſhip in ſuch leſſer things.* It is *Heart-work* and *Heaven-work* that the ſincere Believer comes about; and it is the corruption of his Heart that is the heavieſt Burden, which he groaneth under with the moſt paſſionate Complaints: A hungry Soul, enflamed with Love to God and Man, and tenderly ſenſible of the excellency of common Truths and Duties, would make up many defects in the manner of publick Adminiſtration, and would get nearer God in a defective imperfect mode of Worſhip, than others can do with the greateſt helps: When Hypocrites find ſo little work with their *Hearts* and *Heaven*, that they are taken up about *Words* and *Forms*, and *Ceremonies* and *external Things*, applauding their own way, and condemning other Mens, and ſerving Satan under pretence of worſhipping God.

Jam. 3. 15, 16. 17.

CHAP. III.

Directions about the Chriſtian Covenant with God, and Baptiſm.

§. 1. Though the firſt *Tome* of this Book is little more than an explication of the Chriſtian Covenant with God, yet being here to ſpeak of Baptiſm as a part of God's Worſhip, it is needful that I briefly ſpeak alſo of the Covenant it ſelf.

§. 2. Direct. 1. *It is a matter of great importance that you well underſtand the nature of the Chriſtian Covenant, what it is.* I ſhall therefore here briefly open the *nature* of it, and then ſpeak of the *Reaſons* of it: And then of the *ſolemnizing* it by Baptiſm, and next of *renewing* it, and laſtly of our *keeping* it.

The Covenant what?

§. 3. *The Chriſtian Covenant is a Contract between God and Man, through the Mediation of Jeſus Chriſt, for the return and reconciliation of Sinners unto God, and their Juſtification, Adoption, Sanctification and Glorification by him, to his Glory.*

§. 4. Here we muſt firſt conſider, who are the *Parties* in the Covenant: 2. What is the *matter* of the Covenant on God's Part: 3. What is the *matter* on Man's Part: 4. What are the *terms* of it propounded on God's Part. 5. Where and how he doth *expreſs it*. 6. What are the neceſſary *Qualifications* on Man's Part. 7. And what are the *Ends* and *Benefits* of it.

§. 5. I. The *Parties* are GOD and MAN: GOD the FATHER, SON and HOLY GHOST on the one part, and REPENTING BELIEVING SINNERS on the other part. *Man* is the party that *needeth* it; but *God* is the party that firſt *offereth* it: Here note, 1. That God's part of the Covenant is made *Univerſally* and *Conditionally* with all Mankind (as to the tenour enacted,) and ſo is in *Being* before we were born. 2. That it is not the *Father*, *Son* and *Holy Ghoſt* conſidered ſimply as *Perſons* in the *Godhead*; but as *related* to *Man* for the ends of the Covenant. 3. That it is only *Sinners* that this Covenant is made with, becauſe the *Uſe* of it is for the Reſtoration of thoſe that broke a former Covenant in *Adam*. It is a Covenant of *Reconciliation*, and therefore ſuppoſeth an *Enmity* antecedent. 4. When I ſay that it is *repenting* and *believing* Sinners that are the Party, I mean, 1. That taking the *Covenant* in its *firſt Act*, it is *Repentance* and *Faith* themſelves that are the Act, and are our very *Covenanting*. But taking the *Covenant* in its *external Expreſſion*, ſo it is a *repenting believing* Sinner that muſt take it, it being but the expreſſion of his *Repentance* and *Faith*, by an explicite contract with God. 5. Note, that though God's Covenant be by one Univerſal Act, (of which more anon,) yet *Mans* is to be made by the ſeveral acts of the individual Perſons each one for himſelf, and not by the Acts of Societies only.

§. 6. II. The matter of the Covenant on God's Part is in general, that *He will be our God*: More particularly, that *God the Father* will be our *Reconciled God* and *Father* in Jeſus Chriſt; that *God the Son* will be our *Saviour*; and *God the Holy Ghoſt* will be our *Sanctifier*. And the *Relation* of a *God* to us eſſentially containeth theſe three parts: 1. That as on the title of *Creation* and *Redemption* he is our *Owner*, ſo he doth take us as his *own peculiar People*: 2. That as he hath title to be our *Abſolute King or Governour*, ſo he doth take us as his *Subjects*: 3. That he will be our *Grand Benefactor* and *Felicity*, or our moſt *Loving Father* (which comprizeth all the reſt.) And as he will be thus *related* to us, ſo he will *do for us*, all that theſe *Relations* do import. As, 1. He will do all that belongeth to a Creator for his Creature, in our preſervation and ſupplies. 2. He will *ſave us* from our *Sins*, and from his Wrath and Hell. 3. And he will *ſanctifie* us to a perfect Conformity to our Head. Alſo, 1. He will uſe and defend us as *his own peculiar ones*: 2. He will *govern* us by a Law of Grace and Righteouſneſs: 3. He will make us *fully happy* in his *Love* for ever.

§. 7. III. The *Matter* on Man's part of the Covenant is, 1. In reſpect of the *Terminus à quo*, that we will forſake the *Fleſh*, the *World* and the *Devil* as they are adverſe to our *Relations* and *Duties* to God: 2. In regard of the *Terminus ad quem*, that we will *take the Lord for our God*: and more particularly, 1. That we *do take God the Father for our Reconciled Father in Jeſus Chriſt*, and do give up our ſelves to him as Creatures to their Maker. 2. That we do take *Jeſus Chriſt* for our *Redeemer*, *Saviour*, and Mediator, as our High-Prieſt, and Prophet, and King, and do give up our ſelves to him as his redeemed ones to be reconciled to God, and ſaved by him. 3. That we do take the *Holy Ghoſt* for our *Regenerater* and *Sanctifier*, and do give up our ſelves to be perfectly renewed and ſanctified by him, and by his operations carried on to God in his holy Service. Alſo, 1. That we do take God for our *Abſolute Lord* or *Owner*, and do give up our ſelves to him as his *own*. 2. That we take him for our *Univerſal Sovereign Governour*, and do give up our ſelves unto him as his Subjects. 3. That we do take him for our moſt *bountiful Benefactor*, and *loving Father*, and *Felicity*, and do give up our ſelves to him as his Children, to *ſeek him*, and pleaſe him, and perfectly to *Love* him, *Delight* in him, and *Enjoy* him for ever in Heaven as our Ultimate End. And in *conſenting* to theſe *Relations*, we Covenant to do the *Duties* of them in *Sincerity*.

§ 8. IV. The *Terms* or *Conditions* which God requireth of Man in his *Covenant* are *Conſent*, and *Fidelity* or *Performance:* He firſt *conſenteth conditionally*, if we will *conſent:* And he *conſenteth* to be *actually our God*, when we *conſent* to be his People: So that as bare *Conſent*, without any performance doth found the Relation between *Husband* and *Wife*, Maſter and Servant, Prince and People; but the *ſincere performance* of the Duties of the Relation which we conſent to, are needful afterward to *continue* the Relation, and attain the Benefits and Ends; ſo is it alſo between God and Man. We are his *Children in Covenant* as ſoon as we conſent; but we ſhall not be *glorified* but on Condition of *ſincere Performance* and *Obedience*.

§. 9. V. Gods *Covenant with Man* is nothing elſe but the *Univerſal Promiſe in the Goſpel*; and (to the Solemnization,) the *Declaration*, and *Application*, and *ſolemn Inveſtiture* or *Delivery* by his authorized Miniſters. 1. The *Goſpel* as it relateth the Matters of Fact in and about the Work of our *Redemption*, is a *Sacred Hiſtory*: 2. As it containeth the Terms on which God will be ſerved, and commandeth us to obey them for our Salvation, it is called *The Law of Chriſt or Grace*. 3. As it *containeth the Promiſe of Life and Salvation conditionally offered*, it is called *Gods Promiſe*, and *Covenant*, (viz. *on his part*, as it is *Propoſed* only.) 4. When *by our Conſent the Condition is ſo far performed*, or the *Covenant accepted*, then Gods *Conditional Univerſal* Promiſe or Covenant, becometh *actual* and *particular* as to the *Effect*; and ſo the Covenant becometh *Mutual* between *God and Man*: As if a King make an *Act* or *Law* of *Pardon* and *Oblivion*, to a Nation of Rebels, ſaying, Who ever cometh in by ſuch a Day, and confeſſeth his fault, and ſueth out his Pardon, and promiſeth Fidelity for the future ſhall be pardoned: This Act is a *Law* in one reſpect, and it is an *Univerſal Conditional Pardon* of all thoſe *Rebels*: Or a *Promiſe* of Pardon; and an *offer* of Pardon to all that it is *revealed* to: But it is an *Actual Pa* [illegible] to thoſe that *come in*, and conferreth on them the Benefits of the Act as if they were named in it, and is their very *Title* to their Pardon, of which their *Conſent* is the *Condition*; and the *Condition* being performed, the *Pardon* or *Collation* of the Benefit becometh *particular* and *actual*, without any *new act*; it being the ſenſe of the Law it ſelf, or *Conditional Grant*, that ſo it ſhould do. So as to the *reality* of the *Internal Covenant*-intereſt and benefits, *Juſtification* and *Adoption*, it is ours by vertue of this Univerſal Conditional Covenant, when we perform the Condition. But as to our Title *in foro Eccleſiæ*, and the due *Solemnization* and *Inveſtiture*, it is made ours when Gods Miniſter applieth it to us in Baptiſm by his Commiſſion. As the Rebel that was *fundamentally* pardoned by the Act of Oblivion, muſt yet have his *Perſonal Pardon* delivered him by the Lord Chancellor under the Great Seal. In this ſenſe Miniſters are the inſtruments of God, not only in declaring us to be *pardoned*, but in *Delivering to us* the pardon of our Sins, and ſolemnly *inveſting us therein*: As an Attorney delivereth Poſſeſſion to one that before had his fundamental Title. Thus God entreth into Covenant with Man.

§. 10. VI. The Qualifications of abſolute Neceſſity to the Validity of our Covenant with God *in foro interiori* are theſe, 1. That we underſtand what we do as to all the Eſſentials of the Covenant: For *ignorantis non eſt conſenſus*. 2. That it be our *own Act*, performed by our *Natural*, or *Legal Selves*, that is, ſome one that hath Power ſo far to diſpoſe of us (as Parents have of their Children.) 3. That it be *deliberate*, *ſober* and *rational*, done by one that is *compos mentis*, in his wits, and not in *Drunkenneſs*, *madneſs* or incogitancy. 4. That it be *ſeriouſly done* with a *real Intention* of doing the thing, and not hiſtrionically, ludicrouſly or in jeaſt. 5. That it be *done entirely* as to all *eſſential Parts*; for if we leave out any eſſential Part of the Covenant, it is no ſufficient Conſent: (As to Conſent that Chriſt ſhall be our *Juſtifier*, but not the *Holy Ghoſt our Sanctifier.*) 6. That it be a *Preſent Conſent* to be *preſently* in Covenant with God: For to Conſent that you will be his *Servants to morrow or hereafter*, but not yet, is but to purpoſe to be in Covenant with him hereafter, and is no preſent covenanting with him. 7. Laſtly, It muſt be a *Reſolved* and *Abſolute Conſent* without any open or ſecret *Exceptions* or *Reſerves*.

Quis vero non doleat Baptiſmo pleroſque adultos initio paſſim & noſtro tempore non raro ante perfundi quam Chriſtianam Catecheſin vel mediocriter teneant, neque an flagitioſæ & ſuperſtitioſe vit pœnitenti tangantur, neque vero id ipſum quod accipiunt, an velint accipere, ſatis conſtet. Acoſta l. 6. c. 2. p. 520. *Niſi petant & inſtent, Chriſtian vitæ Profeſſione donandi non ſunt.* Idem p. 521. And again, While ignorant or wicked Men do haſten any how, by right or wrong, b guile or force, to make the barbarous People Chriſtians, they do nothing elſe but make the Goſpel a ſcorn, and certainly deſtroy the deſerters of a raſhly undertaken Faith. *Id. ibid.* p. 522.

§. 11. VII. The Fruits of the Covenant which *God* reapeth (though he *need* nothing) is the *Pleaſing* of his Good and Gracious *Will*, in the *exerciſe* of his Love and Mercy, and the Praiſe and Glory of his Grace, in his Peoples Love and Happineſs for ever. The *fruits* or Benefits which accrew to man are unſpeakable, and would require a Volume competently to open them: Eſpecially that God is our God, and Chriſt, our Saviour, Head, Interceſſour and Teacher, and the Holy Ghoſt is our Sanctifier, and that God will regard us as his *own*, and will protect us, preſerve us, and provide for us, and will govern us, and be our God and Joy for ever: That he will pardon us, Juſtifie and Adopt us, and Glorifie us with his Son in Heaven.

§. 12. Direct. 2. *When you thus underſtand well the Nature of the Covenant, labour to underſtand the ſpecial Reaſons of it.* The Reaſons of the *Matter* of the Covenant you may ſee in the fruits and benefits now mentioned. But I now ſpeak of the *Reaſon* of it as *a Covenant in genere*, and *ſuch a Covenant in ſpecie*. 1. In General, God will have man to receive *Life* or *Death* as an *Accepter* and *Keeper*, or a *Refuſer* or *Breaker* of his Covenant, becauſe he will do it not only as a Benefactor, or Abſolute Lord, but alſo as a *Governour*, and will make his Covenant to be alſo his *Law*, and his Promiſe and Benefits to promote *obedience*. And becauſe he will deal with man as with a *free Agent*, and not as with a bruit that hath no *chooſing* and *refuſing* Power, conducted by Reaſon: Mans Life and Death ſhall be in his own hands, and ſtill depend upon his own will, though God will ſecure his own Dominion, intereſt and ends, and put nothing out of his own Power by putting it into Mans; nor have ever the leſs his *own Will*, by leaving Man to *his own Will*. God will at laſt as a Righteous Judge, determine all the World to their final Joy or Puniſhment, according to their own choice while they were in the fleſh, and according to what they have done in the Body whether it be good or evil, *Mat.* 25. Therefore he will deal with us on Covenant-terms.

Dir. 2.

§. 13. 2. And he hath choſen to Rule and Judge men according to a Covenant of Grace, by a Redeemer, and not according to a rigorous Law of works, that his Goodneſs and Mercy may be the fullier manifeſted to the Sons of Men; and that it may be *eaſier* for Men to *Love* him, when they have ſo wonderful demonſtrations of his Love: And ſo that their *ſervice* here, and their *Work* and Happineſs hereafter, may conſiſt of Love, to the Glory of his Goodneſs, and the Pleaſure of his Love for ever.

Dir. 3.

§. 14. Direct. 3. *Next underſtand rightly the nature, uſe and end of Baptiſm.* Baptiſm is to the *mutal Covenant* between God and Man, what the *ſolemnization of Marriage* is to them that do before *Conſent*; or what the *Liſting a Souldier* by giving him Colours, and writing his name, is to one that *Conſented* before to be a Souldier. In my *Univerſal Concord, p.* 29, 30. I have thus deſcribed it [Baptiſm is a holy Sacrament inſtituted by Chriſt, in which a perſon Profeſſing the Chriſtian faith (or the Infant of ſuch) is Baptized in Water into the Name of the Father, the Son, and Holy Ghoſt, in ſignification and ſolemnization of the Holy Covenant, in which as a Penitent Believer (or the ſeed of ſuch) he giveth up himſelf (or is by the Parent given up) to God the Father, Son and Holy Ghoſt, forſaking the Devil, the World and the Fleſh, and is ſolemnly entered a viſible Member of Chriſt and his Church, a pardoned regenerate Child of God, and an Heir of Heaven.]

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§. 15. As the Word [*Baptiſm*] is taken for the meer *Adminiſtration* or *external Ordinance*, ſo the *Internal Covenanting* or *Faith* and *Repentance* of the (adult) Perſon to be baptized, is no eſſential part of it, nor requiſite to the Being of it; but only the *Profeſſion* of ſuch a *Faith* and *Repentance*, and the *external* entring of the Covenant: But as [*Baptiſm*] is taken for the *Ordinance* as performed in all its eſſential parts, according to the true intent of Chriſt in his Inſtitution (that is, in the firſt and proper meaning of the Word;) ſo the *Internal Covenanting* of a Penitent ſincere Believer is neceſſary to the *Being* of it. And indeed the Word [*Baptiſm*] is taken but equivocally or Analogically at moſt, when it is taken for the meer *external Adminiſtration* and *Action*: For God doth not inſtitute Worſhip-Ordinances for bodily motion only; when he ſpeaketh to man and requireth Worſhip of man, he ſpeaketh to him *as to a Man*, and requireth *humane Actions* from him, even the Work of the *Soul*, and not the *Words* of a *Parrot*, or the motion of a Poppet. Therefore the Word [*Baptiſm*] in the *firſt* and *proper* ſignification, doth take in the *inward Actions* of the *Heart*, as well as the *outward Profeſſion* and Actions. And in this proper ſenſe [*Baptiſm is the mutual Covenant between God the Father, Son and Holy Ghoſt, and a penitent Believing ſinner, ſolemnized by the waſhing of Water, in which as a Sacrament of his own appointment God doth engage himſelf to be the God and reconciled Father, the Saviour and the Sanctifier of the Believer, and taketh him for his reconciled Child in Chriſt, and delivereth to him by ſolemn inveſtiture, the pardon of all his Sins, and title to the mercies of this Life and of that which is to Come.*] What I ſay in this Deſcription of a *Penitent Believer* is alſo to be underſtood of the *Children* of ſuch that are dedicated by them in Baptiſm to God, who thereupon have their portion in the ſame Covenant of Grace.

mpleat ptiſm, at it is?

§ 16. The Word [*Baptiſm*] is taken in the firſt ſenſe when *Simon Magus* is ſaid to be Baptized, *Act.* 28. And when we ſpeak of it only in the *eccleſiaſtick ſenſe*, as it is true Baptiſm *in foro eccleſiæ*: But it is taken in the *later* ſenſe when it is ſpoken of as the compleat ordinance of God, in the ſenſe of the Inſtitution, and as reſpecting the proper *ends* of *Baptiſm*, as pardon of ſin and Life Eternal; and *in foro cœli*.

§. 17. In this full and proper ſenſe it is taken by Chriſt when he ſaith, *Mark* 16. 16. *He that believeth* and is *Baptized ſhall be ſaved*; that is, *He that Believeth, and is by Baptiſm entred into the Covenant of God*: And in this ſenſe the *Ancients* took it, when they affirmed that all that were Baptized were Regenerated, pardoned and made the Children of God. And in this ſenſe it is moſt true, that he that is Baptized (that is, *is a ſincere Covenanter*) ſhall be ſaved if he die in that Condition that he is then in. All that the Miniſter warrantably Baptizeth are *ſacramentally Renegerate*, and are *in foro eccleſiæ* members of Chriſt and Children of God and Heirs of Heaven: But it is only thoſe that are *ſincerely delivered up in Covenant to God in Chriſt*, that are *ſpiritually* and *really Regenerate*, and *are* ſuch as ſhall be owned for Members of Chriſt and Children of God *in foro cœli*. Therefore it is not unfit that the Miniſter call the *Baptized, Regenerate* and *pardoned Members of Chriſt, and Children of God and Heirs of Heaven*, ſuppoſing that *in foro eccleſiæ* they were the *due ſubjects of Baptiſm*. But if the perſons be ſuch as *ought not* to be *Baptized*, the ſin then is not in calling *Baptized perſons Regenerated*, but in *Baptizing* thoſe that *ought not* to have been Baptized, and to whom the ſeal of the Covenant was not due.

Read the Propoſitions of the Synod in *New England*, and the Defence of them againſt Mr. *Davenport* about the ſubject of Baptiſm?

§. 18. None *ought to be Baptized* but thoſe that either *perſonally Deliver up themſelves in Covenant to God the Father, Son, and Holy Ghoſt*, profeſſing a true *Repentance*, and *faith* and *conſent* to the Covenant; or elſe are thus *delivered up* and *dedicated* and *entred into Covenant in their Infancy*, by thoſe that being Chriſtians themſelves have ſo much Intereſt in them and power of them, that their act may be eſteemed as the Infants act, and legally imputed to them as if themſelves had done it. If any *others* are unduly Baptized they have hereby no title to the pardon of ſin or Life Eternal, nor are they taken by God to be *in Covenant*, as having *no way conſented* to it.

Dir. 4.

§. 19. Direct. 4 *When you enter a Child into the Chriſtian Covenant with God, addreſs your ſelves to it as to one of the greateſt Works in the World: As thoſe that know the Greatneſs of the Benefit, of the Duty, and of the Danger.* The *Benefit* to them that are *ſincere* in the Covenant, is no leſs than to have the pardon of all onr ſins, and to have God himſelf to be our God and Father, and Chriſt our Saviour, and the Holy Ghoſt our Sanctifier, and to have title to the Bleſſings of this Life and of that to come. And for the *Duty*, how Great a Work is it, for a ſinner to enter into ſo ſolemn a Covenant with the God of Heaven, for Reconciliation and Newneſs of Life, and for Salvation? And therefore if any ſhould abuſe God by Hypocriſie, and take on them to *conſent* to the terms of the Covenant, (for themſelves, or their Children) when indeed they do not, the *Danger* of ſuch prophaneneſs and abuſe of God muſt needs be great. Do it therefore with that due preparation, reverence and ſeriouſneſs, as beſeemeth thoſe that are tranſacting a buſineſs of ſuch unſpeakable importance with God Almighty.

Dir. 5.

§. 20. Direct. 6. *Having been entered in your Infancy into the Covenant of God by your Parents, you muſt at years of diſcretion, review the Covenant which by them you made, and renew it perſonally your ſelves; and this with as great ſeriouſneſs, and reſolution, as if you were now firſt to enter and ſubſcribe it, and as if your everlaſting Life or Death, were to depend on the ſincerity of your conſent, and performance.* For your Infant Baptiſmal Covenanting will ſave none of you that live to Years of Diſcretion, and do not as heartily own it in their own Perſons, as if they had been now to be baptized. But this I paſs by, having ſaid ſo much of it in my Book of *Confirmation*.

Dir. 6. Of Renewing the Covenant oft.

§. 21. Direct. 6. *Your Covenant thus,* 1. *Made,* 2. *Solemnized by Baptiſm,* 3. *And Owned at age muſt,* 4. *Be frequently renewed through the whole courſe* *of your lives.* As, 1. *Your firſt conſent* muſt *be habitually* continued all your days; for if that ceaſeth, your Grace and title to the benefits of Gods Covenant ceaſeth. 2. This Covenant is *virtually renewed* in every act of Worſhip to God: For you ſpeak to him as your God in Covenant, and offer your ſelves to him as his Covenanted people. 3. This Covenant ſhould *be actually renewed* frequently in *Prayer* and *Meditation*, and other ſuch Acts of Communion with God. 4. Eſpecially when after a *fall* we beg the pardon of our Sins, and the Mercies of the Covenant, and on Days of Humiliation and *Thankſgiving*, and in great diſtreſſes, or exhilarating Mercies. 5. And the Lord's Supper is an Ordinance inſtituted to this very end. It is no ſmall part of our Chriſtian diligence and watchfulneſs, to keep up and renew our *Covenant-conſent.*

Dir. 7. § 22. Direct. 7. *And as careful muſt you be to keep or perform your Covenant, as to enter it, and renew it: Which is done,* 1. *By continuing our conſent,* 2. *By ſincere Obedience,* 3. *And by preſervance.* We do not (nor dare not) promiſe to obey perfectly, nor promiſe to be as obedient as the Higher and better ſort of Chriſtians, though we *Deſire* both: But to *obey ſincerely we muſt needs Promiſe*, becauſe we muſt needs perform it.

§. 23. *Obedience* is *ſincere*, 1. When the radical *conſent* or *ſubjection* of the Heart to God in Chriſt is Habitually and heartily continued. 2. When God's intereſt in us is moſt predominant, and his authority and law can do more with us, than any fleſhly luſt or Worldly intereſt, or than the authority, word or perſwaſions of any man whoſoever. 3. When we unfeignedly *Deſire* to be perfect, and *habitually* and *ordinarily* have a Predominant Love to all that is good, and a hatred to that which is evil, and had rather do our duty than be excuſed from it, and rather be ſaved from our ſin than keep it.

Dir. 8. § 24. Direct. 8 *While you ſincerely conſent unto the Covenant, live by Faith upon the Promiſed Benefits of it, believing that God will make Good on his part all that he hath Promiſed.* Take it for your Title to Pardon, Sonſhip and Eternal Life. O think what a Mercy it is to have God in Covenant with you to be your God, your Father, Saviour, Sanctifier and felicity! And in this continually rejoice.

CHAP. IV.

Directions about the Profeſſion of our Religion to others.

Dir. 1. §. 1. Direct. 1. U*Nderſtand firſt how great a Duty the Profeſſion of true Religion is, that you may not think as ſome fooliſh People, that every Man ſhould conceal his Religion, or keep it to himſelf.* Obſerve therefore theſe Reaſons following which require it.

Nemo jam infamiam incutiat; nemo aliud exiſtimet: Quin nec fas eſt ulli de ſua religione mentiri. Ex eo enim quod aliud à ſe coli dicit quam colit, & culturam & honorem in alterum transferendo, jam non colit quod negavit: Dicimus, & palam dicimus & vobis torquentibus lacerati & cruenti vociferamur, Deum colimus per Chriſtum: Tertul. Apolog. c. 11.

§. 2. 1. Our *Tongues* and *Bodies* are *made* to *exerciſe* and ſhew forth that acknowledgment and adoration of God which is in our Hearts. And as he denieth God with the Heart, who doth not Believe in him and worſhip him in his Heart; ſo he denieth God imputatively with his Tongue and Life, who doth not profeſs and honour him with his *Tongue* and Life: And ſo he is a practical Atheiſt, *Iſa* 45. 23,24,25. *I have ſworn by my ſelf: the word is gone out of my mouth in righteouſneſs and ſhall not return, that to me every knee ſhall bow, every tongue ſhall ſwear; ſurely ſhall one ſay, In the Lord have I righteouſneſs and ſtrength——In the Lord ſhall all the ſeed of* Iſrael *be juſtified and ſhall glory.* So *Phil.* 2. 9, 10, 11. *Wherefore God alſo hath highly exalted him, and given him a name above every name, that at the name of Jeſus every knee ſhould bow —— and that every tongue ſhould confeſs that Jeſus Chriſt is the Lord, to the Glory of God the Father.* Iſa. 44. 5. *One ſhall ſay, I am the Lords: and another ſhall call him by the name of* Jacob: *and another ſhall ſubſcribe with his hand unto the Lord, and ſurname himſelf by the name of Iſrael.*

§. 3. 2. The publick Aſſemblies, and Worſhip of God, are purpoſely appointed by him, that in them we might make open Profeſſion of our Religion. He that denieth *Profeſſion* denieth the publick Faith and Worſhip of the Church, and denieth *Baptiſm* and the Lords Supper, which are Sacraments appointed for the ſolemn Profeſſion of our Faith.

§. 4. 3. Our Profeſſion is needful to our Glorifying God: Men ſee not our Hearts, nor know whether we believe in God or not, nor *what* we believe of him, till they hear or ſee it in our Profeſſion and Actions. *Paul*'s Life and Death was a Profeſſion of Chriſt, that in his *boldneſs Chriſt might be magnified in his body*, Phil. 1. 20. Matth. 5. 14, 15, 16. *Ye are the light of the world! A City that is ſet on an hill cannot be hid: Neither do men light a candle to put it under a buſhel, but on a candleſtick, and it giveth light to all that are in the houſe: Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in Heaven.*

§. 5. 4. Our *Profeſſion* is the means of ſaving others: That which is ſecret, is no means to profit them. They muſt *ſee our good Works* that they may *Glorifie God*, Phil. 1. 12, 13, 14.

§. 6. 5. God hath required our open and bold Profeſſion of him, with the ſtricteſt commands, and upon the greateſt penalties. 1 Pet. 5. 3. *Sanctifie the Lord God in your Hearts, and be ready alway to give an anſwer to every Man that asketh you a reaſon of the hope that is in you with Meekneſs and Fear.* Rom. 10. 9, 10. *If thou ſhalt confeſs with thy Mouth the Lord Jeſus, and ſhalt believe in thy Heart that God hath raiſed him from the Dead, thou ſhalt be ſaved: For with the heart man believeth unto Righteouſneſs, and with the mouth confeſſion is made unto Salvation.* Mark. 8. 38. *Whoſoever ſhall be aſhamed of me and of my Words, in this adulterous and ſinful Generation, of him alſo ſhall the Son of Man be aſhamed, when he cometh in the Glory of his father with the holy Angels.*

§. 7. Direct. 2. *Next, Underſtand what it is in Religion that you moſt principally Profeſs.* It is not every leſſer truth, much leſs every opinion of your own, in which you are confident that you are wiſer than your Brethren. This is the meaning of Rom. 14. 22. *Haſt thou faith? Have it to thy ſelf before God.* By [*faith*] here is not meant the ſubſtance of the Chriſtian belief, or any one neceſſary Article of it. But *a Belief of the indifferency* of ſuch thing as *Paul* ſpake of, in meats and drinks: If thou know theſe things to be Lawful when thy weak brother doth not, and ſo thou be wiſer than he, thank God for thy knowledge, and uſe it to thy own Salvation, but do not proudly or uncharitably contend for it, and uſe it uncharitably to the danger of anothers Soul: Much leſs to the wrong of the Church and Goſpel, and the hinderance of greater truths. 2 Tim. 2. 14. *Of theſe things put them in remembrance* (that is, of the Saints hope in Gods faithfulneſs) *charging them before the Lord that they ſtrive not about Words to no Profit, but the ſubverting of the hearers.* Yet *for the faith* we muſt *earneſtly contend*, Jude 2, 3. So 2 *Tim.* 2. 23, 24. *But fooliſh and unlearned queſtions avoid, knowing that they do gender ſtrife. And the ſervant of the Lord muſt not ſtrive, but be gentle to all men.*

§. 8.

§ 8. But that which is the chiefeſt matter of our Profeſſion is, The being and perfections of God himſelf: His love to Man and power over him, and Mans Subjection and Obligations unto God: The Perſon and Office and Works and Benefits of our Redeemer; with all the Duty that we owe to him in perfect Holineſs, and all the hopes that we have in him: The happineſs of the Saints, the odiouſneſs of Sin, and the miſery of the Wicked: Theſe and ſuch as theſe are things that we are called to Profeſs: Yet ſo as not to *deny* or *renounce* the ſmalleſt Truth.

ir. 3. §. 9. Direct. 3. *Underſtand alſo the manner, how we muſt make Profeſſion of Religion.* 1. There is a Profeſſing by *Words*, and a profeſſing by *Actions.* 2. There is a ſolemn Profeſſion by Gods publick Ordinances, and an occaſional or privater Profeſſion by Conference, or by our Converſations. And all theſe ways muſt Religion be profeſſed.

r. 4. §. 10. Direct. 4. *Underſtand alſo the ſeaſon of each ſort of Profeſſion, that you omit not the ſeaſon, nor do it unſeaſonbly* 1. Profeſſion by *Baptiſm*, *Lord's Supper* and *Church-aſſemblies*, muſt be done in *their* Seaſon, which the Church-guides are the Conductors of. 2. *Profeſſion* by an innocent, blameleſs, obedient Life is never out of Seaſon. 3. Profeſſion by private Conference, and by occaſional Acts of Piety, muſt be when opportunity inviteth us, and they are likely to attain their Ends. 4. The whole frame of a Believers Life ſhould be ſo Holy and Heavenly and mortified and above the World, as may amount to a ſerious Profeſſion that he liveth in confident Hope of the Life to come, and may ſhew the World the difference between a Worldling and an Heir of Heaven; between corrupted Nature and true Grace. The *Profeſſors* of *Godlineſs* muſt be a *peculiar People zealous of good Works, and adorned with them.* .2. 14. Tim. 2. 10.

. 5. §. 11. Direct. 5. *Take ſpecial care that your Profeſſion be ſincere, and that you be your ſelves as good as you profeſs to be.* Otherwiſe, 1. Your Profeſſion will condemn your ſelves. 2. And it will diſhonour the Truth which you deceitfully profeſs. There can ſcarce a greater Injury befal a good Cauſe, than to have a bad and ſhameful Patron to defend it. Rom. 2. 3. *And thinkeſt thou this O man, that judgeſt them which do ſuch things, and doſt the ſame, that thou ſhalt eſcape the judgment of God.* Verſe 13. to 25. *Thou that makeſt thy boaſt of the Law, through breaking the Law diſhonoureſt thou God? For the name of God is blaſphemed among the Gentiles through you.* ——

. 6. §. 12. Direct. 6. *Let not your Profeſſion be ſo much of your own ſincerity, as of God and his Excellencies: Boaſt not of your ſelves, but of God and Chriſt, and the Promiſe, and the Hope of true Believers: And do it to God's Praiſe and not for your own.* Be ſure that in all your Profeſſion of Religion, you be ſeeking Honour to God, and not unto your ſelves. And then in this manner he that doubteth of his *own ſincerity*, yet may and muſt make Profeſſion of Chriſt and true Religion: When you cannot proclaim the uprightneſs of your own Hearts, you may boldly proclaim the excellencies of Religion, and the happineſs of Saints.

. 7. § 13 Direct. 7. *Live upon God alone, and truſt his Allſufficiency, and abhor that puſillanimity and baſe baſeneſs of Spirit which maketh Men afraid or aſhamed openly to own the Truth.* Remember the Example of your Lord, who *before* Pontius Pilate, *witneſſed a good Confeſſion*, 1 Tim. 6. 13. who came *for this end into the World, to bear witneſs to the Truth.* Fear not the Face of Man, whoſe breath is in his Noſtrils, and is periſhing even while he is threatning. If thou believe not that Chriſt can ſecure thee from the rage of Man, thou believeſt not indeed in Chriſt: If thou believe not that Heaven will ſatisfie for all that by ſcorns or cruelties thou ſuffereſt from Sinners, thou haſt not indeed the Hope of a Believer. And no wonder if thou profeſs not that which thou believeſt not: But if thou believe that God is God, and Chriſt is Chriſt, and Heaven is Heaven, and the Goſpel is true, thou haſt enough in thy Belief to ſecure thee againſt all the ſcorns and cruelties of Man, and to tell thee that Chriſt will bear thy Charges, in all that thou ſuffereſt for his ſake. O what abundance are ſecretly convinced of the Truth, and their Conſciences bear witneſs to the Wiſdom of the Saints, and a holy Life; and yet they dare not openly own and ſtand to the Truth which they are convinced of for fear of being mockt by the Tongues of the profane, or for fear of loſing their Places and Preferments! O wretch, doſt thou not tremble when thou art aſhamed of Chriſt, to think of the day when he will be *aſhamed of thee?* Then when he comes in Glory none will be aſhamed of him! Then where is the Tongue that mockt him and his Servants? Who then will deride his holy Ways? *Then* that will be the *greateſt Glory*, which thou art now aſhamed of. Canſt thou believe that day, and yet hide thy Profeſſion, through cowardly fear or ſhame of Man? Is Man ſo great, and is Chriſt no greater in thine Eyes than ſo? If he be not more regardable than Man, believe not in him: If he be, regard him more; and let not a worm be preferred before thy Saviour. 18. 37. Arri- nder

§. 14. Direct. 8. *If any doubt ariſe, whether thou ſhouldſt now make particular Profeſſion of the Truth, (as in the preſence of Scorners, or when required by Magiſtrates or others, &c.) let not the advice or intereſt of the Fleſh have any Hand at all in the reſolving of the Caſe; but let it be wholly determined as the intereſt of Chriſt requireth.* Spare thy ſelf when the intereſt of Chriſt requireth it; not *for thy ſelf*, but for him: But when his Intereſt is moſt promoted by thy Suffering, rejoice that thou art any way capable of ſerving him. Dir. 8. Mat. 10. 18, 23, 32, 33, 38, 39. & 12. 14, 15. & 14. 13. Joh. 10. 39 Heb. 11. 27. Acts 9. 25.

§ 15. Direct. 9. *Though ſometimes a particular Profeſſion of the Faith may be unſeaſonable, yet you muſt never make any Profeſſion of the contrary, either by Words or Actions.* Truth may be ſometimes ſilenced, but a *Lye* may never be profeſſed or approved. Dir. 9.

§. 16. Direct. 10. *If any that profeſs Chriſtianity reproach you for the Profeſſion of Holineſs, and Diligence convince them that they Hypocritically profeſs the ſame, and that Holineſs is eſſential to Chriſtianity:* Open their Baptiſmal Covenant to them, and the Lords Prayer in which they daily pray that *Gods will may be done on Earth even as it is in Heaven*, which is more ſtrictly than the beſt of us can reach. The difference between them and you is but this, whether we ſhould be Chriſtians hypocritically, in jeaſt, or in good earneſt. Dir. 10.

CHAP. V.

Directions about Vows and particular Covenants with God.

Tit. 1. *Directions for the right making ſuch Vows and Covenant.*

§. 1. Direct. 1. Underſtand *the Nature of a Vow, and the Uſe to which it is appointed.* Dir. 1. What a Vow is.

A Vow is a Promiſe made to God. 1. It is not a bare *Aſſertion* or *Negation.* 2. It is not a meer *Pollicitation*; or Expreſſion of the Purpoſe, or Reſolution of the Mind: For he that ſaith or meaneth no more than [*I am purpoſed or reſolved to do this*] may upon ſufficient Reaſon do the contrary: For he may change his Mind and Reſolution, without

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als ſtill ſilenced the Orthodox Preachers and forbad their Meetings, et the People adhered to their Paſtors and kept their meetings, they could. *Sæpius probibitum eſt ut ſacerdotes veſtri conventus micelebrarent, nec ſua ſeditione animas ſubverterunt Chriſtianas.* Præcept. er. in Victore Uticenſ. p. 414.

out any untruth or injury to any. 3. It is not a meer *Devoting* of a thing to God for the preſent by actual Reſignation. For the preſent actual *Delivery* of a thing to ſacred Uſes is no Promiſe for the future. Though we uſually join them both together, yet *Devovere* may be ſeparated from *Vovere*. 4. It muſt be therefore a *Promiſe*, which is, *A voluntary obliging ones ſelf to another* de futuro *for ſome Good*. 5. It is therefore implyed that it be that Act of a *Rational* Creature, and of one that in the act hath ſome competent uſe of Reaſon, and not a Fool, or Ideot, or mad Man, or a Child that hath not reaſon for ſuch an Act, no nor of a Brainſick or melancholy Perſon, who (though he be *cætera ſanus*) is either delirant in that buſineſs, or is irreſiſtibly born down and *neceſſitated* by his Diſeaſe to vow againſt the ſober deliberate Concluſion of his Reaſon at other times, having at the time of Vowing reaſon enough to ſtrive againſt the Act, but not Self-government enough to reſtrain a paſſionate melancholy Vow. 6. Whereas ſome Caſuiſts make *Deliberation* neceſſary, it muſt be underſtood that to the *Being* of a *Vow* ſo much Deliberation is requiſite as may make it a *rational human Act*, it muſt be an Act of Reaſon: But for any further Deliberation, it is neceſſary only to the *well-being*, and not to the *being* of a Vow, and without it it is a *Raſh Vow*, but not *No Vow*. 7. When we ſay, it muſt be a *Voluntary Act*, the meaning is not that it muſt be totally and abſolutely *Voluntary*, without any *fear* or *threatning* to induce us to it; but only that it be *really Voluntary*, that is, an act of *choice*, by a *free agent*, that conſidering all things doth chooſe ſo to do. He that hath a Sword ſet to his Breaſt, and doth *Swear* or *Vow* to ſave his Life, doth do it *Voluntarily*, as *chooſing* rather to do it, than to die. Man having *free will* may *chooſe* rather *to die*, than *Vow*, if he think beſt: His will may be *moved* by *fear*, but cannot be *forced* by any one, or any means whatſoever. 8. When I ſay that a *Vow* is a *Promiſe*, I imply that the *Matter* of it is neceſſarily ſome real or ſuppoſed *good*; to be *good*, or to *do good*, or *not to do evil*. *Evil* may be the matter of an *Oath*; but it is not properly a *Vow*, if the matter be not *ſuppoſed good*. 9. It is a *promiſe made to God*, that we are now ſpeaking of: Whether the name of a *Vow* belong to a Promiſe made only to Man, is a qeſtion *de nomine* which we need not to ſtop at.

Viris gravibus vehementer diſplicere animadverti, quod ab Indis teſtimonium jurejurando exigitur, cum conſtet eos facillime pejerore, utpote qui neque juramenti vim ſentiant neque veritatis ſtudio tangantur, ſed teſtimonium eo modo dicant, quo creaunt Judici gratiſſimum fore, aut à primo ſuæ factionis homine edocti ſunt. Hos igitur jurare compellere & ipſis exitioſum propter perjuria, &c. Acoſta p. 345.

The ſorts of Vows.

§. 2. A *Vow* is either a *ſimple Promiſe to God*, or a *Promiſe* bound with an *Oath* or *Imprecation*. Some would appropriate the Name of a *Vow* to this laſt ſort only, (when Men *ſwear they will do this or that*.) Which indeed is the moſt formidable ſort of *vowing*, but the true nature of a Vow is found alſo in a *ſimple ſelf obliging Promiſe*.

The uſe of Vows.

§. 3. The true Reaſon and Uſe of *Vows* is but for the more *certain* and *effectual* performance of our *Duties*: Not to make new *Laws*, and *Duties*, and *Religions* for us: But to drive on the backward lingring Soul to do its Duty; and to break over Difficulties and Delays: That by ſtrengthning our *Bonds*, and ſetting the Danger before our Eyes, we may be excited to eſcape it.

The Obligation of Vows.

§ 4 It is a great queſtion, whether our *own Vows* can add any new obligation to that which before lay upon us from the *command of God*. *Ameſius* ſaith (*Caſ. Conſ. l.* 4. *c.* 16.) *Non additur proprie in iſtis nova obligatio, neque augetur in ſe prior: ſed magis agnoſcitur & recipitur à nobis: Paſſivis in iſtis æque fuimus antea obligati: ſed activa recognitione arctiùs nobis applicatur à nobiſmetipſis.* Others commonly ſpeak of an *additional obligation*. And indeed there is a *double obligation* added by a *Vow*, to that which God before had laid on us, to the *Matter* of that Vow. Premiſing this diſtinction between *Obligatio imponentis*, a *governing Obligation* (which is the effect of *governing* Right or Authority) and *obligatio conſentientis*, *a ſelf-obliging by voluntary conſent* (which is the effect of that Dominion which a rational free agent hath over his own Actions,) I ſay, 1. *He that voweth doth oblige himſelf who before was obliged by God only.* And that a Man hath a power to *oblige himſelf*, is diſcerned by the light of Nature, and is the ground of the *Law of Nations*, and of *humane Converſe*. And though this is no *Divine Obligation*, yet it is not therefore *none* at all. 2. But moreover he that *voweth* doth induce upon himſelf a *new divine Obligation* by making himſelf the ſubject of it. For example; God hath ſaid, *Honour the Lord with thy ſubſtance*: This command obligeth me to obey it whether I *vow* it or not. The ſame God hath ſaid, *Pay thy Vows to the Moſt High*, Pſal. 50. 14. And, *When thou voweſt a Vow to God, defer not to pay it*, Eccleſ. 5. 4. This layeth no obligation upon me till I *vow*: But when I have *vowed* it doth: So that now I am under a *double divine Obligation*, (one to the matter of the Duty, and another to keep my *Vow*,) and under a *Self-obligation* of my own *Vow*. Whence alſo a *greater penalty* will be *due*, if I now offend, than elſe would have been.

Dir. 3.

Dir. 4.

§ 5. Hence you may ſee what to think of the common determination of Caſuiſts concerning Vows materially ſinful, when they ſay, *A Man is not obliged to keep them.* It is only thus far true, that *God obligeth him not to do that particular thing which he voweth*: For God had *before forbidden* it: And he changeth not his Laws, upon Man's raſh Vowings: But yet there is a *ſelf obligation* which he laid upon himſelf to do it: And this ſelf-obligation to a ſinful act was it ſelf a Sin, and to be repented of, and not performed: But it bringeth the Perſon under a double obligation to penalty, as a *perjured* Perſon, even *God's obligation* who bindeth the *perjured* to penalty, and the obligation of his *own conſent* to the puniſhment, if there was any Oath or Imprecation in the Vow. If it were true that ſuch a Perſon had broght himſelf under *no obligation at all*, then he could not be properly called *Perjured*, nor puniſhed as *Perjured*. But he that ſweareth and voweth to do evil (as the Jews to kill *Paul*) though *he ought not to do the thing* (becauſe God forbiddeth it) yet he is a *perjured Perſon* for breaking his Vow, and deſerveth the penalty, not only of a *raſh Vower*, but of *one perjured*. Thus *Error* may *make* a Man *ſinful* and *miſerable*, though it cannot warrant him to ſin.

Dir.

§ 6. Direct. 2. *Try well the matter of your Vows, and venture not on them till you are ſure that they are not things forbidden: Things ſinful* or *doubtful* are not fit matter for a Vow: In *aſſerting*, *ſubſcribing* and *witneſſing*, you ſhould take care, that you know aſſuredly that the matter be *true*, and venture not upon that which may prove falſe: Much more ſhould you take care that you venture not doubtingly in Vows and Oaths. They are matters to be handled with dread and tenderneſs, and not to be played with, and raſhly ventured on, as if it were but the ſpeaking of a common word. *Be not raſh with thy Mouth, and let not thy heart be haſty to utter any thing before God*, Eccleſ. 5. 2. It is a grievous ſnare that Men are oft brought into by ignorant and raſh Vows. As the caſe of *Jephtha*, and *Herod*, and many another tell us for our warning: An error in ſuch caſe is much more ſafely and cheaply diſcerned *before*, than *afterward*. To have a *raſh Vow*, or *Perjury* to repent of, is to ſet a Bone in joint, or pull a Thorn out of your very Eye, and who would chooſe ſuch pain and ſmart? *Suffer not thy mouth to cauſe thy fleſh to ſin; neither ſay thou before the Angel that it was an error: Wherefore ſhould God be angry at thy voice, and deſtroy the work of thy hands*, Eccleſ. 5. 6. *It is a ſnare to the man who devoureth that which is holy, and after vows to make enquiry*, Prov.

Vid. S derſon *Juram. Prælect. Sect.* Juram tum tum ſtante dubita conſcie tia non ſuſcipi dum: *Quia* *non* *fide* *tum* 2. *Qui randu* *in judi* *quod* *is non* *qui* *conſci* *tiæ* *judici* *facit,* *ad fi*

Prov. 20. 25. Be careful and deliberate to prevent ſuch Snares.

Dir. 3. §. 7. Direct. 3. *Vow not in a Paſſion*: Stay till the ſtorm be over: Whether it be *anger* or *deſire*, or whatever the Paſſion be, delay and deliberate before you vow: For when *Paſſion* is up, the judgment is upon great diſadvantage. In your Paſſion you are apt to be moſt peremptory and confident when you are moſt deceived. If it be your *Duty to Vow*, it will be your *duty to morrow* when you are calm. If you ſay, that [Duty muſt not be delayed, and that you muſt do it while the Spirit moveth you:] I anſwer, Was it not as much a Duty *before* your Paſſion was kindled as now? It is no ſinful delaying of ſo great a Duty, to ſtay till you have well proved whether it be of God. If it be the Spirit of Chriſt that moveth you to it, he will be willing that you deliberate and try it by that Word which the ſame Spirit hath endited to be your Rule. God's Spirit worketh principally upon the *judgment* and the *will*, by *ſettled Convictions*, which will endure a *rational Tryal*: It is liker to be *your own Spirit* which worketh principally on the *Paſſion*, and will not endure the Tryal, nor come into the Light, *John* 3. 18, 19. *Iſa*. 8. 20.

Dir. 4. § 8. Direct. 4. *Make not a Vow of things indifferent and unneceſſary*: If they be not *good*, in a true *comparing practical judgment*, which conſidereth all accidents and circumſtances, they are no fit matter for a Vow. Some ſay, [*Things indifferent* are the fitteſt matter both for *Vows* and *humane Laws*.] But either they ſpeak *improperly* or *untruly*, and therefore *dangerouſly* at the beſt. If an *idle word* be a Sin, then an *idle action* is not a thing to be *vowed*, becauſe it is not a thing to be *done*; being as truly *a Sin* as an *idle word*. And that which is *wholly indifferent* is *idle*; for if it be *good* for any thing, it is not *wholly indifferent* And becauſe it is *antecedently uſeleſs*, it is *conſequently ſinful* to be done.

Object. 1. § 9. Object. 1. *But thoſe that ſay things indifferent may be Vowed, mean not, things uſeleſs or unprofitable to any good end; but only thoſe things that are good and uſeful, but not commanded: Such as are the matter of God's Counſels, and tend to Man's perfection, as to Vow Chaſtity, Poverty and abſolute Obedience.*

ee the urteenth Article f the Church of ngland gainst olunta- Works, ver and bove od's om- and- ents, as pious.

Anſw. There are no ſuch things, as are *morally good* and not *commanded*: This is the fiction of Men that have a mind to accuſe God's Laws and Government of imperfection, and think ſinful Man can do *better* than he is *commanded*, when none but Chriſt ever did *ſo well*.

Dir. *Queſt*. 1. What is moral goodneſs in any creature and ſubject, but a *conformity to his Rulers will* expreſſed in his Law? And if this *Conformity* be its *very form* and *being*, it cannot be that any thing ſhould be morally good that is not commanded.

Vid. S *derſon* *Juram.* *Prælect.* *Sect.* Juram tum o tum n ctante dubita conſcie tia non ſuſcipi dum: *Quia q* *non e* *fide p* *tum c* 2. *Qui* *randum* *in jud* *quod* *is non* *qui co* *conſcie* *tia f* *judici* *facit,* *ad fi*

Queſt. 2. Doth not the Law of God command us to *love him* with all our Heart, and Soul, and Strength, and accordingly to ſerve him? And is it poſſible to give him more than *all?* Or can God come after and *counſel* us to give him more than is *poſſible!*

Queſt. 3. Doth not the *Law of Nature* oblige us to ſerve God to the utmoſt of our Power? He that denieth it, is become unnatural, and muſt deny God to be God, or deny himſelf to be his rational Creature. For nothing is more clear in nature, than that the *Creature* who *is nothing*, and *hath nothing* but from God, and is abſolutely his own, doth owe him all that he is able to do.

Queſt. 4. Doth not Chriſt determine the Caſe to his Diſciples? *Luke* 17. 10.

5. A *middle between Good* and *Evil* in *Morality* is a contradiction: There is no ſuch thing. For *Good* and *Evil* are the whole of *Morality*: Without theſe *ſpecies* there is no *Morality*.

ect. 2. §. 10. Object. 2. *It ſeems then you hold that there is nothing indifferent, which is a Paradox.*

Anſ. No ſuch matter: There are Thouſands and Millions of things that are indifferent; but they are *Things Natural* only, and not *Things Moral*. They are *indifferent* as to *Moral Good* and *Evil*, becauſe they are *neither*: But they are not *Indifferentia Moralia*: The *Indifferency* is a Negation of any Morality in them *in genere*, as well as of both the *ſpecies* of Morality. Whatſoever participateth not of *Virtue* or *Vice*, and is not *eligible* or *refuſable* by a moral agent as ſuch, hath no *morality* in it. There may be *two words* ſo *equal* as it may be indifferent which you ſpeak; and *two Eggs* ſo *equal*, as that it may be indifferent which you eat: But that is no more than to ſay, the *chooſing* of one before the other, is not *actus moralis*: There is no matter of *Morality* in the choice.

Whether any things be indifferent?

Stoici indifferentia diſtinguunt: 1. *Ea quæ neque ad fælicitatem neque ad infælicitatem conferunt, ut ſunt divitiæ ſanitas vires, gloria.* &c. *Nam & ſine his contingit fælicem eſſe; cum earum uſus vel rectus fælicitatis, vel pravus infælicitatis author ſit.* 2. *Quæ neque appetitum neque occaſionem movent, ut pares vel impares habere capillos*, &c. Laert. in Zenone.

§. 11. Object 3. *But if there may be Things Natural that are indifferent, why not things Moral?* Obj. 3.

Anſw. As *Goodneſs* is convertible with *Entity*, there is no Natural Being but is good: As *Goodneſs* ſignifieth *Commodity*, there is nothing but is *profitable* or *hurtful*, and that is good to one that is hurtful to another: But if it *were not ſo*, yet ſuch *Goodneſs* or *Badneſs* is but *accidental* to Natural Being; but *Moral Goodneſs* and *Badneſs* is the whole *Eſſence* of *Morality*.

§ 12. Object. 4. *But doth not the Apoſtle ſay, He that marrieth doth well, and he that marrieth not doth better? Therefore all is not Sin, which is not beſt.* Obj. 4.

Whether Maarying be Indifferent?

Anſw. The Queſtion put to the Apoſtle to decide, was about *Marrying* or not *Marrying*, as it belonged to all Chriſtians in general, and not as it belonged to this or that individual Perſon by ſome ſpecial reaſon differently from others. And ſo in reſpect to the Church in general, the Apoſtle determineth that there is no Law binding them *to marry, or not to marry*: For a Law that is made for many muſt be ſuited to what is common to thoſe many. Now Marriage being good for one and not for another, is not made the matter of a common *Law*, nor is it fit to be ſo, and ſo far is left indifferent: But becauſe that *to moſt* it was rather a hindrance to good in thoſe times of the Church, than a help, therefore for the preſent *neceſſity* the Apoſtle calleth *marrying, doing well*, becauſe it was not againſt any Univerſal Law, and it was a ſtate that was ſuitable to ſome: But he calls not *marrying*, *doing better*, becauſe it was then more ordinarily ſuited to the ends of Chriſtianity Now God maketh not a *diſtinct Law* for every individual Perſon in the Church; but one Univerſal Law for all: And this being a thing variable according to the various Caſes of individual Perſons, was unfit to be particularly determined by an Univerſal Law. But if the queſtion had been only of any one *individual Perſon*, then the deciſion would have been thus: Though marrying is a thing not directly commanded or forbidden, yet to ſome it is *helpful* as to *Moral* Ends, to ſome it is *hurtful*, and to ſome it is equal or indifferent, that it is neither *diſcernably helpful* nor *hurtful*: Now by the general *Laws* or *Rules* of Scripture, to them that (*conſideratis conſiderandis*) it is diſcernably *helpful*, it is not *indifferent*, but a Duty: To them that it is diſcernably *hurtful*, it is not *indifferent*, but a *Sin*: To them that it is neither diſcernably *helpful* or *hurtful* as to *Moral* Ends, it is *indifferent*, as being neither *Duty* nor *Sin*; for it is not a thing of *moral choice* or *nature* at all. Bnt the Light of Nature telleth us that God hath not left it *indifferent* to Men to *hinder* themſelves, or to *help* themſelves as to Moral Ends: Elſe why pray we, *Lead us not into temptation?* And Marriage is ſo great a *help* to ſome, and ſo great a *hurt* to others, that no Man can ſay that it is *morally indifferent* to all Men in the World: And therefore that being none of the Apoſtles meaning, it followeth that his meaning is as aforeſaid.

Obj. 5. § 13. Object. 5. *But there are many things indifferent in themſelves, though not as cloathed with all their accidents and circumſtances: And theſe actions being good in their accidents, may be the matter of a Vow.*

Anſw. True: But thoſe actions are *commanded* Duties, and not things indifferent as ſo circumſtantiated. It is very few actions in the World that are made ſimply *Duties* or *Sins*, in their ſimple nature without their circumſtances and accidents: The commoneſt matter of all God's Laws, is Actions or Diſpoſitions which are good or evil in their circumſtances and accidents. Therefore I conclude, Things wholly indifferent are not to be Vowed.

Dir. 5. §. 14. Direct. 5. *It is not every Duty that is the matter of a lawful Vow.* Elſe you might have as many *Vows* as *Duties*: Every *good thought*, *and word*, *and deed* might have a *Vow*. And then every Sin which you commit would be accompanied and aggravated with the guilt of Perjury. And no wiſe Man would run his Soul into ſuch a Snare. Object. *But do we not in Baptiſm Vow Obedience to God? And doth not Obedience contain every particular duty?* *Anſw.* We vow *ſincere Obedience*, but not *perfect Obedience*. We do not vow that we will never ſin, nor neglect a Duty (nor ought we to do ſo.) So that as *ſincere Obedience* reſpecteth *every known Duty* as that which we ſhall practiſe in the bent of our Lives, but not in *perfect conſtancy or degree*, ſo far our Vow in Baptiſm hath reſpect to *all known Duties*, but no further.

Dir. 6. § 15. Direct. 6. *To make a Vow lawful, beſides the goodneſs of the thing which we Vow, there muſt be a rational diſcernable probability, that the Act of Vowing it will do more good than hurt: And this to a wiſe foreſeeing judgment.* For this *Vowing* is not an *ordinary worſhip* to be offered to God (except the Baptiſmal Vow renewed in the Lord's Supper and at other Seaſons:) But it is left as an *extraordinary Means*, for certain ends which cannot by *ordinary Means* be attained: And therefore we muſt diſcern the *ſeaſon*, by diſcerning the *neceſſity* or *uſefulneſs* of it: *Swearing* is a part of the *Service* of God, but not of his *daily worſhip*, nor frequently and raſhly to be uſed, by any that would not be held guilty of taking the Name of God in vain: And ſo it is in the caſe of Vowing. Therefore he that he will make a Lawful Vow, muſt ſee before hand, what is the probable *Benefit* of it, and what is the probable *hurt* or *danger*: And without this foreſight it muſt be *raſh*, and *cannot* be lawful. And therefore no one can make a lawful Vow, but *wiſe foreſeeing* Perſons, and thoſe that *adviſe* with ſuch, and are guided by them, if they be not ſuch themſelves: Unleſs in a caſe where God hath preſcribed by his own determining Commands (as in the Covenant of Chriſtianity.) Therefore to one Man the ſame Vow may be a Sin, that to another may be a Duty: Becauſe one may have more *reaſon* for it, or neceſſity of it, and leſs danger by it than another. One Man may foreſee that *Vowing* (in caſe where there is no neceſſity) may enſnare him either in *perplexing Doubts*, or *Terrors*, which will make all his Life after more irregular or uncomfortable. Another Man may diſcern that he is liable to no ſuch danger.

Plutarch. Queſt. Roman. 44. Why may not Prieſts ſwear? *Reſp.* Is it becauſe an Oath put to free-born men, is as it were the rack and torture offered them? For certain it is that the Soul as well as the Body of the Prieſt, ought to continue free, and not to be forced by any torture. Or that we muſt not diſtruſt them in ſmall matters, who are to be believed in great and divine things? Or becauſe the peril of Perjury would reach in common to the whole Common-wealth, if a wicked, and ungodly, and forſworn Perſon ſhould have the charge and ſuperintendency of the Prayers, Vows and Sacrifices made in behalf of the City? *pag.* 866.

§. 16. Direct. 7. *No Man ſhould pretend danger or ſcruple againſt his renewing the Vow of Chriſtianity, or any one eſſential part of it*; viz. To *take God the Father, Son and Holy Ghoſt for my God, and Saviour, and Sanctifier, my Owner, Governour and Father; renouncing the Devil, the World and the Fleſh.* Dir. 7. Becauſe there is an *abſolute neceſſity* (præcepti & medii) *of performing this*, and he that doth it not ſhall certainly be damned: And therefore no worſe matter can ſtand up againſt it: He that denieth it, giveth up himſelf deſpairingly to Damnation. Yet I have heard many ſay, I dare not promiſe to turn to God, and live a holy Life, leſt I break this Promiſe, and be worſe than before: But doſt thou not know, that it *muſt* be both *made* and *kept*, if thou wilt be ſaved? Wilt thou *chooſe* to be *damned*, for fear of *worſe?* There is but one Remedy for thy Soul, and all the hope of thy Salvation lyeth upon that alone: And wilt thou refuſe that one, for fear leſt thou caſt it up and die? When thou ſhalt certainly die unleſs thou both *take* it, and keep it, and digeſt it.

§. 17. Direct. 8. *About particular ſins and duties deliberate reſolutions are the ordinary means of governing our Lives; and Vows muſt not be uſed where theſe will do the work without them.* Dir. 8. For *extraordinary means* muſt not be uſed, when *ordinary* will ſerve turn. Nor muſt you needleſly draw a double guilt upon your ſelves in caſe of ſinning. And in *mutable* or *doubtful* caſes, a *Reſolution* may be changed, when a *Vow* cannot: Try therefore what deliberate Reſolutions will do, with the help of other ordinary means, before you go any further.

§. 18. Direct. 9. *When ordinary Reſolutions and other helps will not ſerve the turn, to engage the will to the forbearance of a known Sin, or the performance of a known Duty, but temptations are ſo ſtrong as to bear down all, then it is ſeaſonable to bind our ſelves by a ſolemn Vow, ſo it be cautelouſly and deliberately done, and no greater danger like to follow.* Dir. 9. In ſuch a caſe of neceſſity, 1. You muſt deliberate on the *benefits* and need: 2. You muſt foreſee all the aſſaults that you are like to have to tempt you to Perjury, that they come not unexpected: 3. You muſt join the uſe of all *other means* for the keeping of your Vows.

§. 19. Direct. 10. *Make not a Law and Religion to your ſelves by your voluntary Vows which God never made you by his Authority: Nor bind your ſelves for futurity to all that is a duty at preſent, where it is poſſible that the change of things may change your duty.* Dir. 10. God is our King and Governour and not we our ſelves: It is not *we*, but *he* that muſt give Laws to us. We have work enough to do of his appointing: We need not make more to our ſelves, as if he had not given us enough. *Vows* are not to make us *New Duties* or *Religions*, but to further us in the obedience of that which our Lord hath impoſed on us. It is a ſelf-condemning Sin of fooliſh *Will-worſhippers*, to be buſie in laying more burdens on themſelves, when they know, they cannot do ſo much as God requireth of them. Yea, ſome of them murmur at God's Laws as too ſtrict, and at the obſervers of them as too preciſe, (though they come far ſhort of what is their Duty;) and yet will be cutting out more work for themſelves.

§ 20. And it is not enough that what you *Vow* be your *Duty* at the *preſent*, but you muſt bind your ſelves to it by *Vows no longer* than it ſhall *remain* your Duty. It may be your *Duty* at the *preſent* to live a *ſingle Life*: But if you will *Vow* therefore that you will never marry, you may bind your ſelves to that which may prove your Sin: You know not what alterations may befal you in your *Body* or *Eſtate*, that may invite you to it. Are you ſure that no change ſhall make it *neceſſary* to you? Or will you preſume to bind God himſelf by your Vows, that he ſhall make no ſuch alteration? Or if you were never ſo confident of your *own* unchangeableneſs, you know not what fond and violent affections *another* may be poſſeſſed with, which may make an alteration in your Duty. At the preſent it may be your Duty to live retiredly, and avoid Magiſtracy and publick Employments: But you may not vow it therefore for continuance: For you know not but God may make ſuch Alterations, as may make it ſo great and plain a Duty, as without flat Impiety or Cruelty, you cannot refuſe: Perhaps at the preſent it may be your Duty to give *half* your yearly Revenews to charitable and pious uſes: But you muſt not therefore vow it for continuance (without ſome ſpecial cauſe to warrant it:) For perhaps the next Year it may be your Duty to give but a fourth or a tenth part, or none at all, according as the Providence of God ſhall diſpoſe of your Eſtate and you. Perhaps God may impoſe a clear neceſſity on you, of uſing your eſtate ſome other way.

Dir. 11: §. 21. Direct. 11. *If you be under Government, you may not lawfully vow without your Governours conſent, to do any thing which you may not lawfully do without their conſent, in caſe you had not Vowed it.* For that were, 1. Actually to diſobey them at the preſent, by making a Vow without the direction and conſent of your Governours: 2. And thereby to bind your ſelves to diſobey them for the future, by *doing* that without them, which you ſhould not do without them. But if it be a thing that you *may* do, or *muſt* do, though your Governours *forbid* you, then you *may Vow* it though they forbid you, (if you have a call from the neceſſity of the *Vow*.)

Dir. 12. § 22. Direct. 12. *If Oaths be commanded us by Uſurpers that have no authority to impoſe them, we muſt not take them in formal obedience to their commands* For that were to own their Uſurpation and encourage them in their Sin: If we owe them no *obedience* in any thing, we muſt not obey them in ſo *great* a thing. Or if they have ſome authority over us in other matters, but none *in this* (as a Conſtable hath no power to give an Oath) we muſt not *obey* them in the point where they have no authority. But yet it is poſſible that there may be *other* reaſons that may make it our duty to *do it*, though not as an act of *formal Obedience*: As I may take an Oath when a Thief or Murderer requireth it, not to *obey him*, but to *ſave my Life*. And if any Man command me to do that which *God* commandeth me, I muſt *do it*, becauſe God commandeth it.

Dir. 13. §. 23. Direct. 13. *If a lawful Magiſtrate impoſe an Oath or Vow upon you, before you take it you muſt conſult with God, and know that it is not againſt his Will.* God muſt be firſt obeyed in all things: But eſpecially in matters of ſo great moment, as *Vows* and *Promiſes*.

§. 24. Queſt. 1. *What if I be in doubt whether the Oath or Promiſe impoſed be lawful! Muſt I take it or not? If I take an Oath which I judge unlawful or falſe, I am a perjured or a prophane Deſpiſer of God: And if a Man muſt refuſe all Oaths or Promiſes, which the Magiſtrate commandeth, if he do but doubt whether they be lawful, then Government and Juſtice will be injured, while every Man that hath ignorance enough to make him dubious, ſhall refuſe all Oaths and Promiſes of Allegiance, or for witneſs to the truth.*

Anſw. 1. I ſhall tell you what others ſay firſt in the caſe of *doubting*: Dr. *Sanderſon* ſaith *Prælect.* 3. *Sect.* 10. *pag.* 74, 75. [" *Tertius Caſus eſt cum quis*
" *juramento pollicetur ſe facturum aliquid in ſe fortaſſis*
" *licitum, quod tamen ipſe putat eſſe illicitum. Ut ſiquis*
" *ante hæc tempora admittendus ad beneficium (ut*
" *vocant) Eccleſiaſticum, promiſiſſet in publicis ſacris*
" *obſervare omnes ritus legibus Eccleſiaſticis imperatos;*
" *veſtem ſcilicet lineam, crucis ſignum ad ſacrum fontem,*
" *ingeniculationem in percipiendis Symbolis in ſacra*
" *cœna, & id genus alios; quos ipſe tamen ex aliquo*
" *levi prejudicio putaret eſſe ſuperſtitioſos & Papiſticos:*
" *Quæritur in hoc caſu quæ ſit Obligatio? Pro Reſp.*
" *dico tria: Dico* 1. *Non poſſe tale juramentum durante*
" *tali errore ſine gravi peccato ſuſcipi. Peccat enim graviter*
" *qui contra conſcientiam peccat, etſi erroneam.*
" *Judicium enim intellectus cum ſit unicuique proxima*
" *agendi regula; Voluntas, ſi judicium illud non ſequatur,*
" *deficiens à regula ſua, neceſſe eſt ut in obliquum*
" *feratur. Tritum eſt illud, Qui facit contra conſcientiam*
" *ædificat ad gehennam. Sane qui jurat in id quod*
" *putat eſſe illicitum, nihilominus juraturus eſſet, ſi eſſet*
" *revera illicitum: Atque ita res illa, ut ut alii licita,*
" *eſt tamen ipſi illicita; ſententiam ferente Apoſtolo,*
" Rom. 14. 14 *&c. Dico* 2 *Tale juramentum non*
" *obligare, &c.*—— that is, [*the third caſe is, when a*
" *Man promiſeth by Oath that he will do a thing which in*
" *it ſelf perhaps is lawful, but he thinketh to be unlawful:*
" *As if one before theſe times being to be admitted to an*
" *Eccleſiaſtical Benefice (as they call it) had promiſed*
" *that in publick worſhip he would obſerve all the rites*
" *commanded in the Eccleſiaſtick Laws, to wit, the*
" *Surplice, the Sign of the Croſs at the ſacred Font,*
" *kneeling in the receiving of the Symbols in the holy*
" *Supper, and others the like; which yet out of ſome light*
" *prejudice, he thought to be ſuperſtitious and papiſtical.*
" *The Queſtion is, What Obligation there is in this caſe?*
" *For anſwer I ſay three things.* 1. *I ſay that an Oath,*
" *while ſuch an error laſteth, cannot be taken without*
" *grievous Sin: For he grievouſly ſinneth, who ſinneth*
" *againſt his Conſcience, although it be erroneous.*
" *For when the judgment of the intellect is to every Man*
" *the neareſt rule of action, it muſt be that the will is*
" *carried into obliquity, if it follow not that judgment,*
" *as ſwerving from its rule: It's a common ſaying, He*
" *that doth againſt his Conſcience, buildeth unto Hell:*
" *Verily he that ſweareth to that which he thinketh to be*
" *unlawful, would nevertheleſs ſwear if it were indeed*
" *unlawful. And ſo the thing, though lawful to another,*
" *is to him unlawful. the Apoſtle paſſing the ſentence,*
" Rom. 14. 14. &c 2. I ſay, *that ſuch an Oath bindeth*
" *not,* &c.—] Of the *Obligation* I ſhall ſpeak anon: But of the *Oath* or Promiſe, I think the truth lyeth here as followeth.

See before *Chap.* 3. *Gr. Dir.* 10. *pag.* 106. &c.

§. 25. 1. The Queſtion *de eſſe* muſt firſt be reſolved, before the Queſtion of *Knowing* or *Opinion*. Either the thing is really *lawful* which is *doubted* of, or *denied*, or it is *not*. If it be not, then it is a Sin to *ſwear* or *promiſe* to it; and here there is no caſe of error. But if it be really *lawful*, and the *vowing* of it lawful, then the obligation that lies upon this Man are theſe, and in this order. 1. To have a humble ſuſpicion of his own underſtanding: 2. To ſearch, and learn and uſe all means to diſcern it to be what it is. 3. In the uſe of theſe means to acknowledge the truth: 4. And then to promiſe and obey accordingly. Now this being *his duty*, and the order of his *duty*, you cannot ſay that he is not obliged to any one part of it, though he be obliged to do it all in this order, and therefore not to do the laſt firſt without the former: For though you queſtion an hundred times, [*What ſhall he do as long as he cannot ſee the truth?*] The Law of God is ſtill the ſame: And his error doth not diſoblige him: *Nemini debetur commodum ex ſua culpa.* So many of theſe acts as he omitteth, ſo much he ſinneth: It is his Sin if he *obey not* the Magiſtrate; and it is his Sin that he miſjudgeth of the thing, and his Sin that he doth not follow the uſe of the means till he be informed. So that his erring Conſcience entangleth him in a *neceſſity of ſinning*: But diſobligeth him not at all from his obedience. 2. But yet this is certain, that in ſuch a caſe, he that will *ſwear* becauſe Man biddeth him, when he taketh it to be falſe, is a perjured prophane Deſpiſer of God; but he that *forbeareth to ſwear* for fear of ſinning againſt God, is guilty only of a pardonable involuntary weakneſs.

§. 26. Direct. 14. *Take heed leſt the ſecret prevalency of carnal ends or intereſt, and of fleſhly wiſdom do* *byaſs your judgment, and make you ſtretch your conſciences to take thoſe Vows or Promiſes, which otherwiſe you would judge unlawful and refuſe.* Never good cometh by following the reaſonings and intereſts of the fleſh; even in ſmaller matters: Much leſs in caſes of ſuch great importance. Men think it fitteth them at the preſent, and doth the buſineſs which they feel moſt urgent; but it payeth them home with troubles and perplexities at the laſt: It is but like a draught of cold Water in a Feaver: You have ſome preſent charr to do, or ſome ſtrait to paſs through, in which you think that ſuch an *Oath*, or *Promiſe*, or *Profeſſion* would much accommodate you; and therefore you venture on it, perhaps to your perdition: It is a fooliſh courſe to cure the parts (yea, the more ignoble parts) with the neglect and detriment of the whole: It is but like thoſe that cure the Itch by anointing themſelves with Quickſilver: Which doth the charr for them, and ſendeth them after to their Graves, or caſteth them into ſome far worſe Diſeaſe. Remember how deceitful a thing the Heart is, and how ſubtilly ſuch poiſon of *carnal ends* will inſinuate it ſelf. O how many Thouſands hath this undone! That before they are aware, have their *Wills* firſt charmed and inclined to the forbidden thing, and fain would have it to be lawful; and then have brought themſelves to believe it lawful, and ſo to commit the Sin; and next to defend it; and next to become the Champions of Satan, to fight his Battles, and vilifie and abuſe them, that by holy wiſdom and tenderneſs have kept themſelves from the deceit.

Tit. 2. *Directions againſt Purjury and Perfidiouſneſs: And for keeping Vows and Oaths.*

Dir. 1. See *Tom.* 1. *Ch.* 9. *Tit.* 2 & 3.

§. 1. Direct. 1. B*E ſure that you have juſt apprehenſions of the Greatneſs of the ſin of Perjury.* Were it ſeen to men in its proper ſhape, it would more affright them from it than a ſight of the Devil himſelf would do. I ſhall ſhew it you in part in theſe particulars.

The heinouſneſs of Perjury. See *Caſaubons Exercit.* 202. * *Cotta in Cic. de Nat. Deor. l.* 1. to prove that ſome hold there is no God, ſaith *Quid de ſacrilegis, de impiis, de perjuris dicemus, ſi Carbo,* &c. *putaſſet eſſe Deos, tam perjurus aut impius non fuiſſet.* pag. 25, 26

§. 2. 1. It containeth a *Lye*, and hath all the malignity in it which I before ſhewed to be in *Lying*, with much more. 2. *Perjury* is a *denial* or *contempt* of God. He that appealeth to *his Judgment* by an *Oath*, and doth this in *falſhood*, doth ſhew that either he believeth not that there *is * a God*, or that he believeth not that he is the righteous Governour of the World, who will juſtly determine all the cauſes that belong to his Tribunal. The *Perjured* Perſon doth as it were bid defiance to God; and ſetteth him at nought, as one that is not able to be avenged on him. 3. *Perjury* is a calling for the Vengeance of God againſt your ſelves. You invite God to plague you, as if you bid him do his worſt: You appeal to him for judgment in *your guilt*, and you ſhall find that he will not hold you guiltleſs. Imprecations againſt your ſelves are implyed in your Oaths: He that *ſweareth* doth ſay in effect, *Let God judge and puniſh me as a perjured Wretch, if I ſpeak not the Truth.* And it is a dreadful thing to fall into the hands of the Living God, Heb. 10. 31. *For Vengeance is his and he will recompence*, v. 30. And when he judgeth the wicked, he *is a Conſuming fire*, Heb. 12. 29. 4. *Perjury* and *perfidiouſneſs* is a ſin that leaveth the conſcience no eaſe of an extenuation or excuſe; but it is ſo heinous a villany, that it is the ſeed of ſelf-tormenting deſperation. Some ſins conſcience can make ſhift a while to hide, by ſaying, [*It is a Controverſie:*] and [*Many wiſe men are of another mind*] But *perjury* is a ſin which Heathens and Infidels bear as free a Teſtimony againſt, (in their way) as Chriſtians do. Some ſins are ſhifted off by ſaying, [*They are little ones.*] But † Chriſtians and Heathens are agreed that *Perjury* is a ſin almoſt as great as the Devil can teach his ſervants to commit. Saith *Plutrach*, * *He that deceiveth his enemy by an Oath, doth confeſs thereby that he feareth his enemy, and deſpiſeth God.* Saith *Cicero, the penalty of Perjury is deſtruction from God, and ſhame from Man.* Saith *Q. Curtius, Perfidiouſneſs is a Crime which no Merits can mitigate.* Read *Cic. de Offic.* l. 3. Saith *Ariſtotle, He that will extenuate an Oath, muſt ſay, that thoſe villanous wretches that think God ſeeth not, do think alſo to go away with their Perjury unpuniſhed.* In a word, the Heathens commonly take the revenge of Perjury to belong in ſo ſpecial a manner to the Gods, that they conclude that *Man*, and uſually *his Poſterity*, to be *deſtinated to ruin*, that is *Perjured* and perfidious: In ſo much that it is † written of *Ageſilaus* (and many others) that when their enemies were *Perjured* and *broke* their *Covenants*, they took it for a ſign of Victory, and the beſt prognoſtick of their ſucceſs againſt them. *Plutrach* recorded this ſtory of *Clemens*, that having made a truce for ſeven Days with the *Argives*, he ſet upon them, and killed and took many of them in the night; and when he was charged with perfidiouſneſs, anſwered, *I made not a truce with them for ſeven Nights, but for ſeven Days:* But the Women fetcht Arms out of the Temples of the Gods, and repulſed him with ſhame, and he ran mad, and with his Sword did mangle his own body, and dyed in a moſt hideous manner. When Conſcience is awakened to ſee ſuch a ſin as Perjury, no wonder if ſuch run mad, or hang themſelves; as perfidious *Achitophel* and *Judas* did. No doubt but Everlaſting horror and deſperation will be the end of ſuch, if true Converſion do not prevent it. 5. It is * a ſin that ruineth *families* and *ſocieties*, like fire that being kindled in the thatch, never ſtoppeth till it have conſumed all the Houſe. Though *the curſe of the Lord is in the Houſe of the Wicked, (but he bleſſeth the Habitation of the Juſt*, Prov. 3. 33.) Yet among all the wicked, there are few ſo commonly marked out with their families to ſhame and ruine, as the *Perjured*. What ever Nation is ſtigmatized with a *fides Punica vel Græca, with the brand of Perjury*, it is not only their greateſt infamy, but like [*Lord have Mercy on us*] written on your doors, a ſign of a deſtroying plague within. Saith † *Silius*.

* Plut. in Lyſand. Cicer. de Leg. l. 3. Curt. l. 7. Ariſt. Rhet. c. 17.

† Ælian. Vari. Hi l. 14.

Non illi domus aut conjux aut vita manebit
Unquam expers luctus, lachrymæque: aget æquore ſemper
Ac tellure premens; aget ægrum nocte dieq;
Deſpecta ac violata fides———

In prolem dilatarunt perjuria patris,
Et pœnam merito filius ore luit.——— Saith Claud.

Ah miſer: & ſiquis primo perjuria celat,
Sera tamen tacitis pœna venit pedibus. So Tibull.

Saith *Pauſanias*, *The fraud that is committed by Perjury, falleth upon Poſterity.* 6. *Perjury* and *perfidiouſneſs* are virtually *Treaſon*, *Rebellion* and *Murder* againſt Kings and Magiſtrates, and no more to be favoured in a Kingdom, by a King that loveth his Life and ſafety, than the Plague in a City, or poiſon to the body. *Triſtiſſimum & domeſticum regibus omnibus pharmacum, liberorum, amicorum & exercitus perfidia*, ſaith *Appian*. What ſecurity have Princes of their Crowns or lives, where Oaths and Covenants ſeem not obligatory? There is then nothing left but fear of Puniſhment to reſtrain the violence of any one that would do them miſchief: And *Craft* or *ſtrength* will eaſily break the bonds of fear. He that would diſſolve the bond of Oaths, and teach men to make light of Perjury, is no more to be endured in a Kingdom

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† One of *Canutus* Laws (26.) was that Perjured Perſon, with Sorcerors, Idolaters, Strumpets, Breakers of Wedlock be baniſhed the Realm: Cited by *Bilſon of Subject.* p. 202. How few would be left in ſome Lands, if this were done?

* Thoug as *Mode Polit.* ſait *Princ.* 7. It is a huge advantage that Man hath in credulou World, that can eaſily ſay and ſwea to any thing: and yet the mo palliate his Perjuries as to hide them from the Cognizance of the mo

Gabaonitarum irritum fœdus, calliditate licet extortum, nonnullis intuliſſet e*itium*, &c. Gildas in Prolog.

† *Haud amentum juſtitiæ eſt fides*, i. *dictorum conventorumque conſtantia & veritas.* Cicero.

dom, than he that openly inviteth the Subjects to kill their King, or riſe up in rebellion againſt him. If he that breaketh the leaſt of Gods commands, and teacheth Men ſo to do, ſhall be called *Leaſt in the Kingdom of God*, then ſurely he that breaketh the *Great commands* by the moſt odious ſin of *Perjury*, and *teacheth Men ſo to do*, ſhould neither be *Great*, nor *any thing*, in the Kingdoms of men. 7. *Perjury* is the poyſon of all *Societies*, and of friendſhip, and of humane converſe, and turneth all into a ſtate of enmity or hoſtility, and teacheth all Men to live together like foes. He that is not to be believed when he *ſweareth*, is *never* to be believed: And when Oaths and Covenants ſignifie nothing, and no Man can believe another, what are they but as ſo many foes to one another? How can there be any Relations of Governours and Subjects? Of Husband and Wife? Of Maſter and Servants? Or how can there be any trading or commerce, when there is no *truſt?* *Perjury* diſſolveth all ſocieties by looſening all the bonds of aſſociation: Well might *Dionyſ. Halic. l.* 3. ſay, (*The Perfidious are far worſe than open enemies, and worthy of far greater Puniſhment. For a man may more eaſily avoid the ambuſhments of foes, and repel their aſſaults, then eſcape the perfidiouſneſs of ſeeming Friends*] Saith *Val. Max.* (*l.* 9. *c.* 6.) [*Perfidiouſneſs is a hidden and enſnaring miſchief; whoſe effectual force is in lying and deceiving: its fruit conſiſteth in ſome horrid villany; which is ripe and ſure when it hath compaſſed cruelty with wicked Hands; bringeth as great miſchief to Mankind, as fidelity bringeth good and ſafety.*] He that teacheth the Doctrine of *Perjury* and perfidiouſneſs, doth bid every man ſhift for himſelf, and truſt no more his Friend or Neighbour, but all take heed of one another as ſo many Serpents or Wild Beaſts. Lyons and Bears may better be ſuffered to live looſe among men, than thoſe that teach men to make light of Oaths. 8. Thus alſo it deſtroyeth *perſonal Love*, and teacheth all men to be haters of each other: For it can be no better, when Men become ſuch hateful creatures to each other, as not at all to be credited or ſociably converſed with. 9. *Perjury* and *perfidiouſneſs* do proclaim Men deplorate; and ſtigmatize them with this character, that they are Perſons that will ſtick at the commiting of no kind of Villany in the World, further than their fleſhly intereſt hindereth them: No charity bindeth a man to think that he will make Conſcience of Murder, Rebellion, Deceit, Adultry, or any imaginable Wickedneſs, who maketh no Conſcience of *Perjury* and *perfidiouſneſs*, Such a perſon alloweth you to judge that if the Temptation ſerve, he will do any thing that the Devil bids him: And that he is virtually a compound of all iniquity, and prepared for every evil Work. 10. Laſtly, As Perjury doth thus diſſolve ſocieties, and turn mankind into enmity with each other, ſo it would make the miſery uncurable, by making even *Penitents incredible*: Who will believe him, even while he profeſſeth to Repent, that hath ſhewed that when he *ſweareth* he is not to be believed? He that dare *forſwear* himſelf, dare *lye* when he pretendeth Repentance for his *Perjury*. It muſt be ſome *deeds* that are more credible than *Words* and *Oaths* that muſt recover the credit of ſuch a Mans Profeſſions. If Perjury have violated any Relations, it leaveth the breach almoſt uncurable, becauſe no profeſſions of Repentance or future Fidelity can be truſted. Thus I have partly ſhewed you the Malignity of *Perjury* and *Covenant breaking*.

Mat.5.29.

ir. 2. §. 3. Direct. 2. *Be ſure that you make no Vow or Covenant which God hath forbidden you to keep.* It is *raſh vowing* and *ſwearing* which is the common cauſe of Perjury. You ſhould at the making of your Vow, have ſeen into the bottom of it, and foreſeen all the evils that might follow it, and the Temptations which were like to draw you into Perjury. He is virtually *Perjured* as ſoon as he hath *ſworn*, who ſweareth to do that which he muſt not do: The preventive means are here the beſt.

Dir. 3. § 4. Direct. 3. *Be ſure you take no Oath or Vow which you are not ſincerely reſolved to perform.* They that *Swear* or *Vow* with a ſecret reſerve, that rather than they will be ruined by keeping it, they will break it, are Habitually and Reputatively Perjured Perſons, even *before* they break it: Beſides that, they ſhew a baſe hypocritical profligate Conſcience, that can deliberately commit ſo great a ſin.

Lege diſtinctionem Grotii inter ἐπιορκεῖν & ψευδορκεῖν, Annot. in Matth. 5. 33. *Modern Policy* (ſuppoſed Dr. *Sandcrofts*) *Prince.* 7. 1. We are ready to interpret the Words too kindly, eſpecially if they be ambiguous: And it's hard to find Terms ſo poſitive, but that they may be eluded indeed, or ſeem to us to be ſo, if we be diſpoſed: 2. Some are invited to illicite Promiſes, *qua illicite*, becauſe they know them to be invalid. 3. Some are frighted into theſe bonds by threats and loſſes, and temporal Concernments, and then they pleaſe themſelves that they ſwear by Dureſs: And ſo are diſengaged: 4. Some are Oath proof, &c.

Dir. 4. §. 5. Direct. 4. *See that all fleſhly Worldly intereſt be fully ſubdued to the intereſt of your Souls, and to the will of God.* He that at the Heart ſets more by his *body* than his Soul, and loveth his worldly Proſperity above God, will *lye*, or *ſwear*, or *forſwear*, or do any thing, to ſave that carnal intereſt which he moſt valueth: He that is carnal and worldly at the Heart, is falſe at the Heart: The Religion of ſuch an Hypocrite will give place to his temporal ſafety or commodity, and will carry him no further than the way is fair: It is no wonder that a proud Man, or a worldling will renounce both God and his true felicity for the World, ſeeing indeed he taketh it for his God and his felicity: Even as a Believer will renounce the World for God.

It is one of *Solons* ſayings in *Laertius*, p 51. *Probitatem jure-jurando certiorem habe.* What will not an Atheiſtical impious Perſon ſay or ſwear, for advantage?

Dir. 5. § 6. Direct. 5. *Beware of inordinate fear of Man, and of a diſtruſtfully withdrawing of your Hearts from God.* Elſe you will be carryed to comply with the will of Man, before the will of God, and to avoid the wrath of Man before the wrath of God. Read and Fear that heavy curſe, *Jer.* 17. 5, 6. God is unchangeable, and hath commanded you ſo far to imitate him, as [*If a man Vow a Vow unto the Lord, or ſwear an Oath to bind his Soul with a bond, he ſhall not break his Word; he ſhall do according to all that proceedeth out of his Mouth*, Numb. 30. 2] But man is mutable, and ſo is his intereſt and his affairs; And therefore if you are the Servants of Men, you muſt ſwear one Year, and forſwear it, or ſwear the contrary the next: When their intereſt requireth it, you muſt not be thought worthy to live among Men if you will not promiſe or ſwear as they command you: And when their intereſt altereth and requireth the contrary, you muſt hold all thoſe bonds to be but ſtraws, and break them for their ends.

Dir. 6. § 7. Direct. 6. *Be ſure that you loſe not the fear of God, and the tenderneſs of your Conſciences.* When theſe are loſt, your *Underſtanding* and Senſe and Life is loſt; and you will not ſtick at the greateſt Wickedneſs; nor know when you have done it, what you did. If faith ſee not God continually preſent, and foreſee not the great approaching Day, Perjury or any Villany will ſeem tolerable, for worldly Ends; For when you look but to Mens preſent caſe, you will ſee that *the Righteous and the Wiſe and their Works are in the Hands of God: No Man knoweth love or hatred by all that is before them: All things come alike to all: There is one event to the Righteous and the Wicked: To the good, and to the clean and to the unclean; to him that ſacrificeth and to him that ſacrificeth not: As is the Good, ſo is the ſinner; and he that ſweareth as he that feareth an Oath*, Eccleſ. 9. 1, 2. But in the end, Men *ſhall diſcern between the Righteous and the Wicked*, Mal. 3. 18. Therefore it is the believing foreſight of the *end*, that by preſerving the fear of God and tenderneſs of Conſcience, muſt ſave you from this, and all other heinous ſin.

Dir. 7. §. 8. Direct. 7. *Be not bold and raſh about ſuch dreadful things as Vows.* Run not as fearleſly upon them as if you were but going to your dinner: The wrath of God is not to be jeaſted with: *Uſque ad aras*, was the bounds even of a Heathens Kindneſs to his Friend. Meddle with Oaths with the greateſt fear and caution and circumſpection. It's terrible here to find that you were miſtaken, through any temerity or negligence or ſecret ſeduction of a carnal intereſt.

Dir. 8. *Nunc nunc qui fœdera rumpit, Ditatur: Qui ſervat eget.* Claudian.

§. 9. Direct. 8. *Eſpecially be very fearful of owning any publick doctrine, or doing any publick act, which tendeth to harden others in their Perjury, or to encourage Multitudes to commit the Sin.* To be forſworn your ſelves is a dreadful caſe; but to teach whole Nations or Churches to forſwear themſelves, or to plead for it, or juſtifie it as a lawful thing, is much more dreadful: And though you teach not or own not Perjury under the Name of Perjury, yet if firſt you will make plain Perjury to ſeem no Perjury, that ſo you may juſtifie it, it is ſtill a moſt inhuman horrid act. God knoweth I inſult not over the Papiſts, with a delight to make any Chriſtians odious: But with grief I remember how lamentably they have abuſed our holy Profeſſion, while not only their great Doctors, but their approved General Council at the Lateran under P. *Innocent* the third, in the third Canon hath decreed that the Pope may depoſe Temporal Lords from their Dominions, and give them unto others, and diſcharge their Vaſſals from their Allegiance, and Fidelity, if they be Hereticks, or will not exterminate Hereticks (even ſuch as the holy Men there condemned were; in the Pope's account) To declare to many Chriſtian Nations, that it is lawful to break their Oaths and Promiſes to their lawful Lords and Rulers: Or their Vows to God, and to undertake by defending or owning this, to juſtifie all thoſe Nations that ſhall be guilty of this Perjury and Perfidiouſneſs, O what a horrid crime is this? What a ſhame even unto humane Nature! And how great a wrong to the Chriſtian Name!

Dir. 9. §. 10. Direct. 9. *Underſtand and remember theſe following Rules, to acquaint you how far a Vow is obligatory:* Which I ſhall give you for the moſt part out of Dr. *Sanderſon*, becauſe his deciſions of theſe caſes are now of beſt eſteem.

Rule 1. § 11. *Rule* 1. The general Rule laid down, *Num.* 30. 2, 3. doth make a *Vow* as *ſuch to be obligatory, though the party ſhould have a ſecret equivocation or intent that though he ſpeak the words to deceive another, yet he will not oblige himſelf.* Such a reſerve not to oblige himſelf hindreth not the obligation, but proveth him a perfidious Hypocrite. D. Sanderſ. pag. 23. *Juramentum omne ex ſuâ naturâ eſt obligatorium: Ita ut ſi quis juret non intendens ſe obligare, nihilominus tamen ſuſcipiendo juramentum ipſo facto obligetur:* That is, If he ſo far underſtand what he doth as that his words may bear the *definition of an Oath or Vow*: Otherwiſe if he ſpeak the words of an Oath in a ſtrange Language, *thinking* they ſignifie ſomething elſe, or if he ſpeak in his ſleep, or deliration, or diſtraction, it is no Oath, and ſo not obligatory.

Rule 2. See Dr. *Sanderſ. p.* 47.& 197.

§. 12. Rule. 2. *Thoſe conditions are to be taken as intended in all Oaths* (whether expreſt or no) *which the very nature of the thing doth neceſſarily imply* (unleſs any be ſo brutiſh as to *expreſs* the contrary:) And theſe are all reducible to two heads, 1. A *natural*, and 2. A *moral Impoſſiblity.* 1. Whoever ſweareth to do any thing, or to give any thing, is ſuppoſed to mean [*If I live; and if I be not diſabled in my body, faculties, eſtate; If God make it not impoſſible to be*, &c. For no Man can be ſuppoſed to mean, [*I will do it whether God will or not, and whether I live or not, and whether I be able or not.*] 2. Whoever *Voweth* or ſweareth to do any thing, muſt be underſtood to mean it [*If no change of Providence make it a Sin: Or if I find it not contrary to my preſent ſuppoſition, that God forbiddeth it.*] For no Man that is a Chriſtian is to be ſuppoſed to mean when he Voweth, [*I will do this though God forbid it, or though it prove to be a Sin*] eſpecially when Men *therfore vow it* becauſe they take it to be a *duty.* Now as that which is *ſinful* is *morally impoſſible*, ſo there are divers ways by which a thing may appear or become *ſinful* to us. 1. When we find it forbidden directly in the Word of God, which at firſt we underſtood not. 2. *When* the *change of things* doth make that a Sin, which before was a duty: Of which may be given an hundred inſtances: As when the change of a Man's Eſtate, of his Opportunities, of his Liberty, of his Parts and Abilities, of Objects, of Cuſtoms, of the Laws of Civil Governours, doth change the very *matter* of his Duty.

§ 13. Queſt. *But will every change diſoblige us? If not, what change muſt it be? Seeing Caſuiſts uſe to put it as a condition in general, Rebus ſic ſtantibus. Anſw.* No: It is not *every* change of things that diſobligeth us from the bonds of a Vow. For then Vows were of no conſiderable ſignification. 2. But, 1. If the very *Matter* that was *Vowed*, or about which the Vow was, do ceaſe, *Ceſſante materiâ ceſſat obligatio*: As if I promiſe to teach a Pupil, I am diſobliged when he is dead. If I promiſe to pay ſo much Money in Gold, and the King ſhould forbid Gold and change his Coin, I am not obliged to it. 2. *Ceſſante termino vel correlato ceſſat obligatio:* If the Party die to whom I am bound, my perſonal obligation ceaſeth. And ſo the conjugal bond ceaſeth at death, and civil bonds by civil death. 3. *Ceſſante fine, ceſſat obligatio.* If the uſe and end wholly ceaſe, my obligation which was only to that uſe and end, ceaſeth. As if a Phyſician promiſe to give Phyſick for nothing for the cure of the Plague, to all the Poor of the City; when the Plague ceaſeth, his *end*, and ſo his obligation ceaſeth. 4. *Ceſſante perſonâ naturali relatâ ceſſat obligatio perſonalis.* When the *natural* Perſon dieth the obligation ceaſeth. I cannot be obliged to do that when I am dead which is proper to the living. The *ſubject* of the obligation ceaſing, the Accidents muſt ceaſe. 5. *Ceſſante relatione vel perſona civili, ceſſat obligatio talis, quà talis*: The obligation which lay on a Perſon in any *Relation* meerly as ſuch, doth ceaſe when that Relation ceaſeth. A King is not bound to govern or protect his Subjects if they trayterouſly depoſe him, or if he caſt them off and take another Kingdom (as when *H.* 3. of *France* left the Kingdom of *Poland*;) nor are Subjects bound to Allegiance and Obedience to him that is not indeed their King: A Judge, or Juſtice, or Conſtable, or Tutor, is no longer bound by his Oath to do the Offices of theſe Relations, than he continueth in the Relation: A divorced Wife is not bound by her conjugal Vow to her Husband as before: Nor Maſters and Servants when their Relations ceaſe: Nor a Soldier to his General by his military Sacrament when the Army is diſbanded, or he is caſhiered or diſmiſt.

Queſt.
Anſw.

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§. 14 Rule 3. *No Vows or Promiſes of our own can diſſolve the obligation, laid upon us by the Law of God.* For we have no *co ordinate*, much leſs *ſuperior* authority over our ſelves; our ſelf-obligations are but for the furthering of our obedience. *Rule* 3

§. 15. Rule 4. *Therefore no Vows can diſoblige a Man from any preſent duty, nor juſtifie him in the committing of any Sin.* Vows are to engage us *to God*, and not *againſt him:* If the matter which we vow be evil, it is a Sin to vow it, and a Sin to do it upon pretence of a Vow. Sin is no acceptable Sacrifice to God. *Rule* 4

§. 16. Rule 5. *If I vow that I will do ſome duty better, I am not thereby diſobliged from doing it at all, when I am diſabled from doing it better.* Suppoſe a Magiſtrate ſeeing much amiſs in Church and Commonwealth, *Rule* 5 monwealth, doth Vow a Reformation, and Vow againſt the abuſes which he findeth; if now the Peoples obſtinacy and rebellion diſable him to perform that Vow, it doth not follow that he muſt lay down his Scepter, and ceaſe to govern them at all, becauſe he cannot do it as he ought, if he were free. So if the Paſtors of any Church do Vow the Reformation of Church abuſes, in their Places, if they be hindred by their Rulers, or by the People, it doth not follow that they muſt lay down their Callings, and not Worſhip God publickly at all, becauſe they cannot do it as they would, and ought if they were free; as long as they may worſhip him without committing any Sin. God's firſt obligation on me is, to *worſhip him*, and the ſecond for *the manner*, to do it as near his order as I can: Now if I cannot avoid the *imperfections* of Worſhip, though I vowed it, I muſt not therefore avoid the *Worſhip* itſelf (as long as Corruptions deſtroy not the very nature of it, and I am put my ſelf upon no actual Sin) for I was bound to worſhip God before my Vows, and in order of nature before my obligation *de modo*: And my Vow was made with an implyed condition, that the *thing were poſſible* and *lawful*: And when that ceaſeth to be poſſible or lawful which I vowed, I muſt nevertheleſs do that which ſtill remaineth *poſſible* and *lawful*. To give over God's ſolemn Worſhip with the Church, is no Reformation. To prefer *no worſhip*, before *Imperfect-worſhip*, is a greater Defamation and Corruption, than to prefer *Imperfect-worſhip*, before that which is *more perfect*. And to prefer *a worſhip imperfect in the manner*, before *no-church worſhip* at all, is a greater *Reformation* than to prefer *a more perfect manner of worſhip* before a *more imperfect* and *defective*. To worſhip God *decently* and in *order*, ſuppoſeth that he *muſt be worſhipped*: And he that doth not *worſhip* at all, doth not worſhip him *decently*. If a Phyſician vow that he will adminiſter a certain effectual Antidote to all his Patients that have the Plague, and that he will *not adminiſter* a certain leſs-effectual Preparation, which ſome Apothecaries through Covetouſneſs or Careleſneſs had brought into common uſe, to the injury of the ſick: His Vow is to be interpreted with theſe exceptions [*I will do it if I can, without diſhoneſty or a greater miſchief: I will not adminiſter the ſophiſticated antidote when I can have better: I vow this for my Patients benefit, and not for their deſtruction.*] Therefore if the Sophiſticated Antidote is much better than *none*, and may ſave Mens Lives, and the Patients grow wilful, and will take no other, or Authority forbid the uſe of any other, the Phyſician is neither bound to forſake his Calling rather than uſe it, nor to neglect the Life of his Patients: (If their lives indeed lie upon his care, and they may not be in ſome good hopes without him, and the good of *many* require him not to neglect a *few*:) But he muſt do what he can, when he cannot do what he would, and only ſhew that he conſenteth not to the Sophiſtication.

igne ferroque vaſtantes: *Nec mora*; *venientes urbem capiunt, devaſ*
incendunt, &c. Paul. Diaconus lib. 3.

§. 17. Rule 6. *Though he that voweth a lawful thing, muſt be underſtood to mean, if it continue poſſible and lawful; yet if he himſelf be the culpable cauſe that afterwards it becometh unpoſſible or unlawful, he violateth his Vow.* He that voweth to give ſo much to the Poor, and after prodigally waſteth it, and hath it not to give, doth break his Vow; which he doth not if *Fire* or *Thieves* deprive him of it againſt his will. He that voweth to *preach* the Goſpel, if he cut out his own Tongue, or culpably procure another to impriſon, ſilence or hinder him, doth break his Vow; which he did not if the hindrance were involuntary (and inſuperable;) *Conſent* doth make the impedition his own act.

§. 18. Rule 7. *In the taking and keeping of Oaths and Vows we muſt deal ſimply and openly without equivocations and deceit.* Pſal. 84. 3, 4. *Who ſhall aſcend into the hill of the Lord? And who ſhall ſtand in his holy place? He that hath clean hands and a pure heart, who hath not lift up his ſoul to vanity, nor ſworn deceitfully: He ſhall receive the bleſſing from the Lord, and righteouſneſs from the God of his Salvation.*

Rule 7. *Sanderſ.* p. 30, 31.

§. 19. Rule 8. *He that jugleth or ſtretcheth his Conſcience by fraudulent ſhifts and imprecations afterward, is as bad as he that diſſembleth in the taking of the Oath.* To *break* it by deceit, is as bad as to *take* it in deceit. Pſal. 15. 1, 4. *Lord who ſhall abide in thy Tabernacle—He that ſweareth to his own hurt and changeth not.* Saith Dr. *Sanderſon* [*Iſta mihi aut non cogitare*, &c.] "*It ſeemeth to me that the greater part* "*of the Men of theſe times either think not of theſe* "*things, or at leaſt not ſeriouſly: Who fear not, at large* "*and in expreſs words, without going about, to ſwear* "*to all that, whatever it be, which is propoſed to them* "*by thoſe that have power to hurt them: Yea and* "*they take themſelves for the only wiſe Men, and not* "*without ſome diſdain deride the ſimplicity and needleſs* "*fear of thoſe, that leſt they hurt their Conſciences forſooth, do ſeek a knot in a ruſh, and oppoſe the forms* "*preſcribed by thoſe that have power to preſcribe them.* "*And in the mean time they ſecurely free themſelves* "*from all crime and fear of Perjury, and think they* "*have looked well to themſelves and their Conſciences,* "*if either when they ſwear, like Jeſuits they can defend* "*themſelves by the help of ſome tacite equivocation, or* "*mental reſervation, or ſubtile interpretation which is* "*ſtrained and utterly alien from the words; or elſe after they have ſworn can find ſomething to ſlip through,* "*ſome cunning evaſion, as a wiſe remedy, by which they* "*may ſo elude their Oath, as that keeping the words, the* "*ſenſe may by ſome Sophiſm be eluded, and all the* "*force of it utterly enervated. The ancient Chriſtians* "*knew not this Divinity: Nor the ſounder Heathens* "*this moral Philoſophy. For otherwiſe ſaith* Auguſtine "[*They are perjured, who keeping the words, deceive* "*the expectation of thoſe they ſwear to.*] *And otherwiſe* "*ſaith* Cicero, *&c.* He goeth on to confirm it at large by argument.

Rule 8.

Sanderſ. p. 32, 33, 34, 35, *ad* 41.

§. 20. Rule 9. *An Oath is to be taken and interpreted ſtrictly.* *Sanderſon* ſaith, *Juramenti obligatio eſt ſtricti juris*; that is, *non ut excludat juris interpretationem æquitate temperatam*; *ſed ut excludat juris interpretationem gratia corruptam*: *Not as excluding an equitable interpretation, but as excluding an interpretation corrupted by partiality*: That it be a *juſt interpretation*, between the extreams of *rigid*, and *favourable* or partial; and in doubtful caſes it is ſafer to follow the *ſtrict* than the *benign* or *favourable* ſenſe. It is dangerous ſtretching and venturing too far in matters of ſo ſacred a nature, and of ſuch great importance as Vows and Oaths.

Rule 9. Sand p. 41, 42, 43, 44. *Ubi de juſto ſenſu ambigitur, longe ſatius eſt & naturæ rei accommodatius, ſtrictiore quam benigniore uti interpretatione.* San. p 44.

§. 21. Rule 10. *In the expoſition of ſuch doubtful Oaths and Vows*, 1. *We muſt ſpecially watch againſt ſelf intereſt or commodity that it corrupt not our underſtandings.* 2. *And we muſt not take our Oaths or any part of them in ſuch a ſenſe, as a pious prudent ſtander-by that is impartial and no wit intereſted in the buſineſs, cannot eaſily find in the words themſelves.*

Rule 10. *Sand.p.*45.

§ 22. Rule 11. *In doubtful caſes the greateſt danger muſt be moſt carefully avoided, and the ſafer ſide preferred: But the danger of the ſoul by perjury is the greateſt, and therefore no bodily danger ſhould ſo carefully be avoided: And therefore an Oath that in the common and obvious ſenſe ſeemeth unlawful ſhould not be taken, unleſs there be very full evidence that it hath another Senſe.* Sand. p. 46. *Nititur autem*, &c. *This reaſon leaneth on that general and moſt uſeful rule, that in doubtful caſes we muſt follow the ſafer ſide: But it is ſafer not to ſwear, where the words of the Oath propoſed, do ſeem according to the common and obvious Senſe of the words to contain in them ſomething unlawful; than by*

Rule 11.

*Sand.p.*46.

by a looſe interpretation ſo to lenifie them for our own ends, that we may the more ſecurely ſwear them. For it is plain that ſuch an Oath may be refuſed without the peril of perjury; but not that it can be taken without ſome danger or fear. The ſame Rule muſt guide us alſo in *keeping Vows.*

Rule 12.

§. 23. Rule 12. *It is ordinarily reſolved that impoſed Oaths muſt be kept according to the ſenſe of the impoſer.* See Sanderſ. p. 191, 192. But I conceive that aſſertion muſt be more exactly opened and bounded. 1. Where *juſtice* requireth that we have reſpect to the *will* or *right* of the impoſer, there the Oath impoſed muſt be *taken* in his ſenſe. But whether it muſt be *kept* in his ſenſe is further to be conſidered. 2. When I have done my beſt to underſtand the ſenſe of the impoſer in *taking the Oath*, and yet *miſtake* it, and ſo take it (without fraud) in *another ſenſe*, the Queſtion then is ſomewhat hard, whether I muſt *keep* it in the ſenſe I *took* it in, or in *his ſenſe*, which *then* I underſtood not. If I muſt not keep it in my *own* ſenſe, which I took it in, then it would follow that I muſt *keep another Oath*, and not that which I took: For it is the *ſenſe* that is the *Oath*. And I never obliged my ſelf to any thing, but according to *my own Senſe*: And yet on the other ſide, if every Man may take *Oaths* in their *private Senſe*, then Oaths will not attain their ends, nor be any ſecurity to the impoſers.

§ 24. In this caſe you muſt carefully diſtinguiſh between the *formal obligation* of the *Oath* or *Vow* as ſuch, and the *obligation* of *Juſtice to my Neighbour* which is a *conſequent* of my Vow. And for the former, I conceive (with ſubmiſſion) that an *Oath* or *Vow cannot* bind me, *formally as ſuch*, in any ſenſe but *my own* in which *bonâ fide* I took it. Becauſe formally an *Oath* cannot bind me which I never *took*: But I never *took* that which I never *meant*, nor *thought of*; it you ſo define an Oath as to take in the *Senſe* which is the *Soul* of it.

§. 25. But then in regard of the *conſequential obligation* in point of *Juſtice unto Man*, the queſtion I think muſt be thus reſolved. 1. We muſt diſtinguiſh between a *lawful Impoſer* or *Contracter*, and a *violent Uſurper* or *Robber* that injuriouſly compelleth us to ſwear. 2. Between the obvious uſual ſenſe of the words and an unuſual forced ſenſe. 3. Between a *ſincere*, involuntary miſunderſtanding the Impoſer, and a voluntary fraudulent reſervation or private ſenſe. 4. Between one that I owe ſomething to antecedently, and one that I owe nothing to but by the meer ſelf-obligation of my Vow. 5. Between an Impoſer that is himſelf the culpable cauſe of my miſunderſtanding him, and one that is not the cauſe, but my own weakneſs or negligence is the cauſe. 6. Between a caſe where *both Senſes* may be kept, and a caſe where they cannot, being inconſiſtent. Upon theſe diſtinctions, I thus reſolve the queſtion.

§. 26. *Prop.* 1. If I fraudulently and wilfully take an Oath in a ſenſe of my own, contrary to the ſenſe of the *Impoſer* and the common and juſt ſenſe of the words themſelves, I am guilty of Perfidiouſneſs and Prophaneneſs in the very *taking* of it.

They were ill times that *Abbas Uſpergenſis* deſcribeth *Chron. pag.* 320. *Ut omnis homo jam ſit perjurus, & prædictis facinoribus implicatus, ut vix excuſari poſſit, quin ſit in his, ſicut populus, ſic & ſacerdos*: O that this calamity had ended with that Age! Et pag. 321. *Principes terrarum & Barones, arte diabolicâ edacti, nec curabunt juramenta infringere, nec fidem violare, & jus omne confundere.*

Prop. 2. If it be long of my own culpable ignorance or negligence that I miſunderſtood the Impoſer, I am not thereby diſobliged from the publick ſenſe.

Prop. 3. When the Impoſer *openly putteth a Senſe* on the words impoſed contrary to the *uſual obvious* ſenſe, I am to underſtand him according to his *own expreſſion*, and not to take the Oath, *as impoſed*, in any other ſenſe.

Prop. 4. If the Impoſer refuſe or neglect to tell me his ſenſe any otherwiſe than in the impoſed words, I am to take and keep them according to the *obvious Senſe* of the words, as they are commonly uſed in the time and place which I live in.

Prop. 5. If it be long of the Impoſers obſcurity, or refuſing to explain himſelf, or other culpable cauſe, that I miſtook him, I am not bound to keep my Oath in his ſenſe, as different from my own (unleſs there be ſome other reaſon for it.)

Prop. 6. If the Impoſer be a Robber, or Uſurper, or one that I owe nothing to in juſtice, but what I oblige my ſelf to by my Oath, I am not then bound at all to keep my Oath *in his Senſe*, if *my own Senſe* was according to the *common uſe of the words*.

Prop. 7. *Though* I may not lye to a Robber or Tyrant that unjuſtly impoſeth Promiſes or Oaths upon me, yet if he put an Oath or Promiſe on me which is *good* and lawful in the *proper uſual Senſe* of the Words, though *bad* in *his Senſe*, (which is contrary to the *plain words*,) whether I may take this to ſave my Liberty or Life, I leave to the conſideration of the judicious: That which may be ſaid againſt it is, that *Oaths* muſt not be uſed indirectly and diſſemblingly: That which may be ſaid for it is: 1. That I have no obligation to fit my words to his perſonal private Senſe: 2. That I deceive him not, but only permit him to deceive himſelf, as long as it is he and not I that miſuſeth the words. 3. That I am to have chief reſpect to the *publick Senſe*: And it is not *his Senſe*, but *mine* that is the *publick Senſe*. 4. That the ſaving of a Man's Life or Liberty is cauſe enough for the taking a *lawful Oath*.

Prop. 8. In caſe I miſunderſtood the impoſed Oath through my own default, I am bound to keep it in *both* ſenſes (my own and the Impoſers) if both be conſiſtent and lawful to be done. For I am bound to it in my *own* Senſe, becauſe it was *formally my Oath* or *Vow* which I intended. And I am bound to it in *his Senſe*, becauſe I have in Juſtice made the thing his due. As if the King command me to Vow that I will ſerve him in Wars againſt the Turk: And I miſunderſtand him as if he meant only to ſerve him with my Purſe: And ſo I make a Vow with this intent, to expend part of my eſtate to maintain that War: Whereas the true ſenſe was that I ſhould ſerve him with my *Perſon*: In this caſe, I ſee not but I am bound to both.

Indeed if it were a *promiſe* thas obliged me *only to the King*, then I am obliged no *further*, and no *longer* than *he will*: For he can remit his own right: But if by a *Vow* I become obliged directly to *God himſelf* as a Party, then no Man can remit *his right*, and I muſt perform my Vow as made *to him*.

Rule

§. 27. Rule 13. *If any impoſe an ambiguous Oath, and refuſe to explain it, and require you only to ſwear in thoſe words, and leave you to your own ſenſe*, Dr. *Sanderſon* thinketh that *an honeſt Man ſhould ſuſpect ſome fraud in ſuch an Oath, and not take it at all till all Parties are agreed of the Senſe*, pag. 193, 194. And I think he ſhould not take it at all, unleſs there be *ſome other* cauſe that maketh it his duty. But if a lawful Magiſtrate command it, or the intereſt of the Church or State require it, I ſee not but he may take it, on condition that in the *plain* and *proper* ſenſe of the Words the Oath be lawful, and that he openly profeſs to take it only in that ſenſe.

Rule

§. 28. Rule 14. *If any Power ſhould impoſe an Oath or Vow or Promiſe, which in the proper uſual Senſe were downright impious or blaſphemous or ſinful, and yet bid me take it in what Senſe I pleaſed, though I could take it in ſuch a Senſe as might make it no real Conſent to the impiety, yet it would be impious in the Senſe of the World, and of ſuch heinous Conſequence as will make it to be unlawful.* As if I muſt ſubſcribe or ſay or ſwear theſe Words [*There is no God*, or *Scripture is untrue*] though it's eaſie to uſe theſe or any Words in a good Senſe, if I may put what Senſe I will upon them, yet the *publick Senſe* of them is *Blaſphemy*; and I may not *publickly Blaſpheme*, on pretence of a private right Sence and Intention.

Rule 15. §. 29. Rule 15. *If the Oath impoſed be true in the ſtrict and proper Senſe, yet if that Senſe be not vulgarly known, nor ſufficiently manifeſt to be the impoſers Senſe, and if the Words are falſe or blaſphemous in the vulgar Senſe of thoſe that I have to do with, and that muſt obſerve and make uſe of my Example, I muſt not take ſuch an Oath, without leave to make my Senſe as publick as my Oath.* As if I were commanded to ſwear that [*God hath no foreknowledge, no knowledge, no will*, &c.] It were eaſie to prove that theſe Terms are ſpoken primarily of *Man*, and that they are attributed to God but analogically or metaphorically, and that God hath no ſuch humane Acts *formaliter*, but *eminenter*, and that *forma dat nomen*, and ſo that ſtrictly it is not *Knowledge* and *Will* in the *primary* proper Notion, that God hath at all, but ſomething infinitely higher, for which Man hath no other Name. But though thus the Words are true and juſtifiable in the ſtricteſt proper Senſe, yet are they *unlawful*, becauſe they are blaſphemy in the *vulgar Senſe:* And he that ſpeaks *to* the Vulgar is ſuppoſed to ſpeak *with* the Vulgar: Unleſs he as publickly explain them.

Rule 16. §. 30. Rule 16. *If the Supream Power ſhould impoſe an Oath or Promiſe, which in the ordinary obvious Senſe were ſinful, and an inferiour Officer would bid me take it in what Senſe I pleaſed, I might not therefore take it: Becauſe that ſuch an Officer hath no Power to interpret it himſelf; much leſs to allow me to take it in a private Senſe.* But if the *Lawgiver* that impoſeth it bid me take it in what Senſe I will, and give me leave to make my Senſe as publick as my Oath, I may take it, if the Words be but *dubious*, and not *apparently falſe* or *ſinful:* (So there be no Reaſon againſt it, *aliunde*, as from ill Conſequents, *&c.*)

Rule 17. § 31. Rule 17. *If any Man will ſay in ſuch a Caſe, (when he thinketh that the Impoſers Senſe is bad) I take not the ſame Oath or Engagement which is impoſed, but another in the ſame Words, and I ſuppoſe not inferiour Officers authorized to admit any Interpretation, but I look at them only as Men that can actually execute or not execute the Laws upon me; and ſo I take a Vow of my own according to my own Senſe, though in their Words, as a means of my avoiding their Severities: As this is a Colluſion in a very high and tender buſineſs; ſo that Perſon (if the publick Senſe of the Oath be ſinful) muſt make his profeſſed Senſe as publick as his Oath or Promiſe; it being no ſmall thing to do that which in the publick Senſe is impious, and ſo to be an example of Perfidiouſneſs to many.*

Rule 18. Sand. p. 122. ad p. 133. §. 32. Rule 18. *Though an Oath impoſed by an Uſurper or by violence is not to be taken in formal Obedience, nor at all, unleſs the greatneſs of the Benefit require it, yet being taken it is nevertheleſs obligatory* (ſuppoſing nothing elſe do make it void.) Man is a free Agent and cannot be *forced*, though he may be *frightned:* If he ſwear to a Thief for the ſaving of his Life, he *voluntarily* doth chooſe the inconveniences of the Oath, as a means to ſave his Life. Therefore being a *voluntary Act* it is obligatory. Elſe *there* ſhould be no Obligation on us to ſuffer for Chriſt, but any thing might be ſworn or done to eſcape Suffering: See of this Dr. *Sanderſon* largely *Prælect.* 4. *Sect.* 14. 15, 16. The *Impoſition* and the *Oath* are different Things. In the *Impoſition*, a *Thief* or *Tyrant* is the party *commanding*, and I am the party *commanded:* And his having no Authority to *command* me, doth nullifie only *his command*, and maketh me not obliged to *obey* him, nor to take it in any Obedience to him: But yet if I *do take* it without any Authority obliging me (as private Oaths are taken) it is ſtill an *Oath* or *Vow*, in which the *Parties* are *God* and *Man: Man Vowing* and making himſelf a *Debtor* to God: And God hath Authority to require me to *keep* my *Vows*, when *Men* have no Authority to require me to make them. All Men confeſs that private Vows bind: And the nullity of the Impoſers Authority, maketh them but *private Vows*. This Caſe is eaſie and commonly agreed on.

§. 33. Rule 19. *If in a complex Vow or Promiſe there be many Things which prove materially unlawful, and one or more that are lawful, the Conjunction of the Things unlawful doth not diſoblige me from the Vow of doing the lawful Part.* Otherwiſe a Man might make void all his Vows to God, and Oaths and Covenants with Men, by putting in ſomething that is Evil with the Good: And ſo God and the King and our Neighbours would have their Debts paid by our Sin and Injury done them on the by. Rule 19.

§. 34. Rule 20. *If ſome Part of that which you Vowed become impoſſible, that doth not diſoblige you from ſo much as remaineth poſſible.* As if you vow Allegiance to the King, and Tyrants or diſability hinder you from ſerving him as Subjects in ſome one particular way, you remain ſtill obliged to ſerve him by thoſe *other* ways in which you are yet capable to ſerve him, So if yon had taken an Oath againſt Popery, to Preach againſt it, and reject the Practice of it, and for ever renounce it; this would not bind you from the common Truths and Duties of Chriſtianity which Papiſts hold in common with all other Chriſtians: Nor could you Preach againſt Popery, if you were hindered by Impriſonment, Baniſhment or Reſtraint: But you have ſtill Power to forbear approving, conſenting, ſubſcribing, or practiſing their Errors: And this you are ſtill bound to do. Rule 20.

§. 35. Rule 21. *Though you are not bound to do that of your Vow which changes have made impoſſible or unlawful, yet if another Change make them poſſible and lawful again, your Obligation doth return afreſh (unleſs you made it with ſuch Limitation.)* It is not a temporary *Ceſſation* of the *Matter* or *end* or *correlate* that will *perpetually* diſcharge you from your Vow. If your Wife be taken Captive many Years, when ſhe returneth, you are bound to the Duties of a Husband. If the King be expelled by Uſurpers, you are bound at preſent to ſo much Duty as is poſſible, and to obey him as your actual Governour when he returneth. But in the Caſe of Servants and Souldiers and other *temporary Relations*, it is otherwiſe; for a removal may end the Relation it ſelf. If you promiſe to Preach the Goſpel, to medicate the Sick, to relieve the Poor, to reform your Families, *&c.* You are not hereby obliged to do it, while any unreſiſtible Impediment maketh it impoſſible: But when the hinderance ceaſeth, you are obliged to do it again; the matter and your capacity being reſtored. Rule 21.

§. 36. Rule 22. *Therefore many a Vow and Promiſe may be lawfully unperformed, which may not be renounced or diſclaimed.* When you are taken Captives you muſt *forbear* your Duty to your King, your *Father*, your *Husband* or *Wife:* But you may not therefore *renounce* them, and ſay I have no Obligation to them: No not to the *Death*: Becauſe they are *Relations* for *Life*: And how improbable ſoever it may ſeem that you ſhould be returned to them, yet God can do it, and you muſt wait on him. Rule 22.

§. 33. Rule 23. *A former Vow or Promiſe is not nullified by a latter that contradicteth it.* Otherwiſe a Man might diſoblige himſelf at his Pleaſure. Yet he that maketh contrary Vows, *obligeth* himſelf to *contraries* and *impoſſibles*: And bringeth a *neceſſity* of *Perjury* on himſelf, for not doing the Things *impoſſible* which he vowed. And in ſome Caſes a *later Promiſe* to *Men* may null a former, when we made the former with the *reſerve* of ſuch a Power or Liberty, or are juſtly ſuppoſed to have Power, to recal a former Promiſe: Or when it is the Duty of a mutable Relation which we Vow, (as of a Phyſician, a School-maſter, *&c.*) and by a later Vow we Rule 23. Sanderſ. p. 50.

change the Relation it ſelf: (Which we may ſtill lawfully Change.)

Rule 24.

§. 38. Rule 24. *The* Actus jurandi *muſt ſtill be diſtinguiſhed from the* materia juramenti: *And it very often cometh to paſs, that the Act of Swearing* (or the *Oath* as our Act) is unlawfully done, and was a Sin from the beginning, *and yet it is nevertheleſs obligatory as long as the* res jurata, *the matter ſworn is lawful or neceſſary.* Dr. *Sanderſon* inſtanceth in *Joſhua*'s Oath to the *Gibeonites.* The Nature of the Thing is proof enough: For many a Thing is ſinfully done, for want of a due call, or manner or end, that yet *is done*, and is no nullity. A Man may ſinfully enter upon the Miniſtry, that yet is bound to do the Duty of a Miniſter: And many *Marriages* are *ſinful* that are *no nullities.*

Sanderſ. p. 55, 56.

In quo caſu locum habet quod vulgo dicitur, Fieri non debet, factum valet: Poſſumus ergo diſtinguere, Juramentum dici illicitum duobus modis. Vel reſpectu rei juratæ, *vel reſpectu* actus jurandi: *Juramentum illicitum reſpectu* rei juratæ *nullatenus obligat: Juramentum illicitum reſpectu* actus jurandi *obligat, niſi aliunde impediatur.*

Rule 25. What is the Nullity of an Oath.

§. 39. Rule 25. *The nullity of an Oath* ab initio *is* quando realiter vel reputative non juravimus: *When really or reputatively we did not ſwear: The ſinfulneſs of an Oath is, when we did ſwear really, but unlawfully as to the ground or end or matter or manner or circumſtances. Really that Man did not ſwear,* 1. *Who ſpake not (mentally nor orally) the words of an Oath:* 2. *Who thought thoſe Words had ſignified no ſuch thing, and ſo had no intent to ſwear either mentally or verbally.* As if an Engliſhman be taught to uſe the Words of an Oath in *French*, and made believe that they have a contrary Senſe. 3. *Who only narratively recited the Words of an Oath*, as a Reporter or Hiſtorian, without a *real* or *profeſſed* intent of ſwearing. 2. *Reputatively* he did not ſwear, 1. Who ſpake the Words of an *Oath* in his *ſleep*, or in a *deliration, diſtraction, madneſs*, or ſuch prevalent melancholy as maſtereth Reaſon: When a Man is not *compos mentis*, his Act is not *actus humanus.* 2. When a Mans hand is forcibly moved by another againſt his Will to ſubſcribe the Words of an Oath or Covenant. For if it be totally involuntary it is not a moral Act. But *Words cannot* be forced. For he that ſweareth to ſave his Life, doth do it *voluntarily* to ſave his Life. The *will* may be *moved* by *fear*, but not *forced.* Yet the Perſon that wrongfully frighteneth another into conſent, or to ſwear, hath no right to any Benefit which he thought to get by force or fraud, and ſo *in foro civili* ſuch *Promiſes*, or *Covenants* or Oaths may *quoad effectum* be reputatively null: And he that by putting his Sword to another Mans Breaſt doth compel him to ſwear or ſubſcribe and ſeal a deed of Gift, may be judged to have no right to it, but to be puniſhable for the force: But though this Covenant or Promiſe be Null *in foro humano*, becauſe the Perſon cannot acquire a right by violence, yet the *Oath* is not a *Nullity* before *God:* For when God is made a Party, he hath a right which is inviolable: And when he is *appealed* to, or made a *Witneſs*, his Name muſt not be taken in vain. 3. It is a *nullity reputatively*, when the Perſon is *naturally* uncapable of Self-obligation: As in Infancy when Reaſon is not come to ſo much Maturity as to be naturally capable of ſuch a Work: I ſay [*Naturally uncapable*] for the Reaſons following.

Rule 26.

§. 40. Rule 26. *We muſt diſtinguiſh between a natural incapacity of Vowing or Swearing at all, and an incapacity of doing it lawfully:* And between *a true Nullity, and when the Oath is only* quaſi nullum, *or as Null* quoad effectum; *or ſuch as I muſt not keep.* There are many *real Oaths and Vows* which muſt not be *kept*, and ſo far are *quaſi nulla* as to the effecting of the thing *Vowed:* But they are not ſimply *Null.* For they have the *Effect* of making the Man a Sinner and perjured. They are *ſinful Vows*, and therefore *Vows.* A *natural incapacity* proveth it no *Vow* at all. But if I am *naturally capable*, and only *forbidden* (by God or Man, this maketh it not *no Vow*, but a *ſinful Vow*, of which ſome muſt be kept, and ſome muſt not.

Caſes in which a Vow muſt not be kept.

§. 41. In theſe following Caſes a real Vow is *quaſi nullum*, or muſt not be kept.

1. In Caſe *the thing Vowed* (all things conſidered) *be a thing which God hath forbidden to be done:* That is, in Caſe it be a thing *in it ſelf evil:* But if the thing *in it ſelf* be a *duty*, though there be ſome inſeparable Sins which we ſhall be guilty of in the performance, we muſt not therefore leave the Duty it ſelf undone which we have vowed: As if I vow to *Praiſe God*, and yet am ſure that I *cannot* praiſe him without a *ſinful defect of that Love* and *Delight* in him which is due, I muſt not therefore forbear to praiſe him: Elſe we muſt caſt off all other Duty, becauſe we cannot do it without ſome Sin. But yet, though in Caſe of unwilling infirmity, we muſt thus do the Duty though we are ſure to Sin in it, yet in Caſe of any *choſen voluntary* Sin, which we have an immediate Power to avoid, we muſt rather forbear the Duty it ſelf (Vowed or *not* Vowed) than commit ſuch a Sin. As if I vow to *preach* the *Goſpel*, and am forcibly hindred unleſs I would voluntarily tell one Lye, or commit one Sin wilfully for this Liberty; I ought rather never to preach the Goſpel: Nor is it *then a Duty*, but become *morally impoſſible* to me: As if in *France* or *Spain* I may not preach unleſs I would take Pope *Pius* his *Trent* Confeſſion or Oath. Nay, if thoſe very *defects* of *Love*, and *wandering thoughts*, which now inſeparably cleave to my beſt Performances, were morally and immediately in my Power, and I could avoid them, I ought not *Electively* and by *Conſent* to commit them, for any Liberty of Duty, but rather to forbear the Duty it ſelf, as *no Duty to me* when it cometh upon ſuch Conditions: For then it is ſuppoſed that I could ſerve God better *without* that *Duty*, becauſe I could *Love him more*, &c.

Yet here is obſervable a great deal of difference between *Omiſſions* and *Commiſſions.* A man may never *commit a Sin* that good may come by it, though he vowed the good: But a man may oft times *omit* that which *elſe* would have been his *Duty*, to do ſome good which he hath vowed: For Negative commands bind *ſemper & ad ſemper*: But the Affirmative do not (at leaſt as to outward duty:) Therefore in caſe of neceſſity a man may himſelf *Conſent* to the preſent Omiſſion of ſome *good*, for the eſcaping of greater unavoidable omiſſions another time, or for the performing of a Vow or greater duty which is to be perferred.

§. 42. 2. A *Vow* is not to be kept, when the matter of it is unjuſt and injurious to another (unleſs you have his conſent:) As if you Vow to give away another Mans Lands or Goods, or to do him wrong by Word or Deed! Or if you Vow to forbear to pay him his due, or to do that which you owe him: As if a ſervant Vow to forbear his Maſters Work (unleſs it be ſo ſmall an injury as he can other ways repair;) or a Husband, or Wife, or Parents, or Children, or Prince, or Subjects ſhould Vow to deny their neceſſary *Duties* to each other. Here *Mans right* together with Gods Law doth make it unjuſt to perform ſuch Vows.

§. 43. 3. A Vow is *as Null* or not to be kept, when the matter is ſomething that is morally or civilly out of our Power to do: As if a Servant, or Child, or Subject Vow to do a thing, which he cannot do lawfully without the conſent of his ſuperiour: This Vow is not ſimply *Null*: For it is a *ſinful Vow*: (unleſs it was conditional:) Every rational creature is ſo far *ſui Juris* as that his Soul being immediately ſubject to God, he is capable of obliging himſelf to God; and ſo his Vow is a real ſinful Vow, when he is not ſo far *ſui Juris* to be capable of a *Lawful Vowing*

ing, or doing the thing which he voweth. Such a one is bound to endeavour to get his ſuperiours conſent, but not without it to perform his Vow: No though the thing in it ſelf be lawful. For God having antecedently bound me to obey my Superiours in all lawful things, I cannot diſoblige my ſelf by my own Vows.

§. 44. Yet here are very great difficulties in this caſe, which cauſeth difference among the learnedſt pious Caſuiſts, 1. If a Governour have *before hand* made a Law for that which I Vow againſt, it is ſuppoſed by many that my Vow is not to be kept (the thing being not againſt the Law of God:) Becauſe the firſt obligation holdeth: 2. Yet ſome think that Magiſtrates *Penal Laws* binding but *aut ad obedientiam aut ad pœnam, to obedience or Puniſhment*, I am therefore obliged in indifferent things to bear his penalty, and to keep my Vow. 3. But if *I firſt* make an *Abſolute Vow* in a thing indifferent (as to drink no Wine, or to wear no Silks, *&c.*) and the Magiſtrate afterwards *command* it me, ſome think I am bound to keep my Vow; becauſe though I muſt obey the Magiſtrate in all things lawful, yet my Vow hath made this particular thing to be to me *unlawful* before the Magiſtrate made it a duty: 4. Though others think that even in this caſe the *general* obligation to obey my ſuperiours preventeth my obliging my ſelf to any *particular* which they *may forbid* in caſe I had not vowed it, or *againſt* any particular which they may command. 5. Others diſtinguiſh of *things lawful* or *indifferent*, and ſay that ſome of them are ſuch as become accidentally ſo uſeful or needful to the *common good*, the end of Government, that it is fit the Magiſtrate make a Law for it, and the breaking of that Law will be ſo hurtful, that my Vow cannot bind me to it, as being now no indifferent thing: But other indifferent things, they ſay, belong not to the Magiſtrate to determine of (as what I ſhall eat or drink, whether I ſhall marry or not, what Trade I ſhall be of, how each Artificer, Tradeſman, or Profeſſour of Arts and Sciences ſhall do the buſineſs of his Profeſſion, *&c.*) And here the Magiſtrate they think cannot bind them againſt their Vows, becauſe their power of themſelves in ſuch private caſes is greater than his power over them in thoſe caſes. All theſe I leave as ſo many Queſtions unfit for me to reſolve in the midſt of the contentions of the Learned. The great Reaſons that move on both ſides you may eaſily diſcern. 1. Thoſe that think an Oath in lawful things, obligeth not contrary to the Magiſtrates antecedent or ſubſequent command, are moved by this reaſon, that elſe ſubjects and children might by their Vows exempt themſelves from obedience, and null God's command of obeying our ſuperiors. 2. Thoſe that think a Vow is obligatory againſt a Magiſtrates command, are moved by this reaſon, becauſe elſe, ſay they, a Magiſtrate may at his pleaſure diſpenſe with all Vows, except in things commanded before by God: For he may come after and croſs our Vows by his commands, which, againſt the Popes pretenſions, Proteſtants have denyed to be in the Power of any mortal Man: And God, ſay they, hath the *firſt right*, which none can take away. I muſt not be forward in determining where Rulers are concerned: Only to thoſe that may and muſt determine it, I add theſe further materials to be conſidered of.

Sanderſon p. 72, 73. *Dico ordinarie: quia fortaſſis poſſunt dari caſus in quibus juramentum quod videtur alicui legi communitatis aut vocationis adverſari, etſi non debuerit ſuſcipi, ſuſceptum tamen poteſt obligare: Ut e. g. in lege pœnali disjunctiva.* See the inſtances which he addeth. *Joſeph* took an Oath of the *Iſraelites*, to carry his Bones out of *Ægypt*, *Gen.* 50. 25. What if *Pharaoh* forbid them? Are they acquit? The Spies ſwore to *Rahab*, *Joſh.* 2. 12, 18. Had they been quit if the Rulers had acquit them?

§. 45. 1. It is moſt neceſſary to the deciſion of this caſe, to underſtand how far the Inferiour that voweth was *ſui Juris*, and *had the Power of himſelf* when he made the Vow, as to the *making* of it, and how far he is *ſui Juris* as to the act which he hath vowed: And to that end to know, in a caſe where there is ſome Power over his act, both in his ſuperiour and in himſelf, whether his *own power*, or *his ſuperiours*, as to *that act*, be the greater.

2. It is therefore needful to diſtinguiſh much between thoſe acts that are of *Private* uſe and ſignification only, and thoſe that (antecedently to the Rulers command) are of publick uſe and nature, or ſuch as the Ruler is as much concerned in as the inferiour.

3. It is needful to underſtand the true intent and ſenſe of the command of our ſuperiour; whether it be really his intent to bind inferiours to break their Vows, or whether they intend only to bind thoſe that are not ſo entangled and pre-engaged by a Vow, with a tacite exception of thoſe that are. And what is moſt *juſt* muſt be preſumed, unleſs the contrary be plain.

Read of this at large, *Ameſii Caſ. Conſ.* l. 5. *c.* 5. *Qu.* 4.

4. It muſt be diſcerned whether the commands of ſuperiours intend any further penalty than that which is affixed in their Laws: As in our Penal Laws about uſing *Bow and Arrows*; and about fiſhing, hunting, *&c.* Whether it be intended that the offender be guilty of damnation, or only that the threatned temporal penalty do ſatisfie the Law: And whether God bind us to any further Penalty than the ſuperiour intendeth.

5. The *End* of the Laws of Men muſt be diſtinguiſhed from the *Words*: And a great difference muſt be put between thoſe forbidden acts that do no further harm than barely to croſs the Letter of the *Law*, or *Will* of a Superiour, and thoſe that croſs the juſt end of the Command or Law; and that either more or leſs, as it is *more* or *leſs* hurtful to others, or againſt the Common good: For then the *matter* will become ſinful in it ſelf.

6. Whether *Perjury*, or the unwilling violation of humane Laws, be the greater ſin, and which in a doubtful caſe ſhould be moſt feared and avoided, it is eaſie to diſcern.

Rule 27.

§. 46. Rule 27. *A Vow may be conſequently made Null or Void*, 1. *By ceſſation of the Matter, or any thing eſſential to it*, (of which before §. 13.) *or by a Diſpenſation or diſſolution of it by God to whom we are obliged.* No doubt, it is in Gods Power to diſoblige a Man from his Vow: But how he ever *doth* ſuch a thing, is all the doubt: Extraordinary revelations being ceaſed, there is this way yet ordinary, *viz.* by bringing the matter which I vowed to do, under ſome prohibition of a General Law, by the *Changes* of his Providence.

Rule 28.

§. 47. Rule 28. *As to the Power of Man to diſpenſe with Oaths and Vows, there is a great and moſt remarkable difference between thoſe Oaths and Vows where Man is the only party that we are primarily bound to, and God is only appealed to as Witneſs or Judge, as to the keeping of my word to Man; and thoſe Oaths or Vows where God is alſo made (either only or conjunct with Man) the party to whom I primarily oblige my ſelf.* For in the firſt caſe *Man* can diſpenſe with my Oath or Vow, by remitting his own right, and releaſing me from my Promiſe; but in the ſecond caſe no created power can do it. As *e. g.* if I Promiſe to pay a Man a ſumm of Money, or to do him ſervice, and ſwear that I will perform it Faithfully; if upon ſome after bargain or conſideration he releaſe me of that Promiſe, God releaſeth me alſo; as the *Witneſſes* and *Judge* have nothing againſt a Man, whom the *Creditor* hath diſcharged. But if I Swear or Vow that I will amend my Life, or reform my family of ſome great abuſe, or that I will give ſo much to the poor, or that I will give up my ſelf to the Work of the Goſpel, or that I will never Marry, or never drink Wine or never conſent to Popery or Errour, *&c.* No man can diſpenſe with my Vow, nor *directly diſoblige* me in any ſuch caſe; becauſe no man can give away God's right: All that man can do in any ſuch caſe is, to become an *occaſion* of *Gods diſobliging me*: If he can ſo change the caſe, or my condition, as to bring me under ſome *Law of God*, which commandeth me the contrary to my Vow, then *God diſobligeth me* (or maketh it unlawful to keep that Vow. And here becauſe a *Vow* is commonly taken for ſuch a *Promiſe to God*, in which we directly bind our ſelves to *him*, therefore we ſay, that a *Vow* (thus ſtrictly taken) cannot be diſpenſed with by man; though in the ſenſe aforeſaid, an Oath ſometimes may.

§. 48. The Papiſts deal moſt perverſly in this point of *Diſpenſing with Oaths and Vows:* For they give that Power to the Pope over all the Chriſtian World, who is a Uſurper, and none of our Governour, which they deny to Princes and Parents that are our undoubted Governours: The Pope may diſoblige Vaſſals from their Oaths of Allegiance to their Princes (as the Council of *Lateran* before cited,) but no King or Parent may diſoblige a Man from his Oath to the Pope: Nay, if a child vow a Monaſtical life, and depart from his Parents, they allow not the Parents to diſoblige him.

Rule 29.

§. 49. Rule 29. *In the determining of controverſies about the Obligation of Oaths and Vows, it is ſafeſt to mark what Scripture ſaith, and not to preſume, upon uncertain pretence of Reaſon, to releaſe our ſelves, where we are not ſure that God releaſeth us.*

Rule 30.

§. 50. Rule 30. *That obſervable Chapter*, Numb. 30. *about diſpenſations, hath many things in it that are plain for the deciſion of divers great and uſual doubts: But many things which ſome do collect and conclude as conſequential or implyed, are doubtful and controverted among the moſt judicious Expoſitors and Caſuiſts.*

§. 51. 1. It is certain that this Chapter ſpeaketh not of a *total Nullity* of Vows *ab initio, but of a Relaxation, or diſannulling of them by ſuperiours.* For, 1. *Bare ſilence* (which is no efficient cauſe) doth prove them to be in force. 2. It is not ſaid, [*She is bound, or not bound*:] but [*Her Vow and Bond ſhall ſtand*, v. 4, 7, 9, 11. or *ſhall not ſtand*, v. 5, 12. and *He ſhall make it of none effect*: v. 8. The Hebrew *verſ.* 5. ſignifieth *Quia annihilavit pater ejus illud.* And v. 8. *Et ſi in die audire virum ejus, annihilaverit illud, & infregerit votum ejus*——] 3. It is expreſly ſaid, that ſhe had (*bound her ſoul*] before the diſſolution. 4. It is ſaid, *The Lord ſhall forgive her*, v. 5, 8, 12. Which ſignifieth a *Relaxation* of a former bond. Or at the moſt, the Parents ſilence is a Confirmation, and his diſowning it hindereth only the Confirmation: So the *Chaldee* Paraphraſe, the *Samaritan* and *Arabick* [*Non erunt confirmata*] The *Syriack* [*Rata vel irrita erunt.*]

And *ſi infringendo infregerit ea vir ejus* v. 12. *Vir ejus infregit ea.* v. 13.

2. It is certain that a *Father* hath the Power of Relaxation here mentioned as to an *unmarried Daughter* in her youth living in his Houſe, and a *Husband* over his *Wife:* For it is the expreſs Words of the Text.

3. It is certain that this Power extendeth to *Vows* about all things in which the inferiour is not *ſui Juris*, but is under the ſuperiours care and overſight, and cannot perform it (in caſe there had been no Vow) without the ſuperiours conſent.

4. It is certain that it extendeth not only to matters concerning the Governours themſelves, but concerning *Vows to God*, as they are good or hurtful to the Inferiours.

5. It is certain that there are ſome Vows ſo neceſſary and clearly for the Inferiours good, that in them he is *ſui Juris*, and no ſuperiour can ſuſpend his Vows: As to have the Lord for his God: And not to commit Idolatry, Murder, Theft, *&c.* No ſuperiour can diſoblige us here: For the Power of ſuperiours is only for the Inferiours indemnity and good.

6. It is certain that the ſuperiours recall muſt be ſpeedy or in Time, before ſilence can ſignifie conſent, and make a confirmation of the Vow.

7. It is certain that if the ſuperiour have once ratified it by ſilence or conſent, he cannot afterwards diſannul it.

8. It is agreed, that if he a while diſſent and diſannul it, and afterward both Inferiour and ſuperiour conſent again, that it remaineth ratified.

9. It is agreed that the ſuperiour that can diſcharge the Vow of the Inferiour, cannot releaſe himſelf from his own Vows (If the Pope could releaſe all Men, who ſhall releaſe him?)

§. 52. 2. But in theſe points following there is no ſuch Certainty or Agreement of judgments, becauſe the Text ſeemeth ſilent about them, and Men conjecture variouſly as they are prepared. 1. It is uncertain whether any but *Women* may be releaſed by vertue of this Text: 1. Becauſe the Text expreſly diſtinguiſhing between a *Man* and a *Women* doth firſt ſay, [*Si Vir*——*If a Man Vow a Vow unto the Lord, or ſwear an Oath to bind his Soul with a bond; he ſhall not break his Word; he ſhall do according to all that proceedeth out of his Mouth.*] And 2. Becauſe Women are only inſtanced in; when Scripture uſually ſpeaketh of them in the *Maſculine Gender*, when it *includeth both Sexes*, or extendeth it to both. 3. And in the recapitulation in the end, it is ſaid by way of recital of the contents, v. 16. [*Theſe are the Statutes which the Lord Commanded* Moſes *between a Man and his Wife; between the Father and his Daughter* —— *in her Youth in her Fathers Houſe.*] As if he would caution us againſt extending it any further: And though many good Expoſitors think that it extendeth equally to *Sons* as to *Daughters*, in their minority, becauſe there is a parity of *reaſon*, yet this is an uncertain conjecture, 1. Becauſe God ſeemeth by the expreſſion to bound the ſenſe. 2. Becauſe God acquainteth not Man with all the reaſons of his Laws. 3. Becauſe there may be ſpecial reaſons for an indulgence to the weaker Sex in ſuch a weighty caſe. And though ſtill there is a *probability* it may extend to *Sons*, it is good keeping to *Certainties* in matters of ſuch dreadful importance as Oaths and Vows to God.

2. It is uncertain, whether this power of *diſannulling Vows* do belong alſo to *other Superiors*, to *Princes*, to *inferiour Magiſtrates*, to *Paſtors*, *Maſters*, to *Commanders*, as to their Soldiers, as well as to *Parents* and *Husbands*: Some think it doth, becauſe there is, ſay they, a *parity* of *reaſon.* Others think it is dangerous diſanulling Oaths and Vows upon pretences of parity of reaſon, when it is uncertain whether we know all God's reaſons: And they think there is *not a parity*, and that it extendeth not to others. 1. Becauſe *Parents* and *Husbands* are ſo *emphatically* named in the Contents in the end, *v.* 16. 2. Becauſe it had been as eaſie to God to name the reſt. 3. Becauſe there is no inſtance in Scripture of the *exerciſe* of ſuch a power, when there was much occaſion for it. 4. Becauſe elſe Vows ſignifie no more in a Kingdom than the King pleaſe, and in an Army than the General and Officers pleaſe: And among *Servants* than the *Maſter* pleaſe, which is thought a dangerous Doctrine. 5. Becauſe there will be an utter uncertainty when a Vow bindeth and when it doth not to almoſt all the People in the World: For one Superior may contradict it, and another or an Hundred may be ſilent: The King and moſt of the Magiſtrates through diſtance will be ſilent, when a Maſter or a Juſtice or a Captain that is at hand may diſannul it: One Officer may be for it and another againſt it: A Maſter or a Paſtor may be for it, and the Magiſtrate againſt it: And ſo Perjury will become the moſt controverted Sin and a matter of jeaſt. 6. Becauſe publick Magiſtrates and Commanders and Paſtors have not the *near* and *natural* intereſt in their Inferiours as *Parents* and *Husbands have in their Children* and *Wives*: And therefore *Parents* have not only a *reſtraining* Power (as *Husbands* here alſo have) but alſo a *diſpoſing* power of the Relation of their Infant Children, and may enter them in

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juris, *at his own Power: And there every one may do as pleaſe himſelf,* *out conſulting his Superiour, ſo as that by his own Act, without his Super* *licence he may bind himſelf.*—— 2. *As to the conſent of a Superiour* — tacite conſent, antecedent or conſequent, ſufficeth —— Quaſi *diceret,* ſenſum ſuum vel uno die diſſimulet, votum in perpetuum ſtabilivit.—

Baptiſm into the *Vow* and Covenant of Chriſtianity, the *will and act* of the *Parents* ſtanding for the Child's till he come to age: But if you ſay that upon a Parity of Reaſon, all Princes and Rulers and Paſtors may do ſo with all that are their inferiours, it will ſeem incredible to moſt Chriſtians. 5. Becauſe publick Magiſtrates are juſtly ſuppoſed to be ſo diſtant from almoſt all their individual Subjects, as not to be capable of ſo ſpeedy a diſowning their perſonal Vows. Whatever this Text doth, it is certain that other Texts enough forbid Covenants and Combinations againſt the Perſons or Power or Rights of our Governours, and not only *againſt them* but *without them*, in caſes where our *place* and *calling* alloweth us not to act without them. But it is certain that God who commanded all *Iſrael* to be entered ſucceſſively into the Covenant of Circumciſion with him, would not have held them guiltleſs for refuſing that Covenant, if the Prince had been againſt it. And few Divines think that a Subject or Soldier or Servant that hath vowed to forbear Wine or Feaſting or Marriage is diſcharged, if his Prince or Captain or Maſters be againſt it. *Jonathan* and *David* were under an Oath of friendſhip; (called the *Lord's Oath*, 2 Sam. 21. 7.) *Saul* as a Parent could not diſcharge *Jonathan* as being a Man at full age. *Quære* whether *Saul* as a King being againſt it, did null the Oath to *David* and *Jonathan?* No, the Scripture ſheweth the contrary. 8. Becauſe elſe that benefit which God extendeth only to a weaker ſort, would extend to *any*, the *wiſeſt* and *moſt learned* Perſons through the World, whoſe Vows to God even *for the afflicting of their own Souls*, may be nulled by the King or other Superiours. Many ſuch reaſons are urged in this caſe.

3. It is uncertain whether this Chapter extend to *aſſertory* or *teſtimonial Oaths*, if not certain that it *doth not*:) It ſpeaketh but of *binding their Souls to God*, which is to *offer* or *do ſomething* which by error may prove prejudicial to them. But if a Parent or Husband (much more a King or General) might nullifie all the teſtimonial Oaths of their Inferiors that are given in judgment, or diſcharge all their Subjects from the guilt of all the Lies or falſe Oaths which they ſhall take, it would make a great change in the morality of the World.

4. It is not paſt all Controverſie how far this Law is yet in force: Seeing the Moſaical Law as ſuch is abrogated; this can be now no further in force than as it is the Law of nature, or ſome way confirmed or revived by Chriſt. The equity ſeemeth to be natural.

Rule 31. §. 53. Rule 31. *It is certain that whoever this power of diſannulling Vows belongeth to, and to whomſoever it may be given, that it extendeth not to diſcharge us from the Promiſe or Vow of that which is antecedently our neceſſary duty by the Law of God.* Elſe they ſhould diſpenſe with the Law of God, when none but the Law-giver can relax or diſpenſe with his Laws, (unleſs it be one ſuperior to the Law-giver:) Therefore none can diſpenſe with the Laws of God. But I ſpeak this but of a Duty *neceſſary* alſo as a *means* to our Salvation or the good of others, or the honouring of God: For otherwiſe as to ſome *ſmaller things*, the Duty may be ſuch as Man cannot diſpenſe with, and yet a *Vow to do that duty* may be *unneceſſary* and *ſinful*. As if I ſwear to keep all the Law of God, and never to ſin, or never to think a ſinful thought: To do this is good, but to Vow it is bad, becauſe I may foreknow that I ſhall break it.

Rule 32. §. 54. Rule 32. *In ſome caſes a Vow may oblige you againſt that which would have been your duty if you had not vowed, and to do that which would elſe have been your ſin*: viz. *If it be ſuch a thing as is ſin or duty but by ſome leſſer accident, which the accident of a Vow may preponderate or prevail againſt.* As if you ſwear, to give a Penny to a wandring Beggar, or to one that needeth it not, which by all circumſtances would have been an unlawful miſ-employing of that which ſhould have been better uſed; yet it ſeemeth to me your duty to do it when you have moved it. To caſt away a Cup of Drink is a Sin, if it be cauſeleſly: But if you vow to do it, it is hard to ſay that a Man ſhould rather be perjured than caſt away a Cup of Drink, or a Penny or a Pin: The Jeſuits think it lawful to exerciſe the *Obedience* of their Novices by bidding them ſometime caſt a Cup of Wine into the ſink, or do ſome ſuch action which *cauſeleſly done* were Sin: And ſhall not a Vow require it more ſtrongly? Suppoſe it would be your duty to pray or read at ſuch or ſuch an hour of the Day (as being fitteſt to your body and occaſions:) yet if you have (fooliſhly) vowed againſt it, it ſeemeth to me to be your duty to put it off till another time. For Perjury is too great a thing to be yielded to on every ſuch ſmall occaſion. Dr. *Sanderſon* (*ubi ſupra*) giveth this inſtance. If there be a Law that no Citizen elected to it, ſhall refuſe the office of a Prætor: And he that doth refuſe it ſhall be fined: *Cajus* ſweareth that he will not bear the Office: His Oath is unlawful (and Diſobedience would have been his Sin if he were free) yet it ſeems he is bound to pay his fine, and diſobey the precept of the Law; rathan break his Vow. *Sanderſ. pag.* 73.

§. 55. Rule 33. *There are ſo great a number of Sins and Duties that are ſuch by accidents and circumſtantial alterations, and ſome of theſe greater and ſome leſs, that it is a matter of exceeding great difficulty in morality to diſcern when they are indeed Sins and Duties and when not, which muſt be by diſcerning the preponderancy of accidents; and therefore it muſt be exceeding difficult to diſcern when a Vow ſhall weigh down any of theſe accidents and when not.* Rule 33.

§. 56. Rule 34. *The exceeding difficulty and frequency of ſuch caſes maketh it neceſſary to thoſe that have ſuch entanglements of Vows, to have a very wiſe and faithful Counſellor to help them better to reſolve their particular Caſes, upon the knowledge of every circumſtance, than any Book or general Rules can do, or any that are not ſo perfectly acquainted with the caſe.* And O what a great ability is neceſſary in Divines that are employed in ſuch works! Rule 34.

§ 57. Rule 35. *Thus alſo the caſe muſt be reſolved whether an Oath bindeth that hindreth a greater good which I might do if I had not taken it.* In ſome caſes it may bind: As if I ſwear to acquaint none with ſome excellent Medicine which I could not have known my ſelf unleſs I had ſo ſworn: Or in caſe that the breaking of the Oath, will do more hurt to me or others than the good comes to which I omit: Or in caſe all things conſidered, the doing of that good *hic & nunc* is not my Duty: See Dr. *Sanderſ.* of the difficulties here alſo, *pag.* 78, 79. Rule 35. *Sanderſ. Præl.* 3. *Sect.* 12.

§. 58. Rule 36. *No perſonal hurt or temporal loſs is any ſufficient cauſe for the violation of an Oath.* He that taketh a falſe Oath, or breaketh a promiſſory Oath for the ſaving of his Liſe or a Thouſand Mens Lives, or for *Lands* or *Riches* or *Crowns* and Kingdoms, hath no conſiderable excuſe for his Perfidiouſneſs and Perjury, all temporal things being ſuch inconſiderable trifles in compariſon of the will and pleaſure of God, and Life everlaſting: That which will not juſtifie a Lye, will much leſs juſtifie Perjury. Rule 36. Pſal. 15. 5. *Sanderſ. pag.* 80, 81.

§. 59. Rule 37. *If the matter of an Oath prove only a Temptation to ſin, and not Sin it ſelf, it muſt be kept*: But with the greater vigilancy and reſolution! As if a Man have married a froward Wife that will be a Temptation to him all his Life, he is not diſobliged from her. Rule 37.

Rule 38. §. 60. Rule 38. *If the matter of an Oath be ſuch as maketh me directly the Tempter of my ſelf or others, it is a Sin, and not to be kept, unleſs ſome greater good* *preponderate that evil.* For though it be *no Sin* to *be tempted*, yet it is a Sin to *Tempt*: Though it be no Sin to *tempt* by a *neceſſary tryal* (as a Maſter may lay Money before a ſuſpected Servant to try whether he be a Thief,) nor no Sin to *tempt accidentally* by the performance of a *Duty* (as a holy Life doth accidentally tempt a malignant Perſon to hatred and perſecution;) yet it is a Sin to be *directly* and *needleſly* a Tempter of our ſelves or others unto Sin; and therefore he that *voweth* it muſt not perform it. As if you had vowed to *perſwade* any to Unchaſtity, Intemperance, Error, Rebellion, &c.

Rule 39. Of Accidental Evil or Temptation vowed.

§. 61. Rule 39. *If the matter of an Oath be ſuch as accidentally layeth ſo ſtrong a temptation before Men (eſpecially before a multitude,) as that we may foreſee it's exceeding likely to draw them into Sin, when there is no greater good to preponderate the evil of ſuch a Temptation, it is a Sin to do that thing, though in performance of a Vow.* When actions are *good* or *evil* only by *accident*, then *Accidents* muſt be put in the ballance againſt each other, and the *weightieſt* muſt *preponderate*. As in matter of temporal Commodity or Diſcommodity, it is lawful to do that action which accidentally bringeth a ſmaller hurt to one Man, if it bring a greater good to many; or which hurteth a private Perſon to the great good of the Commonwealth: But it is not lawful to do that which clearly tendeth (though but by accident) to do more hurt than good. As to ſell Powder and Arms, when we foreſee it will be uſed againſt the King and Kingdom; or to ſell Ratsbane when you foreſee it is like to be uſed to poiſon Men. Much more ſhould the *Salvation* of *many* or *one* be preferred before our *temporal commodity*; and therefore for a *leſſer good*, we may not tempt Men to evil, though but *accidentally*: As he that liveth where there is but *little need* of *Taverns* or *Alehouſes*, and the *common uſe* of them is for *Drunkenneſs*, it is unlawful for him there to ſell *Ale* or *Wine*, unleſs he can keep Men from being *drunk* with it: (As if they take it home with them, or be unruly he cannot.) For thus to be a *foreknowing Tempter* and *occaſion*, *unneceſſarily*, is to be a *Moral cauſe*. Two things will warrant a Man to do that which by *accident* tempeth or occaſioneth other Men to ſin: One is a command of God: When it is a *duty* which we do: The other is a *greater good to be attained* by the *action*, *which cannot be attained in a leſs dangerous way*. As in a Country where there is ſo great a neceſſity of Alehouſes and Taverns that the good that is done by them is greater than the *hurt* is like to be, though ſome will be drunk; it is lawful to uſe theſe Trades though ſome be hurt by it: It is lawful to ſell Fleſh though ſome will be gluttonous: It is lawful to uſe moderate decent Ornaments though *ſome* vain Minds will be tempted by the ſight to luſt. As it is lawful to go to Sea though *ſome* be drowned. To act a Comedy, or play at a lawful Game, with all thoſe cautions, which may ſecure you that the *good* of it is like to be greater than the hurt, is not unlawful: But to ſet up a common Play-houſe or Gaming-houſe, where we may foreſee that the miſchief will be far greater than the good (though the acts were lawful in themſelves,) this is but to play the Devil's part, in laying ſnares for Souls: Men are not thus to be tiſed to Hell and damned in ſport, though but accidentally, and though you *vowed* the act.

Rule 40. Of Scandal. *Sanderſ. pag.* 82.

§. 62. Rule 40. *Thus alſo muſt the caſe of ſcandal be reſolved: As ſcandal ſignifieth an action that occaſioneth another to ſin, or a ſtumbling block at which we foreſee he is like to fall to the hurt of his Soul,* (which is the ſenſe that Chriſt and his Apoſtles uſually take it in) *ſo it is the ſame caſe with this laſt handled, and needs no other reſolution: But as ſcandal ſignifieth* (in the late abuſive ſenſe) *the meer diſpleaſing of another, or occaſioning him to cenſure you for a Sinner, ſo you muſt not break a Vow to eſcape the cenſure or diſpleaſure of all the World.* Otherwiſe *Pride* would be ſtill producing *Perjury*, and ſo two of the greateſt Sins would be maintained.

Rule 41.

§. 63. Rule 41. *Though in the Queſtion about the obligation of an Oath that is taken ignorantly, or by deceit, there be great difficulties, yet this much ſeemeth clear,* 1. *That he that is culpably ignorant is more obliged by his Vow or Contract while he uſeth all the outward form, than he that is inculpably ignorant.* 2. *That though the deceit (as the force) of him that I ſwear to, do forfeit his right to what I promiſe him, yet my Oath or Vow obligeth me to do or give the thing, having intereſſed God himſelf in the cauſe.* 3. *That all ſuch errors of the eſſentials of an Oath or Vow as nullifie it* (of which I ſpake before) or make the *matter ſinful*, *do infer a nullity in the obligation* (or that it muſt not be kept) but no ſmaller error (though cauſed by *Deceit*) doth diſoblige.

Queſt. *Anſw.*

The commoneſt doubt is, *Whether an error about the very Perſon that I ſwear to, and this cauſed by his own deceit doth diſoblige me?* All grant that I am obliged notwithſtanding *any circumſtantial error*, (as if I think a Woman rich whom I marry, and ſhe prove poor, or *wiſe* and *godly*, and ſhe prove fooliſh or ungodly: Yea if the error be about any *integral part*; as if I think ſhe had two Eyes or Legs, and ſhe have but one:) And all grant that an error about an *eſſential part*, that is, which is *eſſential* to the *Relation* or *thing Vowed*, (if inculpable at leaſt) diſobligeth: As if I took a *Man* in Marriage thinking he had been a *Woman*! Or if I took a Perſon for a Paſtor, a Phyſician, a Councellor, a Pilot, that hath no tolerable ability or skill in the eſſentials of any of thoſe profeſſions. But whether I am bound if I ſwear to *Thomas* thinking it was *John*, or if I marry *Leah* thinking ſhe is *Rachel*, is the great doubt. And moſt Caſuiſts ſay *I am not*: And therefore I dare not be bold to contradict them. But I much ſuſpect that they fetch'd their deciſion from the Lawyers; who truly ſay, that in *foro civili* it inferreth no obligation: But whether it do not oblige me *Ethically* and in *foro conſcientiæ & cœli* I much doubt, 1. Becauſe it ſeemeth the very caſe of *Joſhua* and the Iſraelites, *who* by the guile of the Gibeonites were deceived into an *error perſonarum*, taking them to be other Perſons than they were: And yet that this Oath was obligatory, ſaith Dr. *Sanderſon*, is apparent, 1. In the Text itſelf, *Joſh.* 9. 19. 2. In the miracle wrought for that Victory which *Joſhua* obtained in defending the Gibeonites when the Sun ſtood ſtill, *Joſh.* 10. 8, 13. 3. In the ſevere revenge that was taken on the Lives of *Saul*'s poſterity for offering to violate it, 2 *Sam.* 21. 2. And this ſeemeth to be the very caſe of *Jacob* who took not himſelf diſobliged from *Leah* notwithſtanding the miſtake of the Perſon through deceit. And though the *Concubitus* was added to the contract, that obliged moſt as it was the perfecting of the Contract, which an Oath doth as ſtrongly. 3. And the nature of the thing doth confirm my doubt; becauſe when I ſee the *Perſon* before me there is the *individuum determinatum*, in the *hæc homo*, and ſo all that is *eſſential to* my Vow is included in it: If I miſtake the *name* or the *quality*, or *birth* or *relations* of the Perſon, yet my Covenant is with *this determinate* Perſon that is preſent, though I be induced to it by a falſe ſuppoſition that ſhe is another. But this I leave to the diſcuſſion of the judicious.

Sanderſ. p. 122.

*Sanderſ. p.*120,12

This ſeemeth the caſe *Iſaac* in bleſſing *Jacob*: The *err* *perſona* cauſed b *Jacob*'s own de ceit di not nulli fie the bleſſing bleſſing was fi on the termina Perſon that it ſpoken

Rule

§. 64. Rule 42. *The queſtion alſo is weighty and of frequent uſe, if a Man vow a thing as a duty in obedience to God and Conſcience, which he would not have done if he had taken it to be no duty, and if he afterward find that it was no duty, is he obliged to keep this Vow? And the true anſwer is, that the diſcovery of his error doth only diſcover the nullity of his obligation to* *make that Vow, and to do the thing antecedently to the Vow: But if the thing be lawful, he is bound to it by his Vow notwithſtanding the miſtake which induced him to make it.*

ule 43. anderſ. . 84. §. 65. Rule 43. *Vows about trifles (not unlawful) muſt be kept though they are ſinfully made.* As if you vow to take up a Straw, or to forbear ſuch a bit or ſort of Meat, or Garment, *&c.* But to *make* ſuch is a great Prophanation of God's Name, and a taking it in vain as common Swearers do.

ule 45. §. 66. Rule 44. *A general Oath though not taken upon a particular occaſion muſt be generally or ſtrictly interpreted (unleſs there be ſpecial reaſons for a reſtraint) from the Matter, End, or other Evidence.)* As if you are afraid that your Son ſhould marry ſuch a Woman, and therefore ſwear him not to marry without your conſent: He is bound thereby neither to marry that Woman nor any other. Or if your Servant haunt one particular Alehouſe, and you make him forſwear all Houſes in general, he muſt avoid all other. So Dr. *Sanderſon* inſtanceth in the Oath of Supremacy, *p.* 195.

le 45. §. 67. Rule 45. *He that abſolutely voweth or implicitely to obey another in all things, is bound to obey him in all lawful things, where neither God, nor other Superiour or other Perſon is injured; unleſs the nature of the relation,* or the *ends* or *reaſons* of the *Oath*, or *ſomething elſe* infer a limitation as implied.

le 46. §. 68. Rule 46. *Still diſtinguiſh between the falſhood in the words as diſagreeing to the thing ſworn, and the falſhood of them as diſagreeing from the Swearers Mind.* The former is ſometime excuſable, but the latter never.

le 47. There are many other Queſtions about Oaths that belong more to the Chapter of *Contracts* and Juſtice between Man and Man; and thither I refer them.

CHAP. VI.

Directions to the People concerning their Internal *and* Private Duty *to their* Paſtors, *and the Improvement of their Miniſterial Office and Gifts.*

THE *Peoples Internal* and *Private* Duty to their Paſtors (which I may treat of without an appearance of encroachment upon the work of the Canons, Rubricks and Dioceſans) I ſhall open to you in theſe *Directions* following.

§. 1. Direct. 1. *Underſtand firſt the true Ground, and Nature, and Reaſons of the Miniſterial Office, or elſe you will not underſtand the Grounds, and Nature, and Reaſons of your Duty to them.* The Nature and Works of the Miniſterial Office I have ſo plainly opened already that I ſhall refer you to it to avoid repetition. Here are two ſorts of Reaſons to be given you: 1. The Reaſons of the neceſſity of the *Miniſterial work:* 2. Why certain Perſons muſt be ſeparated to this work. and it muſt not be left to all in common.

§. 2. 1. The neceſſity of the work it ſelf appeareth in the very *Nature* of it, and enumeration of the *parts* of it. *Two ſorts* of *Miniſters* Chriſt hath made uſe of for his Church: The *firſt ſort* was for the *Revelation* of ſome new Law or Doctrine, to be the Churches *Rule* of *Faith* or *Life*: And theſe were to prove their authority and credibility by ſome Divine Atteſtation; which was eſpecially by Miracles; and ſo *Moſes* revealed the Law to the Jews, and (Chriſt and) the Apoſtles revealed the Goſpel. The ſecond ſort of *Miniſters* are appointed to guide the Church to Salvation by *opening* and *applying* the *Rule* thus already *ſealed* and *delivered*: And theſe as they are to bring *no new Revelations* or Doctrines of Faith, or Rule of Life, ſo they need not bring *any Miracle* to prove their call or authority to the Church: For they have no power to deliver any new Doctrine or Goſpel to the Church, but only that which is confirmed by Miracles already. And it is impudency to demand that the ſame Goſpel be proved by new Miracles by every Miniſter that ſhall expound or preach it: That would make Miracles to be no Miracles.

§. 3. The work of the ordinary Miniſtry (ſuch as the *Preiſts* and *Teachers* were under the Law, and ordinary Paſtors and Teachers are under the Goſpel) being only to *gather* and *govern* the Churches, their work lay in *explaining* and *applying* the Word of God, and delivering his Sacraments, and now containeth theſe particulars following: 1. To preach the Goſpel for the Converſion of the unbelieving and ungodly World. And that is done, partly by expounding the *words* by a *Tranſlation* into a Tongue which the hearers or readers underſtand; and partly by opening the *Senſe* and *Matter*. 2. In this they are not only *Teachers*, but Meſſengers ſent from God the *Father*, *Son*, and *Holy Ghoſt* to *charge*, and *command*, and *intreat* Men in his Name to repent, and believe, and be reconciled to God; and in his *Name* to *offer* them a *ſealed pardon of all* their Sins, and title to eternal Life. 3. Thoſe that become the Diſciples of Chriſt, they are (*as his Stewards*) to receive into his *Houſe*, as *Fellow Citizens of the Saints*, and *of the Houſhold of God*; and as his Commiſſioned Officers, to ſolemnize by Baptiſm their entrance into the holy Covenant, and to receive their engagement to God, and to be the Meſſengers of God's engagement unto them, and by *Inveſtiture* to deliver them by that Sacrament, the pardon of all their Sin, and their Title by Adoption to eternal Life: As a Houſe is delivered by the delivery of a *Key*, or *Land*, by a *Twig* and *Turfe*, or *Knighthood* by a *Sword* or *Garter*, &c. 4. Theſe Miniſters are to gather theſe *Converts* into ſolemn Aſſemblies, and ordered Churches for their ſolemn worſhipping of God, and mutual Edification, Communion and ſafe proceeding in their Chriſtian Courſe. 5. They are to be the ſtated *Teachers* of the *Aſſemblies*, by expounding and applying that Word which is fit to build them up. 6. They are to be the *Guides* of the Congregation in publick Worſhip, and to ſtand between *them* and *Chriſt* in things pertaining to God, ſubſervient to Chriſt in his Prieſtly Office: And ſo both *for* the People, and alſo *in their names*, to put up the publick *Prayers* and *Praiſes* of the Church to God. 7. It is their Duty to adminiſter to them as in the *Name* and *ſtead* of Chriſt, his *Body* and *Blood* as broken and ſhed for them, and ſo in the frequent renewals of the holy Covenants to ſubſerve Chriſt eſpecially in his Prieſtly Office, to offer and deliver Chriſt and his Benefits to them, and to be *their Agent* in offering *themſelves* to God. 8. They are appointed to overſee and govern the Church, in the publick ordering of the ſolemn Worſhip of God, and in rebuking any that are there diſorderly, and ſeeing that all things be done to Edification. 9. They are appointed as *Teachers* for every particular Member of the Church to have private and perſonal recourſe to (as far as may be,) for the reſolving of their weighty doubts, and inſtruction in caſes of difficulty and neceſſity, and for the ſettling of their Peace and Comfort. 10. They are appointed as Phyſicians under Chriſt, to watch over all the individual Members of their charge, and take care that they be not infected with Hereſie, or corrupted by Vice; and to admoniſh the Offenders, and reduce them unto the way of Truth and Holineſs, and if they continue after publick admonition, to reject them from the Communion of the Church, and command the Church to avoid them. 11. They are as to bind over the impenitent to anſwer their contumacy at the Bar of Chriſt, ſo to abſolve the penitent, and comfort them, and require the Church to re-

The work of the Miniſtry.

Rom. 10. 7, 14. Mar. 16. 15. Matth. 28. 19, 20. 2 Cor. 5. 19, 20, 21. Acts 26. 17, 18. Eph. 2. 19. Acts 2. 37, 38, 39, 40.

Tit. 1. 7. 1 Cor. 4. 1, 2. Matth. 28. 19, 20. Act. 20. 32. 1 Cor. 3. 11, 12. Act. 14. 23 2 Tim. 2. 2 Act. 13. 2. & 2. 41, 42. & 6. 2. Acts 20. 7, 28. 1 Tim. 5. 17. Titus 1. 5. Acts 20. 20, 31. Col. 1. 28. Eph. 4. 11, 12. Mal. 2. 7. 1 Tim. 5. 17.

1 Cor. 14. 16, 26. Acts 20. 7, 36. Jam. 5. 14.

Acts 6. 4. admit them to their Communion. 12. They are
& 2. 42. appointed, as Stewards in the houſhold of Chriſt,
Phil. 1. 4. to have a tender Care of the very bodily welfare of
Neh. 12. 24. their Flocks, ſo as to endeavour the ſupplying of
& 11. 17. their wants, and ſtirring up the Rich to relieve the
1 Cor. 11. Poor, and faithfully (by themſelves or the Deacons)
24 to diſtribute what is intruſted with them for that
& 10. 16. Heb. 7. 7. uſe. 13. They are eſpecially to viſit the Sick, and
Tit. 2. 15. when they are ſent for, to pray for them and with
& 1. 9, 11. them, and to inſtruct them in their ſpecial Prepara-
1 Tim. 5. tions for Death, and confirm them againſt thoſe
19. laſt Aſſaults. 14. They are appointed to be the
& 3. 5. Tit. 3. 10. publick Champions of the Truth, to defend it a-
Mat. 18. gainſt all Heretical and prophane Oppoſers, and
17, 18. thereby to preſerve the Flock from being ſeduced
1 Cor. 5. 4, 15. They are appointed to be (under Chriſt the
11, 13. Head) the *Nerves* and *Ligaments* of the ſeveral
Eph. 4. 13, 14. Churches, by which they are kept not only in *vigor*
Acts 15. by *Communication of Nutriment*, but alſo in *Concord*, and ſuch *Communion* as they are capable of, by the Correſpondencies and Conſultations, and Councils of their Paſtors. All theſe are the diſtinct and ſpecial uſes to which Chriſt hath appointed the Office of the ſacred Miniſtry: Which having but named to you, I need to ſay no more to ſhew you the Excellency, and Neceſſity, and Benefits of it.

§ 4. Herein alſo the Reaſons are apparent, why Chriſt did inſtitute this Sacred Office. 1. Becauſe it was meet his Kingdom ſhould have *Officers*, ſuited to his work in the Adminiſtration of it: 2. It was meet that they be *Men*, like our ſelves, that we can familiarly converſe with. 3. The great neceſſity of his Church required it, where the *moſt are weak*, and inſufficient to perform all theſe Offices *for themſelves*; and cannot well ſubſiſt without the ſupport of others. It was meet therefore that the Paſtors were ſelected Perſons, *wiſer*, and *holier*, and *ſtronger* than the People, and fit for ſo great and neceſſary a Work. 4. It was requiſite alſo to the *Order* of the Church: For if it were like an Army without Officers, there would be nothing but Confuſion, and neither Order nor Edification.

§. 5. By this you may alſo ſee the *Nature* and *Reaſons* of your *Obedience* to your *Paſtors:* As they are not appointed to govern you by * *force*, but *willingly*, † *not for filthy lucre, but of a ready mind, not as being Lords over Gods Heritage, but as enſamples to the flock*, ſo you muſt *willingly* and *chearfully* obey them in their work. As their * Government is not by any bodily penalties or mulcts (for that is the Magiſtrates work and not theirs) but a Government by the force of TRUTH and LOVE; ſo your Obedience of them conſiſteth in the Loving and Thankful Reception of the *Truth* which they teach you, and the Mercies which they offer you from Chriſt.

§. 6. You ſee then that the Reaſons of your Obedience are manifold: 1. Some of them from God: He hath ſent his Meſſengers to you, and ſet his Officers over you; and Chriſt hath told you that he that
Luke 10. 16. heareth them heareth him, and he that deſpiſeth them deſpiſeth him, and him that ſent him: He commandeth you to hear and obey them as his Officers. 2. From themſelves: They have *Authority* by their *Commiſſion*, and they have *Ability* in their *Qualifications*, which require your *Obedience* and *Improvement*. 3. From *your ſelves:* Have you Reaſon to obey your natural Parents on whom your livelihood in the World dependeth? Have you Reaſon to obey him that tendreth you a Pardon from the King when you are condemned? Or that offereth you Gold or Riches in your want? Or that inviteth you to a Feaſt in a time of Famine? Or that offereth to defend and ſave you from your Enemies? Much more have you reaſon to obey *Chriſts Miniſters* when they call you to Repentance, and offer you Pardon of Sin, and Peace, and Salvation, and Eternal Life. Did you ever hear a Man ſo mad or churliſh, as to ſay to one that offered him Riches, or Liberty, or Life, *I am not bound to obey you: Offer them to thoſe that you have Authority over!* When the Office of the Miniſtry is as well ſubſervient to Chriſt as a Saviour and Benefactor, as to Chriſt as your *Teacher* and your *King*, the very Nature of their Work engageth you to obey them as you Love your ſelves. If you were in Hell, and Chriſt ſhould ſend for you out, you would not refuſe to go, till the Meſſenger had proved his Authority: And when you are the *Heirs* of *Hell*, *condemned* by the *Law*, and *going* thither, will you refuſe to turn back, and yield to the offers and commands of Grace, till you have skill enough to read the Miniſters Commiſſion?

§. 7. By this alſo you ſee, that the Power of your *Paſtors* is not *abſolute*, nor *coercive* and *Lordly* but *Miniſterial:* And though the *Papiſts* make a ſcorn of the word [*Miniſter*] it is but in that Pride, and Paſſion, and Malice which maketh them ſpeak againſt their Knowledge: For their Pope himſelf calleth himſelf the *Servant of Gods Servants*; and *Paul* ſaith, 1 Cor. 4. 1. *Let a man ſo account of us as of the Miniſters of Chriſt, and Stewards of the Myſteries of God*, 1 Cor. 3. 5. *Who then is* Paul, *and who is* Apollo, *but Miniſters by whom ye believed*, 2 Cor. 3. 6. *Who made us able Miniſters of the New Teſtament.* 2 Cor. 6. 4. *In all things approving our ſelves as the Miniſters of God*: Even *Magiſtrates*, yea, and *Angels* are not too good to be called (and uſed as) *the Miniſters of God* for the *good* of his Servants, *Rom.* 13. 3, 6. *Heb.* 1. 7. and to *miniſter for them who ſhall be heirs of Salvation*, Heb. 1. 14. Yea Chriſt himſelf is ſo called, *Rom.* 15. 8. And therefore you have no more excuſe for your diſobedience, than for refuſing his help that would pull you out of Fire or Water when you are periſhing. You ſee here that your Paſtors cannot command you *what* they liſt, nor how they liſt. They have nothing to do with the Magiſtrates work; nor can they uſurp the Power of a Maſter over his Servants, nor command you how to do your work and worldly Buſineſs (except in the Morality of it). In the fifteen particulars before mentioned their *Work* and *Office* doth conſiſt, and in thoſe it is that you owe them a rational Obedience.

Chryſoſt. cited by *Bilſon*, p
525.
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—— For of all Men, Chriſtian (Biſhops) may leaſt correct the fault Men by force, *p.* 526. Mat. 20, 26. Mark 10. 43. See Pſalm 1 21. & 104. 4. Iſa. 16. 6. Jer. 33. 21. Joel 1. 9, 13. & 2. 17. 2 C 11. 23. Acts 26. 26. Rom. 15. 16. Eph. 3. 7. Col. 1. 23, 25. 1 T 4. 6. 1 Theſſ. 3. 2. Col. 1. 7.

§. 8. Direct. 2. *Know your own Paſtors in particular: And know both what you owe to a Miniſter as a Miniſter of Chriſt in common, and what you owe him moreover as your Paſtor by ſpecial Relation and Charge.* When *any* Miniſter of Chriſt delivereth his Word to you, he muſt be *heard* as a *Miniſter of Chriſt*, and not as a *Private Man*: But to your *own Paſtor* you are bound in a *peculiar Relation*, to an ordinary and regular Attendance upon his Miniſtry in all the particulars before mentioned that concern you: Your *own Biſhop* muſt in a ſpecial manner be obeyed:

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qui Eccleſiam paſcuut verbi prædicatione, Sacramentis & clavibus; qua Divino ſunt individua. Grotius de Imperio pag. 267. c. 10.

1. As one *that laboureth among you, and is over you in the Lord, and admoniſheth you, and preacheth to*

Biſh.
Taylor
Repen

tance, Pref. [*I am ſure we cannot give account of Souls of which we no notice.*]

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* Princes may force their Subjects by the *temporal* Sword which they bear: Biſhops may not force their flock with any corporal or external Violence: *Bilſon Chriſt. Subjection*, Page 525. † 1 Pet. 5, 1, 2, 3. * Dr. *Hammond* Annot. q. d. *The Biſhops of your ſeveral Churches*, I exhort —— *Take care of your ſeveral Churches, and Govern them, not as Secular Rulers, by force, but as Paſtors do their Sheep, by calling and going before them, that ſo they may follow of their own accord.* If you would know the true Nature and extent of the Biſhops Work and Office, read carefully the ſaid Dr. *Hammonds Paraphraſe* on Acts 20. 20, 28. Heb. 13. 7, 17. 1 Tim. 5. 17. 1 Theſſ. 5. 12. Heb. 13. *Annot. a.* Tit. 3. 10. 1 Cor. 12. 28. *Annot. e.* James 5. 14. *Annot.* Acts 11. 30. *Annot. b.* Acts 14. 23.

you the Word of God, watching for your Souls as one that muſt give Account, 1 Theſſ. 5. 12. Heb. 13. 7, 17. and as one that *Ruleth well*, and *eſpecially that laboureth in the Word and Doctrine*, 1 Tim. 5. 17. *teaching* you *publickly and from houſe to houſe, taking heed to himſelf, and to all the flock over which the Holy Ghoſt hath made him an Overſeer, not ceaſing to warn every one Night and Day with Tears*, Acts 20. 19, 20, 24, 28, 31, 33. *Preaching Chriſt, and warning every Man, and teaching every Man in all wiſdom, that he may preſent every Man perfect in Chriſt*, Col. 1. 28.

2. He is to be obeyed as the *Guide of the Congregation* in the Management of Gods publick Worſhip: You muſt ſeriouſly and reverently joyn *with him* every Lords Day at leaſt in the publick Prayers and Praiſes of the Church, and not *ordinarily* go from him to another.

3. You muſt receive *from him* or *with him*, the Sacrament of the Body and Blood of Chriſt: Which of old was adminiſtred every Lords Day, and that *only in the Church where the Biſhop was*, that is, in *every Church of the Faithful*: For as *Ignatius* moſt obſervably ſaith [ἓν θυσιαστήριον πάσῃ τῇ ἐκκλησίᾳ, καὶ εἷς ἐπίσκοπος ἅμα τῷ πρεσβυτερίῳ, καὶ τοῖς διακόνοις ——] *UNUM ALTARE OMNI ECCLESIÆ, ET UNUS EPISCOPUS CUM PRESBYTERIO ET DIACONIS*——IN EVERY CHURCH there is ONE ALTAR, and ONE BISHOP, WITH THE PRESBYTERY and DEACONS——] So in his *Epiſt. ad Magneſ.* [*Come all as one, to the Temple of God, as to one Altar, as to one Jeſus Chriſt*:] And ſaith *Tertullian*, [*Euchariſtiæ Sacramentum*——*nec de aliorum manu quam præſidentium ſumimus*] *We take not the Sacrament of the Eucharist from the hand of any but the Preſident.*

gnat. Epiſt. ad Philad. vid. Meads Diſc. of Churches p. 48, 49, 50.

ertull. de Coron. Milit. c. 3.

4. You muſt have recourſe to him eſpecially for the Reſolution of your weighty Doubts, in private.

It is very obſervable that Acoſta ſaith *l.* 6. *c.* 12. That they found it an old cuſtom among the *Indians* to confeſs their Sins to the Prieſts before the Goſpel came thither.

5. You muſt hear your Biſhops and Repent, when in Meekneſs and Love they convince and admoniſh you againſt your Sins, and not reſiſt the Word of God which they powerfully and patiently lay home to your Conſciences, nor put them with grief to cut you off, as impenitent in ſcandalous Sins, from the Communion of the Church.

6. You muſt after any ſcandalous Sin which hath brought you under the Cenſure of the Church, go humble your ſelves by penitent Confeſſion, and crave Abſolution and Reſtoration to the Communion of the Church.

7. Your *publick Church-Alms* ſhould *ordinarily be depoſited into the Biſhops Hands, who relieveth the Orphans and Widows, and is the Curator or Guardian to all abſolutely that are in want*, ſaith *Ignatius* to *Polyc.* cited by Dr. *Hammond* on 1 *Cor.* 12. 28.

e more Dr. Hammond, ibid.

8. You muſt ſend for him in *your ſickneſs* to *pray* with you and adviſe you: See Dr. *Hammond* on *James* 5. 14. And on 1 *Cor.* 12. 28. he ſaith, [Polycarp *himſelf ſpeaking of the Elders or Biſhops ſaith, They viſit and take care of all that are ſick, not neglecting the Widows, the Orphans or the Poor*:] And Dr. *Hammond* on *James* 5. 14. ſheweth out of Antiquity, that [*One part of the Biſhops Office is ſet down, that they are thoſe that viſit all the Sick*:] Not but that a Stranger may be made uſe of alſo: But ordinarily and eſpecially your own Biſhop muſt be ſent for: Becauſe as you are his *ſpecial Charge*, and he *watcheth for your Souls as one that muſt give account*, Heb. 13. 17. So it is ſuppoſed that he is better *acquainted with your ſpiritual State and Life* than others are, and therefore in leſs danger of wronging you by miſtake and miſapplications: For it's ſuppoſed that you have acquainted him with your perſonal Condition in your Health, having taken him as your ordinary Counſellour for your Souls, and that he hath acquainted himſelf with your Condition, and confirmed you, and watcht over you by Name, as *Ignatius* to *Polycarp* Biſhop of *Smyrna* ſaith [*Sæpe Congregationes fiant: Ex nomine omnes quære: Servos & ancillas ne deſpicias*] (as Biſhop *Uſhers* old Latine Tranſlation hath it) [*Let Congregations be often held: Enquire after all by Name: Deſpiſe not Servants and Maids.*] The Biſhop took notice of every Servant and Maid by Name; and he had opportunity to ſee whether they were in the Congregation.

d. Canon. Apoſt. 5. & Con- Anti- c. 5. Concil. thag. 4. 35.

Vid. Juſt. Mart. Apol 2. *Vid. Tertul. Apol. c.* 39.

9. You muſt uſe him as your Leader or Champion againſt all Hereticks, Infidels and ſubtle Adverſaries of the Truth, with whom you are unable to contend your ſelves, that your Biſhops may clear up and defend the Cauſe of Chriſt and Righteouſneſs, and by irreſiſtible Evidence, ſtop the Mouths of all gain-ſayers. It is for your own Benefit, and not for *theirs*, that you are required in all theſe Works of their Office to uſe them and readily obey them. And what hurt can it do you to obey them in any of theſe?

I hope all this will tell you what a Biſhop indeed is.

§. 9. Direct. 3. *Underſtand how it is that Chriſt doth authorize and ſend forth his Miniſters, leſt Wolves and Deceivers ſhould either obtrude themſelves upon you as your lawful Paſtors, or ſhould alienate you from thoſe that God hath ſet over you by puzzling you in ſubtle queſtioning or diſputing againſt their call.* Not only *Pauls* warnings, *Acts* 20. 30. and 2 *Tim.* 3. 6. but lamentable Experience telleth us what an eager deſire there is in *Proud* and *Self conceited* Men, to obtrude themſelves as Teachers and Paſtors on the Churches, to creep into *Houſes* and *lead People captive*, and *draw away Diſciples after them*, and ſay (and perhaps think) that *others* are *Deceivers*, and none are the true Teachers indeed but they. And the firſt part of the Art and Work of *Wolves*, is to ſeparate you from *your Paſtors*, and catch up the ſtraglers that are thus ſeparated: The malice, and ſlanders, and lies, and railing of *birelings* and deceivers, and all the Powers of Hell, are principally poured out on the *faithful Paſtors* and *Leaders* of the Flocks: The principal Work of the *Jeſuits* againſt you, is to make you believe that your Paſtors are no true Paſtors, but uncalled private Perſons, and meer Uſurpers: And the Reaſon muſt be, becauſe they have not an Ordination of Biſhops ſucceſſively from the Apoſtles without Interruption. I confeſs if our Interruptions had been half as lamentable as theirs (by their Schiſms, and variety of Popes at once; and Popes accuſed, or condemned by General Councils, for Hereticks; and their variety of Ways of electing Popes, and their incapacities by Simony, Uſurpation, *&c.*) I ſhould think at leaſt that our *Anceſtors* had cauſe to have queſtioned the calling of ſome that were then over them. But I will help you in a few Words to diſcern the juggling of theſe Deceivers, by ſhewing you the Truth concerning the way of Chriſts giving his Commiſſion to the Miniſters that are truly called, and the needleſneſs of the Proof of an uninterrupted Succeſſion of regular Ordination, to your Reception of your Paſtors and their Miniſtrations.

Dir. 3.

Grot. de Imp. p. 273. *Paſtorum eſt ordinare Paſtores. Neque id officium eis competit, quà hujus aut illius eccleſiæ Paſtores ſunt, ſed quà miniſtris eccleſiæ Catholicæ.*

§. 10. The *Miniſterial Commiſſion* is contained in, and conveyed by the *Law of Chriſt*, which is the *Charter* of the Church, and every true Biſhop or Paſtor hath his *Power from Chriſt*, and not at all from the efficient conveyance of any mortal Man: Even as *Kings* have their *Power* not from *Man*, but *from God* himſelf, but with this difference that in the *Church* Chriſt hath *immediately* determined of the *ſpecies* of Church Offices, but in the *Civil Government*, only of the *Genus* (abſolutely and immediately.) You cannot have a plainer illuſtration, than by conſidering how Mayors, and Bailiffs, and Con-

See in *Grotius de Imper. ſum. poteſt.* p. 269. The neceſſary diſtinction of 1. *Ipſa facultas prædicandi Sacramenta & claves adminiſtrandi, quod* Mandatum *vocat.* 2. *Applicatio hujus facultatis ad certam Perſonam, viz.* Ordinatio. 3. *Applicatio hujus Perſonæ ad certum cœtum & locum, viz.* Electio. 4. *Illud quo certa Perſona in certo loco miniſterium ſuum exercet* *publico præſidio ac publicâ authoritate, viz.* Confirmatio--*p.* 273. *Conſtat muneris inſtitutionem à Deo eſſe; Ordinationem à Paſtaribus, Confirmationem publicam à ſumma poteſtate*: So that the doubt is only about election. (Which yet muſt be differenced from conſent.

ſtables are annually made in Corporations: The King by his Charter ſaith that [*ever year at a certain time the Freemen or Burgeſſes ſhall meet, and chooſe one to be their Mayor, and the Steward or Town Clark ſhall give him his Oath, and thus or thus he ſhall be inveſted in his place, and this ſhall be his power, and work, and no other*:] So the *King* by his Law appointeth that Conſtables and Church-wardens ſhall be choſen in every Pariſh. Now let our two queſtions be here decided: 1. Who it is that giveth theſe Officers their Power? 2. Whether an uninterrupted ſucceſſion of ſuch Officers through all generations ſince the enacting of that Law be neceſſary to the validity of the preſent Officers authority? To the firſt, It is certain that it is *the King* by his *Law or Charter* that giveth the Officers their Power; and that the *Corporations* and *Pariſhes* do not give it them by *electing* or *inveſting* them: Yea tho' the King hath made ſuch *election* and *inveſtiture* to be in a ſort *his inſtrument* in the conveying it, it is but, as the *opening of the door* to let them in, *ſine quo non*; but it doth not make the *Inſtruments* to be at all the *Givers* of the *Power*, nor were they the *receiving*, or *containing mediate cauſes* of it. The King never *gave them* the *Power* which the Officers receive, either to *uſe*, or to *give*: But only makes the *Electors* his Inſtruments to determine of the *Perſon* that ſhall receive the *Power* immediately from the Law or Charter; and the *Inveſters* he maketh his *Inſtruments* of ſolemnizing the Tradition and Admiſſion: Which if the Law or Charter make abſolutely neceſſary *ad eſſe officii*, it *will* be ſo: But if it make it neceſſary only *ad melius eſſe*, or but for *order* and *regular* admittance when no neceſſity hindreth it, the neceſſity will be no more. And to the ſecond queſtion, It is plain that the Law which is the *Fundamentum juris* remaining ſtill the ſame, if a Pariſh omit for divers Years to chooſe any Conſtable or Church-warden, yet the next time they do chooſe one according to Law, the Law doth authorize him, nevertheleſs, though there was an interruption or vacancy ſo long: And ſo in Corporations, (unleſs the Law or Charter ſay the contrary:) ſo is it in the preſent caſe. 1. It is the eſtabliſhed *Law of Chriſt*, which deſcribeth the Office, determineth of the *degree* and *kind* of Power, and granteth or conveyeth it, when the *Perſon* is determined of by the *Electors* and *Ordainers*, though by *Ordination* the *Delivery* and *Admiſſion* is regularly to be ſolemnized; which actions are of juſt ſo much neceſſity as that Law hath made them, and no more. 2. And if there were never ſo long an interruption or vacancy, he that afterward entereth lawfully, ſo as to want nothing which the Law of Chriſt hath made neceſſary to the being of the Office, doth receive his Power nevertheleſs immediately from the Law of Chriſt. And *Bellarmine* himſelf ſaith that it is not neceſſary to the People, and to the validity of Sacraments and Offices to them, to know that their Paſtors be truly called or ordained: And if it be not neceſſary to the validity of *Sacraments*, it is not neceſſary to the validity of *Ordination*. And *W. Johnſon* confeſſeth to me that *Conſecration is not abſolutely neceſſary ad eſſe officii* to the Pope *himſelf*: No nor any one ſort of *Electors* in his Election (*p.* 133.) And in his *Repl. Term. Expl. p.* 45. he ſaith [*Neither Papal nor Epiſcopal juriſdiction (as all the Learned know) depends of Epiſcopal or Papal Ordination: Nor was there ever interruptions of ſucceſſions in Epiſcopal Juriſdiction in any See, for want of that alone, that is neceſſary for conſecrating others validly, and not for juriſdiction over them.*] You ſee then how little ſincerity is in theſe Mens Diſputations, when they would perſwade you to reject your lawful Paſtors as no true Miniſters of Chriſt, for want of their Ordination or Succeſſion.

See my *Diſput..* with him of the ſucceſſive Viſibility of the Church, *p.* 336.

Dir. 4.

§. 11. Dir. 4. *Though the Sacraments and other Miniſterial Offices are valid, when a Miniſter is qualified (in his abilities and call) but with ſo much as is eſſential to the Office, though he be defective in degree of parts and faithfulneſs, and have perſonal faults which prove his own deſtruction; yet ſo great is the difference between a holy, heavenly, learned, judicious, experienced, skilful, zealous, laborious, faithful Miniſter, and an ignorant, ungodly, idle, unskilful one; and ſo highly ſhould every wiſe Man value the beſt means and advantages to his eternal Happineſs, that he ſhould uſe all lawful means in his power to enjoy and live under ſuch an able, godly, powerful Miniſtry, though he part with his worldly wealth and pleaſure to attain it.* I know no *evil* muſt be done for the attainment of the greateſt helps: For we cannot expect that God ſhould bleſs a ſinful courſe, or that our Sin ſhould tend to the ſaving of our Souls.) And I know God can bleſs the weakeſt means, when they are ſuch as he appointeth us to uſe; and can teach us by Angels when he denieth us the help of Men: But Scripture, Reaſon and Experience telleth us, that ordinarily he worketh *morally* by *means*, and fitteth the means to the work which he will do by them: And as he doth not uſe to *light* Men by a clod or ſtone, but by a *Candle*, nor by a rotten Poſt or Glow-worm ſo much as by a Torch or Luminary; ſo he doth not uſe to work as much, by an ignorant, drunken, idle Perſon; who deſpiſeth the God, the Heaven, the Chriſt, the Spirit, the *Grace*, the ſacred Word which he preacheth, and vilifieth both his own, and other Mens Souls; as he doth by an able and compaſſionate Miniſter. And the Soul is of ſo much more worth than the Body, and eternal things than *Temporal*, that a little commodity to the Soul in order to the ſecuring of our Salvation, muſt be preferred before a great deal of worldly Riches: He that knoweth what his Soul, his Saviour, and Heaven is worth, will not eaſily ſit down contented, under ſuch a dark and dull and ſtarving Miniſter, as he feeleth he can but little profit by, if better may be had on lawful terms. He that feeleth no difference between the Miniſtry of theſe two ſorts of Men, it is becauſe he is a ſtranger to the work of the Goſpel on the Soul: And if the *Goſpel* (in its *truth* or *worth* or *uſe*) *be hid, it is hid to them that are loſt, the* † *God of this World having blinded their minds.* It

Cyprian. Epiſ. 68. *Plebs obſequens Præceptis Dominicis à peccato Præpoſito ſeperare ſe debet.* Which *Grotius Imper. p.* 230. citing faith, *bentur nim ſingu multoru univerſi, cavere phetas ſos, alien Paſtorem fugere, iis decl nare qu diſſidia faciunt & offen contra ctrinam,* 2. *Imper tur fide bus fam liarem eorum c ſuetudin declinar qui Fr tres,* 2 Cor. 2 Cor.

Rom. 16. 17. Joh. 10. 2 Tim. 3. 6. 2 Theſ. 3. 6, 14. 3. 4. † *Satan* on their own worldly advantages, ſaith Dr. *Hamm* Dan, 1. 12, 13. Ezek. 4. 12, 15. Read *c.* 3. *Acoſta* excellently re king the negligence of their *Prieſts* that taught the Indians the Ca chiſm idly, and without explication, or calling them to account ab the ſenſe, and then laid all the fault on the blockiſhneſs of the People, w *Tota Catechizandi ratio erat umbratillis, & ludicræ ſimilis: Ego vero quit) ſi homines ingenio acerrimo, & diſcendi percupidi tales præcept nacti eſſent, nihil aliud quam ut duplo ignoratiores evaderent, doceri modo arbitrarer. Olim in ſymbolo addiſcendo & intelligendo, myſterii fidei agnoſcendis viri ingenio præſtantes & literatura celebres, diu in ca chumenorum ordine tenebantur, cum Eccleſiaſtica diſciplina vigeret; ante ad fidei Sacramentum admittebantur, quam multas ab Epiſcopo de bolo conciones audiſſent, diu & multum cum Catechiſta contuliſſent; poſt omnes curas & meditationes, magnum erat ſi recta ſentirent, conſentanea ponderent, &c.* And he addeth, *p.* 364. *Equidem ſic opinor, neque ab opinione avelli unquam potero, quin peſſimo præceptori omnes eſſe audit hebetes credam.* A bad Teacher hath always bad Scholars. Even in Roman Church how little their authority can do againſt prophane and negligence, the ſame *Acoſta* ſheweth, *l.* 6. *c.* 2. *p.* 519. *Cum provinciali Conſilio Limenſi à omnibus Peruenſibus Epiſcopis cæteriſque gra viris ad ea vitia emendenda multum operæ & ſtudii collatum ſit, atque e extent egregia decreta de reformatione permulta, nihil tamen amplius fectum iſt, quam ſi ab otioſis nautis de republica moderanda conſultatum Bonific. Mogunt. Ep.* 3. mentioneth it as the error of a new ſpr Sect, that heinous Sinners even ſo continuing may be Prieſts. *Ep.* 73. it's ſaid, [No man may be made a Prieſt that hath ſinned m tally after Baptiſm] and [*Si eis qui jam in Epiſcopatu vel Preſby poſitus mortale peccatum aliquod admiſerit, non debet offerre panes Do quanto magis patienter retrahat ſe ab hoc non tam honore quam onere aliorum locum qui digni ſunt non ambiat occupare. Qui enim in erudie & inſtituendis ad virtutem populis præeſt, neceſſe eſt, ut in omnibus ſa*

, & *in nullo reprehenſibilis habeatur. Qui enim aliquem de peccato arguit,* ſe *à peccato debet eſſe immunis.*] *Auct. Bib. Pat. To.* 2. *p.* 81. If there ere ſomewhat too much ſtrictneſs in the ancient excluſion of them that einouſly ſinned after Baptiſm from the Prieſthood, let us not be as uch too looſe.

muſt be no ſmall matter that muſt ſatisfie a ſerious Chriſtian to caſt his Soul upon any hurtful or dangerous diſadvantage. Though *Daniel* and his Company may live well on *pulſe*, yea and *Ezekiel* upon Bread baked with dung, when God will have it ſo, yet no wiſe Man will chooſe ſuch a diet; eſpecially if his *diſeaſes* require the exacteſt diet, or his weakneſs the moſt reſtorative, and all too little; which, alas, is the common caſe. Yet this caution you muſt here take with you, 1. That you pretend not your *own Benefit*, to the *common loſs* or *hurt* of others. 2. And that you conſider as well where you may *do moſt good*, as where you may *get moſt*: For the way of *greateſt Service*, is the way of *greateſt Gain.*

ir. 5.

§. 12. Direct. 5. *Underſtand what ſort and meaſure of Belief it is that you owe to your Teachers, that ſo your incredulity hinder not your faith in Chriſt, nor your overmuch credulity betray you not to Hereſie, nor make you the Servants of Men, contrary to* Matth. 23. 8, 9, 10. Epheſ. 4. 13. 2 Cor. 1. 24. Acts 20. 30. We ſee on one ſide how many poor Souls are cheated into Schiſm and dangerous Errors, by forſaking their Teachers and refuſing their neceſſary help, and all upon this pretence, that [they muſt not make Men the Lords of their Faith, nor pin their Faith on the Miniſter's ſleeve, nor take their Religion upon truſt.] And on the other ſide we ſee among the Papiſts, and in every Sect, what lamentable work is made by an *over-much credulity* and implicite belief of ambitious, worldly, factious, proud and erroneous Guides. That you may eſcape both theſe extreams you muſt obſerve the truth of theſe concluſions following, which ſhew you *what it* is that your Teachers have to *reveal* unto you, and in what *Order*, and how far the ſeveral particulars *are*, or *are not* to be taken upon their words.

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§. 13. And firſt, as a preparative, it is preſuppoſed, 1. That you find your ſelf *ignorant*, and one that *needeth a Teacher*: For if you think you know all that you need to know already, you are like a full Bottle that will hold no more. 2. It is preſuppoſed that you take the Man that you learn of to be wiſer than your ſelf and fit to teach you: Either becauſe Fame or other Mens Reports have told you ſo (as the Woman *Joh.* 4. drew the Samaritans to Chriſt,) or becauſe his *own Profeſſion* of skill doth make you think ſo (as you will hearken to him that profeſſeth to be able to teach you any Art or Science:) Or elſe becauſe your *preſent hearing* his *diſcourſe* doth convince you of his Wiſdom: By one of theſe means you are brought to think that he is one that you may learn of, and is fit for you to *hear*: (ſo that here is no need that firſt you take him to be infallible, or that you know which is the true Church, as the Papiſts ſay) theſe are ſuppoſed.

know
ſelf.

§. 14. The Doctrines which he is to teach you are theſe, and in this method to be taught. 1. He will teach you the *natural knowledge of your ſelf*; that *being a Man*, you are a *rational free agent*, *made* by another for his will and uſe, and by him to be ruled in order to your ultimate end, being wholly his, and at his diſpoſe.

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neſs.

§. 15. 2. He will next teach you that there is a God that made you, and what he is, and what relation he ſtandeth in to you, and you to him, as your *Creator*, your *Owner*, your *Ruler* and your *Benefactor* and your *End*: And what duty you owe him in theſe Relations, to ſubmit to him and reſign your ſelves to him as his *own*, to be obedient to *all* his *Laws*, and to *love* him and delight in him: And this with all your Heart and Soul and Might; even to *ſerve* him with all the Powers of your *Soul* and *Body*, and with your Eſtates and all his Bleſſings.

3 To know the Life to come.

§. 16. 3. He will next teach you that this God hath made your Souls immortal, and that there is a Life after this where everlaſting Happineſs or Miſery will be your part, and where the great Rewards and Puniſhments are executed by the Judge of all the World as Men have behaved themſelves in this preſent Life. That your End and Happineſs is not here, but in the Life to come, and that *this Life* is the *way* and *time* of *Preparation*, in which everlaſting Happineſs is won or loſt.

§. 17. Thus far he needeth no ſupernatural *Proof* of what he ſaith; but can prove it all to you from the Light of Nature: And theſe things you are not primarily to receive of him as a *Teſtifier* by meer *believing him*; but as a Teacher by *learning* of him the Evidences by which you may by degrees come to know theſe things your ſelves.

§. 18. Yet it is ſuppoſed that all along you give him ſo much credit as the difference between his Knowledge and yours doth require, ſo far as it appeareth to you. As you will hear a Phyſician, a Lawyer, a Philoſopher, or any Man with reverence, while he diſcourſeth of the matters of his own profeſſion; as confeſſing his judgment to be better than yours, and therefore more ſuſpecting your own apprehenſions than his. Not but that the Truth may compel you diſcern it, though you ſhould come with no ſuch reverence or reſpect to him; but then you caſt your ſelf upon much diſadvantage irrationally. And this humane belief of him is but a medium to your *Learning*, and ſo to the *knowledge* of the *matter*: So that you do not ſtop and reſt in his authority or credibility, but only uſe it in order to your diſcovery of that evidence which you reſt in, which as a Teacher he acquaints you with.

§. 19. Theſe things being thus far revealed by *natural Light* are (uſually) at firſt apprehended by *natural Reaſon*, not ſo as preſently to *put* or *prove* the Soul in a ſtate of ſaving Grace; but ſo as to awaken it to make further enquiry; and ſo when the Soul is come ſo far as to ſee the *ſame truths* by ſupernatural Grace in the ſupernatural Revelation of the Holy Scriptures, then they become more effectual and ſaving, which before were known preparatorily: And ſo the ſame Truths are then both the objects of *Knowledge* and of *Faith.*

4 To know that Chriſt Faith, Repentance and Obebidience is the way to it.

§. 20. 4. Having acquainted you with Man's ultimate End and Happineſs in the Life to come, the next thing to be taught you by the Miniſters of Chriſt is, that [*Chriſt as our Saviour, and Faith and Repentance and ſincere Obedience to be performed by us through his Grace, is the way to Heaven, or the means by which we muſt attain this end.*] Though the Knowledge of the Preacher's Wiſdom, Piety and Credibility remove ſome impediments which would make the receiving of this the more difficult to you, yet you are not to take it barely on his word, as a point of *humane* Faith; but you are to call for his Proof of it, that you may ſee better Reaſons than his *affirmations* for the entertainment of it.

5 To know that this is True becauſe God hath revealed it: or it is his Word.

§. 21. 5. The proof that he will give you is in theſe two Propoſitions, 1. *God's Revelations are all true*: 2. *This is one of God's Revelations*: This is an argument [*Whatſoever God ſaith is true: But this God ſaith*, Therefore *this is true.*] The firſt Propoſition you are not to take upon the truſt of his word, but to learn of him as a Teacher to know it in its proper evidence: For it is the *formal object* of your Faith: The *veracity of God* is *firſt known* to you, by the ſame evidence and means as you know that *there is a God*: And then it is by the force of *this* that you *believe* the particular truths which are the *material object* of Faith. 2. And the ſecond Propoſition [*that God hath revealed this*] is orderly ſo be firſt *proved*, and ſo received upon its proper evidence; and not taken meerly upon your Teacher's word: Yet if you *do believe* him by a *humane Faith* as a Man that is likely to know what he ſaith, and this in *order to a divine Faith*, it will not hinder, but help your divine Faith and Salvation; and is indeed no more than is your Duty.

§. 22. Here note, 1. That primarily theſe two great Principles of Faith, [*God is true*, and *this is God's Revelation*] are not themſelves *Credenda*, the *Material Objects of Divine Faith*, but of *Knowledge*. 2. That yet the reſult of both is *de fide*, matter of Faith. 3. And the ſame Principles are *ſecondarily de fide*, as it is that *there is a God*. For though they are *firſt to be known* by *natural evidence*, yet when the Scripture is opened to us, we ſhall find them there revealed: And ſo the ſame thing may be the object both of *Knowledge* and of *Faith*. 4. And *Faith* it ſelf is a *ſort* of *Knowledge*: For though *humane Faith* have that uncertainty in its Premiſes (for the moſt part,) as forbiddeth us to ſay (properly) I *know this to be true, becauſe ſuch a Man ſaid it*: Yet *Divine Faith* hath that certainty which may make it an *excellent ſort of Knowledge*: (as I have proved copiouſly elſewhere.) In *believing Man* we argue thus [*Whatſoever ſo wiſe and honeſt a Man ſaith*, is *credible*, that is, *moſt likely to be true*: *But this he ſaith*: Therefore, &c.) But in *believing* God we argue thus :] *Whatever God ſaith is credible*, that is, *as infallible Truth*: *But this God ſaith*, Therefore, &c. [So that the word *Credible*, ſignifieth not the ſame thing in the two arguments; nor is *Divine Faith* and *Humane Faith* the ſame.

6 To know that the Goſpel is his Word.

§ 23. 6. The next thing that the Preacher hath to teach you is the proof of the foreſaid Minor Propoſition (for the Major was proved in the proof of a *Deity*) And that is thus: *The Goſpel which Chriſt and his Apoſtles firſt preached, and is now delivered in the ſacred Scriptures is the Word* (or infallible *Revelation of God*:) *But this Doctrine, that Chriſt, with Faith and Repentance and Obedience on our parts, are the way to Life Eternal, is the Goſpel which Chriſt and his Apoſtles firſt preached*, &c. Therefore *it is the Word of God*. For the Minor you need not take your Teachers word, if you can read; for you may ſee it in the Bible: (of which more anon:) But the Major is that which all Men deſire to be aſſured of (that the *Goſpel is God's Word*) And for that, though a belief of your Teacher is a *help* and good *preparatory*, yet you are not there to ſtop, but to uſe him as a *Teacher* to *ſhew* you the truth of it in the *Proofs*: (or elſe you muſt take any thing for God's Word, which your Teacher affirmeth to be ſuch.) And the proof which he will give you, muſt be *ſome Divine Atteſtation which may be ſhewed to thoſe whom we would convince*.

7. The Divine atteſtation of the Goſpel.

§ 24. 7. The *Divine Atteſtation*, which he is next to ſhew you, hath many parts, that it may be compleat and ſatisfactory.) 1. God's antecedent Teſtimony. 2. His inherent or impreſſed Teſtimony. 3. His adherent concomitant Teſtimony. 4. His ſubſequent Teſtimony. 1. God's *Antecedent Teſtimony* by which he atteſted the Goſpel, is the train of Promiſes, Prophecies, Types, and the preparing Miniſtery of *John*, which all foretold Chriſt, and were fulfilled in him. 2. God's *impreſſed Teſtimony*, is that *Image* and Superſcription of God (in his governing Wiſdom, Holineſs and Love) which is unimitably engraven on the Goſpel; as an Image upon a Seal, which is thereby made the Inſtrument to imprint the ſame on other things. Thus as the Sun, the Goſpel ſhineth, and proveth it ſelf by its proper Light. 3. The concomitant atteſtation of God is that of [*multitudes of certain uncontrouled Miracles*;] done by Chriſt and his Apoſtles, which proved the approving Hand of God, and oblige all rational Creatures to believe a Teſtimony ſo confirmed to them, Among theſe Chriſt's own *Reſurrection* and *Aſcenſion*, and the *Gifts of his Apoſtles* are the chief. 4. The *ſubſequent atteſtation of God* is, the power and efficacy of the Goſpel, in *calling* and *ſanctifying* unto Chriſt a peculiar People zealous of good Works, and directing and confirming them againſt all Temptations and Torments to the end: Producing that ſame Image of God on the Souls of his Elect, which is (more perfectly) engraven on the word it ſelf: Making ſuch changes, and gathering ſuch a People unto God, as no other Doctrine ever did. And all theſe four atteſtations are but *one*, even the *Holy Spirit*, who is become the great witneſs of Chriſt and his Goſpel in the World: *viz.* 1. The ſpirit of Prophecy is the *antecedent* atteſtation. 2. The *Holy Image* which the Spirit hath printed on the Goſpel it ſelf, is the *inherent evidence*. 3. The miracles of the Spirit, is the concomitant atteſtation or evidence. 4. And the ſanctifying work of the Spirit is the ſubſequent atteſtation, renewed and accompanying it to the end of the World. So that the Argument runs thus [*That doctrine which hath this witneſs of the Holy Ghoſt, antecedently in ſuch Prophecies, inherently bearing his image ſo unimitably, accompanied by ſo many certain uncontrouled miracles, and followed and attended with ſuch matchleſs ſucceſs in the ſanctification of the Body of Chriſt, is fully atteſted by God to be his own: But ſuch is the doctrine of the Goſpel?*] Therefore, &c. The Major you are not to take upon truſt from your Teachers (though your eſteem of their judgment may the better diſpoſe you to learn;) but you are to diſcern the evidences of truth which is apparent in it. For he that denieth this muſt by force of argument be driven to deny; 1. Either that God is the Governour of the World; or that he is the *ſupreme*; but ſay he is controuled by another. 2. Or that he is good and true; and muſt affirm that he either governeth the World by meer Deceits, and undiſcernable Lies, or that he hath given up the Power to ſome one that ſo governeth it: All which is but to affirm that there is *no God* (which is ſuppoſed to be proved before.)

§. 25. 8. There now remaineth nothing to be taught you, as to prove the *truth* of the Goſpel, but only thoſe *matters of fact* which are contained and ſuppoſed in the Minor of the two laſt arguments: And they are theſe particulars. 1. *That there were ſuch Perſons as Chriſt* and his Apoſtles, and ſuch a Goſpel preached by them. 2. *That ſuch miracles were done by them*, as are ſuppoſed. 3. That both Doctrine and Miracles were committed to writing by them, in the Scriptures, for the certainer preſerving them to the Churches uſe. 4 That Churches were planted, and Souls converted and confirmed by them in the firſt Ages, many of whom did ſeal them with their Blood. 5. That there have been a ſucceſſion of ſuch Churches as have adhered to this Chriſt and Goſpel. 6. That this which we call the Bible is that very Book containing thoſe ſacred Writings fore-mentioned. 7. That it hath been ſtill copyed out, and preſerved without any ſuch depravation or corruption as might fruſtrate its ends. 8 That the Copies are ſuch out of which we have them tranſlated, and which we ſhew. 9. That they are ſo truly *tranſlated* as to have no ſuch corruptions or miſtakes, as to fruſtrate their ends, or make them unapt for the work they were appointed to. 10 That theſe particular words are indeed here written which we read; and theſe particular Doctrines containing the Eſſentials of Chriſtianity, together with the reſt of the material objects of Faith.

§. 26. All theſe ten particulars are matters of *fact* that are meerly *ſubſervient* to the *conſtituting-principles* of our Faith, but yet very needful to be known. Now the queſtion is, How theſe muſt be known, and received by us, ſo as not to invalidate our Faith? And how far our Teachers muſt be here believed? And firſt it is very uſeful to us to enquire, how ſo many of theſe matters of fact as were then exiſtent were known to the firſt Chriſtians? As how knew they in thoſe days that there were ſuch Perſons as Chriſt and his Apoſtles? That they preached ſuch Doctrines, and ſpake ſuch Languages, and did ſuch Works, and that they wrote ſuch Books, and ſent ſuch Epiſtles to the Churches, and that Churches were hereby converted and confirmed, and Martyrs ſealed this with their Blood; *&c.* It's eaſie to tell *how they* were certain of all theſe: Even by their own *Eyes*, and *Ears*, and *ſenſible obſervation*, as we know that there are Engliſhmen live in *England:* And thoſe that were remoter from ſome of the matters of fact, knew them by ſuch *report* of thoſe that did *ſee* them, as thoſe among us that never ſaw the King, or Court, or his Reſtoration, do know that ſuch a thing there was, and ſuch a Perſon there is. Thus they knew it then.

§ 27. From whence I note, 1. That in thoſe Days it was not neceſſary to the being of true Faith, that any ſupernatural teſtimony of the Spirit, or any other ſort of proof, than their very ſenſes and reaſon, ſhould acquaint them with thoſe *matters of fact* which they were eye-witneſſes of. 2. That *credible Report* or *Hiſtory* was then the means for any one that *ſaw not* a matter of fact to know as much as they that ſaw it. 3. That therefore this is *now the way* alſo of producing Faith: Some things we have yet *ſight and ſenſe* for: As that ſuch Bibles, and ſuch Churches are exiſtent; that ſuch holy effects this Doctrine hath upon the Soul (which we ſee in others by the Fruits; and after feel in our ſelves:) The reſt we muſt know by Hiſtory, Tradition, or Report.

§. 28. And in the reception of theſe *hiſtorical Paſſages* note further, 1. That *human belief* is here a *naturally neceſſary* means to acquaint us with the *matter* of our *divine Belief*: 2. That there are various degrees of this *belief*, and ſome *need more* of it by far than others, according to the various degrees of their ignorance: As he that cannot *read* himſelf, muſt know by humane belief (in great part) that the Preacher readeth truly, or that ſuch words indeed are in the Goſpel as he ſaith are there: But a literate Perſon may know this by his *eye-ſight*, and not take it upon truſt. So he that underſtandeth not Hebrew and Greek, muſt take it upon truſt that the Scripture is truly tranſlated: But another that underſtandeth thoſe Tongues, may ſee it with his Eyes. 3. Hiſtory being the proper means to know matters of fact that are done in times paſt, and out of our ſight, the ſame induſtry that is neceſſary to a through acquaintance with *other Hiſtory*, is neceſſary to the ſame acquaintance with this: 4. That the common beginning of receiving all ſuch hiſtorical truths, is firſt by *believing our Teachers* ſo far as becometh *Learners*, and in the mean time going on to learn till we come to know as much as they, and upon the ſame hiſtorical Evidence as they. 5. That if any Man be here neceſſitated to take more than others upon the truſt or belief of their Teachers, it is long of *their Ignorance:* And therefore if ſuch cry out againſt their taking things on truſt, it is like a mad Mans raving againſt them that would order him: Or as if one ſhould reproach a Nurſe for feeding Infants, and not letting them feed themſelves. *Oportet diſcentem credere*: He that will not believe his Teacher will never learn. If a Child will not believe his Maſter, that tells him which are the Letters, the Vowels and Conſonants, and what is their power, and what they ſpell, and what every word ſignifieth in the Language which he is teaching him, will he be ever the better for his teaching? 6. That he that knoweth theſe hiſtorical matters no otherwiſe than by the belief of his particular Teacher, may nevertheleſs have a divine and ſaving Faith: For though he believe by a *humane Faith* that *theſe things were done*, that *this is the ſame Book*, *&c.*) yet he believeth the Goſpel it ſelf (thus brought to his knowledge) becauſe *God is true* that hath atteſted it. Even as it was a ſaving Faith in *Mary* and *Martha* that knew by their *Eyes* and *Ears*, and not only by Belief, that *Lazarus* was raiſed, and that Chriſt preached thus and thus to them: But believed his *Doctrine to be true*, becauſe of *God's Veracity* who atteſted it. 7. That it is the great Wiſdom and Mercy of God to his weak and ignorant People, to provide them Teachers to acquaint them with theſe things, and to vouchſafe them ſuch a help to their Salvation; as to make it a ſtanding Office in his Church to the end of the World, that the Infants and ignorant might not be caſt off, but have Fathers, and Nurſes, and Teachers to take care of them. 8. But ſpecially mark, that yet theſe Infants have much diſadvantage in compariſon of others, that know all theſe matters of fact by the ſame convincing evidence as their Teachers: And that he that followeth on to learn it as he ought, may come to prove theſe ſubſervient matters of fact, by ſuch a concurrence of evidences, as amounteth to an *infallibility* or *moral certainty*, *beyond meer humane faith* as ſuch: As *e. g.* an illiterate Perſon that hath it but from others, may be certain that it is indeed a *Bible* which is ordinarily read and preached to him; and that it is ſo truly tranſlated as to be a ſufficient Rule of Faith and Life, having no miſtake which muſt hazzard a Man's Salvation: Becauſe the Bible in the Original Tongues is ſo commonly to be had, and ſo many among us underſtand it, and there is among them ſo great a contrariety of judgments and intereſts, that it is not poſſible but many would detect ſuch a publick Lye, if any ſhould deal falſly in ſo weighty and evident a caſe. There is a Moral certainty (equal to a Natural) that ſome actions will not be done by whole Countries which every individual Perſon hath *Power* and *natural Liberty* to do: As *e. g.* there is no Man in the Kingdom but may poſſibly kill himſelf, or may faſt to morrow, or may lie in Bed many Days together. And yet it is certain, that all the People in *England* will do none of theſe: So it is poſſible that any ſingle Perſon may lye even in a palpable publick caſe, as to pretend that this is a Bible when it is ſome other Book, or that this is the ſame Book that was received from the Apoſtles by the Churches of that age, when it is not it, *&c.* But for all the Country, and all the World that are competent Witneſſes, to agree to do this, is a meer impoſſibility, I mean ſuch a thing as cannot be done without a *Miracle*, yea, an univerſal Miracle And more than ſo, it is *impoſſible* that God ſhould do a Miracle to accompliſh ſuch an univerſal Wickedneſs and Deceit; whereas it is poſſible that *natural* cauſes by a Miracle may be turned out of courſe, where there is nothing in the Nature of God againſt it (as that the Sun ſhould ſtand ſtill, *&c.*) We have a *certainty* that there was a *Julius Cæſar*, a *William* the Conqueror, an *Ariſtotle*, a *Cicero*, an *Auguſtine*, a *Chryſoſtome*, and that the Laws and Statutes of the Land were really enacted by the Kings and Parliaments whoſe names they bear; becauſe the *Natural* and *Civil* Intereſts of ſo many Thouſands that are able to detect it, could never be reconciled here to a deceit. When Judges and Counſellors, Kings and Nobles, and Plaintiffs and Defendants utter Enemies are all agreed in it, it is more certain to a ſingle Perſon than if he had ſeen the paſſing of them with his Eyes. So in our caſe, when an Office was eſtabliſhed in the Church, to read and preach this Goſpel in the Aſſemblies; and when all the Congregation took it as the Charter of their Salvation, and

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s. *Victor. uticc.* ſaith of the People in *Africk* when their Paſtors baniſhed, and others might not be ordained in their ſteads: *Inter amen Dei populus in fide conſiſtens, ut examina apum cereas ædificantia nes, creſcendo melleis fidei claviculis firmabatur. Quanto magis affligeɼ, tanto magis multiplicabantur.* Victor. *p.* 382.

and the Rule of their Faith and Life; and when theſe Paſtors and Churches were diſperſed over all the Chriſtian World, who thus worſhipped God from day to day; and all Sects and Enemies were ready to have detected a Falſification or Deceit, it is here as impoſſible *for ſuch a kind of Hiſtory*, or *Tradition*, or *Teſtimony to be falſe*, in ſuch material points of fact, as for one Man's ſenſes to deceive him, and much more.

§. 29. Thus I have at once ſhewed you the true order of the *preaching*, and *proofs*, and *receiving* of the ſeveral matters of Religion, and how and into what our *Faith muſt* be reſolved; and how far your Teachers are to be believed? And here you muſt ſpecially obſerve two things, 1. That there can be no danger in this Reſolution of Faith, of derogating either from the *work* of the *Holy Ghoſt*, or the *Scriptures ſelf-evidence*, or any other cauſe whatever: Becauſe we aſcribe nothing to Hiſtory or Tradition which was aſcribed to any of theſe cauſes by the firſt Chriſtians; but only put *our Reception by Tradition inſtead of their Reception immediately by ſenſe:* Our *receiving* by infallible Hiſtory, is but in the place of their *receiving by ſight*; and not in the place of *ſelf evidence* of Scripture, or any *teſtimony* or teaching of the Spirit. The method is exactly laid down, *Heb.* 2. 3, 4. *How ſhall we eſcape if we neglect ſo great ſalvation, which at the firſt began to be ſpoken by the Lord, and was confirmed to us by them that heard him: God alſo bearing them witneſs both with ſigns and wonders and divers miracles, and gifts of the Holy Ghoſt according to his own will.* Here is the ſum of what I have been ſaying.

§. 30. 2. Obſerve alſo the great difference between us and the Papiſts in this controverſie of uſing *Tradition* in the reſolution of our Faith. 1. They decide the main queſtion in groſs by Tradition, *viz.* Whether the Scripture be the Word of God? But we only decide the queſtions about *Hiſtory* or *matters of fact* by it, which are *ſubſervient* to the other. 2. The Tradition which moſt of them plead is nothing but the *authoritative judgment of the ſucceſſive Paſtors of the Church* in a *General Council confirmed by the Pope*, and as another faction among them ſaith, *The reception of the whole Church both Laity and Clergy*; and this Church muſt be only the Roman Faction: But the Tradition which we plead is the concurrent Teſtimony of Friends and Foes, Orthodox and Hereticks; and of all the Churches throughout the World, both Greek and Latin, Ethiopian, Armenian, Proteſtants, *&c.* And this Teſtimony we plead, not *meerly* as a *humane teſtimony* (much leſs as ſuch as is credible chiefly for the meer *Power* (real or pretended) of the Teſtifiers: But as ſuch as by a concurrence of Teſtimonies and Circumſtances hath (beſides the Teachers authority) the evidences of *infallible moral certainty*) in the very Hiſtory; as we have of the Statutes of the Realm.

Dir. 6. § 31. Direct. 6. *Underſtand what kind and meaſure of Obedience it is that you owe your lawful Paſtors, that you neither prove ſchiſmatical and unruly, nor yet have a hand in ſetting up Idols and Uſurpations in the Church.* This you may learn from the foregoing deſcription of the Paſtor's work. The *kind of your obedience* is commenſurate to the kind of his *Office* and *Work.* You are not to obey your *Paſtors*, as Civil Magiſtrates that bear the Sword; nor as Phyſicians to tell you what you muſt do for your health, nor as Artificers to command you how to *Plow*, and *Sow*, and *Trade*, &c. (except in the *Morality* of theſe:) But it is as your *Teachers and Guides in matters of Salvation* that you muſt obey them. And that not as *Prophets* or *Law-givers* to the Church; but as the ſtated Officers of Chriſt to open and apply the *Laws that he hath given*, and determine of ſuch Circumſtances as are ſubſervient thereunto. Not as thoſe that *have dominion of your Faith*, or may *preach another Goſpel*, or contradict any truth of God, which by *Scripture* or *Nature* he hath revealed, or can diſpence with any duty which he hath commanded: But as thoſe that have all their power *from God*, and *for God* and *your Salvation, and the good of other Mens Souls*; to *edification* only, and not to deſtruction: Particular caſes I here purpoſely forbear.

We may not offer any violence, but only perſwade: We have not ſo great authority given us by the Laws, as to repreſs offenders: And if it were lawful for us ſo to do, we have no uſe of any ſuch violent Power: For that Chriſt crowneth them which abſtain from ſin, not of a forced, but of a willing mind and purpoſe. *Chryſ. citante Bilſon of Subjection, p.* 526. *Et ibid. ex Hilar.* If this violence were uſed for the true faith, the Doctrine of Biſhops would be againſt it: God needeth no forced ſervice: He requireth no conſtrained confeſſion. I cannot receive any man but him that is willing: I cannot give ear, but to him that intreateth, *&c. Ita & Origen. ibid. citat,* 2 Cor. 1. 24. Gal. 1. 7, 8. 2 Cor. 10. 8. & 13. 10.

Dir. §. 32. Direct. 7. *Be ſure that you look on them as the Officers of Chriſt in all that they do as ſuch; and ſee not only their Natural, but their Eccleſiaſtical Perſons, that through them you may have to do with God.* Eſpecially in *preaching* and *adminiſtring* the *Sacraments*, and *binding* the impenitent, and abſolving the penitent, and comforting the ſad and humbled Souls. All the Holineſs, and Life, and Power of your ſpiritual converſe with them conſiſteth in your ſeeing and converſing with *God* in them, and uſing them as his Meſſengers or Officers, that deliver his meſſage and do *his work*, and not their own. If you diſobey them in his work, it is God that you diſobey: And if they teach you his Word, or deliver you Chriſt and his Benefits in the Sacraments, it is Chriſt himſelf that doth it by them as his inſtruments, ſo far as they do it according to his Commiſſion and his Will. This obſerving Chriſt in their teaching will poſſeſs you with due Reverence and Care, and cauſe you to do it as a *holy work:* And to ſee *Chriſt* in them, delivering and ſealing his Covenant to you, will very much increaſe your joy: When Man as Man is but a ſhadow.

Dir. 8. §. 33. Direct. 8. *Make uſe of their help in private, and not in publick only:* As the uſe of a *Phyſician* is not only to read a Lecture of Phyſick to his Patients, but to be ready to direct every Perſon according to their particular caſe (there being ſuch variety of temperatures, diſeaſes and accidents, that in dangerous caſes the direction of the judicious is needful in the application:) So here, it is not the leaſt of the Paſtoral work, to overſee the individuals, and to give them perſonally ſuch particular advice as their caſe requireth. Never expect that all thy Books, or Sermons, or Prayers, or Meditations ſhould ſerve thy turn without the counſel of thy Paſtors, in greater caſes: For that were but to deviſe how to prove God's Officers needleſs to his Church. If thou be an ignorant or unconverted Sinner, go to the Miniſter, and ask him, what thou muſt do to be ſaved? And reſolve to follow his ſound advice. If thou be in doubt of any weighty point of Faith or Godlineſs, or aſſaulted perilouſly by any adverſary, or need his advice for thy ſettled Peace, thy aſſurance of Pardon and Salvation, and thy Preparation for Death; go ask counſel of thy Paſtors, and receive their help with readineſs and thankfulneſs: Or if thou live where there is none that is *able* and *willing* thus to help thee, remove to them that are ſuch, if lawfully thou canſt.

Dir. 9 §. 34. Direct. 9. *Aſſiſt you Paſtors in the work of God, by the duties of your places which tend thereto:* Labour by your *holy ſerious conference*, to inſtruct the ignorant, and convince the unbelieving, and convert the ungodly, and ſtrengthen the weak, with whom you have fit opportunity for ſuch work. Labour by your holy Examples, by Love and Concord, and Meekneſs, and Sobriety, and contempt of the World, and a heavenly Life, to *ſhine as lights*

Acts 1
24,26,
Rom.1
John 3
Eph.4
1 Pet.4
Phil.2
Mat.5
1 Pet.
1

Pet.3.11 Pet.1.15 6.& 2.12. eb.3.13. eb.10.24

lights in the midſt of a dark and crooked Generation. Preach all of you, by the Examples of your *blameleſs*, humble holy Lives: O how abundantly would this courſe promote the ſucceſs of the publick Preaching of the Goſpel? If you would cauſe thoſe Men to ſee the Glory and Power of the Goſpel in your holy and heavenly Lives, who cannot ſee it in it ſelf: Then many that would not be won by the Word, might be *won without it* (to ſeek after it at leaſt) by *your Converſations.* Thus all muſt preach and be *helpers* of the Miniſters of Chriſt.

ir. 10. Theſ. 5. 12, 13. Tim. 2. 10. Cor. 4. 15. Theſſ. 3. 9. Theſſ. 1. 5. at. 26. 56. Tim. 4. 16. l. 6. 6, 10. Cor. 9. l. 1. 24.

§. 35. Direct. 10. *Forſake not your faithful Paſtors to follow Deceivers; but adhere to them who ſpend and are ſpent for you: Defend their innocency againſt falſe Accuſers; and refuſe them not ſuch maintenance as is needful to their entire giving up themſelves to that holy Work to which they are devoted:* Read and Study well *Epheſ.* 4. 13, 14, 15. *Acts* 20. 30. It is for your ſakes that your faithful Paſtors are ſingled out in the World to bear the Slanders and Contradictions of the Wicked; and to lead the way in the fiery Tryal. If they would forſake you, and that ſacred Truth and Duty that is needful to your Salvation, and ſell you up into the Hands of cruel and deceitful Men, it were as eaſie for them to have the applauſe of Men, and the Proſperity of the World as others: It is perfidious ingratitude to forſake them in Tryal, that muſt loſe their Lives and all the World, rather than forſake you or betray your Souls: Or to grudge them food and raiment that lay by the gainful Employments of the World, that they may attend continually on the Service of your Souls.

CHAP. VII.

Directions for the diſcovery of the Truth among Contenders, and the eſcape of Hereſie and Deceit.

ebatur rates *mi in-* *i acu-* *non* *illos ex* *entia* *llere,* *ipſe* *verum* *inve-* Laert. Socrat.

§. 1. THough *Truth* be naturally the Object of Mans Underſtanding, to which it hath a certain Inclination, and though it be a delightful Thing to know the Truth: Yet that which is ſaving meeteth with ſo much Oppoſition in the Fleſh, and in the World, that while it is applauded in the General, it is reſiſted and rejected in Particulars: And yet while the *Uſe* of holy Truth is hated and obſtinately caſt away, the *name* and the *barren Profeſſion* of it is made the Matter of the glorying of Hypocrites, and the occaſion of reproaching Diſſenters as Hereticks, and the World is filled with bloody Perſecutions, and inhumane implacable Enmities and Diviſions, by a wonderful Zeal for the Name of Truth, even by thoſe Men that will rather venture on Damnation, than they will *obey* the Truth which they ſo contend for: Multitudes of Men have tormented or murdered others as Hereticks, who themſelves muſt be tormented in Hell, for not being *Chriſtians.* It concerneth us therefore to deal very wiſely and cauteloully in this Buſineſs.

1. §. 2. Direct. 1. *Take heed leſt there be any carnal Intereſt or Luſt which maketh you unwilling to receive the Truth, or inclineth you to Errour, that it may ſerve that Intereſt or Luſt.* It is no ſmall number of Men that are ſtrangers or enemies to the Truth, not becauſe they *cannot* attain the Knowledge of it, but becauſe they *would not have* it to *be Truth.* And Men of *great Learning* and *natural Parts* are frequently thus deceived and led into Error by a naughty carnal byaſſed Heart: Either becauſe that Error is the vulgar Opinion, and neceſſary to maintain their popular Reputation, and avoid Reproach; or becauſe it is the way of Men in Power, and neceſſary to their preferment and greatneſs in the World: Or becauſe the Truth is contrary to their fleſhly Luſts and Pleaſures, or contrary to their honour and worldly Intereſt; and would hazard their Reputations or their Lives. How loth is a ſenſual ungodly Man to believe, that without *Holineſs none ſha'l ſee God*, and that he *that is in Chriſt is a new Creature, and that if any Man have not the Spirit of Chriſt, the ſame is none of his, and that if they live after the Fleſh they ſhall die?* How loth is the ambitious Miniſter to believe that the way of Chriſts ſervice lieth not in worldly Pomp, or Eaſe, or Pleaſures, but in taking up the Croſs, and following Chriſt in Self-denial, and in being as the Servant of all, in the unwearied Performance of careful over-ſight, and compaſſionate Exhortations unto all the Flock. Let a Controverſie be raiſed about any of theſe Points, and the mind of lazy ambitious Men doth preſently fall in with that part which gratifieth their fleſhly Luſts, and excuſeth them from that toilſome way of Duty which they already hate. The ſecret Luſts and Vices of a falſe hypocritical Heart, are the *commoneſt* and the *powerfulleſt* Arguments for Error: And ſuch Men are glad, that *great Men*, or *learned Men* will give ſo much eaſe to their Conſciences, and ſhelter to their Reputations, as to *Countenance*, or make a *Controverſie* at leaſt of that which their Luſts deſire to be true. Above all therefore ſee that you come not to enquire after Truth with an *unſanctified Heart*, and *unmortified Luſts*, which are a byas to your Minds, and make you warp from the Truth which you enquire after: For if the *carnal Mind* neither *is* nor *can be ſubject to the Law of God*, you may eaſily perceive that it will be loth to *believe it*; when in ſo doing they believe their own Condemnation. An honeſt ſanctified Heart is fitteſt to entertain the Truth.

Heb. 12. 14. 2 Cor. 5. 17. Rom. 8. 9, 13.

Dir. 2.

§. 3. Direct. 2. *Seek after the Truth for the love of Truth, and love it eſpecially for its ſpecial uſe, as it formeth the Heart and Life to the Image and Will of God; and not for the fanciful delight of knowing; much leſs for carnal worldly Ends.* No means are uſed at all as means, where the End is not firſt determined of. And to do the *ſame thing materially* to another end, is not indeed to do the ſame: For thereby it's made another thing. Your Phyſician will come to you if you ſeek to him *as a Phyſician*; but not if you ſend to him to mend your Shooes. So if you *ſeek Knowledge* for the true *Ends* of Knowledge, to fill your Hearts with the Love of God, and guide your Lives in Holineſs and Righteouſneſs, God is engaged to help you in the ſearch: But if you ſeek it only for to pleaſe your pride or fanſie, no wonder if you *miſs* of it; and it is no great matter whether you find it or not, for any good it's like to do you: Every *Truth* of God is appointed to be his Inſtrument, to do ſome holy Work upon your Heart: Let the Love of *Holineſs* be it that maketh you ſearch after Truth, and then you may expect that God ſhould be your Teacher.

Socrates *de Ethice, & in Officinis, & in publico quotidie Philoſophans, ea potius inquirenda hortabatur, quæ mores inſtruerent, & quorum uſus nobis domi eſſet neceſſarius.* Laert, in Socrat.

Dir. 3.

§. 4. Direct. 3. *Seek after Truth without too great or too ſmall regard to the Judgment of others: Neither contemn them, nor be captivated to them:* Uſe the help of the wiſe, but give not up your Reaſon abſolutely to any. Engage not your ſelves in a Party, ſo as to eſpouſe their Errors, or implicitly to believe what ever they ſay: For this breedeth in you a ſecret deſire to pleaſe your Party, and intereſteth you in their dividing Intereſt, and maketh you betray the Truth to be accounted Orthodox by thoſe you value.

Non tam autoritatis in diſputando, quam rationis momenta quærenda ſunt. Cic. Nat. Deo. p. 6. *Obeſt plerumque iis qui diſcere volunt, autoritas eorum qui ſe docere profitentur. Deſinunt enim ſuum judicium adhibere. Id habent ratum, quod ab eo quem probant, judicatum vident.* Cic. de Nat. Deo. p. 7.

Dir. 4.

§. 5. Direct. 4. *Take heed of Pride, which will make you dote upon your own Conceits, and cauſe you to ſlight the weightieſt Reaſons that are brought by others, for your Conviction.* And if once you have eſpouſed an Error it will engage all your Wit, and Zeal, and

Diligence to maintain it: It will make you uncharitable and furious againſt all that Croſs you in your way: And ſo make you either Perſecutors (if you ſtand on the higher ground) or Sect-leaders, or Church-dividers and turbulent and cenſorious if you are on the *lower* Ground. There is very great Reaſon in *Paul*'s Advice for the choice of a Biſhop, 1 *Tim.* 3.6. *Not a Novice; leſt being lifted up with Pride, he fall into the Condemnation of the Devil.* It is no more wonder to ſee a proud Man erroneous, and in the Confidence of his own Underſtanding, to rage againſt all that tell him he is miſtaken, than to hear a drunken Man boaſting of his Wit, to the increaſe of his Shame.

Dir. 5. §. 6. Direct. 5. *Take heed of ſlothfulneſs and impatience in ſearching after Truth, and think not to find it in difficult Caſes, without both hard and patient Studies, and ripeneſs of Underſtanding to enable you therein: And ſuſpect all Opinions which are the off-ſpring of idleneſs and eaſe, what ever Divine Illumination they may pretend* (except as you take them from others upon truſt (in a ſlothful way) who attained them by diligent Studies:) For God that hath called Men to labour, doth uſe to give his Bleſſing to the laborious: And he that hath ſaid by his Spirit, 1 *Tim.* 4. 15. *Meditate upon theſe things: Give thy ſelf wholly to them, that thy profiting may appear to all*, doth accordingly cauſe thoſe Men to *Profit*, who ſeek it in this laborious way of his Appointment: And he that hath ſaid, *The deſire of the ſlothful killeth him*, doth not uſe to bleſs the ſlothful with his Teachings. He that will ſay to him in Judgment, *Thou wicked and ſlothful Servant*, will not encourage the ſlothfulneſs which he condemneth. Prov. 24. 30. Prov. 21. 25. Matth. 25. 26. *My Son, if thou wilt receive my Words, and hide my Commandments with thee; ſo that thou incline thine Ear to Wiſdom, and apply thine Heart to Underſtanding. Yea, if thou crieſt after Knowledge, and lifteſt up thy voice for Underſtanding: If thou ſeekeſt her as Silver, and ſearcheſt for her as for hid Treaſures; then ſhalt thou underſtand the fear of the Lord, and find the Knowledge of God: For the Lord giveth Wiſdom*: Prov. 2. 1, 2, 3, 4, 5, 6. Mark here to *whom* God giveth Wiſdom: All the Godly are *taught of God*: But mark here how it is that he teacheth them. Not while they ſcorn at Studies and Univerſities, and look that their Knowledge ſhould coſt them nothing, or that the *Spirit* ſhould be inſtead of *ſerious Studies*, or that their Underſtandings ſhould diſcern what's *true* or *falſe* at the firſt Appearance: But while they think no pains or patience too great to learn the Truth in the School of Chriſt.

Dir. 6. §. 7. Direct. 6. *Keep out Paſſion from your Diſputes, and in the Management of all your Controverſies in Religion.* For though *Paſſion* be *uſeful* both antecedently to the *Reſolution* of the *Will*, and conſequently to the effectual *Execution* of its Reſolutions, yet it is commonly a very great ſeducer of the *Underſtanding*, and ſtrangely blindeth and perverteth Judgment: So that a paſſionate Man is ſeldom ſo far from the *Truth*, as when he is moſt confident he is defending it. When Paſſion hath done boyling, and the Heart is cooled, and leaveth the Judgment to do its Work without any Clamour and Diſturbance, its ſtrange to ſee how things will appear to you, to be quite of another tendency and reaſon, than in your Paſſion you eſteemed them.

Quæ duæ virtutes in Diſputatore primæ ſunt, eas ambas in Hubero deprehendi, Patientiam adverſarium prolixe ſua explicantem audiendi, & lenitatem etiam aſpere dicta perferendi, inq. Sculterus poſt diſp. Curric. p. 33.

Dir. 7. §. 8. Direct. 7. *Keep up a ſenſe of the evil and danger of both extreams; and be not ſo wholly intent upon the avoiding of one extream, as to be fearleſs of the other.* The narrow Minds of unexperienced Men are hardly brought to look on both ſides them, and to be duly ſenſible of the danger of both extreams: But while they are taken up only with the hating and oppoſing one ſort of Errors, they forget thoſe on the other ſide: And uſually the Sin or Error which we obſerve not, is more dangerous to us than that which we do obſerve (if the wind of Temptation ſit that way).

§. 9. Direct. 8. *When you detect any ancient Error or Corruption, enquire into its Original; and ſee whether Reformation conſiſt not rather in a Reſtitution of the Primitive State, than in an Extirpation of the whole.* *Dir.* 8. Even in Popery it ſelf there are many Errors and ill Cuſtoms, which are but the Corruption of ſome weighty Truth, and the degenerating of ſome Duty of Gods Appointment: And to reduce all in ſuch Caſes, to the Primitive Verity, is the way of wiſe and true Reformation; and not to throw away that which is Gods, becauſe it is fallen into the dirt of humane Depravation. But in Caſes where *all is bad*, there *all muſt* be rejected.

§. 10. Direct. 9. *Pretend not Truth and Orthodoxneſs againſt Chriſtian Love and Peace: And ſo follow Truth, as that you loſe not Love and Peace by it; (as much as in you lieth live peaceably with all Men).* *Dir.* 9. Rom. 12. 18. 1 Cor. 13. *Charity* is the End of *Truth*: And it is a mad uſe of *Means*, to uſe them againſt the *End*. Make ſure of the ſincerity of your Charity, and hold it faſt; and and then no Error that you hold will be deſtructive to you: But if you know more than others, and uſe your *Knowledge* to the weakning of your *Love*, you are but (as our firſt Parents) deceived and deſtroyed by a deſire of fleſhly uneffectual Knowledge. Such *knowledge puffeth up, but charity edifieth*, 1 Cor. 8. 1. To contend *for Truth*, to the *loſs of Love*, in your ſelves, and the Deſtruction of it among others, is but to choak your ſelves with excellent Food, and to imitate that Orthodox Catholick Phyſician, that gloried that he killed his Patients *ſecundum artem*, by the moſt accurate Method, and excellent Rules of Art that Men could die by.

§. 11. Direct. 10. *Pretend no Truth againſt the Power and Practice of Godlineſs.* *Dir.* 10. 1 Tim. For *this* alſo is its proper *End*: If it be not *Truth that is according to Godlineſs*, it is no Truth worthy our ſeeking or contending for. Tit. 1. 1 Tim. 7. And if it be *contrary* to Godlineſs in it ſelf, it is no Truth at all: Therefore if it be *uſed againſt Godlineſs*, it is uſed contrary to the *Ends* of Truth. 1 Tim. 5, 6, 11. 2 Pet. 1. & 3. 11. Thoſe Men that ſuppreſs or hinder the means of Knowledge, and Holineſs, and Concord, and Edification, under pretence of ſecuring, defending or propagating the *Orthodox belief*, will find one Day, that God will give them as little thanks for their blind prepoſterous zeal for Truth, as a tender Father would do to a Phyſician, that killed his Children, becauſe they diſtaſted or ſpit out his Medicines. It is uſually a pitiful *defence of Truth*, that is made by the *Enemies of Godlineſs*.

More near and particular Directions againſt Error.

§. 12. Direct. 1. *Begin at the Greateſt, moſt Evident, Certain and Neceſſary Truths, and ſo proceed orderly to the Knowledge of the leſs, by the help of theſe.* *Dir.* 1. See Ch. D. 3. As you climb by the Body of the Tree unto the Branches. If you begin at thoſe *Truths*, which *ſpring* out of *greater* common Truths, and know not the Premiſes, while you plead for the Concluſion, you abuſe your Reaſon and loſe the Truth and your Labour both: For there is no way to the Branches, but by aſcending from the Stock. The Principles well laid, muſt be your help to all your following Knowledge.

§. 13. Direct. 2. *The two firſt Things which you are to learn are, what Man is, and what God is: The Nature and Relation of the two Parties is the firſt thing to be known in order to the Knowledge of the Covenant it ſelf, and all following Tranſactions between God and Man*: *Dir.* One Error here will introduce abundance. A Thouſand other Points in Natural Philoſophy you

Ut noris, ignor locum facie anim bi tuum notum eſſe oportet, etiamſi ignores & locum & formam. Cic. Tuſcul.

may ſafely be ignorant of; but if you know not what *Man* is, what *Reaſon* is, what *Natural Free-will* is, and what the *inferiour ſenſitive* Faculties are, as to their *Uſes*, it will lay you open to innumerable Errors. In the *Nature* of Man, you muſt ſee the *Foundation* of his *Relations* unto God: And if you know not thoſe *Great Relations*, the Duties of which muſt take up all our Lives, you may eaſily foreſee the conſequents of ſuch Ignorance or Error. So if you know not what *God is*, and what his *Relations* to us are, ſo far as is neceſſary to our living in the Duties of thoſe Relations, the conſequents of your Ignorance will be ſad. If learned Men be but perverted in their Apprehenſions of ſome one Attribute of God (as thoſe that think his *Goodneſs* is nothing but his *Benignity*, or proneneſs to *do good*, or that he is a neceſſary Agent doing good *ad ultimum poſſe*, &c.) what abundance of horrid and impious conſequents will follow?

ir. 3. §. 14. Direct. 3. *Having ſoundly underſtood both theſe and other Principles of Religion, try all the ſubſequent Truths hereby, and receive nothing as Truth that is certainly inconſiſtent with any of theſe Principles.* Even *Principles* that are not *of Senſe*, may be diſputed till they are well received; and with thoſe that have not received them: But afterward they are not to be called in Queſtion; for then you would never proceed nor build higher, if you ſtill ſtand queſtioning all your Grounds. Indeed no Truth is inconſiſtent with *any other Truth*: But yet when *two* dark or doubtful Points are compared together, it is hard to know which of them to reject. But here it is eaſie: Nothing that contradicteth the true Nature of God or *Man*, or any Principle muſt be held.

lla erga
eos pietas
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ir. 4. §. 15. Direct. 4. *Believe nothing which certainly contradicteth the End of all Religion.* If it be of a natural or neceſſary tendency to Ungodlineſs, againſt the Love of God, or againſt a holy and heavenly Mind and Converſation, it cannot be *Truth* what ever it pretend.

r. 5. ☞ §. 16. Direct. 5. *Be ſure to diſtinguiſh well betwixt revealed and unrevealed Things:* And before you diſpute any Queſtion, ſearch firſt whether the Reſolution be revealed or not: And if it be not, lay it by; and take it as part of your neceſſary Submiſſion, to be ignorant of what God would have you ignorant, as it is part of your Obedience to labour to know what God would have you know. And when ſome Things *unrevealed* are *mixed* in the Controverſie, take out thoſe and lay them by, before you go any further, and ſee that the Reſolution of the reſt be not laid upon them, nor twiſted with them, to entangle the whole in Uncertainty or Confuſion. Thus God inſtructed *Job*, by convincing him of his Ignorance, and ſhewing him how many things were paſt his Knowledge. Thus Chriſt inſtructed *Nicodemus* about the Work of Regeneration, ſo as to let him know, that though the *Neceſſity* of it *muſt* be known, yet the manner of the Spirits acceſſes to the Soul *cannot* be known, *John* 3. 7, 8. And *Paul* in his Diſcourſe of Election, takes notice of the *unſpeakable Depths*, and the Creatures unfitneſs to diſpute with God, *Rom.* 9. When you find any diſputes about Predetermination or Predeſtination reſolved into ſuch Points as theſe: Whether God do by Phyſical premoving influx, or by concourſe, or by moral Operation *ut finis*, determine or ſpecifie moral Acts of Man? Whether a Poſitive Decree *quoad actum* be neceſſary to the Negation of Effects, (as that *ſuch a one ſhall not have Grace given him, or be converted or ſaved*; that all the *Millions* of *poſſible Perſons*, *names* and *things* ſhall not be *future*:) What *Underſtanding*, *Will* or *Power* are *formally* in God? How he knoweth future Contingents? With a hundred ſuch like; then remember that you make uſe of this Rule, and ſay with *Moſes*, Deut. 29. 29. *The ſecret things belong to the Lord our God, but thoſe things that are revealed, unto us and to our Children for ever, that we may do all the Words of his Law.* There are many rare profound diſcoveries much gloried of by the Maſters of ſeveral Sects, of which you may know the Sentence of the Holy Ghoſt, by that inſtance, *Col.* 2. 18. *Let no Man beguile you of your Reward, in a voluntary Humility and worſhipping of Angels, intruding into thoſe things which he hath not ſeen, vainly puſt up by his fleſhly Mind.* Reverently withdraw from things that are unrevealed, and diſpute them not.

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§. 17. Direct. 6. *Be a careful and accurate (though not a vain) Diſtinguiſher: And ſuffer not Ambiguity and Confuſion to deceive you:* Suſpect every Word in your Queſtion, and anatomize it, and agree upon the Senſe of all your common Terms, before you diſpute with any Adverſary: It is not only in *many Words*, but in *one Word* or *Syllable* that ſo much *Ambiguity* and *Confuſion* may be contained, as may make a long diſpute to be but a vain and ridiculous wrangling. Is it not a ridiculous Buſineſs to hear Men diſpute many Hours about the *Cur credis*, and *into what Faith is to be reſolved?* And in the End come to underſtand, that by [*Cur*] one of them, ſpeaks of the *Principium* or *Cauſa Veritatis*, and the other of the *Principium patefactionis*, or the *Evidentia Veritatis*, or ſome other cauſe? And when one ſpeaks of the Reſolution of his Faith as into the *formal Object*, and another into the *ſubſervient Teſtimony* or *Means*, or into the Proofs of Divine Atteſtation, or many other Cauſes? Or to hear Men diſpute, Whether *Chriſt died for all*: When by [*for*] one Man meaneth [*for the Benefit of all*,] and another means [*in the place or ſtead of all*, or *for the Sins of all as the procuring Cauſe*, &c.] Yet here is but a Syllable to contain this Confuſion? What a tedious thing is it to read long diſputes between many *Papiſts* and *Proteſtants*, about Juſtification, while by *Juſtification* one meaneth one thing, and another meaneth quite another thing? He that cannot force *every word* to make a plain Confeſſion of its proper Signification, that the *Thing intended* may be truly diſcerned in the *Word*, he will but deceive himſelf and others, with a wordy inſignificant Diſpute.

Dir. 6.
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See my Preface before the ſecond Part of the *Saints Reſt. Edit.* 3, &c. A Man of Judgment ſhall hear ignorant Men differ, and know that they mean one thing: And yet *they* themſelves will never agree. L. *Bacon Eſſ.* 3.

§. 18. Direct. 7. *Therefore be ſpecially ſuſpicious of Metaphors; as being all but ambiguities till an explication hath fixed or determined the ſenſe.* It is a noiſome thing to hear ſome diſpute upon an unexplained Metaphorical word, when neither of them have enucleated the ſenſe, and when there are *proper* words enough.

Dir. 7.
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§. 19. Direct. 8. *Take ſpecial notice of what kind of beings your enquiry or diſputation is, and let all your terms be adapted and interpreted according to the kinds of beings you diſpute of.* As if you be enquiring into the nature of any Grace, as Faith, Repentance, Obedience, *&c.* remember that it is *in genere moris*, a *moral act*: And therefore the terms are not to be underſtood as if you diſputed about meer *Phyſical acts*, which are conſidered but *in genere entis*. For that Object which muſt eſſentiate one *Moral act*, containeth many Phyſical Particles, which will make up many Phyſical Acts. If you *take* ſuch a Man for your King, your Commander, your Maſter, your Phyſician, *&c.* If you ſhould at the Bar when you are queſtioned for unfaithfulneſs, diſpute upon the word [*take*] whether it be an act of the Phantaſie, or Senſe, or Intellect, or Will, *&c.* would you not be juſtly laugh'd at? So when you ask, What act *Faith* or *Repentance* is? Which contain many particular Phyſical acts. When you diſpute of Divinity, Policy, Law, War, *&c.* you muſt not uſe the ſame terms in the ſame ſenſe, as when you diſpute of Phyſicks or Metaphyſicks,

Dir. 8.
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As I have ſhewed in my Diſpute of *Saving Faith* with Dr. *Barlow*, and of *Juſtification*.

§. 20. Direct. 9. *Be ſure in all your diſputes that you ſtill keep diſtinguiſhed before your eyes, the Order of Being, and the Order of Knowing: That the queſtions* de

Dir. 9.
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de eſſe *lying undetermined in your way, do not fruſtrate all your diſpute about the queſtion* de cognoſcere. As in the queſtion, *Whether a man ſhould do ſuch or ſuch a thing when he thinketh that it is God's Command? How far Conſcience muſt be obeyed?* It muſt firſt be determined *de eſſe*, whether *indeed the thing be commanded*, or *lawful*, or *not?* Before the caſe can be determined about the obligation that followeth *my apprehenſion*. For, what ever my Conſcience or Opinion ſay of it, the thing either is *lawful*, or it *is not*: If it be *lawful*, or a *Duty*, the caſe is ſoon decided: But if it *be not lawful*, the error of my Conſcience altereth not God's Law, nor will it *make it lawful* unto me. I am bound firſt to *know* and then to *do* what God *revealeth* and *commandeth*; And this I *ſhall be bound to*, what ever I imagine to the contrary; and to lay by the error which is againſt it.

Dir. 10. §. 21. Direct. 10. *Be ſure when you firſt enter upon an enquiry or diſpute, that you well diſcover how much of the controverſie is verbal* de nomine, *and how much is material* de re: And that you ſuffer not your adverſary to go on upon a falſe ſuppoſition, that the Controverſie is *de re*, when it is but *de nomine*. The difference between *names* and *things* is ſo wide, that you would think no reaſonable Man ſhould confound them: And yet ſo heedleſs in this point are ordinary diſputers, that it is a uſual thing to make a great deal of ſtir about a controverſie before they diſcern whether it be *de nomine* or *de re*. Many a hot and long diſpute I have heard, which was managed as about the very heart of ſome material cauſe (as about Man's *Power* to do good, or about the *ſufficiency* of Grace, or about *Juſtification*, &c.) when the whole conteſt between the Diſputers was only or principally *de nomine*, and neither of them ſeemed to take notice of it. Be ſure as ſoon as you peruſe the terms of your queſtion, to ſift this throughly, and diſpute *verbal* controverſies, but as *verbal*, and not as *real* and *material*. We have real differences enough: We need not make them ſeem more by ſuch a blind or heedleſs manner of diſputing.

☞ *Non ex verbis res, ſed ex rebus verba eſſe inquirenda, ai* Myſon. in Laert. p. 70. Baſ. I. Edit.

It is a noble work that Mr. *Le Blanck* of *Sedan* is about to this purpoſe. ſtating more exactly than hath yet been done all the Controverſies between us and the Papiſts: which how excellently he is like to perform I eaſily conjecture by the Diſputes of his upon Juſtification, *&c.* which I have ſeen.

Dir. 11. §. 22. Direct. 11. *Suffer not a rambling mind in ſtudy, nor a rambling talker in Diſputes, to interrupt your orderly procedure, and divert you from your argument before you bring it to the natural iſſue.* But deceiving Sophiſters, and *giddy headed* Praters, will be violent to ſtart another game, and ſpoil the chaſe of the point before you: But hold them to it, or take them to be unworthy to be diſputed with, and let them go (except it be where the weakneſs of the Auditors requireth you to follow them in their *Wild-gooſe Chaſe.*) You do but loſe time in ſuch rambling *Studies* or *Diſputes*.

Dir. 12. §. 23. Direct. 12. *Be cautelous of admitting falſe ſuppoſitions: or at leaſt of admitting any inference that dependeth upon them.* In ſome caſes a ſuppoſition of that which is falſe may be made, while it no way tends to infer the *truth* of it: But nothing muſt *be built* upon that *falſhood*, as intimating it to be a *truth*. Falſe ſuppoſitions cunningly and ſecretly work'd into arguments, are very ordinary inſtruments of deceit.

Dir. 13. §. 24. Direct. 13. *Plead not uncertainties againſt certainties:* But make *certain points* the meaſure to try the *uncertain* by. Reduce not things *proved* and *ſure* to thoſe that are *doubtful* and juſtly controverted: But reduce points diſputable to thoſe that are paſt doubt.

Dir. 14. §. 25. Direct. 14. *Plead not the darker Texts of Scripture againſt thoſe that are more plain and clear, nor a few Texts againſt many that are as plain:* For that which is interpreted againſt the moſt *plain* and *frequent* expreſſions of the ſame Scripture is certainly miſ-interpreted.

§. 26. Direct. 15. *Take not obſcure Prophecies for Precepts:* The *obſcurity* is enough to make you cautelous how you venture your ſelf in the practice of that which you underſtand not; but if there were *no* obſcurity, yet Prophecies are no warrant to you to fulfil them; no though they be for the Churches good. Predictions tell you but *de eventu* what *will* come to paſs, but warrant not you to bring it to paſs: God's Prophecies are oft-times fulfilled by the wickedeſt Men, and the wickedeſt Means. As by the Jews in killing Chriſt, and *Pharoah* in refuſing to let *Iſrael* go, and *Jehu* in puniſhing the Houſe of *Ahab*. Yet many ſelf-conceited Perſons think that they can fetch that out of the *Revelations* or the Prophecies of *Daniel*, that will juſtifie very horrid crimes, while they uſed wicked means to fulfil God's Prophecies. *Dir.* 1

§. 27. Direct. 16. *Be very cautelous in what caſes you take Mens practice or example to be inſtead of precept, in the ſacred Scriptures.* In one caſe a *Practice* or *Example* is obligatory to us as a Precept: And that is when God doth give Men a Commiſſion to eſtabliſh the form or orders of his Church and Worſhip (as he did to *Moſes* and to the Apoſtles,) and promiſeth them his Spirit to *lead them into all truth* in the matters which he employeth them in, here God is engaged to keep them from miſcarrying; for if they ſhould, his work would be ill done, his Church would be ill conſtituted and framed, and his Servants unavoidably deceived: The Apoſtles were authorized to conſtitute Church Officers, and Orders for continuance, and the Scripture which is written for a great part hiſtorically, acquaints us what *they did* (as *well* as what they *ſaid* and *wrote*) in the building of the Church in obedience to their commiſſion (at leaſt in declaring to the World what Chriſt had firſt appointed) And thus if their practice were not obligatory to us, their words alſo might be avoided by the ſame pretences. And on this ground (at leaſt) the Lord's Day is eaſily proved to be of Divine appointment and obligation. Only we muſt ſee that we carefully diſtinguiſh between both the *Words* and *Practices* of the Apoſtles which were upon a *particular* and *temporary* occaſion (and obligation) from thoſe that were upon an univerſal or permanent ground. *Dir.* 1

§. 28. Direct. 17. *Be very cautelous what Concluſions you raiſe from any meer works of Providence.* For the bold and blind expoſition of theſe, hath led abundance into moſt heinous Sin: No *Providence* is inſtead of a Law to us: But ſometimes and ofttimes Providence changeth the *Matter* of our Duty, and ſo occaſioneth the change of our Obligations: (As when the Husband dieth, the Wife is diſobliged, *&c.*) But Men of worldly Diſpoſitions, do ſo over-value worldly things, that from them they venture to take the meaſure of God's love and hatred, and of the cauſes which he *approveth* or *diſapproveth* in the World. And the Wiſdom of God doth ſeem on purpoſe, to cauſe ſuch wonderful unexpected mutations in the affairs of Men, as ſhall ſhame the Principles or Spirits of theſe Men, and manifeſt their giddineſs and mutability to their confuſion. One Year they ſay, *This is ſure the cauſe of God, or elſe he would never own it as he doth*: Another Year they ſay, *If this had been God's cauſe he would never have ſo diſowned it:* Juſt as the Barbarians judged of *Paul* when the Viper ſeized on his hand. And thus God is judged by them to *own* or *diſown* by his *proſpering* or *afflicting*, more than by his Word. *Dir.*

§. 29. Direct. 18. *In controverſies which much depend on the ſincerity or experience of godly Men, take heed that you affect not ſingularity, and depart not from the common ſenſe of the godly.* For the workings of God's Spirit are better judged of, by the ordinary *Dir* tenour of them, than by ſome (real or ſuppoſed) caſe that is extraordinary.

Dir. 19. §. 30. Direct. 19. *In Controverſies which moſt depend on the teſtimony of Antiquity, depart not from the judgment of the ancients.* They that ſtood within view of the Days of the Apoſtles could better tell what they did, and what a condition they left the Churches in, than we can do. To appeal to the Ancients in every cauſe, even in thoſe where the later Chriſtians do excel them, is but to be Fools in reverence of our Fore-fathers Wiſdom. But in points of Hiſtory, or any thing which they had the advantage of their poſterity, their teſtimony is to be preferred.

Dir. 20. §. 31. Direct. 20. *In Controverſies which depend on the Experience of particular Chriſtians or of the Church, regard moſt the judgment of the moſt experienced, and prefer the judgment of the later ages of the Church before the judgment of leſs experienced ages:* (except the Apoſtolical Age that had the greater help of the Spirit.) An *ancient experienced Chriſtian* or *Divine* is more to be regarded in many points, which *require experience*, than many of the younger ſort, that are yet more zealous and of quicker underſtanding and expreſſion than the elder. So thoſe that we call the Father or Ancients were indeed in the younger ages of the Church, and we that are faln into the *later* and *more experienced* Age, have all the helps of the Wiſdom and Experience of the Ages that were before us: And therefore God will require at our hands an account of theſe greater talents which we have received: As it were unexcuſable now in a Phyſician, that hath the help of ſuch voluminous Inſtitutions, Obſervations and Experiments of former Ages, to know no more than thoſe former times that had no ſuch helps; ſo would it be as unexcuſable for this preſent Age of the Church to be no wiſer than thoſe former Ages. When *Aquinas*, *Scotus*, *Ariminenſis* and other Schoolmen, delivered the Doctrine of Chriſtianity to the Church in a dreſs ſo far different from *Ignatius*, *Irenæus*, *Tertullian*, *Cyprian*, or any of thoſe former ages, they certainly thought that they had attained to a far greater excellency and accurateneſs in the knowledge of Divinity than thoſe their Anceſtors had attained: And whatever they ſwear in the *Trent* Oath, of not expounding any Scripture otherwiſe than their Fathers do, I doubt not but *Suarez*, and *Vaſquez*, and others of their modern Schoolmen thought ſo too, and would have been loth to be accounted wiſe in the meaſure only of thoſe ancients. The later and elder ages of the Church have had abundant experience, e. g. *of the tendency of Ambition and Papal Aſpirings and Uſurpations; of the miſchiefs of compoſing and impoſing the Popiſh Miſſals and numerous Ceremonies, and of their implicite Faith, and their concealment of the Scriptures from the vulgar*, and many ſuch points; and if we are never the wiſer for all this *experience*, we are the more unexcuſable; and may be judged as the neglecters of our greater helps.

ir. 21. § 32. Direct. 21. *In Controverſies which depend moſt upon skill in the Languages, Philoſophy, or other parts of common learning, prefer the judgment of a few that are the moſt learned in thoſe matters, before the judgment of the moſt ancient, or the moſt godly, or of the greateſt numbers, even whole Churches, that are unlearned:* In this caſe neither *Numbers*, nor *Antiquity*, nor *Godlineſs* will ſerve turn: But as one clear Eye will ſee further than Ten Thouſand that are purblind, ſo one *Hierome* or *Origen* may judge better of a Tranſlation, or the Grammatical ſenſe of a Text than a Hundred of the other Fathers could. One Man that underſtandeth a Language is fitter to judge of it, than a whole Nation that underſtand it not. One Philoſopher is fitter to judge of a Philoſophical Queſtion, than a Thouſand illiterate Perſons. Every Man is moſt to be regarded in the matters which he is beſt acquainted with.

Dir. 22 §. 33. Direct. 22. *In Controverſies of great difficulty where Divines themſelves are diſagreed, and a clear and piercing wit is neceſſary, regard more the judgment of a few acute, judicious, well-ſtudied Divines that are well verſ'd in thoſe Controverſies, than of a multitude of dull and common wits that think to carry it by the reputation of their number.* It is too certainly atteſted by experience, that judicious Men are very few, and that the multitude of the injudicious that have not wit enough to underſtand them, nor humility enough to confeſs it, and to learn of them, have yet *pride* and *arrogancy* enough to contradict them, and often malice enough to vilifie them. In ſuch differences it is not only a ſign of a wiſe Man to *be content with the approbation of a few*, but alſo to *have but few approvers:* (except where the injudicious do implicitly believe thoſe few that are judicious.) Commonly a very few that are wiſer than the multitude, are fain to ſtand by, and compaſſionate not only the World but the Church, and ſee the diſeaſe, and the eaſie remedy, and all in vain; while they are but neglected or deſpiſed by the reſt, that will not be made wiſer by them.

Satis triumphat Veritas ſi apud paucos bonoſq; accepta: nec indoles ejus eſt placere multis. Lipſius.

Dir. 23. § 34. Direct. 23. *In all contentions hold cloſe to that which all ſides are agreed in:* There is ſo much agreed on, even between the *Papiſts* and the *Proteſtants*, as would certainly ſave them all, if all of them did ſincerely *believe*, *love* and *practice* it. For they all confeſs that the whole Canonical Scripture is true. Therefore be more ſtudious ſincerely to *hold* and *improve* thoſe *common truths* which they all profeſs, than to oppoſe the particular opinions of any, further than *that common truth* requireth it. See that the *Articles* of the *common Creed* which *all profeſs*, be *unfeignedly believed by you*; and that the *Petitions* in the *Lord's Prayer* be *ſincerely* and *earneſtly put up to God*; and that the *Ten Commandments* be *heartily and entirely obeyed*; and then no error or difference will be damning to you.

Dir. 24. §. 35. Direct. 24. *Take nothing as neceſſary to Salvation in point of faith, nor as univerſally neceſſary in point of practice, which the univerſal Church in every age ſince Chriſt did not receive:* For if any thing be neceſſary to Salvation which the Church received not in every age, then the Church it ſelf of that age could not be ſaved; and then the Church was indeed no Church: For Chriſt is the Saviour of his Body. But certainly Chriſt had in every age a Church of ſaved-ones, who openly profeſſed all that was of common neceſſity to Salvation. An opinion may *be true* which accuſeth the generality in the Church of *ſome error* or *imperfection:* For it is moſt certain that the Church on Earth is compoſed of none (that have the uſe of reaſon) but *erring* and *imperfect members:* But no opinion can be true that condemneth all the Church *to Hell*, in any one age: For the Head and Husband of the Church muſt be her Judge.

Dir. 25. §. 36. Direct. 25. *Be not born down by the cenſoriouſneſs of any, to over-run your own underſtanding and the truth, and to comply with them in their errors and extreams: But hold to the truth and keep your ſtation:* Jer. 15. 19. *Let them return unto thee, but return not thou unto them.* It is too uſual for the younger and more injudicious ſort of Chriſtians to be moſt zealous about ſome little Opinions, Ceremonies and Words, and to cenſure all thoſe that differ from them, with ſuch bitter cenſures, (as ungodly, falſhearted, *&c.*) that hereupon ſome of the more judicious forſake the truth and ſimplicity of the Goſpel, to comply with theſe Cenſurers meerly to eſcape them, (or as ſome ſay, that they may keep an intereſt in them to do them good:) But ſuch carnal Compliances, though with the moſt *zealous Men*, will bring nothing home at laſt but repentance and ſhame: Truth which is the *means* of the good of Souls, muſt not be betrayed as for the good of Souls.

Thus *Poter* and *Barnabas* erred, *Gal.* 2.

§ 37.

Dir. 26. §. 37. Direct. 26. *Doubt not of well-proved Truths, for every difficulty that appeareth againſt them:* There is ſcarce any truth in the World ſo plain, but in your *own thoughts*, or in the cavils of a wrangling wit, there may ſuch difficulties be raiſed as you can hardly anſwer: And there is ſcarce any thing ſo evident, that ſome will not diſpute againſt. You ſee that even the learnedſt Jeſuits, and all the Clergy of the Roman Kingdom, will not ſtick to diſpute all the World (if they could) out of the belief of all their ſenſes, while they maintain that Bread is not Bread, and *Wine* is not *Wine*. And yet how many Princes, Lords and Rulers follow them, and many Millions of the People; becauſe they be not able to confute them. If they had ſaid that a *Man* is *no Man* but a *Worm*, *Pſal.* 22. 6. They might in reaſon have expected as much belief.

Dir. 27. Mat. 25. 29. Rom. 14. 22. §. 38. Direct. 27. *Abuſe not your own knowledge by ſubjecting it to your carnal intereſt or ſenſuality:* He that will ſin againſt his Conſcience, and will not obey the Knowledge which he hath, doth deſerve to be given over to blindneſs and deceit, and to loſe even *that which he hath*, and to be forſaken till he believe and defend a Lye: *That all they might be damned who obeyed not the truth, but had pleaſure in unrighteouſneſs*, 2 Theſ. 2. 10, 11, 12. God will not hold him guiltleſs who debaſeth his ſacred truth ſo far, as to make it ſtoop to his commodity and luſt: Where he is a *Teacher* he will be a King, and ſendeth his Truth as the Inſtrument of his Government, and not as a Slave or Pandor to the Fleſh: He that will *do Gods will ſhall know it*, Joh. 7. 17. But the carnal *mind* that *cannot* be *ſubject to Gods Law*, is unfit to *receive it*, becauſe it is ſpiritually diſcerned, *Rom.* 8. 7. 1 *Cor.* 2. 14.

CHAP. VIII.

Directions for the Union and Communion of Saints, and the avoiding Unpeaceableneſs and Schiſm.

Of this ſubject I have written already, 1. My *Univerſal Concord*, 2. My *Catholick Unity*. 3. Of the *True Catholick Church*. 4. My *Chriſtian Concord*.

THE PEACE and CONCORD of Believers is a thing that almoſt all thoſe plead for, who call themſelves Believers; and yet a thing that almoſt all Men hinder and reſiſt while they commend it. The *Diſcord* and DIVISIONS of believers, are as commonly ſpoken againſt, and by the *ſame Men*, as commonly fomented. The few that *are ſincere* (both *Rulers* and private Men) *deſire Concord* and *hate Diviſions* in Love to *Holineſs* which is promoted by it, and in love to the *Church*, and good of *Souls*, and the Honour of *Religion* and the *Glory of God*: And the few of thoſe few that are experienced, wiſe, judicious Perſons, do *chooſe the means* that *is fitteſt* to attain theſe *ends*, and do prudently and conſtantly proſecute them accordingly: But theſe being in the World as a ſpoonful of freſh Water caſt into the Sea, or a ſpoonful of Water caſt into the Flames of a Houſe on fire, no wonder if the briniſh Sea be not ſweetned by them, nor the conſuming raging Fire quenched by them. The *other Rulers* of the World and of the *Churches*, are for *Concord* and againſt *Diviſion*, becauſe this tendeth to the quieting of the People under them, and the making of Men ſubmiſſive and obedient to *their wills*, and ſo to confirm their Dignities, Dominions and Intereſts: And all Men that are not *Holy*, being predominantly SELFISH, they would all be *themſelves* the *Center* of that *Union*, and *Bond* of that *Concord* which they deſire: And they would have it accompliſhed upon ſuch *terms*, and by ſuch *means* as are moſt agreeable to their *Principles* and *Ends*: In which there are almoſt as many Minds as *Men*: So that among all the Commenders of UNITY and *Concord*, there are none that take the way to attain it, but thoſe that would center it all in GOD, and ſeek it upon his *terms*, and in his *way*. The reſt are all tearing *Unity* and *Peace* in pieces, while they commend it; and they *fight* againſt it while they *ſeek* it: Every Man ſeeking it for *himſelf*, and upon his *own terms* and in his *own way*: Which are ſo *various* and *inconſiſtent*, that *Eaſt* and *Weſt* may ſooner meet than they.

Read over Sr. *Fr. Bacons third Eſſay*; and *Hales* of Schiſm.

§. 2. Yet muſt the Sons of God be ſtill the Sons of Peace, and continue their Prayers and Endeavours for UNITY, how ſmall ſoever be the hopes of their ſucceſs: *If it be poſſible, as much as in us lyeth, we muſt live peaceably with all Men*: So far muſt they be from being guilty of any Schiſms or unlawful Diviſions of the Church, that they muſt make it a great part of their care and work to preſerve the Unity and Peace of Chriſtians. In this therefore I ſhall next *direct them*. Rom. 12. 18.

Dir. 1. *In veſte Chriſti va- rietas ſit; ſciſſura non ſit*: The be two things, Unity an Uniformity. L. Ba *con Eſſay* 3

§. 3. Direct. 1. *Underſtand firſt wherein the Unity of Chriſtians and Churches doth conſiſt*: Or elſe you will neither know *how* to *preſerve* it, nor *when* you *violate* it. *Chriſtians* are ſaid to be *united* to Chriſt, when they are entered into *Covenant* with him, and are become his Diſciples, his Subjects and the Members of his (Political) Body: They are united to *one another* when they are united to Chriſt their common Head, and when they have that Spirit, that Faith, that Love which is communicated to every living member of the Body. This Union is not the making of many to be *One Chriſtian*; but of many Chriſtians to be one Church: Which is conſiderable either as to its *internal Life*, or its *external Order* and *Profeſſion*. In the former reſpect the Bonds of our Union are, 1. *The Heart-Covenant* (or *Faith*;) 2. And the *Spirit*; the *Conſent* of *Chriſt* and of *our ſelves* concurring, doth make the match or marriage between us; and the *Spirit* communicated from him to us is as the Nerves or Ligaments of the Body, or rather as the Spirits which paſs through all. The Union of the Church conſidered viſibly in its *outward Policy*, is either that of the *whole Church*, or of the *particular* Churches within themſelves, or of divers particular Churches accidentally united. 1. The *Union* of the *whole*, is *eſſential*, *integral* or *accidental*: The *Eſſential Union* is that Relation of a *Head* and *Members*, which is between Chriſt and all the viſible Membert of his Church: The Foundation of it is the *mutual Covenant* between Chriſt and them, conſidered on their part as made *externally*, whether ſincerely or not: This is uſually done in Baptiſm, and is the chiefeſt act of their *Profeſſion* of the Faith. Thus the Baptiſmal Covenant doth conſtitute us Members of the viſible Church. The *integral* and *accidental* Union I paſs by now. 2. Beſides this *Union* of the *Univerſal Church* with *Chriſt* the *Univerſal Head*, there is in all *particular* organized Churches a *ſubordinate Union*, 1. Between the Paſtor and the Flock, 2. *Between* the People one towards another: Which conſiſteth in theſe their ſpecial Relations to each other. 3. And there is an *accidental Union* of many particular Churches: As when they are *united* under one Civil Government; or conſociated by their Paſtors in one Synod or Council. Theſe are the ſeveral ſorts of *Church Union*.

1 Theſ. 12, 13.

Dir. 2

§. 4. Direct. 2. *Underſtand alſo wherein the Communion of Chriſtians and Churches doth conſiſt: That you may know what it is that you muſt hold to.* In the *Univerſal Church* your *Internal Communion* with Chriſt conſiſteth in his communication of his Spirit and Grace, his Word and Mercies unto you; and in your returns of Love, and Thanks and Obedience unto him; and in your ſeeking to him, depending on him, and receivings from him: Your *internal Communion* with the *Church* or *Saints*, conſiſteth in *mutual Love*, and other conſequent affections, and in praying for, and doing good to one another as your ſelves, according to your abilities and opportunities. Your *external Communion* with Chriſt and with moſt of the Church in Heaven and Earth, is not mutually *viſible* and *local:* For it is but a ſmall number comparatively that we ever *ſee:* But it conſiſteth in *Chriſt's viſible communication* of his Word, his Officers, and his Ordinances and Mercies unto you, and in your *viſible* learning and reception of them, and obedience to him, and expreſſions of your Love and Gratitude towards him. Your *external communion* with the Univerſal Church, conſiſteth in the Prayers of the Church for you, and your Prayers for the Church: In your holding the ſame Faith, and profeſſing to love and worſhip the ſame God, and Saviour and Sanctifier, in the ſame holy Ordinances, in order to the ſame eternal end.

§. 5. Your *external Communion* in the *ſame particular Congregations* conſiſteth in your aſſembling together to hear the preaching of God's Word, and to receive the Sacrament of the Body and Blood of Chriſt, and pray and praiſe God, and ſo help each other in Knowledge and Holineſs, and walk together in the Fear of the Lord.

§. 6. Your Communion with *other neighbour Churches*, lyeth in praying for and counſelling each other, and keeping ſuch correſpondencies as ſhall be found neceſſary to maintain that Love and Peace and Holineſs which all are bound to ſeek, according to your abilities and opportunities.

§. 7. Note here that *Communion* is one thing, and *ſubjection* is another: It is not your *ſubjection* to other Churches that is required to your *Communion* with them: The Churches that *Paul* wrote to at *Rome*, *Corinth*, *Galatia*, *Epheſus*, *Philippi*, &c. had *Communion* together according to their capacities in that diſtance: But they were not *ſubject* one to another (any otherwiſe than as *all* are commanded to be ſubject to each other in humility, 1 *Pet.* 5. 5.) The Church of *Rome* now accuſeth all the Chriſtians in the World of ſeparating from their *Communion*, unleſs they will take them for their Rulers, and obey them as the Miſtreſs Church: But *Paul* ſpeaketh not one ſyllable to any of the Churches of any ſuch thing, as their obedience to the Church of *Rome*. To your *own Paſtors* you owe *ſubjection ſtatedly* as well as *Communion*; and to *other Paſtors* of the Churches of Chriſt (fixed or unfixed) you owe a *temporary Subjection* ſo far as you are called to make uſe of them (as ſick Perſons do to *another Phyſician*, when the Phyſician of the Hoſpital is out of the way:) But *one Church* is not the *Ruler* of *another*, or any one of all the reſt, by any appointment of the King of the Church.

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§. 8. Direct. 3. *By the help of what is already ſaid you are next diſtinctly to underſtand how far you are bound to Union or Communion with any other Church or Perſon, and what diſtance, ſeparation or diviſion is a ſin, and what is not:* That ſo you may neither cauſeleſly trouble your ſelves with ſcruples, nor trouble the Church by ſinful Schiſm.

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§. 9. I. There muſt be a *Union* among all Churches and Chriſtians in theſe following particulars. 1. They have all but one God. 2. And one Head and Saviour, Jeſus Chriſt. 3. And one Sanctifier, the Holy Ghoſt. 4. And *one ultimate End* and *Hope*, even the fruition of God in Heaven. 5 And one Goſpel to teach them the Knowledge of Chriſt, and contain the Promiſe of their Salvation. 6. And one kind of Faith that is wrought hereby. 7. And one and the ſame Covenant (of which Baptiſm is the ſeal) in which they are engaged to God. 8. And the ſame inſtrumental Founders of our Faith, under Jeſus Chriſt, even the Prophets and Apoſtles. 9. And all Members of the ſame Univerſal Body. 10. And all have the ſame new Nature and Holy Diſpoſition, and the ſame Holy Affections, in loving God and Holineſs, and hating Sin. 11. They all *own* as to the eſſential parts, the ſame Law of God, as the Rule of their Faith and Life, even the ſacred Canonical Scriptures. 12. Every Member hath a Love to the whole, and to each other, eſpecially to the more excellent and uſeful Members; and an inclination to holy Communion with each other. 13. They have all a propenſity to the ſame holy means and employment, as Prayer, learning the Word of God, and doing good to others. All theſe things the true living Members of the Church have in *Sincerity*, and the reſt have in *Profeſſion*.

l. 3.20. 4.5, 6. h. 4. 5. Cor.12. 12, 13. et. 1. 16. h.4.11. 2, 13. h.2.20. 19. oh. 3. 14,23. .122.2 et. 2. 3.6. . 10. 25. or.10. 17.

Rom. 12. 1. Eph. 2. 10, 11.

§. 10. II. There will be ſtill a diverſity among the Churches and particular Chriſtians in theſe following points, without any diſſolution of the foredeſcribed *Unity*. 1. They will not be of the ſame *Age* or *ſtanding* in Chriſt; but ſome *Babes*, ſome *young Men* and ſome *Fathers*. 2. They will not have the ſame *degrees of ſtrength*, of Knowledge and of Holineſs: Some will have need to be *fed with Milk*, and be *unskilful in the word of Righteouſneſs*. 3. They will differ in the *kind and meaſure* of their *gifts:* Some will excel in one kind, and ſome in another, and ſome in none at all. 4. They will differ in their *natural temper*, which will make ſome to be more hot and ſome more mild, ſome more quick and ſome more dull, ſome of more regulated wits and ſome more ſcattered and confuſed. 5. They will differ in ſpiritual *health* and *ſoundneſs:* One will be more orthodox and another more erroneous: One will have a better appetite to the wholſome word than others that are inclining to novelties and vain janglings: One will walk more blameleſly than another: Some are full of Joy and Peace, and others full of Grief and Trouble. 6. They differ much in *uſefulneſs* and ſervice to the Body: Some are *Pillars* to ſupport the reſt, and ſome are burdenſome and troublers of the Church. 7. It is the will of Chriſt that they differ in *Office* and Employment: Some being *Paſtors* and *Teachers* to the reſt. 8. There may be much difference in the manner of their *worſhipping God*; ſome obſerving *Days* and difference of Meats and Drinks, and Forms and other Ceremonies, which others obſerve not: And ſeveral Churches may have ſeveral Modes. 9. Theſe differences may poſſibly by the temptation of Satan, ariſe to vehement Contentions, and not only to the *cenſuring* and *deſpiſing* of each other, but to the rejecting of each other from the Communion of the ſeveral Churches, and forbidding one another to preach the Goſpel, and the baniſhing or impriſoning one another, as *Conſtantine* himſelf did baniſh *Athanaſius*; and as *Chryſoſtome* and many another have felt. 10. Hence it followeth that as in the viſible Church ſome are the Members of Chriſt, and ſome are indeed the Children of the Devil, ſome ſhall be ſaved and ſome be damned, even with the ſoreſt Damnation, (the greateſt difference in the World to come being betwixt the viſible Members of the Church,) ſo among the *godly and ſincere themſelves* they are not all alike amiable or happy, but they ſhall differ in Glory as they do in Grace: All theſe differences there have been, are, and will be in the Church, notwithſtanding its unity in other things.

What Diverſity will be in the Church.

1 Joh. 2. 12,13.14. Heb.5.11, 12, 13. Mat.17.2. & 13.31. Rom. 14. 1, 2, 21. & 15. 1. 1 Cor.8.7, 10, 12. & 9. 22. Acts 20. 35. Luk. 1. 6. Phil.2.15. Gal. 2. 9, 11,13, 14. 1 Theſ.5.4 1 Cor. 3. 1, 4, 5. Eph.4.11, 12, 13. Rom. 14. & 15. Col. 2.18, 22. Phil.2.20, 21. 1 Cor. 12. 22, 24. 1 Sam. 2. 30. Matth.23. 11. Luk. 22. 26. Matth.20. 23. Luk. 20. 30. Matth.19. 39. Matth.20. 16.

§. 11. III. The word [*Schiſm*] cometh from σχίζω, *diſſeco*, *lacero*, and ſignifieth any ſinful Diviſion among Chriſtians: Some Papiſts (as *Johnſon*) will have nothing called Schiſm, but a *dividing* ones ſelf from the Catholick Church: Others maintain that there is nothing in Scripture called Schiſm, but making Diviſions *in* particular Churches. The Truth is, (obvious in the thing it ſelf) that there are ſeveral ſorts of *Schiſm* or *Diviſion*. 1. There is a *cauſing Diviſions in* a particular Church, when yet no Party divideth *from that Church*, much leſs from the

Schiſm what and of how many ſorts.

The true placing the Bonds of Unity importeth exceedingly. Which will be done if the Points fundamental, and of ſubſtance in Religion were truly diſcerned and diſtinguiſhed from points not meerly of Faith, but of Opinion, Order or good Intention. This is a thing that may ſeem to many a matter trivial, and done already: But if it were done leſs partially it would be embraced more generally: L. Cacon *Eſſay* 3.

Univerſal. Thus *Paul* blameth the Diviſions that *were among* the Corinthians, while one ſaid I am of *Paul*, and another, I am of *Apollo, &c.* 1 Cor. 3. 3. And 1 Cor. 11. 18. *I hear that there be diviſions among you:* Not that they ſeperated *from* each others Communion, but held a diſorderly Communion. Such *diviſions* he vehemently diſſwadeth them from, 1 *Cor.* 1. 10. And thus he perſwadeth the Romans (16. 17.) to *mark them which cauſe diviſions and offences among them, contrary to the doctrine which they had learned, and avoid them*; which it ſeems therefore were not ſuch as had *avoided* the Church firſt. He that cauſeth differences of judgment and practice, and contendings in the Church, doth cauſe Diviſions, though none *ſeparate* from the Church.

2. And if this be a fault, it muſt be a greater fault to *cauſe Diviſions from*, as well *as in*, a *particular* Church, which a Man may do that ſeparateth not from it himſelf: As if he *perſwade others to ſeparate*; or if he ſow thoſe Tares of Error which cauſe it, or if he cauſeleſly excommunicate or caſt them out.

3. And then it muſt be as great a Sin, to make a cauſeleſs Separation from the Church that you are in *your ſelf*, which is another ſort of Schiſm: If you may not *divide* in the Church, nor *divide others from* the Church, then you may not cauſeleſly *divide* the common from it *your ſelves*.

4. And it is yet a *greater Schiſm*, when you *divide* not only from *that one Church*, but from *many*, becauſe they concur in opinion with that *one* (which is the common way of Dividers.)

5. And it is yet a greater Schiſm, when whole *Churches* ſeparate from each other, and renounce due Communion with each other without juſt cauſe: As the Greeks, Latines, and Proteſtants in their preſent diſtance, muſt ſome of them (whoever it is) be found guilty.

6. And yet it is a greater Schiſm than this, when Churches do not only ſeparate from each other cauſeleſly, but alſo *unchurch* each other, and endeavour to cut off each other from the Church-Univerſal, by denying each other to be *true* Churches of Chriſt. It is a more grievous Schiſm to withdraw from a true Church as *No-Church*, than as a *Corrupt-Church*; that is, to cut off a Church from Chriſt and the Church-Catholick, than to abſtain from Communion with it as a *ſcandalous* or *offending Church.*

7. It is yet (*cæteris paribus*) a higher degree of Schiſm to *divide your ſelves* (a *Perſon* or a *Church*) from the *Univerſal Church* without juſt cauſe, though you ſeparate from it but *ſecundum quid*, in ſome *accidental* reſpect where *unity is needful* (For where Unity is not required, there Diſ-union is no Sin:) Yet ſuch a Perſon that is ſeparate but *ſecundum quid*, from ſomething *accidental*, or *integral*, but not *eſſential* to the *Catholick Church*, is ſtill a Catholick Chriſtian, though he Sin.

8. But as for the higheſt degree of all, *viz.* to ſeparate from the Univerſal-Church *ſimpliciter*, or in ſome *eſſential* reſpect, this is done by nothing but by *Hereſie* or *Apoſtaſie*. However the Papiſts make Men believe that *Schiſmaticks* that are neither Hereticks nor *Apoſtates*, do ſeparate themſelves wholly or ſimply from the Catholick Church, this is a meer figment of their Brains. For he that ſeparateth not from the Church in any thing *eſſential* to it, doth not truly and ſimply ſeparate from the Church, but *ſecundum quid*, from ſomething ſeparable from the Church. But whatever is *eſſential* to the Church is neceſſary to Salvation: And he that ſeparateth from it upon the account of his denying any thing neceſſary to Salvation, is an *Heretick* or *Apoſtate:* That is, if he do it, as denying ſome *one* (or more) *eſſential* point of Faith or Religion, while he pretended to hold all the reſt, he is an Heretick: If he deny the *whole Chriſtian Faith*, he is a flat Apoſtate: And theſe are more than to be Schiſmaticks.

A Heretick and Apoſtate what?

§. 12. The word [*Hereſie*] alſo is variouſly taken by Eccleſiaſtick Writers: *Auſtin* will have *Hereſie* to be an *inveterate Schiſm*: *Hierome* maketh it to be ſome perverſe Opinion: Some call every *Schiſm* which gathereth a ſeparated party from the reſt, by the name of Hereſie: Some call it a *Hereſie* if there be a perilous Error though without any Schiſm. Some call it a *Hereſie* only when *Schiſm* is made, and a party ſeparated upon the account of ſome perilous Error. Some ſay this error muſt be *damnable*, that is, in the *eſſentials* of Religion: And ſome ſay, it is enough if it be but dangerous. Among all theſe the commoneſt ſenſe of [*a Heretick*] is *One that obſtinately erreth in ſome eſſential point, and divideth from the Communion of other Chriſtians upon that account.* And ſo *Paræus* and many Proteſtants take *Hereſie* for the *Species*, and *Schiſm* for the *Genus*: All *Schiſm* is not *Hereſie*; but all *Hereſie*, ſay they, is Schiſm. Remember that all this is but a Controverſie *de nomine*, and therefore of ſmall moment.

§. 13. By this that I have ſaid you may perceive who they be that are guilty of Church-diviſions: As, 1. The ſparks of it are kindled when proud and ſelf-conceited Perſons, are *brain-ſick* in the fond eſtimation of their own opinions; and *heart-ſick* by a feaveriſh zeal for the propagating of them. Ignorant Souls think that every change of their opinions is made by ſuch an acceſſion of heavenly Light, that if they ſhould not beſtir them to make all of the ſame mind, they ſhould be Betrayers of the Truth, and do the World unſpeakable wrong. When they meaſure and cenſure Men as they *receive* or *reject* their peculiar diſcoveries or conceits, Schiſm is in the Egg.

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§. 14. 2. The fire is blown up, when Men are deſirous to have a party *follow them* and cry them up, and thereupon are buſie in perſwading others to be of their mind, and do *ſpeak perverſe things to draw away diſciples after them.* And when they would be counted the Maſters of a Party.

Act. 20.

§. 15. 3. The Flames break forth, when by this means the ſame Church, or divers Churches do fall into ſeveral *Parties* burning in zeal againſt each other, abating Charity, cenſuring and condemning one another; backbiting and reviling each other, through *envy* and *ſtrife*: When they look ſtrangely at one another as being on ſeveral ſides; as if they were not Children of the ſame Father, nor Members of the ſame *Body*; or as if Chriſt were divided; one being of *Paul*, and another of *Apollo*, and another of *Cephas*, and every one of a *faction*, letting out their thoughts in jealouſies and evil ſurmizes of each other: Perverting the words and actions of each to an ugly ſenſe: And ſnatching occaſions to repreſent one another as Fools or odious to the hearers, as if you ſhould plainly ſay, [I pray you *hate* or *deſpiſe* theſe people whom I hate and deſpiſe.] This is the core of the Plague-ſore: It is Schiſm in the bud.

Jam. 3.
14, 15,
17.

§. 16. 4. When people in the *ſame Church* do gather into *private meetings*, not *under the guidance* of their *Paſtors*, to edifie one another in holy exerciſes in Love and Peace, but in *oppoſition* to their lawful Paſtors, or to one another, to propagate their ſingular opinions, and increaſe their parties, and ſpeak againſt thoſe that are on their *ſide*; Schiſm is then ready to bring forth and multiply, and the ſwarm is ready to come forth and be gone.

§. 17. 5. When theſe People actually depart, and renounce or forſake the Communion of the Church, and caſt off their faithful Paſtors, and draw into a ſeparated Body by themſelves, and chooſe them Paſtors and call themſelves a Church, and all without any juſt ſufficient Cauſe; when thus Churches are gathered out of Churches, before the old ones are diſſolved, or they have any warrant to depart; when thus Paſtor is ſet up againſt Paſtor, Church againſt Church, and Altar againſt Altar; this is Schiſm ripe and fruitful: The ſwarm is gone, and hived in another Place.

§. 18. 6. If now the Neighbour Churches by their Paſtors in their Synods, ſhall in Compaſſion ſeek to reclaim theſe ſtraglers, and they juſtifie their unjuſt Separation, and contemn the Counſel of the Churches and Miniſters of Chriſt; this is a *confirmed obſtinate* Schiſm.

§. 19. 7. If they ſhall alſo judge *that Church* to be *no Church* from which they ſeparated, and ſo cut off a part of the Body of Chriſt, by an unrighteous cenſure, and condemn the innocent, and uſurp authority over their Guides; this is *diſobedience* and *uncharitableneſs* with *Schiſm*.

§. 20. 8. If they ſhall alſo condemn and unchurch *all the other Churches*, that are not of their mind and way, and renounce Communion with them all, and ſo condemn unjuſtly a great part of the Body of Chriſt on Earth, this is to add *fury* and *rebellion* to an *uncharitable Schiſm*. And if to cover their Sin, they ſhall unjuſtly charge theſe Churches which they reject, with *Hereſie* or Wickedneſs, they do but multiply their Crimes by ſuch Extenuations.

§ 21. 9. If the *Opinion* that all this ado is made for, be a *damning Error*, againſt ſome *eſſential* Point of the true Religion, then it is *Hereſie* as well as *Schiſm*.

§. 22. 10. If this Separation from the Church be made in defence of an *ungodly Life* againſt the *Diſcipline* of the Church: If a wicked ſort of Men ſhall withdraw from the Church to avoid the *diſgrace* of *Confeſſion* or *Excommunication*; and ſhall firſt caſt off the Church, leſt the Church ſhould proceed to caſt out them; and ſo they ſeparate that they may have none to govern and trouble them but themſelves; this is a *prophane rebellious Schiſm*. This is the common courſe of Schiſm when it groweth towards the height.

§ 23. 11. Beſides all theſe, there is yet a more pernicious way of Schiſm, which the Church or Court of *Rome* is guilty of: They make *new Articles of Faith*, and *new* Points of *Religion*, and a *new Worſhip* —— *of God*, ſhall I ſay, or of *Bread* as if it were a *God?* And all theſe they put into a *Law*, and impoſe them on all the other Churches, yea they put them into an *Oath*, and require Men to ſwear that without any doubting they believe them to be true: They pretend to have Authority for all this, as *Rome* is the Miſtreſs of all other Churches: They ſet up a new *Univerſal Head*, as an *Eſſential* part of the Catholick Church, and ſo found or feign a new kind of Catholick Church: And he that will not obey them in all this, they renounce Communion with him, and to hide this horrid notorious Schiſm, they call all Schiſmaticks that are not thus ſubjected to them.

§. 24. 12. And to advance their Schiſm to the height, as far as Arrogance can aſpire, they not only refuſe Communion with thoſe, from whom they ſeparate, but condemn them as no Paſtors, no Churches, no Chriſtians, that are not ſubject to them in this their Uſurpation: And they that are but about the third or fourth part (at moſt) of the Chriſtian World, do condemn the Body of Chriſt to Hell (even all the reſt) becauſe they are not Subjects of the Pope.

§. 25. Beſides all this criminal *odious Schiſm*, of *Impoſers* or *Separaters*, there is a degree of Schiſm or *unjuſt Diviſion*, which may be the *infirmity* of a good and peaceable Perſon. As if a humble tender Chriſtian ſhould miſtakingly think it unlawful to do ſome Action, that is impoſed upon all that will hold Communion with that particular Church (ſuch as *Paul* ſpeaketh of *Rom.* 14. if they had been impoſed:) And if he ſuſpecting his own Underſtanding, do uſe all means to know the Truth, and yet ſtill continueth in his miſtake: If this Chriſtian do forbear all reviling of his Superiours, and cenſuring thoſe that differ from him, and drawing others to his Opinion, but yet dare not joyn with the Church in that which he taketh to be a Sin, this is a ſinful ſort of withdrawing, becauſe it is upon miſtake: But yet it is but a *pardonable infirmity*, conſiſtent with *integrity*, and the favour of God.

What Separation is a Duty.

§. 26. IV. In theſe Caſes following *Separation* is our Duty and not a Sin. 1. The Churches Separation from the *Unbelieving World* is a neceſſary Duty: For what is a Church, but a Society dedicated or ſanctified to God, by Separation from the reſt of the World? 2 Cor. 6. 17, 18. *Wherefore come out from among them, and be ye ſeparate ſaith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye ſhall be my Sons and Daughters, ſaith the Lord Almighty.* The Church is a *Holy People*, and therefore a ſeparated People.

1 Pet. 2. 5, 7, 9. *Leg. Grotium de Imp.* p. 230, 231

§. 27. 2. If a Church *apoſtatize* and *forſake the Faith*, or if they turn notoriouſly *Heretical* denying openly any one *Eſſential* Article of the Faith, and this not only by an undiſcerned Conſequence, but *directly* in expreſs Terms or Senſe, it is our Duty to deny to hold Communion with ſuch Apoſtates or Hereticks: For it is *their* ſeparating from *Chriſt* that is the ſinful Separation, and maketh it neceſſary to us to ſeparate from them. But this is no excuſe to any Church or Perſon, that ſhall *falſly* accuſe any other Church or Perſon of Hereſie (becauſe of ſome *forced* or *diſowned* Conſequences of his Doctrine,) and then ſeparate from them when they have thus injured them by their Calumnies or Cenſures.

§ 28. 3. *We are not bound to own that as a Church which maketh not a viſible Profeſſion of Faith and Holineſs:* That is, *If the Paſtors* and *a ſufficient number of the Flock make not this Profeſſion.* For as the *Paſtor* and *Flock* are the *conſtituent Parts* of the Church, politically conſidered, ſo *Profeſſion* of Faith and *Holineſs* is the *eſſential Qualification of the Members.* If either Paſtors or People want this *Profeſſion*, it is no Political Church: But if the People profeſs true Religion, and have no Paſtors, it is a *community* of Believers, or a *Church unorganized*, and *as ſuch* to be acknowledged.

§. 29. 4. If any ſhall unlawfully conſtitute a *new Political Church-form*, by making new conſtitutive *Officers* to be its *Viſible Head*, which Chriſt never appointed, we are not to hold Communion with the Church in its deviſed *Form* or *Polity:* Though we may hold Communion with the *Members* of it conſidered as *Chriſtians* and Members of the Univerſal Church. Mark well, that I do not ſay that *every* new deviſed Officer diſobligeth us from ſuch Communion, but ſuch as I deſcribe; which I ſhall fullier open.

§ 30. Queſt. *May not Men place new Officers in the Church: And new Forms of Government which God never inſtituted? Or is there any Form and Officers of Divine Inſtitution?*

Whether any form of Church-Government be of Divine Appointment: And whether Man may appoint any other?

Anſw. Though I anſwered this before, I ſhall here briefly anſwer it again; 1. There are ſome ſorts of Officers that are *eſſential* to the Polity, or Church-form, and ſome that are only needful to the *well-being* of it, and ſome that are only *Accidental:* 2. There is a *Church-form* of Gods own Inſtitution, and there is a *ſuper-added humane* Polity, or Form: There are two ſort of Churches, or Church-forms of Gods own Inſtitution. The firſt is the *Univerſal Church* conſidered *Politically* as Headed by Jeſus Chriſt: This is ſo of Divine Appointment, as that it is an Article of our Creed. Here if any Man deviſe and ſuperinduce another *Head* of the Univerſal

verſal Church, which God never appointed, though he pretend to hold his Soveraignty from Chriſt and under him, it is Treaſon againſt the Soveraignty of Chriſt, as ſetting up an Univerſal Government or Soveraign in his Church without his Authority and Conſent. Thus the Pope is the Uſurping Head of a Rebellion againſt Chriſt, and in that ſenſe by Proteſtants called Antichriſt: And he is guilty of the Rebellion that *ſubſcribeth* to, or owneth his Uſurpation, or ſweareth to him as his Governour, though he promiſe to obey him but *in licitis & honeſtis:* Becauſe it is not *lawful* or *honeſt* to Conſent to an *Uſurpers Government*. If an Uſurper ſhould traiterouſly without the Kings Conſent, proclaim himſelf Vice King of *Ireland* or *Scotland*, and falſly ſay that he hath the Kings Authority, when the King diſclaimeth him, he that ſhould voluntarily ſwear Obedience to him in things *lawful and honeſt*, doth voluntarily own his Uſurpation and Treaſon. And it's not the lawfulneſs and honeſty of the *Matter* which will warrant us to own the Uſurpation of the Commander. And Secondly, There is another ſubordinate *Church-form* of Chriſts Inſtitution: That is, *Particular Churches* conſiſting of Paſtors and People conjoined for *perſonal Communion in Gods worſhip*. Theſe are to the *Univerſal Church*, as particular *Corporations* are to a Kingdom, even ſuch *Parts* of it as have a diſtinct ſubordinate Polity of their own: It is no City or Corporation, if they have not their Mayors, Bailiffs, or other Chief Officers, ſubject to the King, as Governours of the People under him: And it is no particular Church, in a *Political* Senſe, but only a *Community*, if they have not their Paſtors to be under Chriſt, their ſpiritual Conductors in the matters of Salvation; as there is no *School* which is not conſtituted of *Teacher* and *Scholars*. That particular organized Political Churches are of Chriſts Inſtitution (by his Spirit in the Apoſtles:) Is undeniable: *Acts* 14. 23. *They ordained them Elders in every Church.* Tit. 1. 5. *Ordain Elders in every City as I commanded thee:* Acts 20. 17. *He ſent to* Epheſus *and called the Elders of the Church:* 28. *Take heed to your ſelves and to all the Flock, over which the Holy Ghoſt hath made you Overſeers, to feed the Church of God* —— So 1 *Theſſ.* 5. 12, 13. *Heb.* 13. 7, 17, 24, &c. 1 *Cor.* 7. 23. *If the whole Church be come together into one place*, &c. Thus far it is no queſtion but Church-forms and Government is of Divine Appointment: And Man can no more alter this, or ſet up ſuch other without Gods Conſent, than a Subject can alter or make Corporations without the Kings Conſent. 2. But beſides theſe two ſorts of Divine Inſtitution, there are other allowable Aſſociations which ſome call *Churches:* God hath required theſe *particular Churches* to hold ſuch *Communion* as they are capable of, for promoting the common Ends of Chriſtianity: And Prudence is left to determine of the Times and Places, and Manner of their Paſtors Aſſemblies, Councils and Correſpondencies according to Gods general Rules. If any will call theſe Councils, or the Aſſociations engaged for ſpecial Correſpondencies, by the Name of Churches, I will not trouble any with a *ſtrife* about the *Name:* In this Caſe ſo far as Men have Power to make that Aſſociation or Combination which they call a Church, ſo alſo if they make Officers ſuited to its Ends, not encroaching upon the Churches or Officers of Chriſts own Inſtitution, I am none of thoſe that will contend againſt them: Nor will this allow us to deny Communion with them. 3. And in thoſe Churches which Chriſt himſelf hath inſtituted, there are *Officers* that make but for the *Integrity*, and not for the Political Eſſence of the Church: As Deacons, and all Paſtors or Presbyters more than One. For it is not eſſential to it to have *any Deacons*, or *many Paſtors*. As to this ſort of Officers Chriſt hath appointed them, and it is not in Mans Power to alter his Inſtitution, nor to ſet up any ſuch like in Co-ordination with theſe: But yet if they ſhould *do ſo*, as long as the true Eſſentials of the Church remain; I am not to deny Communion with that Church, ſo I own not this Corruption. 4. But there are alſo as circumſtantial Employments *about Gods Worſhip*, ſo *Officers* to do thoſe employments, which Men may lawfully inſtitute: As Clerks, Church-wardens, Door-keepers, Ringers, *&c.* It is not the adding of theſe that is any Sin. By this time you may ſee plainly both how far Churches, Officers, and Church-Government is *Jure Divino*, and how far Man may or may not add or alter, and what I meant in my Propoſition, viz. *That if Men introduce a new Univerſal Head to the Church Catholick*, or *a new Head to particular Churches, inſtead of that of Chriſts Inſtitution, this is* in ſenſu Politico, to make new *Species* of Churches, and *deſtroy thoſe that Chriſt hath inſtituted*; (for the *pars gubernans*, and *pars gubernata* are the eſſential Conſtituents of a Church.) And with ſuch a *Church* as *ſuch in ſpecie*, I muſt have no Communion (which is our caſe with the Papal Church;) though *with* the *Material* parts of that Church, as Members of Chriſt, I may hold Communion ſtill.

Leg. Grotium de Imp. p. 223, 226

§. 30. 5. If particular Members are guilty of obſtinate impenitency in true Hereſie, or ungodlineſs, or any ſcandalous Crime, the Church may and muſt remove ſuch from her Communion: For it is the *Communion of Saints*. And the Offender is the Cauſe of this Separation.

§. 31. 6. If a whole Church be guilty of ſome notorious ſcandalous Sin, and refuſe with obſtinacy to Repent and Reform, when admoniſhed by Neighbour Churches, or if that Church do thus defend *ſuch a Sin* in any of her Members, ſo as openly to own it; other Churches may refuſe Communion with her, till ſhe Repent and be Reformed. Or if they ſee cauſe to hold Communion with her in other Reſpects, yet in *this* they muſt have none.

But not denying her to a Church unleſs caſt off ſome eſſential part: B ſo diſow ing her in 2 *Th*

§. 32. 7. If any Church will admit none to her *perſonal* Communion, but thoſe that will take ſome falſe Oath, or ſubſcribe any Untruth, or tell a Lye, though that Church do think it to be true, (as the *Trent* Oath which their Prieſts all ſwear,) it is not lawful to do any ſuch unlawful thing to obtain Communion with that Church: And he that refuſeth in this Caſe to commit this Sin, is no way guilty of the Separation, but is commendable for being true to God: And though the Caſe may be ſad to be deprived of the Liberty of publick Worſhip, and the Benefits of publick Communion with that Church, yet Sin is worſe; and * Obedience is better than Sacrifice: God will not be ſerved with Sin, nor accept the Sacrifice of a diſobedient Fool, *Eccleſ.* 5. 1, 2. Nor muſt we *lye* to glorifie him, nor do evil that good may come by it: Juſt is the Damnation of ſuch ſervers of *God*, *Rom.* 1. 7, 8. All publick Worſhip is rather to be omitted, than any one Sin committed to enjoy it: (Though neither ſhould be done where it is poſſible to do better.) It is not ſo unwiſe to think to feed a Man with Poyſons, as to think to ſerve God acceptably by Sin.

Where nyChu retaini the Pur of Do ctrine doth quire owning and co formin to any lawful ſuſpect Practi Men lawful deny formit to, an Comm nion with that Church in ſuch Things, without incurring the guil Schiſm. Mr. *Stillingfleet. Iren.* p. 117.

* 1 Sam. 15. 22. 15. 8.

§. 33. 8. If any one Church would ambitiouſly Uſurp a governing Power over others (as *Rome* doth over the World) it is no unwarrantable Separation to refuſe the Government of that Uſurping Church. We may hold Communion with them as Chriſtians, and yet refuſe to be their Subjects. And therefore it is a proud and ignorant complaint of the Church of *Rome*, that the Proteſtants *ſeparate* from them as to *Communion*, becauſe they will not take them for their *Governours*.

§. 34. 9. If any by violence will baniſh or caſt out the true Biſhops or Paſtors of the Church, and ſet up Uſurpers in their ſtead (as in the *Arrians* Perſecution it was commonly done,) it is no culpable Separation, but laudable and a Duty, for the People to own their Relation to their true Paſtors, and deny Communion with the Uſurpers; as the People of the Eaſtern Churches did commonly refuſe Communion with the intruding Biſhops, even to the Death, telling the Civil Rulers, that they had Biſhops of their own, to whom they would adhere.

§. 35. 10. If a true Church will obſtinately deny her Members the uſe of any one Ordinance of God, as Preaching, or Reading Scripture, or Prayer, or Praiſe, or Diſcipline, while it retaineth all the reſt, though we may not ſeparate from this Church as no-Church (which yet in the caſe of total Rejection of *Prayer* or *Praiſe*, is very queſtionable at leaſt) yet if we *have opportunity*, we muſt remove our *local Communion* to a more *edifying Church*, that uſeth all the publick Ordinances of God: Unleſs the *publick Good* forbid, or ſome great Impediment, or contrary Duty be our excuſe.

Joh. 10, 11. Tim. 3. 5. om. 16. 17. Cor. 5. 11.

§. 36. 11. If a true Church will not caſt out any impenitent, notorious ſcandalous Sinner, though I am not to ſeparate from the Church, yet I am bound to avoid private familiarity with ſuch a Perſon, that he may be aſhamed, and that I partake not of this Sin.

atth. 13. 30. .15.19. Cor. 12. , 24.

§. 37. 12. As the Church hath diverſity of Members, ſome more holy, and ſome leſs, and ſome of whoſe ſincerity we have ſmall hope, ſome that are more honourable, and ſome leſs; ſome that walk blameleſly, and ſome that work Iniquity: So Miniſters and private Members, are bound to difference between them accordingly, and to honour and love ſome far above others, whom yet we may not excommunicate: And this is no ſinful Separation.

§. 38. 13. If the Church that I live and communicate with, do hold any tolerable Errour, I may differ therein from the Church, without a culpable Separation. Union with the Church may be continued with all the diverſities before mentioned *D.* 3. §. 10.

§ 39. 14. In caſe of Perſecution in one Church or City, when the Servants of Chriſt do fly to another (having no ſpecial Reaſon to forbid it,) this is no ſinful Separation, *Matth.* 10. 23.

§. 40. 15. If the publick Service of the Church require a Miniſter or private Chriſtian to remove to another Church, if it be done deliberately and upon good Advice, it is no ſinful Separation.

§. 41. 16. If a Lawful Prince or Magiſtrate command us to remove our Habitation, or command a Miniſter from one *Church* to another, when it is not notoriouſly to the detriment of the common intereſt of Religion, it is no ſinful Separation to obey the Magiſtrate.

§. 42. 17. If a poor Chriſtian that hath a due and tender care of his Salvation, do find that under one Miniſter his Soul declineth and groweth Dead, and under another that is more ſound, and clear, and lively he is much edified to a holy and heavenly Frame and Life, and if hereupon, preferring his Salvation before all things he remove to that Church and Miniſter where he is moſt edified, without unchurching the other by his cenſures, this is no ſinful Separation, but a preferring the *One thing needful* before all.

§. 43. 18. If *one part* of the Church have leiſure, opportunity, cauſe and earneſt Deſires to meet oftner for the edifying of their Souls, and redeeming their Time, than the poorer, labouring, or careleſs and leſs zealous part will meet, in any fit place, under the overſight and conduct of their Paſtors, and not in Oppoſition to the more publick full Aſſemblies, as they did, *Acts* 12. 12. to pray for *Peter* at the *houſe of* Mary, *where many were gathered together Praying*; and *Acts* 10. 1, &c. this is no ſinful Separation.

§. 44. 19. If a Mans *own outward Affairs* require him to remove his Habitation from one City or Countrey to another, and there be no greater matter to prohibit it, he may lawfully remove his local Communion from the Church, that he before lived with, to that which reſideth in the place he goeth to: For with diſtant Churches and Chriſtians I can have none but *Mental Communion* or by *diſtant* means (as Writing, Meſſengers, *&c.*); it is only with *preſent Chriſtians* that I can have *local perſonal Communion.*

§. 45. 20. It is poſſible in ſome caſes that a Man may live long without *local perſonal Communion* with any Chriſtians or Church at all, and yet not be guilty of ſinful Separation. As the Kings Embaſſador or Agent in a Land of Infidels, or ſome Traveller, Merchants, Factors, or ſuch as go to convert the Infidels, or thoſe that are baniſhed or impriſoned. In all theſe Twenty Caſes, ſome kind of Separation may be lawful.

§. 46. 21. One more I may add, which is, when the Temples are ſo ſmall, and the Congregations ſo great, that there is no room to hear and joyn in the publick Worſhip: Or when the Church is ſo exceſſively great, as to be uncapable of the proper Ends of the Society; in this caſe to divide or withdraw, is no ſinful Separation: When one Hive will not hold the Bees, the ſwarm muſt ſeek themſelves another, without the injury of the reſt.

By all this you may perceive, that ſinful Separation is *firſt* in a *cenſorious uncharitable Mind*, condemning Churches, Miniſters and Worſhip cauſeleſly, as unfit for them to have Communion with: And Secondly, It is in the perſonal Separation which is made in purſuance of this Cenſure: But not in any local removal that is made on other lawful Grounds.

Dir. 4.

§. 47. Direct. 4. *Underſtand and conſider well the Reaſons why Chriſt ſo frequently and earneſtly preſſeth Concord on his Church, and why he ſo vehemently forbiddeth Diviſions. Obſerve how much the Scripture ſpeaketh to this Purpoſe, and upon what weighty Reaſons.* Here are four Things diſtinctly to be repreſented to your ſerious Conſideration. 1. How many, plain and urgent are the Texts that ſpeak for *Unity*, and condemn *Diviſion.* 2. The great *Benefits* of *Concord.* 3. And the miſchiefs of *Diſcord* and *Diviſions* in the Church. 4. And the Aggravations of the Sin.

§. 48. I. A true Chriſtian that hateth Fornication, Drunkenneſs, Lying, Perjury, becauſe they are forbidden in the Word of God, will hate *Diviſions* alſo when he well obſerveth how frequently and vehemently they are forbidden, and Concord highly commended and commanded. *John* 17. 21, 22, 23. *That they all may be One, as thou Father art in me, and I in thee: That they alſo may be one in us, that the World may believe that thou haſt ſent me. And the Glory which thou gaveſt me I have given them, that they may be One, even as we are One: I in them, and thou in me, that they may be made perfect in One; and that the World may know that thou haſt ſent me, and haſt loved them as thou haſt loved me.* Here you ſee, that the *Unity* of the Saints muſt be a ſpecial means to convince the Infidel World of the Truth of Chriſtianity, and to prove Gods ſpecial Love to his Church, and alſo to accompliſh their own Perfection. 1 *Cor.* 1. 10. *Now I beſeech you brethren, by the name of our Lord Jeſus Chriſt, that ye all ſpeak the ſame thing, and that there be no diviſions* (*or Schiſms*) *among you, but that ye be perfectly joyned together in the ſame mind, and in the ſame Judgment. For it hath been declared to me of you, my Brethren,* —— *that there are contentions among you* —— 1 Cor. 3. 3. *For ye are yet carnal: For whereas there is among you envying,* (*zeal*) *and ſtrife, and diviſions,* (*or parties, or factions*) *are ye not carnal, and walk as Men? For while one ſaith, I am of* Paul, *and another I am of* Apollos, *are ye not carnal?* Phil. 2. 1, 2, 3, 4. *If there be any Conſolation in Chriſt, if any comfort of love, if any fellowſhip of the Spirit; if any bowels and mercies, fulfil ye my joy, that ye be like minded, having the ſame Love, of one Accord, of one Mind. Let nothing be done through ſtrife or vain Glory, but in lowlineſs of mind, let each eſteem others better than themſelves.* Rom. 16. 17, 18. *Now I beſeech you brethren, mark them which cauſe diviſions* (*or parties*) *and offences*

See Rom. 14. throughout. Rom. 15. 12. 5, 6, 7 Eph. 4. 1, 2, 3, 4, 5, 6, 7. 1 Pet. 3. 6. 1 Cor. 12. throughout. Phil. 3. 15, 16. Acts 2. 1, 46. & 4. 32. Rom. 12. 4, 5. Pſal. 133. 1 Cor. 8. 1 Tim. 1. 4. James 3.

fencee (or ſcandals) contrary to the doctrine which ye have learned, and avoid them. Abundance more ſuch Texts may be recited.

The Benefits of Concord.

§. 49. II. The great Benefits of the *Concord* of Chriſtians are theſe following. 1. It is neceſſary to the very Life of the Church and its ſeveral Members, that they be all *One Body*. As their *Union* with Chriſt the Head and Principle of their Life is principally neceſſary, ſo Unity among themſelves is ſecondarily neceſſary, for the conveyance and reception of that Life which floweth to all from Chriſt. For though the Head be the Fountain of Life, yet the Nerves and other parts muſt convey that Life unto the Members: And if any Member be cut off or ſeparated from the Body, it is ſeparated alſo from the Head, and periſheth. Mark well thoſe words of the Apoſtle, Epheſ. 4. 3, to 16. [*Endeavouring to keep the Unity of the Spirit in the bond of peace: There is one Body, and one Spirit, even as ye are called in one Hope of your calling: One Lord, one Faith, one Baptiſm, one God and Father of all, who is above all, and through all, and in you all: But unto every one of us is given Grace according to the meaſure of the gift of Chriſt.*——— *And he gave ſome Apoſtles, and ſome Prophets, and ſome Evangeliſts, and ſome Paſtors and Teachers: For the perfecting of the Saints, for the work of the Miniſtry, for the edifying of the Body of Chriſt, till we all come in the Unity of the Faith, and of the knowledge of the Son of God, to a perfect Man, unto the meaſure of the ſtature of the fulneſs of Chriſt, that*——— *ſpeaking the truth in Love, we may grow up into him in all things, which is the Head, even Chriſt; from whom the whole Body fitly joined together, and compacted by every joint of ſupply, according to the effectual working in the meaſure of every part, maketh increaſe of the Body to the edifying of it ſelf in Love*:] See here how the Churches Unity is neceſſary to its Life and Increaſe, and to the due nutrition of all the parts.

§. 50. 2. The *Unity* of the Church, and the Concord of Believers, is neceſſary to its *ſtrength* and *ſafety*; for Chriſt alſo *ſtrengtheneth* as well as *quickneth* them by *ſuitable means*. Wo to him that is alone: But in the Army of the Lord of Hoſts we may ſafely march on, when ſtraglers are catch'd up or killed by the weakeſt Enemy. A threefold cord is not eaſily broken. Enemies both ſpiritual and corporal are deterred from aſſaulting the Church or any of its Members, while they ſee us walk in our Military Unity and Order. In this poſture every Man is a bleſſing and defence unto his Neighbour. As every Soldier hath the benefit of all the Conduct, Wiſdom and Valour of the whole Army, while he keepeth in his place; ſo every weak Chriſtian hath the uſe and benefit of all the Learning, the Wiſdom and Gifts of the Church, while he keepeth his ſtation, and walketh orderly in the Church. The Hand, the Eye, the Ear, the Foot, and every Member of the Body, is as ready to help or ſerve the whole, and every other particular Member as it ſelf: But if it be cut off, it is neither *helpful*, nor to be *helped*. O what mercy is it for every Chriſtian, that is unable to help himſelf, to have the help of all the Church of God? Their Directions, their Exhortations, their Love, their Prayer, their Liberality and Compaſſion, according to their ſeveral abilities and opportunities? As Infants and ſick Perſons have the help of all the reſt of the Family that are in health.

Peace containeth infinite bleſſings: It ſtrengtheneth Faith: It kindleth Charity: The outward Peace

§. 51. 3. *Unity* and *Concord* as it proceedeth from Love, ſo it greatly cheriſheth and increaſeth Love: Even as the laying of the Wood or Coals together is neceſſary to the making of the Fire, which the ſeparating of them will put out. Holy Concord cheriſheth holy Converſe and Communion: And *holy Communion* powerfully kindleth holy Love: When the Servants of Chriſt do ſee in each other the luſtre of his Graces, and hear from each other the heavenly Language which floweth from a divine and heavenly Mind, this potently kindleth their Affections to each other, and maketh them cloſe with thoſe as the Sons of God, in whom they find ſo much of God; Yea, it cauſeth them to love God himſelf in others, with a reverent, admiring, and tranſcendent Love, when others at the beſt, can love them but as Men. Concord is the womb and ſoil of Love, although it be firſt its progeny. In quietneſs and peace the voice of peace is moſt regarded.

§. 52. 4. *Unity* and *Concord* is the *Churches Beauty*: It maketh us *amiable* even to the eye of nature, and venerable and terrible even to the eye of malice. A concord in Sin is no more honour, than it is for conquered Men to go together in multitudes to Priſon or Captivity: Or for Beaſts to go by droves unto the ſlaughter. But to ſee the Churches of Chriſt with one Heart and Soul acknowledging their Maker and Redeemer, and ſinging his Praiſe as with one Voice, and living together in Love and Concord, as thoſe that have one *Principle*, one *Rule*, one *Nature*, one *Work*, one *Intereſt* and *Hope*, and *End*, this is the truly beauteous ſymmetry, and delectable harmony. Pſal. 133. *Behold how good and how pleaſant it is for brethren to dwell even together in unity? It is like the precious oyntment upon the head, that ran down upon the beard, even* Aarons *beard, that went down to the ſkirts of his garment: As the dew of* Hermon, *and as the dew that deſcended upon the mountains of* Zion: *For there the Lord commanded the bleſſing, even life for evermore.* The Tranſlators well put this *as the Contents* of this Pſalm [*The benefit of the communion of Saints.*]

§. 53. 5. *The concord of Believers doth greatly conduce to the ſucceſſes of the Miniſtry, and propagation of the Goſpel, and the conviction of Unbelievers, and the Converſion and Salvation of ungodly Souls.* When Chriſt prayeth for the *Unity* of his Diſciples, he redoubleth this argument from the *effect* or *end*, [*that the world may believe that thou haſt ſent me*:] and [*that the world may know that thou haſt ſent me, and haſt loved them,* &c. John 17. 21, 23.] Would this make the World believe that Chriſt was ſent of God? Yes, undoubtedly if all Chriſtians were reduced to a Holy Concord, it would do more to win the Heathen World, than all other means can do without it. It is the *Diviſions* and the *Wickedneſs* of profeſſed Chriſtians, that maketh Chriſtianity ſo contemned by the Mahometans, and other Infidels of the World: And it is the *Holy Concord* of Chriſtians that would convince and draw them home to Chriſt. *Love* and *Peace* and Concord are ſuch Vertues, as all the World is forced to applaud, notwithſtanding natures enmity to good. When the firſt Chriſtian Church *were all with one accord in one place, and continued daily with one accord in the Temple, and breaking bread from houſe to houſe, partook of food with gladneſs and ſingleneſs of heart, and when the multitude of believers were of one heart and of one ſoul,* &c. Act. 2. 1, 46. and 4. 32. Then did God ſend upon them the Holy Ghoſt, and then were *Three Thouſand* converted at a Sermon; and with *great power gave the Apoſtles witneſs of the Reſurrection of the Lord Jeſus, and great Grace was upon them all.*

Our *Concord* in Religion hath all theſe advantages for the converting of Unbelievers and ungodly

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ſes of Mortification and Devotion. *Id. Ibid.* Againſt Unity by ſanguinary Perſecutions, ſee Lord *Bacon Eſſay* 3. Surely th is no better way to ſtop the riſing of new Sects and Schiſms, than reform abuſes, to compound the ſmaller differences, to proceed mild and not with ſanguinary Perſecutions, and rather to take off the principal Author by winning and advancing them, than to enrage them violence and bitterneſs. Lord *Bacon* in his *Eſſay* 58. *Ira hominis implet juſtitiam Dei*: And it was a notable obſervation of a wiſe Fath that thoſe which held and perſwaded preſſure of Conſciences, w commonly intereſſed therein themſelves for their own ends. *Id Eſſay p.* 19.

How our Concord would promote the Converſion of Infidels.

Men. 1. It is a ſign that there is a conſtraining evidence of Truth in that Goſpel which doth convince ſo many: A concurrent ſatisfaction and yielding to the Truth, is a powerful teſtimony for it. 2. They ſee then that Religion is not a matter of worldly Policy and Deſign, when ſo many Men of contrary Intereſts do embrace it. 3. And they ſee it is not the fruit of Melancholy Conſtitutions, when ſo many Men of various temperatures entertain it. 4. They may ſee that the Goſpel hath Power to conquer that *ſelf-love* and *ſelf-intereſt* which is the moſt potent thing in vitiated nature; Otherwiſe it could never make ſo many unite in God as their common intereſt and end. 5. They may ſee that the Goſpel and Spirit of Chriſt, is ſtronger than the Devil and all the allurements of the Fleſh and World, when it can make ſo many agree in the renouncing of all earthly Vanities, for the hopes of everlaſting Life. 6. They will ſee that the Deſign and Doctrine of Chriſtianity is *good* and excellent, beſeeming God, and deſirable to Man; when they ſee that it doth produce ſo good effects, as the *Love* and *Unity* and *Concord* of Man. 7. And it is an exceeding great and powerful help to the Converſion of the World in this reſpect, becauſe it is a thing ſo *conſpicuous* in their ſight, and ſo *intelligible* to them, and ſo *approved* by them. They are little wrought on by the *Doctrine* of Chriſt alone, becauſe it is *viſible* or *audible* but to few, and *underſtood* by fewer, and containeth many things which nature doth diſtaſte: But the *holy Concord* of *Believers* is a thing that they are more able to *diſcern* and *judge* of, and do more generally approve. The HOLY CONCORD of Chriſtians, muſt be the CONVERSION of the unbelieving World, if God have ſo great a Mercy for the World: Which is a Conſideration that ſhould not only deter us from Diviſions, but make us zealouſly ſtudy and labour with all our intereſt and might, for the healing of the lamentable Diviſions among Chriſtians, if we have the Hearts of Chriſtians, and any ſenſe of the intereſt of Chriſt.

§ 54. 6. The *Concord* of Chriſtians doth greatly conduce to the *eaſe* and *peace* of particular Believers. The very exerciſe of *Love* to one another doth ſweeten all our *Loves* and *Duties:* We ſail towards Heaven in a pleaſant Calm, with Wind and Tide, when we live in Love and Peace together: How eaſie doth it make the work of Godlineſs: How light a burden doth Religion ſeem, when we are all as of one Heart and Soul.

§. 55. 7. Laſtly, Conſider whether this be not the likeſt ſtate to Heaven, and therefore have not in it the moſt of Chriſtian Excellency and Perfection? In Heaven there is no diſcord, but a perfect conſort of glorified Spirits, harmoniouſly loving and praiſing their Creator. And if Heaven be deſirable, holy Concord on Earth is next deſirable.

The Miſchiefs of Diviſion.

§. 56. III. On the contrary, conſider well of the Miſchiefs of Diviſions. 1. It is the *killing* of the Church (as much as lyeth in the Dividers) or the wounding it at leaſt. Chriſt's *Body* is *One*, and it is ſenſible; and therefore dividing it tendeth directly to the deſtroying it, and at leaſt will cauſe its ſmart and pain. To *reform* the Church by *dividing* it, is no wiſer than to cut out the Liver or Spleen or Gall to cleanſe them from the filth that doth obſtruct them, and hinder them in their office: You may indeed thus *cleanſe* them, but it will be a mortal cure. As he that ſhould *divide* the *Kingdom* into *two* Kingdoms diſſolveth the old Kingdom, or part of it at leaſt, to erect two *new ones:* So he that would divide the Catholick Church into two, muſt thereby deſtroy it, if he could ſucceed: Or deſtroy that part which *divideth* it ſelf from the reſt. Can a Member live that is cut off from the Body, or a Branch that is ſeparated from the Tree?

Queſt.

§. 57. Queſt. *O but*, ſay the Romaniſts, *why then do you cut off your ſelves from us: The Diviſion is made by you, and we are the Church, and you are dead till you return to us? How will you know which part is the Church, when a Diviſion is once made?* *Anſw.* Are *you* the Church? Are you the only Chriſtians in the World? The *Church* is [all Chriſtians united in Chriſt their Head.] You traiterouſly ſet up a new uſurping Head; and proclaim your ſelves to be the whole Church, and condemn all that are not Subjects to your new Head: We keep our Station, and diſclaim his Uſurpation, and deny his *Subjection* to you, and tell you that as you are the Subjects of the Pope, you are none of the Church of Chriſt at all: From this treaſonable Conſpiracy we withdraw our ſelves: But as you are the ſubjects of Chriſt we never divided from you, nor denyed you our Communion. Let Reaſon judge now who are the Dividers. And is it not eaſie to know which is the Church in the Diviſion? It is all thoſe that are ſtill united unto Chriſt: If you or we be divided from Chriſt, and from Chriſtians that are his Body, we are then none of the Church: But if we are not divided from Chriſt, we are of the Church ſtill: If part of a Tree, (though the far greater part) be cut off or ſeparated from the reſt, it is that part (how ſmall ſoever) that ſtill groweth with the Root that is the living Tree. The Indian Fig-tree, and ſome other Trees, have Branches that take root when they touch the ground: If now you aſk me whether the Branches ſpringing from the ſecond Root, are Members of the firſt Tree, I anſwer; 1. The reſt that have *no new Root* are more *undoubtedly* members of it; 2. If any Branches are ſeparated from the *firſt Tree*, and grow upon the *new Root alone*, the caſe is out of doubt. 3. But if yet they are by continuation joined to *both*, *that Root* which they receive their nutriment *moſt* from, is it which they moſt belong to. Suppoſe a Tyrant counterfeit a Commiſſion from the King to be Vice-King in *Ireland*; and proclaimeth all them to be Traytors that receive him not: The King diſclaimeth him: The wiſeſt Subjects renounce him; and the reſt obey him but ſo as to profeſs they do it, becauſe they believe him to be commiſſioned by the King. Let the queſtion be now, who are the Dividers in *Ireland?* And who are the Kings trueſt Subjects? And what Head it is that denominateth the Kingdom? And who are the Traytors? This is your caſe.

Anſw. Whether Papiſts or Proteſtants are Schiſmaticks.

Concil. Tolet. 4. *c.* 16. 28. *q.* 1. *Ca. Jud. et qui*——allow ſeparation from a Jewiſh Husband, if after admonition he will not be a Chriſtian: and ſo doth *Acoſta* and his *Concil. Limenſ. l.* 6. *c.* 21. and other Jeſuits, and allow the marrying of another: And ſure the Conjugal Bond is faſter than that of a Paſtor and his flock: may not a man then change his Paſtor when his Soul is in apparent hazzard?

§. 58. 2. *Diviſions* are the *deformities* of the Church. Cut off a Noſe, or pluck out an Eye, or diſmember either a Man or a Picture, and ſee whether you have not deformed it. Ask any compaſſionate Chriſtian? Ask any inſulting Enemy, whether our Diviſions be not our Deformity and Shame; the Lamentation of Friends and the Scorn of Enemies?

§. 59. The Churches Diviſions are not our own Diſhonour alone, but the injurious Diſhonour of Chriſt and Religion and the Goſpel. The World thinketh that *Chriſt* is an impotent King, that cannot keep his Kingdom at unity in it ſelf, when he hath himſelf told us, that *every Kingdom divided againſt it ſelf is brought to deſolation, and every City or Houſe divided againſt it ſelf ſhall not ſtand*, Mat. 12. 25. They think the *Goſpel* tendeth to Diviſion, and is a Doctrine of diſſention, when they ſee Diviſions and Diſſentions procured by it; they impute all the faults of the *Subjects* to the *King*, and think that *Chriſt* was confuſed in his Legiſlation, and knew not what to teach or command, becauſe Men are confounded in their Opinions or Practices, and know not what to think or do. If Men miſunderſtand the Law of Chriſt, and one ſaith, This is the ſenſe, and another ſaith that is the ſenſe, they are ready to think that Chriſt ſpake Non-ſenſe, or underſtood not himſelf, becauſe the ignorant underſtand him not: Who is there that converſeth with the ungodly ly of the World, that heareth not by their reproach and ſcorns, how much God and Religion are diſhonoured by the Diviſions of religious People.

§. 60. 4. And thus alſo our Diviſions do lamentably *hinder the progreſs of the Goſpel*, and the Converſion and Salvation of the ungodly World: They think they have ſmall encouragement to be of your Religion, while your Diviſions ſeem to tell them, that you know not what Religion to be of your ſelves. Whatever Satan or wicked Men would ſay againſt Religion to diſcourage the ungodly from it, the ſame will exaſperated Perſons in theſe Diviſions ſay againſt each others way: And when every one of you condemneth another, how ſhould the Conſciences of the ungodly perſwade them to expect Salvation in any of thoſe ways, which you thus condemn? Doubtleſs the Diviſions of the Chriſtian World, have done more to hinder the Converſion of Infidels, and keep the Heathen and Mahometan World in their damnable Ignorance and Deluſions, than all our Power is able to undo: And have produced ſuch Deſolations of the Church of Chriſt, and ſuch a plentiful Harveſt and Kingdom for the Devil, as every tender Chriſtian Heart is bound to lament with Tears of bitterneſs. If it muſt be that ſuch Offences ſhall come, yet woe to thoſe by whom they come.

Rev. 17. 13.

§. 61. 5. Diviſions lay open the Churches of Chriſt, not only to the *ſcorn*, but to the malice, will and fury of their Enemies. A Kingdom or Houſe divided cannot ſtand, *Matth.* 12. 25. Where hath the Church been deſtroyed, or Religion rooted out, in any Nation of the Earth, but Diviſions had a principal hand in the effect? O what Deſolations have they made among the Flocks of Chriſt! As *Seneca* and others opened their Veins and bled to death, when *Nero* or ſuch other Tyrants, did ſend them their Commands to *die*; even ſo have many Churches done by their Diviſions, to the gratifying of Satan, the Enemy of Souls.

Eph.4.16.
1 Tim.1.4.
Rom. 15. 19.
Act. 9.31.

§. 62. 6. Diviſions among Chriſtians do greatly *hinder the edification of the Members* of the Church: While they are poſſeſſed with envyings and diſtaſte of one another, they loſe all the benefit of each others Gifts, and of that holy Communion which they ſhould have with one another. And they are poſſeſſed with that *zeal* and *wiſdom*, which *James* calleth *earthly*, *ſenſual* and *devilliſh*, which corrupteth all their affections, and turneth their food to the nouriſhment of their diſeaſe, and maketh their very worſhipping of God to become the increaſe of their Sin. Where Diviſions and Contentions are, the Members that ſhould grow up in Humility, Meekneſs, Self-denyal, Holineſs and Love, do grow in Pride, and perverſe Diſputings, and paſſionate Strivings, and envious Wranglings: The Spirit of God departeth from them, and an evil Spirit of Malice and Vexation taketh place; though in their Paſſion, they *know not what ſpirit they are of*: Whereas if they *be of one mind, and live in peace, the God of love and peace will be with them.* What lamentable inſtances of this calamity have we in many of the Sectaries of this preſent time: Eſpecially in the People called *Quakers*, that while they pretend to the greateſt auſterities, do grow up to ſuch a meaſure of ſower Pride, and uncharitable Contempt of others, and eſpecially of all Superiours, and helliſh railing againſt the holieſt Miniſters and People, as we have ſcarce known, or ever read off?

§. 63. 7. Theſe Diviſions fill the *Church with ſin*: even with Sins of a moſt odious Nature. They introduce a ſwarm of *Errors*, while it becomes the *Mode* for every one to have a Doctrine of his own, and to have ſomething to ſay in Religion which may make him notable, Acts 20. 30. *Of your own ſelves ſhall men ariſe, ſpeaking perverſe things, to draw away Diſciples after them.* They cheriſh *pride*, and *malice*, and *belying* others (the three great Sins of the Devil) as naturally as dead fleſh breedeth Worms: They deſtroy impartial Chriſtian Love, as naturally as *bleeding* doth conſume our vital heat and moiſture. What Wickedneſs is it that they will not cheriſh? In a word, the Scripture telleth us that where *envying* and *ſtrife is, there is confuſion, and every evil work.* (And is not this a lamentable way of Reformation of ſome imaginary or leſſer evils?)

The greek word is Zeal.

§. 64. 8. Theſe Diviſions are the *grief of honeſt Spectators*, and cauſe the Sorrows of thoſe that are guilty of them. They make all their Duties uneaſie to them, and turn their Religion into a bitter unpleaſant wrangling toil: Like Oxen in the Yoke that ſtrive againſt each other, when they ſhould draw in order and equality. What a grievous Life is it to Husband and Wife, or any in the Family, if they live in diſcord? So is it to the Members of the Church. When once Men take the Kingdom of God to conſiſt of Meats, or Drinks, or Ceremonies, which conſiſteth in Righteouſneſs, and Peace, and Joy in the Holy Ghoſt, and turn to ſtrife about unedifying Queſtions, they turn from all the ſweetneſs of Religion.

Rom. 14. 17.
1 Tim. 1. 4.

§. 65. 9. Sects and Diviſions lead directly to *Apoſtaſie* from the Faith. Nothing is more in the deſign of Satan, than to confound Men ſo with variety of Religions, that they may think there is no certainty in any: That ſo both the ignorant Spectators may think all Religion is but fancy and deceit, and the contenders themſelves wheel about from Sect to Sect, till they come to the point where they firſt ſet out, and to be at laſt deliberately of no Religion, who at firſt were of none for want of deliberation. And it is no ſmall ſucceſs that Satan hath had by this temptation.

§. 66. 10. The Diviſions of Chriſtians do oft proceed to ſhake States and Kingdoms, having a lamentable influence upon the civil Peace: And this ſtirreth up Princes jealouſies againſt them, and to the uſe of thoſe ſeverities, which the ſuffering Party takes for Perſecution: Yea, and Turks and all Princes that are Enemies to Reformation and Holineſs, do juſtifie themſelves in their crueleſt Perſecutions, when they ſee the Diviſions of Chriſtians, and the Troubles of States that have followed thereupon. If Chriſtians, and Proteſtants in ſpecial, did live in that Unity, Peace and Order as their Lord and Ruler requireth them to do, the Conſciences of Perſecutors would even worry and torment them, and make their Lives a Hell on Earth, for their cruelty againſt ſo excellent a ſort of Men: But now when they ſee them all in confuſions, and ſee the troubles that follow hereupon, and hear them reviling one another, they think they may deſtroy them as the Troublers of the Earth, and their Conſciences ſcarce accuſe them for it.

The Aggravations of Schiſm.

§. 67. IV. It is neceſſary alſo for your true undrſtanding the malignity of this Sin, that you take notice of the Aggravations of it, eſpecially as to us. 1. It is a Sin againſt ſo *many*, and *clear*, and *vehement* Words of the *Holy Ghoſt*, (which I have partly before recited) that it is therefore utterly without excuſe: Whoredoms, and Treaſons, and Perjury are not oftner forbidden in the Goſpel than this.

§. 68. 2. It is contrary to the deſign of Chriſt in our Redemption; which was to reconcile us all to God, and unite and center us all in him: *Together together in one the Children of God that are ſcattered abroad*, John 11. 52. *To gather together in one all things in Chriſt*, Epheſ. 1. 10. *To make in himſelf of twain one new man, ſo making peace*, Epheſ. 2. 15. And ſhall we join with Satan the *Divider* and *Deſtroyer*, againſt Chriſt the Reconciler, in the very deſign of his Redemption?

§. 69. It is contrary to the deſign of the Spirit of

Grace, and contrary to the very nature of Chriſtianity itſelf. *By one ſpirit we are all baptized into one body——and have all been made to drink into one Spirit*, 1 Cor. 12. 13. As there is *one Body and one Spirit*, ſo it is our charge to keep the *unity of the ſpirit in the bond of peace*, Epheſ. 4. 3, 4. The new nature of Chriſtians doth conſiſt in Love, and deſireth the Communion of Saints as ſuch: And therefore the command of this ſpecial Love, is called the *New Commandment*, John 17. 21. and 13. 34. and 15. 12, 17. And they are ſaid to be *taught of God* to *love one another*, 1 Theſſ. 4. 9. As ſelf-preſervation is the chief Principle in the *Natural* Body, which cauſeth it to abhor the wounding, or amputation of its Members, and to avoid Diviſion as Deſtruction, except when a gangrened Member muſt be cut off, for the ſaving of the Body; ſo it is alſo with the *myſtical* Body of Chriſt. He is ſenſeleſs and graceleſs that abhorreth not Church-wounds.

om. 8.
6.&9.26.
Joh.5.2.

§. 70. 4. These Diviſions are Sins againſt the neareſt bonds of our high Relations to each other: We are *Brethren*, and ſhould there be any *ſtrife* among us? Gen. 13. 8. *We are all the children of God by faith in Chriſt Jeſus*, Gal. 3. 26. We are the Fellow-members of the Body of Chriſt; and ſhould we tear *his Body*, and ſeparate his Members, and cut his Fleſh, and break his Bones? Eph. 5. 23, 30. *For as the body is one, and hath many members, and all the members of that one body being many, are one body; ſo alſo is Chriſt*, 1 Cor. 12. 12. *As we have many members in one body——ſo we being many are one body in Chriſt; and every one members one of another*, Rom. 12. 4, 5. He that woundeth or diſmembreth your own Bodies, ſhall ſcarce be taken for your Friend: And are you Chriſt's Friends, when you diſmember or wound his Body? Is it lovely to ſee the Children or Servants in your Family together by the ears? Is Civil Wars for the ſafety of a Kingdom? Or doth that tend to the Honour of the Children of God, which is the ſhame of common Men? Or is that the ſafety of his Kingdom, which is the ruin of all others? We are all *fellow-citizens with the Saints, and of the houſhold of God*, Epheſ. 2. 19. We are *Gods building*, 1 Cor. 3. 9. *Know ye not that ye are the Temple of God? And that the ſpirit of God dwelleth in you? If any man defile the Temple of God, him ſhall God deſtroy: For the Temple of God is holy, which Temple ye are*: 1 Cor. 3. 16, 17. Will he deſtroy the *Defilers?* And will he love the *Dividers* and *Deſtroyers?* If it be ſo great a Sin to go to Law unneceſſarily with our *Brethren*, or to *wrong* them, 1 Cor. 6. 8. What is it to diſown them and caſt them off? And if they that *ſalute* and *love only their Brethren*, and not alſo their Enemies, are not the Children of God, *Matth.* 5. 47. What are they that ſeparate from, and condemn even their Brethren?

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ariori
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augetur.
Paul Scali-
ger Epiſt.
Cath. l. 3.
p. 176.

§. 71. 5. *Church-dividers* either would *divide Chriſt himſelf between them*, or elſe would *rob him of a great part* of his inheritance: And neither of theſe is a little Sin: If you make ſeveral Bodies, you would have ſeveral Heads: And *is Chriſt divided?* Saith the Apoſtle, 1 *Cor.* 1. 13. Will you make him a Sect-Maſter? He will be your *common* Head as *Chriſtians*; but he will be no Head of your *Sects* and *Parties*: (I will not name them.) Or would you tear out of the hands of Chriſt, any part of his Poſſeſſions? Will he cut them off, becauſe you cut them off? Will he ſeparate them from himſelf, becauſe you *ſeparare* from them, or *ſeperate* them from you? Will he give them a Bill of divorce when ever you are pleaſed to lay any odious accuſation againſt them? (Who ſhall condemn them, when it is he that juſtifieth them? Who ſhall ſeparate them from the Love of God? Can your cenſure or ſeparation do it, when neither Life, nor Death, nor any Creature can do it? *Rom.* 8. 33, &c.) Hath he not told you, that *he will give them eternal Life, and they ſhall never periſh, neither ſhall any pluck them out of his hand*, John 10. 28. Will he loſe his *Jewels*, becauſe you caſt them away as dirt? He ſuffered more for Souls than you, and better knoweth the worth of Souls; And do you think that he will forget ſo dear a purchaſe? Or take it well that you rob him of that which he hath bought ſo dearly? Will you give the Members and Inheritance of Chriſt to the Devil, and ſay, They are Satan's, and none of Chriſt's. *Who art thou that judgeſt another mans ſervant?*

§. 72. 6. *Church dividers* are guilty of *Self-ignorance*, and *Pride*, and *great Unthankfulneſs* againſt that God that beareth with ſo much in them, who ſo cenſoriouſly caſt off their Brethren. Wert thou ever humbled for thy Sin? Doſt thou know who thou art, and what thou carrieſt about thee? And how much thou offendeſt God thy ſelf? If thou do, ſurely thou wilt judge tenderly of thy Brethren, as knowing what a tender hand *thou* needeſt, and what Mercy *thou* haſt found from God. Can he cruelly judge his *Brethren to Hell* upon his petty differences, who is ſenſible how the gracious Hand of his Redeemer, did ſo lately *ſnatch him* from the *brink* of Hell? Can he be forward to condemn his *Brethren*, that hath been ſo lately and mercifully ſaved *himſelf?*

§. 73. 7. Church-dividers are the moſt ſucceſsful Servants of the Devil, being Enemies to Chriſt in his Family and Livery. They gratifie Satan, and all the Enemies of the Church, and do the very work that he would have them do, more effectually than open Enemies could do it. As Mutineers in an Army may do more to deſtroy it, than the power of the Enemy.

§. 74. 8. It is a Sin that contradicteth all God's Ordinances and Means of Grace; which are purpoſely to *procure* and *maintain* the *Unity* of his Church. The Word and Baptiſm is to gather them into one Body, and the Lords Supper to ſignifie and maintain their Concord, as being *one Bread*, and *one Body*, 1 Cor. 10. 17. And all the Communion of the Church is to expreſs and to maintain this Concord. The uſe of the Miniſtry is much to this end, to be the bonds and joints of this Unity of Believers, *Epheſ.* 4. 13, 14, 16. All theſe are contemned and fruſtrated by Dividers.

§. 75. 9. Church-diviſion is a Sin (eſpecially to us) againſt as great and lamentable experiences as almoſt any Sin can be. About Sixteen Hundred Years the Church hath ſmarted by it: In many Countries where the Goſpel proſpered, and Churches flouriſhed, Diviſion hath turned all into Deſolation, and delivered them up to the curſe of Mahometaniſm and Infidelity. The contentions between *Conſtantinople* and *Rome*, the Eaſtern and the Weſtern Churches have ſhaken the Chriſtian Intereſt upon Earth, and delivered up much of the Chriſtian World to Tyranny and Blindneſs, and given advantage to the Papacy to captivate and corrupt much of the reſt, by pretending it ſelf to be the Center of Unity. O what glorious Churches, where the learned Writers of thoſe Ages once lived, are now extinct, and the places turned to the Worſhip of the Devil and a Deceiver; through the ambition and contentions of the Biſhops, that ſhould have been the bonds of their Unity and Peace! But doth *England* need to look back into Hiſtory, or look abroad in foreign Lands, for inſtances of the ſad effects of Diſcord? Is there any one, good or bad in this Age, that hath ſpent his Days in ſuch a ſleep, as not to know what Diviſions have done, when they have made ſuch ruines in Church and State, and kindled ſuch conſuming Flames, and raiſed ſo many Sects and Parties, and filled ſo many Hearts with uncharitable Rancour, and ſo many Mouths with ſlanders and revilings, and turned ſo many Prayers into Sin, by poyſoning them with Pride and factious Oppoſitions, and hath let out ſtreams of Blood and Fury, over all the Land? He that maketh light of the Diviſions of Chriſtians in theſe Kingdoms, or loveth not thoſe that ſpeak againſt them, doth ſhew himſelf to be ſo impenitent in them, as to be one of thoſe terrible effects of them, that ſhould be a Pillar of Salt to warn after ages to take heed.

§. 76. 10. Yea, this is a heinous aggravation of this Sin, that commonly it is juſtified, and not repented of by thoſe that do commit it. When a Drunkard, or a Whoremonger will confeſs his Sin, a Church divider will ſtand to it, and defend it: And woe to them that call evil good, and good evil. Impenitency is a terrible aggravation of Sin.

§ 77 11. And it is yet the more heinous, in that it is commonly fathered upon God. If a Drunkard or Whoremonger ſhould ſay, God commandeth me to do it, and I ſerve God by it, would you not think this a horrid aggravation? When did you ever know a Sect or Party, how contrary ſoever among themſelves, but they all pretended Gods authority, and entitled him to their Sin, and called it *his ſervice*, and cenſured others as *ungodly*, or leſs godly, that would not do as bad as they? St. *James* is put to confute them that thought *this wiſdom was from above*, and ſo did *glory* in their Sin, and *lye againſt the truth*, when their Wiſdom was from beneath, and no better than *earthly*, *ſenſual* and deviliſh. For the *wiſdom from above*, *is firſt pure*, *then peaceable*, *gentle*, *eaſie to be entreated*, *full of mercy*, &c. James 3. 17.

§ 78. 12. Church-diviſions are unlike to our Heavenly State, and in ſome regard *worſe than the Kingdom of the Devil*, for he would not *deſtroy it*, by *dividing* it againſt it ſelf, *Matth*. 12. 26. O what a bleſſed Harmony of united holy Souls, will there be in the Heavenly *Jeruſalem*, where we hope to dwell for ever? There will be no Diſcords, Envyings, Sidings or Contendings, one being of this Party, and another of that: But in the Unity of perfect Love, that World of Spirits, with joyful Praiſe will magnifie their Creator. And is a ſnarling Envy or jarring Diſcord the likely way to ſuch an end? Is the Church of Chriſt a *Babel* of Confuſion? Should they be divided Party againſt Party here, that muſt be one in perfect Love for ever? Shall they here be condemning each other, as none of the Children of the Moſt High, who there muſt live in ſweeteſt Concord? If there be ſhame in Heaven, you will be aſhamed to meet thoſe in the delights of Glory, and ſee them entertained by the Lord of Love, whom you reviled and caſt out of the Church, or your Communion cauſeleſly on Earth.

Eph. 4. 13, 14, 16.

§. 79. Remember now that Schiſm, and making Parties and Diviſions in the Church, is not ſo ſmall a Sin as many take it for: It is the accounting it a *Duty*, and a *part* of *Holineſs*, which is the greateſt cauſe that it proſpereth in the World: And it will never be reformed till Men have right *apprehenſions* of the evil of it. Why is it that ſober People are ſo far and free from the Sins of Swearing, Drunkenneſs, Fornication and Laſciviouſneſs, but becauſe theſe Sins are under ſo odious a Character, as helpeth them eaſily to perceive the evil of them: And till Church-diviſions be rightly apprehended, as Whoredom, and Swearing, and Drunkenneſs are, they will never be well cured. Imprint therefore on your Minds the true Character of them, which I have here laid down, and look abroad upon the effects, and then you will fear this confounding Sin, as much as a conſuming Plague.

Two Hinderances of our true apprehenſions of Schiſm.

§. 80. The two great cauſes that keep Diviſions from being hated as they ought, are 1. A charitable reſpect to the *good* that is in Church-dividers, carrying us to over-look the evil of the Sin: Judging of it by the *Perſons* that commit it, and thinking that nothing ſhould ſeem odious that is *theirs*, becauſe many of them are in other reſpects of blameleſs pious Converſations. And indeed every Chriſtian muſt ſo prudently reprehend the miſtakes and faults of pious Men, as not to aſperſe the *Piety* which is conjunct; and therefore not to make their *Perſons odious*, but to give the Perſon all his juſt commendations for his Piety, while we oppoſe and aggravate his Sin: Becauſe Chriſt himſelf ſo diſtinguiſheth between the good and the evil, and the Perſon and the Sin; and loveth *his own* for their *good*, while he *hateth their evil*; and ſo muſt we: And becauſe it is the grand deſign of Satan, by the faults of the godly to make their *Perſons* hated firſt, and their *Piety* next, and ſo to baniſh Religion from the World: And every Friend of Chriſt muſt ſhew himſelf an Enemy to this deſign of Satan. But yet the Sin muſt be diſowned and oppoſed, while the Perſon is loved according to his worth. Chriſt will give no thanks for ſuch Love to his Children, as cheriſheth their Church deſtroying Sins: There is no greater Enemy to Sin than Chriſt, though there be no greater Friend to Souls. Godlineſs was never intended to be a Fortreſs for Iniquity; or a Battery for the Devil to mount his Cannons on againſt the Church; nor for a blind to cover the Powder-mines of Hell. Satan never oppoſeth *Truth*, and *Godlineſs*, and *Unity* ſo dangerouſly, as when he can make religious Men his inſtruments. Remember therefore that *all men are vanity*, and *Gods intereſt* and *honour* muſt not be ſacrificed to theirs, nor the moſt Holy be abuſed, in reverence to the holieſt of ſinful Men.

§. 81. The other great hinderance of our due apprehenſion of the ſinfulneſs of Diviſions, is our too deep *ſenſe* of our *ſufferings* by Superiours, and our looking ſo much at the evil of Perſecutions, as not to look at the danger of the contrary extream. Thus under the Papacy, the People of *Germany* at *Luthers* Reformation were ſo deeply ſenſible of the Papal Cruelties, that they thought by *how many ways* ſoever Men fled from ſuch bloody Perſecutors, they were very excuſable. And while Men were all taken up in decrying the *Roman* Idolatry, Corruptions and Cruelties, they never feared the danger of their own Diviſions till they ſmarted by them. And this was once the caſe of many good People here in *England*, who ſo much hated the wickedneſs of the Prophane and the Haters of Godlineſs, that they had no apprehenſions of the evil of Diviſions among themſelves: And becauſe ſo many prophane ones were wont to call ſober godly People, *Schiſmaticks* and *Factious*, therefore the very Names began with many to grow into credit, as if they had been of good ſignification, and there had been really no *ſuch Sin* as *Schiſm* and *Faction* to be feared: Till God permitted this Sin to break in upon us with ſuch fury, as had almoſt turned us into a *Babel*, and a Deſolation. And I am perſwaded God did purpoſely permit it, to teach his People more ſenſibly to know the evil of that Sin by the effects, which they would not know by other means: And to let them ſee when they had reviled and ruined each other, that there is that in themſelves which they ſhould be more afraid of, than of any Enemy without.

§. 82. Direct. 5. *Own not any cauſe which is an enemy to Love: And pretend neither Truth, nor Holineſs, nor Unity, nor Order, nor any thing againſt it.* The *Spirit of Love* is that *one Vital Spirit* which doth animate all the Saints. The *increaſe of Love* is the powerful Balſome that healeth all the Churches wounds. Though *loveleſs*, *lifeleſs* Phyſicians think that all theſe *Wounds* muſt be *healed* by the *Sword*. And indeed the Weapon-ſalve is now become the proper cure. It is the *Sword* that muſt be medicated, that the Wounds made by it may be healed. The *decays of Love*, are the Churches *diſſolution*; which firſt cauſeth Sciſſures and Separations, and in proceſs crumbleth us all to duſt: And therefore the Paſtors of the Church are the fitteſt inſtruments for the

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2 Tim.
Heb. 1

Cor.12. ult.
l. 5. 6, 13.
John 4. 7, 8.
n 13. 35.
nes 3. 15.
John 4. 16.
l. 5. 19, 21, 22.
Cor. 13. 11.
Tim. 6. 11.
l. 5. 14.
Cor. 13.
. 4. 2,
5, 16.
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the cure, who are the Meſſengers of Love, and whoſe Government is paternal, and hurteth not the Body. but is only a Government of Love; and exerciſed by all the *means* of *Love*. All Chriſtians in the World confeſs that LOVE is the very Life and Perfection of all Grace, and the end of all our other Duties, and that which maketh us like to God, and that if *Love* dwelleth in us, *God* dwelleth in us; and that it will be the everlaſting Grace, and the Work of Heaven, and the Happineſs of Souls: And that it is the *excellent way*, and the Character of Saints, and the New Commandment. And all this being ſo, it is moſt certain that no way is the way of God, which is not the way of *Love:* And therefore what ſpecious pretences ſoever they may have, and one may cry up *Truth*, and another *Holineſs*, and another Order, and another *Unity* it ſelf, to juſtifie their Envyings, Hatred, Cruelties, it is moſt certain that all ſuch pretences are Satanical deceits: And if they *bite and devour one another*, they are not like the Sheep of Chriſt; but *ſhall be devoured one of another*, Gal. 5 15. *Love worketh no ill to his neighbour: therefore Love is the fulfilling of the Law*, Rom. 13. 10. When Papiſts that ſhew their love to Mens Souls by racking their Bodies, and frying them in the Fire, can make them apprehenſive of the excellency of that kind of Love, they may uſe it to the healing of the Church. In the mean time as their *Religion* is, ſuch is their *Concord*, while all thoſe are called *Members* of their *Union*, and Profeſſors of their Religion, who muſt be burnt to aſhes if they ſay the contrary. They that give God an *Image* and *Carcaſs* of *Religion*, are thus content with the *Image* and *Carcaſs* of a *Church* for the exerciſe of it. And if there were nothing elſe but this to detect the ſinfulneſs of the Sect of Quakers, and many more, it is enough to ſatisfie any ſober Man, that it cannot be the way of God: God is not the author of that Spirit and way which tends to Wrath, Emulation, Hatred, Railing, and the extinction of Chriſtian Love, to all ſave their own Sect and Party. Remember as you love your Souls, that you ſhun all ways that are deſtructive to univerſal Chriſtian Love.

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§ 83. Direct. 6. *Make nothing neceſſary to the unity of the Church, or the communion of Chriſtians, which God hath not made neceſſary, or directed you to make ſo.* By this one Folly, the Papiſts are become the moſt notorious Schiſmaticks on earth: Even by making new Articles of Faith, and new parts of Worſhip, and impoſing them on all Chriſtians, to be ſworn, ſubſcribed, profeſſed or practiſed, ſo as that no Man ſhall be accounted a Catholick, or have Communion with them (or with the Univerſal Church, if they could hinder it) that will not follow them in all their Novelties. They that would ſubſcribe to all the Scriptures, and to all the ancient Creeds of the Church, and would do any thing that Chriſt and his Apoſtles have enjoyned, and go every ſtep of that way to Heaven that *Peter* and *Paul* went, as far as they are able, yet if they will go no further, and believe no more (yea, if they will not go *againſt* ſome of this) muſt be condemned, caſt out, and called *Schiſmaticks* by theſe *notorious Schiſmaticks.* If he hold to Chriſt the Univerſal Head of the Church, and will not be ſubject or ſworn to the Pope, the Uſurping Head, he ſhall be taken as cut off from Chriſt. And there is no certainty among theſe Men what meaſure of Faith, and Worſhip, and Obedience to them, ſhall be judged neceſſary to conſtitute a Church-member: For as that which ſerved in the Apoſtles Days, and the following Ages, will not ſerve now, nor the ſubſcribing to all the other pretended Councils until then, will not ſerve without ſubſcribing to the Creed or Council of *Trent*; ſo no body can tell, what new Faith, or Worſhip, or Teſt of Chriſtianity, the next Council (if the World ſee any more) may require: And how many Thouſand that are *Trent-Catholicks* now, may be judged Hereticks or Schiſmaticks then, if they will not ſhut their eyes, and follow them any whither, and change their Religion as oft as the Papal Intereſt requireth a change. Of this *Chillingworth*, *Hales*, and Dr. *H. More* have ſpoken plainly. If the Pope had impoſed but *one lye* to be ſubſcribed, or *one Sin* to be done, and ſaid [All Nations and Perſons that do not this, are no Chriſtians, or ſhall have no Communion with the Church] the Man that refuſeth that impoſed *Lye* or *Sin*, is guiltleſs of the Schiſm, and doth but obey God, and ſave his Soul: And the Uſurper that impoſeth them, will be found the heinous Schiſmatick before God, and the cauſe of all thoſe Diviſions of the Church. And ſo if any private Sectary, ſhall feign an opinion or practice of his own to be neceſſary to Salvation or Church Communion, and ſhall refuſe Communion with thoſe that are not of his mind and way, it is *he* and not *they*, that is the cauſe of the uncharitable ſeparation.

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Dr. *H. More* ſaith *Myſt. Redemp. p.* 495. *l.* 10. *c.* 2. There is ſcarce any Church *in Chriſtendom* at this day that doth not obtrude, not only falſhood, but ſuch falſhoods that will appear to any free Spirit pure contradictions and impoſſibilities: And that with the ſame gravity, authority, and importunity, that they do the holy Oracles of God. Now the conſequents of this muſt needs be ſad: For what knowing and conſcientious Man, but will be driven off, if he cannot aſſert the truth, without open aſſerting of a groſs Lye? *Id. p.* 526. And as for Opinions, though ſome may be better than other ſome, yet none ſhould exclude from the fulleſt enjoyments of either private or publick rights; ſuppoſing there be no venome of the *perſecutive* Spirit mingled with them: But every one that profeſſeth the Faith of Chriſt, and believeth the Scriptures in the Hiſtorical Senſe, &c. See *Hales* of Schiſm, *p.* 8.

§ 84. Direct. 7. *Pray againſt the uſurpations or intruſions of impious, carnal, ambitious, covetous Paſtors into the Churches of Chriſt.* For one wicked Man in the place of a *Paſtor*, may do more to the increaſe of a *Schiſm* or *Faction*, than many private Men can do, And *carnal Men* have *carnal Minds* and *carnal Intereſts*, which are *both* unreconcileable to the *ſpiritual* holy *mind* and *intereſt:* For the *carnal mind is enmity againſt God, and is not ſubject to his Law, nor can be*, Rom. 8. 7. *And they that are in the fleſh cannot pleaſe God*, v, 8. And you may eaſily conceive what work will be made in the Ship, when an Enemy of the *Owner* hath ſubtilly poſſeſſed himſelf of the Pilot's place? He will charge all that are faithful as Mutineers, becauſe they reſiſt him when he would carry all away. And if an Enemy of Chriſt ſhould get to be Governour of one of his Regiments or Garriſons, all that *are not Traytors* ſhall be called *Traytors*, and caſhiered that they hinder not the Treaſon which he intendeth. And *as then he that was born after the fleſh, perſecuted him that was born after the ſpirit, even ſo it is now: But what ſaith the Scripture? caſt out the bond-woman and her ſon*, &c. Gal. 4. 29, 30. It is not the ſacred office of the Miniſtry nor the profeſſion of the ſame Religion, that will cure the enmity of a carnal Heart, againſt both Holineſs and the Holy Seed. The whole buſineſs of the World from age to age is but the management of that War, proclaimed at Sins firſt entrance into the World, between the *ſeed of the Woman and the Serpent*; and none of the Serpents ſeed are more *cruel* or more ſucceſsful, than thoſe of them that creep into the Armies of Chriſt; and eſpecially that get the conduct of his Regiments. Neither Brotherhood nor *Unity* of profeſs'd Religion, would hold the hands of malignant *Cain* from murdering his Brother *Abel*. The ſame Religion, and Father and Family reconciled not ſcoffing *Iſhmael* to *Iſaac*, or prophane *Eſau* to his Brother *Jacob*. The Family of Chriſt, and an Apoſtles Office, did not keep *Judas* from being a Traytor to his Lord. If *carnal* Men invade the Miniſtry, they take the way of *eaſe* and *honour* and *worldly* Wealth, and ſtrive for Dominion, and who ſhall be the greateſt, and care not how *great* their *Power* and *Juriſdiction* is, nor how little their profitable work is: And their endeavour is to fit all matters of Worſhip and Diſcipline to their ambitious covetous ends; and the ſpiritual Worſhipper

Dir. 7.
In Eccesiis plus certaminum gignunt verba hominum quam Dei; magisque pugnatur fere de Apolline, Petro & Paulo, quam de Chriſto: Retine divina: Relinque humana. Bucholcer.

Gen. 3. 15.

Poetæ nunquam perturbarunt Reſpublicas: Oratores non raro. Bucholtz.

Acoſta l. 6. c. 23. p. 579. ſhall be the object of their hate: And is it any wonder, if the Churches of Chriſt be torn by Schiſm, and betrayed to Prophaneneſs, where there are ſuch unhappy Guides?

[Nothing ſo much hurteth this Church as a rabble of hirelings and ſelf-ſeekers: For what can natural Men, that ſcarce have the Spirit, do in the cauſe of God? A few in number that are excellent in Vertue, will more promote the work of God. ——— But they that come hither being humble, and lovers of Souls, taking Chriſt for their Pattern and bearing in their Bodies his Croſs and Death, ſhall moſt certainly find heavenly Treaſures, and ineſtimable Delights. But when will this be? When Men ceaſe to be Men; and to ſavour the Things of Men; and to ſeek and gape after the Things of Men. With Men this is utterly impoſſible; but with God all Things are poſſible: Becauſe this is hard in the Eyes of this People, ſhall it therefore be hard in my Eyes, ſaith the Lord? *Zech.* 10. pag. 580. I may ſay to ſome Miniſters that cry out of the ſchiſmatical diſobedience of the People, as *Acoſta* doth to thoſe that cryed out of the *Indians* dulneſs and wickedneſs: It is long of the Teachers. Deal with them in all poſſible love and tenderneſs, away with Covetouſneſs, Lordlineſs and Cruelty; give them the Example of an upright Life, open to them the way of Truth; and teach them according to their Capacity, and diligently hold on in this way, who ever thou art that art a Miniſter of the Goſpel, and (ſaith he) as ever I hope to enjoy thee, O Lord Jeſu Chriſt, I am perſwaded the Harveſt will be plentiful and joyful, *l.* 4. p. 433. & *paſſim.* But (ſaith he) we quickly ceaſe our Labours, and muſt preſently have haſty and plenteous Fruit. But the Kingdom of God is not ſuch: Verily it is not ſuch, but as Chriſt hath told us, like Seed caſt into the Earth, which groweth up by Degrees we know not how, *p.* 433, 434. *Hieroms* Caſe is many anothers: *Concivit odia perditorum: Oderunt eum hæretici, quia eos impugnare non deſinit: Oderunt Clerici, quia vitam eorum inſectatur & crimina. Sed plane eum boni omnes admirantur & diligunt*: Poſthumianus in Sulp. Severi Dialog. 1. And Dial. 2. *Martinus in medio cœtu & Converſatione Populorum, inter Clericos diſſidentes, inter Epiſcopos ſævientes, cum fere quotidianis ſcandalis hinc atque inde premeretur, inexpugnabili tamen adverſus omnia virtute fundatus ſtetit.* ——— *Nec tamen huic crimini miſcebo populares, ſoli illum Clerici, ſoli neſciunt Sacerdotes, nec immerito: Noſſe illum invidi noluerunt: Quia ſi virtutes illius noſſent, ſuorum vitia cognoviſſent.*

Dir. 8.

How the Jeſuites have hereby diſtracted the Church, read *Mariana, & Archiepiſc. Pragenſis Cenſur. de Bull. Jeſuit. & Dan. Hoſpital. ad Reges,* &c. *Aug. Ardinghelli Paradoxa Jeſuitica. Galindus, Giraldus,* &c. *Arcana Jeſuit.*

§. 85. Direct. 8. *In a ſpecial Manner, take heed of Pride*; ſuſpect it and ſubdue it in your ſelves; and do what you can to bring it into diſgrace with others. *Only by Pride cometh Contention*, Prov. 13. 10. I never yet ſaw *one Schiſm* made, in which *Pride* conjunct with *Ignorance* was not the cauſe: Nor ever did I know one Perſon *forward* in a Schiſm (to my remembrance), but *Pride* was diſcernably his Diſeaſe. I do not here intend (as the *Papiſts*) to charge all with *Schiſm* or *Pride*, that renounce not their Underſtandings, and chooſe not to give up themſelves to a beaſtial Subjection to Uſurpers or their Paſtors: He that thinks it enough that his Teacher hath *Reaſon* and be a *Man*, inſtead of himſelf, and ſo thinketh it enough that his *Teacher* be a Chriſtian and Religious; muſt be alſo content that his *Teacher* alone be ſaved: (But then he muſt not be the Teacher of ſuch a damning way). But by *Pride* I mean a plain over-valuing of his own *Underſtanding*, and *Conceits* and *Reaſonings*, quite above all the Evidences of their worth, and an undervaluing and contempt of the Judgments and Reaſonings of far wiſer Men, that had Evidence enough to have evinced his Folly and Error to a ſober and impartial Man. Undoubtedly it is the *Pride* of *Prieſts* and *People*, that hath ſo lamentably in all Ages torn the Church. He that readeth the Hiſtories of Schiſms and Church-confuſions, and marketh the Effects which this Age hath ſhewed, will no more doubt whether *Pride* were the cauſe, than whether it was the wind that blew down Trees and Houſes, when he ſeeth them one way overturned by multitudes, where the Tempeſt came with greateſt force. Therefore a Biſhop muſt be *no Novice* leſt *being lifted up with Pride* (ἵνα μὴ τυφωθεὶς) *he fall into the Condemnation of the Devil*, 1 Tim. 3. 6. And if ſuch Stars fall from Heaven, no wonder if they bring many down headlong with them. Humble Souls dwell moſt at home, and think themſelves unworthy of the Communion of their Brethren, and are moſt quarrelſome againſt their own Corruptions: *They do nothing in ſtrife and vain glory, but in lowlineſs of mind, each one eſteemeth other better than themſelves*, Phil. 2. 2, 3. and *judge not leſt they be judged*, Matth. 6. 1. And is it likely ſuch ſhould be Dividers of the *Church*? But *Proud* Men, muſt either be great and domineer, and as *Diotrephes*, 3 John 9, 10. *Love to have the preheminence*, and *caſt the Brethren out of the Church*, and *prate* againſt their faithfulleſt Paſtors with *malicious Words*; or elſe muſt be noted for their ſuppoſed Excellencies, and ſet up themſelves, and ſpeak perverſe Things, to draw away Diſciples after them, and think the Brethren unworthy of their *Communion*, and eſteem all others below themſelves; and as the Church of *Rome*, confound *Communion* and *Subjection*, and think none fit for their *Communion* that *obey them not*, or comply not with their opinion and will. There is no hope of *Concord* where *Pride* hath *Power* to prevail.

Acts 20
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Dir. 9.

§. 86. Direct. 9. *Take heed of ſingularity, and narrowneſs of Mind, and unacquaintedneſs with the former and preſent ſtate of the Church and World.* Men that are bred up in a Corner, and never read nor heard of the common Condition of the Church or World, are eaſily miſled into Schiſm, through ignorance of thoſe Matters of Fact that would preſerve them. Abundance of this ſort of honeſt People that I have known, have known ſo little beyond the Town or Countrey where they lived, that they have thought they were very Catholick in their Communion, becauſe they had one or two Congregations, and divided not among themſelves. But for the avoiding of Schiſm, 1. Look (with pity) on the unbelieving World, and conſider that Chriſtians of all ſorts, are but a ſixth part of the whole Earth: And then 2. Conſider of this ſixth part how ſmall a part the Reformed Churches are: And if you be willing to leave Chriſt any Church at all, perhaps you will be loth to ſeparate yet into a narrower Party, which is no more to all the World, than one of your Cottages is to the whole Kingdom. And is this all the Kingdom on Earth that you will aſcribe to Chriſt? Is the Kingdom of the Church, the King only of your little Party? Though his Flock be but a *little Flock*, make it not next to none: As if he came into the World on ſo low a deſign as the gathering of your Sect only: The leſs his Flock is, the more ſinful it is to rob him of it, and make it leſſer than it is: It is a *little Flock*, if it contained all the Chriſtians, Proteſtants, Greeks, Armenians, Abaſſines and Papiſts on the Earth. Be ſingular and ſeparate from the *unbelieving World*, and ſpare not: And be *ſingular* in *Holineſs* from prophane and nominal hypocritical Chriſtians. But affect not to be *ſingular* in Opinion or Practice, or ſeparated in Communion, from the *univerſal Church*, or *generality* of *ſound Believers*, or if you forſake ſome *common Errour*, yet hold ſtill the *common Love* and *Communion*, with all the faithful according to your Opportunities. 3. And it will be very uſeful when you are tempted to ſeparate from any Church for the defectiveneſs of its manner of Worſhip, to enquire *how God is worſhipped in all the Churches on Earth*, and then conſider, *Whether if you lived among them you would forſake Communion with them all, for ſuch defects* (while you are not forced to juſtifie or approve them). 4. And it is very uſeful to read Church Hiſtory, and to underſtand what Hereſies have been in Times paſt, and what havock Schiſms have cauſed among Chriſtians: For if this much had been known by well-meaning Perſons in our Days, we ſhould not have ſeen thoſe ſame Opinions applauded as new Light, which were long ago exploded as old Hereſies: Nor ſhould we have ſeen many honeſt People, taking that ſame courſe to *reform* the Church now, and *advance* the Goſpel, which in ſo many Ages and Nations hath heretofore *deſtroyed* the Church, and caſt out the Goſpel. A narrow Soul, that taketh all Chriſts Intereſt in the World, to lie in a few of their ſeparated Meetings, and ſhutteth up all the Church in a Nutſhel, muſt needs be guilty of the fouleſt Schiſms. It is a Catholick Spirit and Catholick Principles, loving a Chriſtian as a Chriſtian, abhorring the very

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names of Sects and Parties as the Churches wounds, that muſt make a Catholick indeed.

Dir. 10. §. 87. Direct. 10. *Underſtand well the true difference between the viſible Church, and the World, leſt you ſhould think that you are bound to ſeparate as much from a corrupted Church, as from the World.* It is not *true Faith*, but the *Profeſſion* of *true Faith*, that maketh a Man fit to be acknowledged a member of the viſible Church. If this *Profeſſion* be unſound, and accompanied with a vitious Life, it is the Sin and Miſery of ſuch an Hypocrite, but it doth not preſently put him as far unrelated to you, as if he were an Infidel without the Church? If you ask what Advantage have ſuch unſound Church-members? I anſwer with the Apoſtle, *Rom.* 3. 1, 2. *Much every way, chiefly becauſe unto them are committed the Oracles of God.* Rom. 9. 4. *To them pertaineth the Adoption and the Glory and Covenants, and the giving of the Law, and the Service of God and the Promiſes:* Till the Church find cauſe to caſt them out, they have the external Priviledges of its Communion. It hath made abundance to incur the guilt of ſinful ſeparation to miſunderſtand thoſe Texts of Scripture that call Chriſtians to ſeparate from Heathens, Infidels and Idolaters: As 2 Cor. 6. 17. *Wherefore come out from among them and be ye ſeparate ſaith the Lord*, &c. The Text ſpeaketh only of *ſeparating* from *the world* who are *Infidels* and *Idolaters*, and no members of the Church, and ignorant people ordinarily expound it, as if it were meant of *ſeparating* from the *Church* becauſe of the ungodly that are members of it: But that God that knew why he called his people to *ſeparate* from the World, doth never call them to ſeparate from the *Church-univerſal*, nor from any *particular* Church by a *mental Separation* ſo as to *unchurch them.* We read of many loathſome Corruptions in the Churches of *Corinth*, *Galatia*, *Laodicea*, &c. but yet no command to ſeparate from them. So many abuſe Rev. 18. 4. *Come out of her my People:* As if God commanded them to come out of a true Church becauſe of its Corruptions or Imperfections, becauſe he calleth them out of *Babylon?* It's true, you muſt partake with *no Church* in their *Sins*, but you may partake with *any Church* in their *holy Profeſſion* and *Worſhip*, ſo far as you can do it without partaking with them in *their Sins*.

ir. 11. §. 88. Direct. 11. *Underſtand what it is that maketh you partakers of the Sins of a Church, or any Member of it, leſt you think you are bound to ſeparate from them in good, as well as in evil.* Many fly from the publick Aſſemblies, leſt they partake of the Sins of thoſe that are there preſent. Certainly nothing but *Conſent* (direct or indirect) can make their faults to become yours: And therefore nothing which ſignifieth not ſome ſuch *Conſent*, ſhould be on that Account avoided. 1. If you by *word* or *ſubſcription* or *furtherance* own any Mans Sin, you *directly Conſent* to it: 2. If you *neglect any Duty* which lieth upon you for the *cure* of his Sin, you *indirectly Conſent:* For you *conſent* that he ſhall *rather* continue in *his Sin*, than you will do your part to help him out of it. Conſider therefore how far you are bound to reprove any Sin, or to uſe any other means for the Reformation of it, whether it be in the Paſtor or the People; and if you neglect any ſuch means, your way is to reform your own neglect, and do your duty, and not to ſeparate from the Church, before you have done your Duty to reform it. But if you have done all that is your part, then the Sin is none of yours, though you remain there preſent.

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§. 89. It is a turbulent fanſie and diſquieting Error of ſome People to think, that their *Preſence* in the *Aſſembly* and continuance with the Church doth make them guilty of the perſonal Faults of thoſe they join with: If ſo, who would ever join with any Aſſembly in the World? Queſt. *But what if they be groſs and ſcandalous Sinners that are Members of the Church?* Anſw. If you be wanting in your Duty to reform it, it is your Sin: But if bare *preſence* made their Sins to be ours, it would alſo make all the Sins of the Aſſembly ours: But no Word of God doth intimate any ſuch thing. *Paul* never told the Churches of *Galatia* and *Corinth* ſo, that had ſo many defiled Members. Queſt. *But what if they are Sins committed in the open Aſſembly, even by the Miniſter himſelf in his Praying, Preaching and other Adminiſtrations? And what if all this be impoſed on him by a Law, and ſo I am certain before-hand, that I muſt join with that which is unwarrantable in Gods Worſhip?* Anſw. The next Direction containeth thoſe Diſtinctions that are neceſſary to the Anſwer of this.

§. 90. Direct. 12. *Diſtinguiſh carefully*, 1. *Between a Miniſters Perſonal faults, and his Miniſterial faults.* 2. *Between his tolerable weakneſſes and his intolerable inſufficiencies.* 3. *And between the work of the Miniſter and of the Congregation.* And then you will ſee your doubt reſolved in theſe following Propoſitions. Dir. 12.

§. 91. 1. *A Miniſters* perſonal *faults* (as ſwearing, lying, drunkenneſs, &c.) may damn himſelf, and muſt be matter of Lamentation to the Church, and they muſt do their beſt to reform them, or to get a better Paſtor by any lawful means: But in Caſe they cannot, *his Sin is none of theirs*, nor doth it make his Adminiſtration *null or ineffectual:* Nor will it allow you to ſeparate from the Worſhip which he adminiſtreth. Though many of the Prieſts were wicked Men, the godly *Jews* were not thereby diſobliged from Gods publick Worſhip, or Sacrifices which were to be offered by their Hands. Otherwiſe how ſad a Caſe were the Church in, that muſt anſwer for the Sins which they never committed, nor could reform! But no Scripture chargeth this upon them.

Saith *Cleanthes* (in *Laert.*) The *Peripateticks* are like Letters that ſound well, but hear not themſelves.

§. 92. 2. It is not *all Miniſterial faults that will allow you to ſeparate from or diſown a Miniſter, but only thoſe that prove him or his Miniſtration utterly intolerable.* Such are, 1. *An utter inſufficiency* in *Knowledge* or *Utterance* for the *neceſſary Parts* of the Miniſterial Work: As if he be not able to Teach the neceſſary Points of Chriſtian Religion, nor to adminiſter the Sacraments and other parts of publick Worſhip. 2. If he ſet himſelf to oppoſe the very ends of his Miniſtry, and Preach down *Godlineſs*, or any part of it that is of *neceſſity* to Salvation: For then he doth the Devils work, in ſeeking the Damnation of Souls, and ſo maketh himſelf the Devils Miniſter, and is not the Miniſter of Chriſt. For the *end* is eſſential to the Relation. Herein I include a Preacher of *Hereſie* that doth preach up any *damning* Error, and preach down any *neceſſary ſaving Truth:* That is, that preacheth ſuch Error as ſubverteth either *Faith* or *Godlineſs*; and doth *more harm* in the Church, than *Good*. 3. If he ſo deprave Gods publick Worſhip as to deſtroy the *ſubſtance* of it, and make it *unacceptable*, and offer up a *publick falſe-worſhip* to God, which he diſowneth in the very *Matter* of it. As if he put up *blaſphemy* for *Praiſe* and *Prayer*, or commit *Idolatry*, or ſet up *New Sacraments*, and guide the People thus in publick Worſhip. As the *Papiſts* Prieſts do that adore Bread with Divine Worſhip, and pray to the Dead, and offer real Sacrifices for them, &c. Such *Worſhip* is not to be joined in. 4. Or if they impoſe any *actual Sin* upon the People: As in their Reſponds to ſpeak *any falſhood*, or to *adore the Bread*, or the like: Theſe faults diſcharge us from being preſent with ſuch Paſtors at ſuch Worſhip. But beſides theſe there are many Miniſterial faults which warrant not our Separation. As, 1. The internal Vices of the Paſtors mind, though manifeſted in their Miniſtration: As ſome tolerable Errors of

Yet I excuſe not impiety or inſufficiency in Miniſters. It was one of *Solons* Laws, *Qui nequitia ac flagitiis inſignis eſt, tribunali, publiciſque ſuggeſtis arcendus eſt.* And *Gildas* ſaith to the ungodly Paſtors of *Britain*, *Apparet ergo eum qui vos ſacerdotes ſciens ex corde dicit, non eſſe eximium Chriſtianum* —— *Quomodo vos aliquid ſolvetis, ut ſit ſolutum in cœlis, à cœlo ob ſcelera ademti? & immanium peccatorum funibus compediti? Qua ratione aliquid in terra ligabitis, quod ſupra mundum etiam ligetur, propter voſmet ipſos qui ita ligati iniquitatibus in hoc mundo tenemini, ut in cœlos nunquam aſcendatis, ſed in infauſta tartari ergaſtula, non converſi in hac vita ad dominum, decidatis*, Fol. ult. *O inimici Dei, & non ſacerdotes! O licitatores malorum, & non Pontifices! Traditores, & non Sanctorum Apoſtolorum Succeſſores; impugnatores, & non Chriſti miniſtri* —— pag. 571. Impreſ. Baſil.

Judgment; or envy and pettiſh oppoſition to others. Phil. 1. 15. *Some indeed preach Chriſt of envy and ſtriſe, and ſome of good will: The one preach Chriſt of contention, not ſincerely, ſuppoſing to add affliction to my bonds; but the other of love*, &c. Here is an odious vice in the publick Miniſtry, even an endeavour to increaſe the ſufferings of the Apoſtle: Yet it was lawful to hear ſuch Preachers; though not to prefer them before *better:* Moſt *Sects* among Chriſtians are poſſeſſed with a tang of envy and uncharitableneſs againſt Diſſenters; which uſeth to break forth in their preaching and praying: And yet it is lawlul to join with ſuch. 2. It is not unlawful to join with a Miniſter that hath many defects and infirmities in his Miniſtration or manner of Worſhip. As if he preach with ſome ignorance, diſorder, unfit expreſſions or geſtures, unmeet repetitions; or if he do the like in *Prayer* or in the *Sacraments*, putting ſomething laſt that ſhould be firſt, and leaving out ſomething that ſhould be ſaid, or praying coldly and formally: Theſe and ſuch like are faults which we ſhould do our beſt to reform; and we ſhould not prefer ſuch a Miniſtry before a better: But it is lawful and a duty to join with ſuch, when we have no better. For all Men are imperfect, and therefore the manner of Worſhip as performed by them will be imperfect: Imperfect Men cannot be perfect in their Miniſtrations: We muſt join with a defective and imperfect mode of Worſhip, or join with none on Earth: And we muſt perform *ſuch* or *none* our ſelves. Which of you dare ſay that in your private Prayers, you have no diſorder, vain repetitions, flatneſs or defects? 3. It is not unlawful to join with a Miniſter that hath ſome *material error* or *untruth* in his preaching or praying, ſo be it we be not called to approve it, or make it ours, and ſo it be not pernicious and deſtructive to the ends of his Miniſtry. For all Men have ſome error, and they that *have* them may be expected ſometime to vent them. And it is not our preſence that is any ſignification of our conſent to their miſtakes. If we run away from all that vent any untruth or miſtake in publick or private Worſhip, we ſhall ſcarce know what Church or Perſon we may hold Communion with: The Reaſon of this followeth.

§ 93. 3. *The ſenſe of the Church, and all its members is to be judged of by their publick profeſſions, and not by ſuch words of a Miniſter which are his own, and never had their conſent.* I am by *Profeſſion* a *Chriſtian*, and the *Scripture* is the *Profeſſed Rule* of my Religion: And when I go to the Aſſemblies, I profeſs to worſhip God according to that *Rule*: I profeſs my ſelf a hearer of a Miniſter of the Goſpel, that is to preach the Word of God, and that hath promiſed in his Ordination [*out of the holy Scriptures to inſtruct the People committed to his charge, and to teach nothing (as required of neceſſity to eternal Salvation) but that which he ſhall be perſwaded may be concluded and proved by the Scripture.*] This he profeſſed when he was ordained, and I profeſs by my preſence only to hear ſuch a Preacher of the Goſpel, and worſhip God with him in thoſe Ordinances of Worſhip, which God hath appointed. Now if this Man ſhall drop in any miſtake in preaching, or modifie his Prayers or Adminiſtrations amiſs, and do his part weakly and diſorderly, the hearers are no way guilty of it by their preſence. For if I muſt run away from God's publick worſhip becauſe of Mens miſ-performance, 1. I ſhould join with none on Earth (for a ſmall Sin may no more be wilfully done or owned than a greater.) 2. And then *another Mans weakneſs* may diſoblige me and diſcharge me from my Duty. To *order* and *word* his *Prayers* and *Preaching* aright, is part of the Miniſter's own work, and not the Peoples: And if he do it *well*, it is *no commendation to me* that am preſent, but to *himſelf:* And therefore if he do it *amiſs*, it is *no fault* of *mine* or diſpraiſe to me, but to himſelf. If the Common-Council of *London*, or Court of Aldermen agree to petition the King for the renewing of their Charter, and commit the expreſſing of their requeſt to their Recorder, in their preſence, If he petition for ſomething elſe inſtead of that which he was intruſted with, and ſo betray them in the ſubſtance of his buſineſs, they are openly to contradict him and diſown his treachery or miſtake: But if he deliver the ſame Petition which he undertook with ſtammering, diſorder, defectiveneſs, and perhaps ſome mixture of untruths in his additional reaſons and diſcourſe, this is his failing in the perſonal Performance of his Duty, and no way imputable to them that ſent him, and are preſent with him, though (in modeſty) they are ſilent and ſpeak not to diſown it; for how can it be their fault that a Man is wanting in his perſonal ſufficiency and *duty*: (unleſs it be that they chooſe not a better.) And whether he ſpeak *ex tempore* or more deliberately, in a written form or without, in words that other Men taught him, or wrote for him, or in words of his own deviſing, it altereth not their caſe.

§. 94. Obj. *But if a Man fail through weakneſs in his own performance, I know not of that before hand: But if his faulty manner of praying be preſcribed and impoſed on him by a Law, then I know it before-hand, and therefore am guilty of it.*

Obj. Of imp ſed defective Liturgies.

Anſw. To avoid confuſion, fix upon that which you think is the thing ſinful. 1. Either it is becauſe the Prayers are *defective and faulty*; 2. Or becauſe they are *impoſed:* 3. Or becauſe *you know the fault before-hand.* But none of all theſe can prove your joining with them ſinful: 1. Not becauſe they *are faulty*: For you may join with as faulty Prayers you confeſs, if *not impoſed.* 2. Not becauſe *impoſed*: 1. Becauſe that is an *extenuation*, and not an *aggravation:* For it proveth the Miniſter *leſs voluntary* of the two, than thoſe are that do it without any command, through the error of their own judgments, (as moſt erroneous Perſons will.) 2. Becauſe (though lawful things oft become unlawful when Superiours forbid them, yet) no reaſon can be given why a *lawful* thing ſhould become *unlawful* becauſe a lawful Superiour doth *command* it. Elſe Superiours might take away all our Chriſtian Liberty, and make all things unlawful to us by *commanding* them: You would take it for a wild conceit in your Children or Servants, if they ſay, when you bid them learn a Catechiſm or uſe a form of Prayer, it was lawful to us till you commanded us to do it; but becauſe you bid us do it, it is unlawful. If it be a *Duty* to obey Governours in all things, then it is not a *Sin* to obey them. 3. And it is not your *knowing before-hand* that maketh it unlawful: For, 1. I know in *general* before-hand, that all imperfect Men will do imperfectly: And though I know not the *particular*, that maketh it never the lawfuller, if *fore-knowledge* it ſelf did make it unlawful. 2. If you know that *e. g.* an Antinomian or ſome miſtaken Preacher would conſtantly drop ſome words for his Error in Prayer or Preaching, that will not make it unlawful in your own judgment for you to join, (if it be not a flat Hereſie.) 3. It is *another mans* error or fault that you *fore-know* and not your own: And therefore *fore-knowledge* maketh it not your own. 4. God himſelf doth as an *Univerſal Cauſe* of *Nature* concur with Men in thoſe acts which he foreknoweth they will *ſinfully* do: And yet God is not to be judged either an Author or Approver of the Sin becauſe of ſuch concurrence and foreknowledge: Therefore our fore-knowledge maketh us no approvers, or guilty of the failings of any in their ſacred Miniſtrations, unleſs there be ſome other guilt. If you ſay that is no *one* of theſe that maketh it unlawful, but all together, you muſt give us a diſtinct argument to prove that the concurrence of theſe three will prove that unlawful, which cannot be proved ſo by any of them alone, for your affirmation muſt not ſerve the turn: And when we know your argument, I doubt not but it may be anſwered. One thing I

Pii bon
nis eſt f
cere quo
poteſt, e
amſi non
faciat ho
quod eſt
eligibili
Bucholt

ſtill confeſs may make any defective Worſhip to be unlawful to you; and that is, When you *prefer it before better, and may (without a greater inconvenience) enjoy an abler Miniſtry, and purer Adminiſtration, but will not.*

Object. §. 95. Obj. *But he that ſitteth by in ſilence in the poſture as the reſt of the Congregation, ſeemeth to conſent to all that is ſaid and done: and we muſt avoid all appearance of evil.*

Anſw. *Anſw.* The *appearance* of evil which *is evil indeed*, muſt be alway avoided: But that *appearance* of evil which is indeed *good*, muſt not be avoided. We muſt not forſake our *Duty* leſt we *ſeem* to *ſin*: That were but to prefer *Hypocriſie* before Sincerity, and to *avoid appearances* more than *realities*: The omiſſion of a *Duty* is a *real Sin*: And that muſt not be done to avoid a *ſeeming* Sin. And whom doth it appear ſo to? If it *appear evil* to the blind or prejudiced, it is their eyes that muſt be cured: But if it *appear* ſo to the *wiſe*, then it's like it is evil indeed: For a wiſe Man ſhould not judge that to be evil that is not. But I confeſs that in a caſe that is altogether *indifferent*, even the miſtakes of the *ignorant* may oblige us to forbear: But the Worſhip of God muſt not be ſo forborn. It is an irrational fancy to think that you muſt be *uncivil*, by contradicting, or covering your Heads, or doing ſomething offenſive to the Congregation, when any thing is ſaid or done which you diſallow. Your *Preſence* ſignifieth your *Conſent* to all that you *profeſs*, even to worſhip God according to his Word, and not to all the humane imperfections that are there expreſſed.

Dir. 13. §. 96. Direct. 13. *Diſtinguiſh carefully between your perſonal private Duties, and the duty of the Paſtor or Church with which you muſt concur. And do not think that if the Church or Paſtor, do not their duty, that you are bound to do it for them.* To caſt out an obſtinate impenitent Sinner by ſentence from the Communion of the Church, is the Paſtors or Churches Duty, and not *yours*, unleſs in concurrence, or ſubſerviency to the Church: Therefore if it be not done, enquire whether you did *your duty* towards it: If you did, the Sin is none of yours: For it is not in *your power* to caſt out all that are unworthy from the Church: But *private familiarity* is in your power to refuſe; and *with ſuch no not to eat.*

Dir. 14. §. 97. Direct. 14. *Take the meaſure of your accidental duties more from the good or hurt of the Church, or of many, than from the immediate good or hurt that cometh to your ſelf.* You are not to take that for the *ſtation* of your Duty, which you *feel* to be moſt to the *commodity* of your Souls; but that in which you *may* do God moſt ſervice: If the ſervice of *God* for the good of *many*, require you to ſtay with a weaker Miniſter, and defective Adminiſtrations, you will find in the end that this was not only the place of your Duty, but alſo of your Benefit: For your Life is in Gods hands, and all your Comforts; and that is the beſt way to your Peace and Happineſs, in which you are moſt pleaſing unto God, and have *his Promiſe* of moſt Acceptance and Grace. I know the *leaſt advantage* to the *Soul*, muſt be preferred before *all earthly riches*; but not before the publick good: Yea, that way will prove moſt advantageous *to us*, in which we exerciſe moſt *obedience.*

Dir. 15. §. 98. Direct. 15. *Take heed of ſuffering prejudice and fancy to go for reaſon, and raiſe in your minds unjuſtifiable diſtaſtes of any way or mode of Worſhip.* It 's wonderful to ſee what *fancy* and prejudice can do? Get once a *hard opinion* of a thing, and your judgments will make light of all that is ſaid for it, and will ſee nothing that ſhould reconcile you to it: Partiality will carry you away from equity and truth. Abundance of things appear now *falſe* and *evil*, to Men that once *imagine* them to be ſo, which would ſeem *harmleſs*, if not *laudable*, if they were tryed by a mind that's clear from prejudice.

§. 99. Direct. 16. *Judge not of Doctrines and Worſhip by Perſons, but rather of Perſons by their Doctrine and Worſhip (together with their Lives.)* The World is all prone to be carried by reſpect to Perſons; I confeſs where any thing is to be taken upon truſt, we muſt rather truſt the intelligent, experienced, honeſt and credible, than the ignorant and incredible: But where the Word of God muſt be our Rule, it is perverſe to judge of *Things* by the *Perſons* that *hold* them or *oppoſe* them: Sometimes a bad Man may be in the right, and a good Man in the wrong: Try the *way* of the *worſt* Men before you reject it (in diſputable things.) And try the opinions and way of the *beſt* and *wiſeſt* before you venture to receive them. *Dir. 16.*

§. 100. Direct. 17. *Enſlave not your ſelves to any Party of Men, ſo as to be over-deſirous to pleaſe them, nor over-fearful of their cenſure.* Have a reſpect to all the reſt of the World as well as them. Moſt Men that once engage themſelves in a Party, do think their honour and intereſt is involved with them, and that they ſtand or fall with the favour of their Party, and therefore make them (before they are aware) the Maſters of their Conſciences. *Dir. 17.*

§. 101. Direct. 18. *Regard more the judgment of aged ripe experienced Men, that have ſeen the fruits of the various courſes of profeſſors of Religion, than of the young, unripe, unexperienced, hot-headed ſort.* Zeal is of great uſe to execute the reſolutions of a well-informed Man: And the Zeal of others is very uſeful to warm the Hearts of ſuch as do converſe with them. But when it comes to matter of *Judgment* once, to decide a caſe of difficulty, aged experience hath far the advantage: And in no caſes more, than in thoſe where *Peace* and *Concord* are concerned, where raſh hot-headed youth is very prone to precipitant courſes, which muſt be afterward repented of. *Dir. 18.*

§. 102. Direct. 19. *When fervent ſelf-conceited people would carry down all by cenſoriouſneſs and paſſion, it is time for the Paſtors and the aged and riper ſort of Chriſtians openly to rebuke them, and appear againſt them and ſtand their ground, and not to comply with the miſ-guided ſort to eſcape their cenſures.* Nothing hath more cauſed Schiſms in the Church (except the *pride* and *ambition* of the Clergy) than that the riper and more judicious ſort of People together with the Miniſters themſelves, have been ſo loth to lye under the bitter cenſures of the unexperienced younger hotter ſort, and to avoid ſuch cenſures and keep in with them, they have followed thoſe whom they ſhould have led, and have been drawn quite beyond their own underſtandings. God hath made WISDOM to be the *Guide* of the Church, and ZEAL to *follow* and diligently execute the commands of *Wiſdom*: Let ignorant well-meaning People cenſure you as bitterly as they pleaſe, yet keep your ground, and be not ſo proud or weak as to prefer their good eſteem before their benefit, and before the pleaſing of God. Sin not againſt your *knowledge* to eſcape the cenſure of the ignorant. If you do, God will make thoſe Men your Scourges whom you ſo much over-valued: And they ſhall prove to their ſpiritual Fathers as cockered Children (like *Abſolom*) do to their natural Fathers, and perhaps be the breaking of your Hearts. But if the Paſtors and the riper experienced Chriſtians will ſtand their ground, and ſtick together, and rebuke the exorbitancies of the cenſorious younger ones, they will maintain the credit of the Goſpel, and keep the Truth, and the Churches Peace, and the hot-ſpurs will in time either repent and be ſober, or be ſhamed and diſabled to do much hurt. *Dir. 19.*

§. 103. Direct. 20. *Take heed how you let looſe your zeal againſt the Paſtors of the Church, leſt you bring their Perſons and next their Office into contempt, and ſo break the bond of the Churches Unity and Peace.* There is no more hope of maintaining the Churches *Dir. 20.*

Unity and *Concord* without the *Miniſtry*, than of keeping the *Strength* or *Unity* of the *Members* without the *Nerves*. If theſe *Nerves* be *weak* or labour of a Convulſion or other Diſeaſe, it is *curing* and *ſtrengthening* them, and not the *cutting* them aſunder that muſt prove to the welfare and ſafety of the *body*. Meddle with the faults of the Miniſtry only ſo far as tendeth to a cure, of them or of the Church, but not to bring them into diſgrace, and weaken their intereſt in the People, and diſable them from doing good. Abhor that proud rebellious Spirit, that is prone to ſet up it ſelf againſt the Officers of Chriſt, and under pretence of greater *Wiſdom* or *Holineſs*, to bring their *Guides* into contempt; and is picking quarrels with them behind their back, to make them a ſcorn or odious to the hearers. Indeed a *Miniſter of Satan* that doth more harm in the Church than good, muſt be ſo detected as may beſt diſable him from doing harm. But he that doth *more good* than *hurt*, muſt ſo be diſſwaded from the *hurt* as not to be diſabled from the good. *My Brethren be not many Maſters* (or *Teachers*) *knowing that ye ſhall receive the greater condemnation.*

Dir. 21. §. 104. Direct. 21. *Look more with an eye of Charity on what is good in others and their worſhip of God, than with an eye of malice to carp at what appeareth evil.* Some Men have ſuch diſtempered Eyes, that they can ſee almoſt nothing but *faultineſs*, in any thing of another *party* which they look at: Envy and Faction maketh them carp at every word and every geſture: And they make no Conſcience of aggravating every failing, and making *Idolatry* of every miſtake in Worſhip, and making *Hereſie* or *Blaſphemy* of every miſtake in judgment, and making *Apoſtaſie* of every fall; nay perhaps the truth itſelf ſhall have no better a repreſentation. As Dr. *H. More* well noteth, It would do much more good in the World, if all Parties were forwarder to find out and commend what is good in the Doctrine and Worſhip of all that differ from them. This would win them to hearken to reforming advice, and would keep up the credit of the common truths and duties of Religion in the World, when this envious ſnarling at all that others do, doth tend to bring the World to Atheiſm, and baniſh all reverence of Religion, together with Chriſtian Charity from the Earth.

Dir. 22. Read the next *Chap.* 24. *ſect.* 20.

☞ Prince *Frederick* of *Monpelgard* being inſtructed into a diſtaſte of the Reformed Proteſtants, when he had been at *Geneva* and *Helvetia*, was wont to ſay, *Genevæ & in Helvetia vidi multa de quibus nihil, pauca eorum de quibus ſæpe audivi: ut Toſſanus ad Pezelium referente Sculteto in* Curric. p. 26.

§. 105. Direct. 22. *Keep not ſtrange to thoſe from whom you differ, but be acquainted with them, and placidly hear what they have to ſay for themſelves: Or elſe converſe with them in Chriſtian Love in all thoſe duties in which you are agreed, and this* (*if you never talk of your differences*) *will do much to reconcile you in all the reſt.* It is the common way of Diviſion, Uncharitableneſs, yea, and Cruelty at laſt, to receive hard reports of thoſe that differ from us, behind their backs, and to believe and aggravate all, and proceed to detraction and contention at a diſtance, and in the dark, and never be familiarly acquainted with them at all: There is ſomething in the apprehenſion of *Places*, and *Perſons*, and *Things* by the *eye ſight*, which no reports are able to match: And ſo there is that ſatiſfaction about Men by familiar acquaintance, which we cannot attain by hearſay from any how judicious ſoever. All Factions commonly converſe together, and ſeek no familiar converſe with others, but believe them to be any thing that's naught, and then report them to be ſo, before they ever knew the Perſons of whom they ſpeak: I am perſwaded this is one of the greateſt feeders of Enmity, Uncharitableneſs, Contention and Slanders in the World. I ſpeak it upon great obſervation and experience; I have ſeldom heard any Man bitterly oppoſe the Servants of Chriſt, but either groſly wicked, or thoſe that never had much acquaintance with them: And I ſee commonly, how bitter ſoever Men were before, when once they converſe together, and grow acquainted, they are more reconciled: The reaſon is, partly becauſe they find *leſs evil*, and *more good* in one another than before they did believe to be in them; and partly becauſe Uncharitableneſs and Malice, being an ugly Monſter, is bolder at a diſtance, but aſhamed of it ſelf before your Face: And therefore the *Pens* of the Champions of Malice, are uſually more bitter than their Tongues when they ſpeak to you face to face. Of all the furious Adverſaries that have raged againſt me in the latter part of my Life, I remember not one Enemy that I have or ever had, that was ever familiar or acquainted with me: And I have my ſelf heard ill reports of many: Which by perſonal acquaintance I have found to be all falſe. Keep together, and either ſilence your differences, or gently debate them; yea, rather chide it out, than withdraw aſunder: *Familiarity* ſendeth *Love* and *Unity*.

Dir. 2 §. 106. Direct. 23. *When ever you look at any corruption in the Church, look alſo at the contrary extream, and ſee and avoid the danger of one as well as of the other.* Be ſure every error and Church-corruption hath its extream: And if you do not ſee it, and the danger of it, you are the liker to run into it. Look well on both ſides if you would be ſafe.

Dir. 2 §. 107. Direct. 24. *Worſhip God your ſelves in the pureſt manner, and under the moſt edifying Miniſtry that lawfully you can attain: But be not too forward to condemn others that reach not to your meaſure, or attain not ſo much happineſs: And deny not perſonal Communion ſometimes, with Churches that are more blemiſhed, and fit for Communion.* And when you cannot join locally with them, let them have the communion of your Hearts, in *Faith* and *Charity*, and *Prayer* for each other. I fear not here openly to tell the World, that if I were turned looſe to my own liberty, I would *ordinarily* worſhip God in that manner that I thought moſt pure, and agreeable to his Will and Word: But I would ſometimes go to the Churches of other Chriſtians, that were fit for Chriſtian Communion, if there were ſuch about me: Sometime to the Independants, ſometime to the moderate Anabaptiſts, ſometime to ſuch as had a Liturgie as faulty as that of the Greek or the Ethiopian Churches: To ſhew by my practice, what Communion my Heart hath with them all.

Dir. 2 Since t writing this, I ha publiſh a Book called T *Cure of Church-Diviſion* and a D*fence of* which handle theſe things more fully.

§. 108. Direct. 25. *Take heed that you intereſt not Religion or the Church in civil differences:* This error hath divided and ruined many famous Churches, and moſt injuriouſly made the holy Truth and Worſhip of God to be a reproach and infamy among ſelfiſh partial carnal Men. When Princes and States fall out among themſelves, they will needs draw the Miniſters to their ſides, and then one ſide will certainly condemn them, and call them all that *ſelf-intereſt* and *malice* can invent: And commonly when the Controverſie is only in point of Law or Politicks, it is *Religion* that bears the blame of all: And the differences of Lawyers and Stateſmen muſt be charged upon Divines, that the Devil may be able to make them uſeleſs, as to the good of all that Party that is againſt them, and may make Religion it ſelf be called Rebellion. And O that God would maintain the Peace of Kingdoms; and Kings and Subjects were all Lovers of Peace, the rather becauſe the differences in States do cauſe ſo commonly Diviſions in the Church. It would make a Man wonder, (and a lover of Hiſtory to lament) to obſerve in the differences between the Pope and *Henry* the fourth, and other Emperors, how the Hiſtorians are divided, one half commending him that the other half condemneth: And how the Biſhops and Churches were one half for the Pope, and the other for the Emperor; and one half ſtill accounted Rebels or Schiſmaticks by the other, though they were all of one Religion. It is more to ruin the *Church*, than *Kingdoms*, that Satan laboureth ſo much to kindle Wars, and

Wars, and breed civil differences in the World: And therefore let him that loveth the Churches Peace, be an obedient Subject, and an Enemy of Sedition, and a Lover and Defender of the Civil Peace and Government in the place that God hath ſet him in: For this is pleaſing unto God.

Beda Hiſt. Eccleſ. lib. 1 cap. 26. *Didicerat enim (Rex* Edilberth) & *à Doctoribus, auctoribuſq; ſuæ ſalutis, ſervitium Chriſti voluntarium, non coactitium debere eſſe.*

§. 109. I know there are ſome, that with too bloody and calamitous ſucceſs, have in moſt ages, given other kind of Directions, for the extirpation of Error, Hereſie and Schiſm, than I have here given! But God hath ſtill cauſed the moſt wiſe, and holy, and charitable, and experienced Chriſtians to bear their teſtimony againſt them! And he hath ever cauſed their way of cruelty to turn to their own ſhame: And though (like Treaſons and Robberies) it ſeem for the time preſent to ſerve their turn, it is bitterneſs in the end, and leaveth a ſtinking memorial of their names and actions to poſterity. And the Treatiſes of Reconcilers, (ſuch as *Halls*, *Vſhers*, *Bergius*, *Burroughs*, and many other) by the delectable ſavour of *Vnity* and *Charity* are ſweet and acceptable to prudent and peaceable Perſons, though uſually unſucceſsful with the violent that needed them.

Beſides the fore-cited witneſs of Sr. *Francis Bacon*, &c. I will here add one of the moſt ancient, and one or two of this age, whom the contrary-minded do mention with the greateſt honour. *Juſtin Martyr Dial. cum Tryph.* doth at large give his judgment, that a Judaizing Chriſtian, who thinketh it beſt to be circumciſed and keep the Law of *Moſes*, be ſuffered in his opinion and practice, and admitted to the Communion and Privileges of the Church, and loved as one that may be ſaved in that way, ſo be it he do not make it his buſineſs to perſwade others to his way, and teach it as neceſſary to Salvation or Communion: For ſuch he doth condemn.

King *James* by the Pen of *Iſ. Caſaubon* telleth Cardinal *du Perron*, that [" His Majeſty thinketh
" that for Concord there is no nearer way, than di-
" ligently to ſeparate things neceſſary from the un-
" neceſſary, and to beſtow all our labour that we
" may agree in the things neceſſary, and that in
" things unneceſſary there may be place given for
" Chriſtian Liberty. The King calleth theſe things
" ſimply neceſſary, which either the Word of God
" expreſly commandeth to be believed or done,
" or which the ancient Church did gather from the
" Word of God by neceſſary conſequence———]

Grotius Annot. in Matth. 13. 41. is ſo full and large upon it, that I muſt intreat the Reader to peruſe his own words; where by arguments and authority he vehemently rebuketh the Spirit of Fury, Cruelty and Uncharitableneſs, which under pretence of Government, Diſcipline and Zeal denyeth that liberty and forbearance, even to Hereticks and Offenders, (much more when to the faithful Miniſters of Chriſt) which humane frailty hath made neceſſary, and Chriſt hath commanded his Servants to grant. Concluding, *Vbi ſolitudinem fecerant, pacem appellabant* (as *Tertul.*) *Et his omnibus obtendi ſolet ſtudium Divini nominis; ſed plerumque obtendi tantum. Nam Deus dedignatur coacta ſervitia; nec placere illi poteſt quod vi humana exprimitur. Reipſa ſolent qui id faciunt non nomini divino, ſed ſuis honoribus, ſuis commodis & tranquillitati conſulere; quod ſcit ille qui mentes introſpicit. Atq; ita fit, ut lolium evellatur cum tritico, innocentes cum nocentibus: immo ut triticum ſæpe ſumatur pro lolio: Non enim tam bene agitur cum rebus humanis, ut ſemper meliora pluribus aut validioribus placeant: ſed ut in grege taurus, ita inter homines, qui viribus eſt editior, imbecilliorem cædit: & iidem ſæpe quæ pati ſe quærebantur, mox in alios audent.——— Lege cœtera.*

Again, I intreat thoſe that would eſcape the Sin of Schiſm, to read ſeriouſly the foreſaid Treatiſes of Peacemakers; eſpecially Biſhop *Hall's* Peacemaker, Biſhop *Vſher's* Sermon on *Eph.* 4. 3. and Mr. *Jeremy Burrough's Irenicum*: To which I may add Mr. *Stillingfleet's Irenicum*, for the hot contenders about Church-Government, though I believe all the ſubſtance of Church Order to be of Divine Inſtitution; and *Jac. Acontii Stratag. Satanæ*.

And it muſt be carefully noted, that one way by which Satan tempteth Men into Church-Diviſions, is by an over-vehement zeal againſt Dividers; and ſo he would draw the Rulers of the World, under pretence of a zeal for Unity and Peace, to raiſe Perſecutions againſt all that are guilty of any exceſs of ſcrupuloſity about Church-Communion, or of any Principles or Practices which a little ſwerve from true Catholiciſm: And ſo by the cruelty of their Penalties, ſilencing Miniſters, and vexing the People they much increaſe the Diviſions which they would heal: For when Satan cannot do his work barefaced and directly, he uſeth to be the forwardeſt in ſeeming to do good, and to take part with Chriſt, and Truth, and Godlineſs: And then his way is to *over-do*: He will be *over-orthodox*, and *over-godly*, and *over-peaceable*, that he hug the Church and Truth to death, by his too hard embracements. As in Families and Neighbourhoods, ſome croſs words muſt be paſſed over if we would have Peace: And he that for every provoking unpeaceable word of another, will raiſe a ſtorm, ſhall be himſelf the moſt unpeaceable; ſo it is in the Church: He that cannot bear with the weakneſſes of the younger ſort of Chriſtians, who are too much inclined by their zeal againſt Sin, to dividing ways, but will preſently let fly at them as Schiſmaticks, and make them odious, and excommunicate or puniſh them according to his wrath, ſhall increaſe the zeal and the number of Dividers, and prove himſelf the greateſt Divider.

And by this violence and deſtroying zeal of Orthodox Rulers, againſt the real faults and infirmities of ſome ſeparating well-meaning Men, a far greater number of Heterodox Rulers, are encouraged to perſecute the moſt learned, ſober, and peaceable Miniſters, and the moſt godly and faithful of their Subjects, who dare not conform to all their unrighteous Edicts, and Eccleſiaſtical Laws, in things forbidden by the Law of Chriſt: And all this is done upon pretence of promoting Unity and Peace, and ſuppreſſing Hereſie and Schiſm. And ſo Perſecution becometh the Devil's Engine to *keep out* the Goſpel and Godlineſs from the Infidel World, and to *keep them under* in the Chriſtian World.

Sed tamen ſive illud (Origenis de Redemptione futura diabolorum) Error eſt, ut ego ſentio; ſive Hæreſis ut putatur, non ſolum reprimi non potuit multis animadverſionibus Sacerdotum, ſed nequaquam tam late ſe potuiſſet effundere, niſi contentione creviſſet: inquit Poſthumianus in Sulp. Severi Dialog. 1.

Sed non fuit animus ibi conſiſtere, ubi recens fraternæ cladis fervebat invidia. Nam etſi fortaſſe videantur parere Epiſcopis debuiſſe, non ob hanc tamen cauſam multitudinem tantam ſub Chriſti confeſſione viventem, præſertim ab Epiſcopis oportuiſſet affligi. Id. Ibid. Speaking of the Biſhops provoking the Secular Power to afflict the Monks of *Alexandria* for defending *Origen*.

When the Emperor *Conſtantius* would by violence force the Orthodox to hold Communion with the *Arrians*, he did but make the breach the wider. Read *Lucifer Calaritanus de non conveniendo cum Hæreticis*, (*in Biblioth. Patr. Tom.* 9. *p.* 1045, &c.) The Emperor ſaith, that the *Orthodox were enemies to Peace, and Vnity, and brotherly Love, and that he was reſolved to have Vnity and Peace in his Dominions: Therefore he impriſoned the Orthodox and baniſhed them: Propterea odis nos, quia concilium veſtrum malignantium execremur: propterea in exilio ſumus; propterea in carcere necamur; propterea nobis ſolis prohibetur conſpectus; idcirco recluſi in tenebras cuſtodimur ingenti cuſtodia: hujus rei cauſa nullus ad nos viſendos admittitur hominum;*

num; quia videlicet noluerimus vobiſcum impiis ſacrilegis ullam ſcelerum veſtrorum habere ſocietatem——Ib. pag. 1050. which ſtirred up this Biſhop in particular to go too far from freeCommunion even with the penitent *Arrians*,and heap up more Scriptures againſt that Communion which the Emperor commanded, than any had done before. *Nobis dicebas, Pacem volo fieri; & in corde tuo manens adverſarius religionis noſtræ, cogitabat per te facere nos idololatras*, &c. p. 1051. *Conſilia veſtra contra ſuam prolata Eccleſiam reprobat Deus: Nec enim poteſt odire populum ſuum, hæreditatem ſuam, & amare vos filios peſtilentiæ, vos perſecutores ſervorum ſuorum: Dixiſti, Facite pacem cum Epiſcopis ſectæ meæ Arrianis, & eſtote in unum; & dicit Dei Spiritus, Vias impiorum noli exequi, neque æmuleris viam iniquorum*, &c.—— *Dulce quibuſdam videtur, quo tibi Regi in amicitias jungantur ſuſcipiendo hæreſin tuam: ſed amarius felle ſenſuri cum tecum in perpetuum cœperint in perpetua gehenna ſentire, qui tecum eſſe deligerunt, tunc dicturi, Væ nobis, qui Conſtantium Imperatorem Deo præpoſuerimus.* Abundance more he writeth to prove that the Emperor being a Heretick, they muſt have no Communion with him or his Biſhops. And when the Emperor complained hereupon, that they wronged and diſhonoured him whom they ſhould honour, the ſaid *Lucifer* wrote his next Book, *de non parcendo in Deum delinquentibus*; which beginneth, [*Superatum te, Imperator, à Dei ſervis ex omni cum conſpexiſſes parte, dixiſti paſſum te ac pati à nobis contra monita ſacrarum Scripturarum contumeliam: dicis nos inſolentes extitiſſe, circa te quem honorari decuerit. Si quiſquam Dei cultorum pepercit Apoſtatis, ſint vera quæ dicis de nobis*;] and ſo he heapeth up as many Texts for rough dealing with offending Kings: I give this one inſtance to ſhew the fruits of violence, as pretended for Peace and Unity.

Of the perſecutions of the faithful in moſt ages, even by profeſſed Chriſtians themſelves, and God's diſowning that Spirit of Cruelty by his ſpecial Providences, all Church Hiſtory maketh mention: And how the names of ſuch perſecuting Hypocrites have ſtunk in the Noſtrils of all ſober Men when their Tragedy was fully acted and underſtood. Eſpecially the poor Churches called *Waldenſes*, *Picards*, and *Albigenſes*, have felt the grievouſeſt effects of this Tyranny, and yet have the Teſtimony of the beſt and wiſeſt Men,to have been the pureſt and the neareſt to the Apoſtolick ſimplicity in all the World; and the memory of their Enemies and Perſecutors is an abhorrence to the Sons of Charity and Peace. Read *Laſitius* and *Commenius* of their Diſcipline, and Biſhop *Uſher de Eccleſ. ſucceſ. & ſtatu.* I will recite one notable paſſage mentioned by *Thuanus* and *Commenius*, the one *Hiſt. l.* 36. the other *de Bono Unit. & Ord. Diſcipl. p.* 59. *Maximilian* that good and moderate Emperor, being one day in the Coach with *Joh. Crato* only (his chief Phyſician and a learned Proteſtant) lamenting the Diviſions of Chriſtians, asked *Crato*, which ſort he thought came neareſt to the *Apoſtolick Simplicity*: He anſwered, *He thought that Honour belonged to the Brethren called Picards.* The Emperor ſaid, *He thought ſo too:* Which *Crato* acquainting them with, encouraged them to dedicate to him a Book of part of their Devotions: For the Year before God had thus marvelouſly ſaved him, from having a hand in their Blood. *Joachimus à Nova Domo*, Chancellor of *Bohemia* went to *Vienna*, and gave the Emperor no reſt, till he had procured him to ſubſcribe a Mandate for the reviving of a former perſecuting Mandate againſt them: Having got his Commiſſion, and paſſing juſt out of the Gates of *Vienna*, as he was upon the Bridge over the *Danubius*, the Bridge brake under him, and he and all his retinue fell into that great and terrible Water; and all were drowned except ſix horſemen, and one young Nobleman,who ſeeing his Lord in the Waves, catcht hold of his Gold Chain, and held him till ſome Fiſhermen came in Boats, but found him dead, and his Box with theCommiſſion ſunk paſt recovery: This Nobleman who ſurvived, was ſenſible of Gods judgment, and turned to the Brethren in Religion, and the Mandate was no further proſecuted. (Such another Story Biſhop *Uſher* was wont to tell how *Ireland* was ſaved from perſecution in Queen *Mary*'s Days.

But it is the moſt heinous cruelty, when, as in *Daniel*'s caſe, there are Laws of impiety or iniquity, made of purpoſe to intrap the innocent, by them that confeſs, *We ſhall find no fault againſt this* Daniel, *except it be concerning the Law of his God*: And then Men muſt be taken in theſe Spiders webs, and accuſed as Schiſmatical, or what the contrivers pleaſe. And eſpecially when it is real Holineſs which is hated, and Order, Unity, Concord, Peace or Obedience to our Paſtors, is made the pretence, for the malicious oppreſſion of it. *Gildas* and *Salvian* have told Church Governours of this at large: And many of the perſecuted Proteſtants have more largely told the Roman Clergy of it.

It is a ſmart complaint of him that wrote the *Epiſt. de malis Doctoribus*, aſcribed to *P. Sixtus* 3. [*Hujus doctrinæ cauſa (pro ſanctitate ſcilicet) paucos amicos conquirunt, & plures inimicos, Neceſſe eſt enim eos qui peccatorum vitia condemnant, tantos habere contrarios, quantos exercere vitia delectat: Inde eſt etiam quod iniquis & impiis factionibus opprimuntur: quod criminibus falſis appetuntur, quod hæreſis etiam perfunduntur infamia: quod hic omnis inimicorum ſuorum ſermo ab ipſorum ſumit obtrectatione materiam. Sed quid mirum ut flagitioſis hæreſis videatur doctrina juſtitiæ? Quibus tamen hæreſis? Ipſorum ſecretum patet tantum inimicis, cum ſi fides dictis ineſſet, amici illud potius ſcire potuiſſent*, &c.

The cauſe is, ſaith *Proſper de vit. contempl. l.* 1. *cap.* 20. *& ex eo Hilitgarius Camarac. l.* 5. *c.* 19.) *Sed nos præſentibus delectati, dum in hac vita commoda noſtra & honores inquirimus, non ut meliores ſed ut ditiores, non ut ſanctiores, ſed ut honoratiores ſimus, cæteris feſtinamus. Nec gregem domini qui nobis paſcendus, tuenduſque commiſſus eſt, ſed noſtras voluntates, dominationem, divitias, & cætera blandimenta carnaliter cogitamus. Paſtores dici volumus, nec tamen eſſe contendimus. Officii non vitamus laborem, appetimus dignitatem; Immundorum ſpirituum feras à grege dilacerando non pellimus; & quod eis remanſerat, ipſi conſumimus: Quando peccantes divites vel potentes non ſolum non arguimus, ſed etiam veneramur; ne nobis aut munera ſolita offenſi non dirigant, aut obſequia deſiderata ſubducant: ac ſi muneribus eorum & obſequiis capti, immo per hæc illis addicti, loqui eos de peccato ſuo aut de futuro judicio formidamus: Ad hoc tantum Potentes effecti, ut nobis in ſubjectos dominationem tyrannicam vindicemus; non ut afflictos contra violentiam potentum qui in eos ferarum more ſæviunt, defendamus. Inde eſt quod tam à Potentibus hujus mundi, quam à nobis, quod pejus eſt, nonnulli graviter fatigati depereunt, quos ſe de manu noſtra Dominus requiſiturum terribiliter comminatur*——

Sulp. Severus alſo toucheth the ſore when he ſaith, *Hiſt. l.* 2. *Certatim glorioſa in certamina ruebatur, multoque avidius tum martyria glorioſis mortibus quærebantur, quam nunc Epiſcopatus pravis ambitionibus appetuntur.*

But when he ſaith *ibid.* after *Conſtantines* delivery of the Church, [*Neque ulterius perſecutionem fore credimus, niſi eam quam ſub fine jam ſæculi Antichriſtus exercebit*,] either he was groſly miſtaken, or elſe thoſe are the inſtruments of Antichriſt that are not thought ſo.

It is a moſt notable inſtance to our purpoſe which *Severus* ends his Hiſtory with, of the miſchievous zeal of Orthodox *Ithacius* and *Idacius* againſt *Priſcillian* and his Gnoſticks; and worthy of the ſtudy of the Prelates of the Church, [*Idacius ſine modo & ultra quam oportuit Iſtantium ſocioſq; ejus laceſſens, fa-*

cem naſcenti incendio ſubdidit: ut exaſperaverit malos potius quam compreſſerit.] In ſum, they got the Magiſtrate to interpoſe and baniſh the Gnoſticks; who quickly learned by bribing Court Officers to turn the Emperor againſt the Orthodox for themſelves: Till the zeal of *Idacius* and *Ithacius* grew ſo hot as to accuſe even the beſt Men, yea, St. *Martin* himſelf of favouring the Gnoſticks: And at laſt got another Tyrannical Emperor to put *Priſcillian* and many other Gnoſticks to death: Though they withdrew from the accuſation, as tending to their own confuſion. And *Severus* ſaith [*Certe Ithacium nihil penſi, nihil ſancti habuiſſe definio: fuit enim audax, loquax, impudens, ſumptuoſus, veneri & gulæ plurimum impertiens. Hic ſtultitiæ eo uſq; proceſſerat, ut omnes etiam ſanctos viros, quibus aut ſtudium inerat lectionis, aut propoſitum erat certare jejuniis, tanquam Priſcilliani ſocios & diſcipulos, in crimen arceſſeret. Auſus etiam miſer eſt, Martino Epiſcopo, viro plane Apoſtolis conferendo, palam objectare hæreſis infamiam: —— quia non deſinebat increpare Ithacium, ut ab accuſatione deſiſteret.*] And when the Leaders were put to death, the Hereſie increaſed more, and honoured *Priſcillian* as a Martyr, and reproached the Orthodox as wicked Perſecutors: And the end was, that the Church was filled by it with Diviſions and manifold Miſchiefs, and all the moſt godly made the common ſcorn. [*Inter hæc plebs Dei & optimus quiſq; probro atque ludibrio habebatur.*] They are the laſt words of *Severus*'s Hiſtory: And changing the names are calculated for another Meridian and for later Years.

CHAP. IX.

How to behave our ſelves in the publick Aſſemblick Aſſemblies, and the Worſhip there performed, and after them.

ee my Treat. of he Lords ay, and y Cure f Church Diviſions.

I Have purpoſely given ſuch particular Directions in *Tom.* 2. on this ſubject, and written ſo many Books about it, and ſaid ſo much alſo in the Caſes of Conſcience, that I ſhall here only caſt in a few common Directions, leſt the Reader think I make a bawk.

Dir. 1. Eccleſ. 5. 1,2,3,4. Pet. 2. 1,2. rov.1.20 the end

Direct. 1. Let your preparations in ſecret and in your Family on the beginning of the Lords Days, be ſuch as conduce to fit you for the publick Worſhip. Run not to Church as ungodly People do, with a carnal Heart, that never ſought God before you went, nor conſidered what you go about; as if all your Religion were to make up the number of the auditors; and you thought God muſt not be worſhipped and obeyed, at home, but only in the Church. God may in Mercy meet with an unprepared Heart, and open his Eyes and Heart, and ſave him; but he hath made no promiſe of it to any ſuch. He that goeth to worſhip that God at Church, whom he forgetteth and deſpiſeth in his Heart and Houſe, may expect to be deſpiſed by him. O conſider what it is for a Sinner that muſt ſhortly die, to go with the Servants of God to worſhip him? To pray for his Salvation, and to hear what God hath to ſay to him by his Miniſter, for the Life of his immortal Soul?

ir. 2.

Direct. 2. Enter not into the holy Aſſembly either ſuperſtitiouſly or unreverently. Not as if the bending of the knee, and mumbling over a few words with a careleſs ignorant Mind, and ſpending an hour there as careleſly, would ſave your Souls: Nor yet as if the Relation which the *worſhip*, the *worſhippers* and the *dedicated Place* have unto God, deſerved not a ſpecial honour and regard. Though God be ever with us, every where; yet every Time, and Place, and Perſon, and Buſineſs is not equally related to God. And *Holineſs* is no unfit attribution, for that *Company* or that *Place*, which is related to God, though but by the lawful ſeparation and dedication of Man. To be uncovered in thoſe Countries where uncovering ſignifieth Reverence, is very well becoming a reverent Soul; except when the danger of cold forbids it. It is an unhappy effect of our Contentions, that many that ſeem moſt reverent and holy, in their high regard of holy things, do yet carry themſelves with more unreverent deportment, than thoſe that themſelves account prophane. God is the God of Soul and Body, and muſt be worſhipped by both: And while they are united, the actions of one are helpful to the other, as well as due and decent.

Dir. 3.

Direct. 3. If you can, come at the beginning, that you may ſhew your attendance upon God, and your eſteem of all his worſhip. Eſpecially in our Aſſemblies, where ſo great a part of the duty, (as Confeſſion, Praiſes, Reading the Scriptures,) are all at the beginning. And it is meet that you thereby ſhew that you prefer publick worſhip before private, and that needleſs buſineſſes keep you not away.

Dir. 4.

Direct. 4. If you are free, and can do it lawfully, chooſe the moſt able holy Teacher that you can have, and be not indifferent whom you hear: For O how great is the difference; and how bad are our Hearts? And how great our neceſſity of the *cleareſt* Doctrine, and the livelyeſt helps? Nor be you indifferent what manner of People you join with, nor what manner of worſhip is there performed; but in all chooſe the beſt when you are *free*. But where you are not free, or can have no better, refuſe not to make uſe of weaker Teachers, or to communicate with faulty Congregations in a defective faulty manner of worſhip, ſo be it, you are not compelled to ſin. And think not that all the faults of the Prayers, or Communicants are imputed to all that join with them in that worſhip. For then we ſhould join with none in all the World.

Dir. 5. Pſal. 1.2,3 Pſal. 12.6, 7. & 19.7, 8, 9.

Direct. 5. When the Miniſter is weak, be the more watchful againſt prejudice and ſluggiſhneſs of Heart, leſt you loſe all. Mark that *Word of God* which he *readeth* to you, and reverence and love, and lay up that. It was the *Law read* and *meditated* on, which *David* ſaith the Godly do delight in. The ſacred Scriptures are not ſo obſcure and uſeleſs as the Papiſts do pretend, but convert the Soul, and are able to make us wiſe unto Salvation. Chriſt went ordinarily to the Synagogues where even bad Men did read *Moſes* and the Prophets every Sabbath day. There are Thouſands that cannot read themſelves, who muſt come to the Aſſembly to hear that word read, which they cannot read or hear at home. Every ſentence of Scripture hath a divine excellency, and therefore had we nothing but the *reading* of it, and that by a bad Man, a holy Soul may profit by it.

Dir. 6.

Direct. 6. Mind not ſo much the caſe of *others preſent* as your *ſelves*: And think not ſo much how bad ſuch and ſuch a one is, and unworthy to be there, as how bad you are your ſelves, and unworthy of Communion with the People of the Lord, and what a Mercy it is that you have admittance, and are not caſt out from thoſe holy opportunities.

Dir. 7.

Direct. 7. Take heed of a peeviſh quarrelſome humour, that diſpoſeth you to carp at all that's ſaid and done, and to find fault with every mode and circumſtance, and to affect a cauſeleſs ſingularity, as thinking that your own ways, and words, and orders, are far more excellent than other Mens: Think ill of nothing out of a quarrelſome Diſpoſition, but only as evidence conſtraineth you to diſſent. And then remember that we are all imperfect, and faulty Men muſt needs perform a faulty worſhip, if any, for it cannot be better than the agent.

Dir. 8.

Direct. 8. When you meet with a word in a Sermon or Prayer, which you do not like, let it not ſtop you, and hinder your fervent and peaceable proceeding in the reſt; as if you muſt not join in that which is good, if there be any faulty mixture in it. But go on in that which you approve, and thank God that pardoneth the infirmities of others as well as your own.

Dir. 9. Direct. 9. Conform your ſelves to all the *lawful geſtures* and *cuſtomes* of the Church with which you join. You come not hither proudly to ſhew the Congregation, that you are wiſer in the circumſtances of worſhip than they, nor needleſly to differ from them, much leſs to harden Men into a ſcorn of ſtrictneſs, by ſeeing you place Religion in ſingularities in lawful and indifferent things. But you come to exerciſe Love, Peace and Concord, and with one Mind and Mouth to glorifie God. *Stand* when the Church *ſtandeth*; *ſit* when the Church *ſitteth*; *kneel* when the Church *kneeleth*, in caſes where God doth not forbid it.

Dir. 10 Direct. 10. Take heed of a *cuſtomary*, *formal ſenſeleſs* Heart, that tolerateth it ſelf from day to day, to do holy things in a common manner, and with a common, dull, and careleſs mind: For that is to prophane them. Call in your thoughts when they attempt to wander: Stir up your Hearts when you feel them dull. Remember what you are about, and with whom it is that you have to do, and that you tread on the duſt of them who had ſuch opportunities before you which are now all gone, and ſo will yours. You hear and pray for more than your Lives; therefore do it not as in jeaſt or as aſleep.

Dir. 11. Direct. 11. Do all in *Faith* and *Hope*: Believe what you may get of God in Prayer, and by an obedient hearing of his word! Would you not go cheerfully to the King, if he had promiſed you to grant whatever you ask? Hath not God promiſed you more, than Kings can give you? Oh it is an *unbelieving* and a *deſpairing* Heart, that turneth all into *dead formality*. Did you but *hope* that God would do all that for you, which he hath told you he will do, and that you might get more by Prayer than by your Trades, or Projects, or all your Friends, you would go to God with more earneſtneſs and more delight?

Dir. 12. Direct. 12. Apply all the Word of God to your ſelves according to its uſefulneſs. Ask as you go, How doth this concern me? This reproof, this mark, this counſel, this comfort, this exhortation, this direction: Remember as much as you can; but eſpecially the moſt practical uſeful parts. Get it home ſo deep upon your Hearts, that it may not eaſily ſlide away. Root it by cloſe application, as you go, that affection may conſtrain you to remember it.

Dir. 13. Direct. 13. Above all, *Reſolve to obey what God*
Act.10.33 ſhall make known to be his will: Take heed leſt
1 Sam. 3. any wilful Sin ſhould eſcape the power of the Word;
9, 10. and ſhould ordinarily go away with you as it came.
Prov.8.34 Careleſs hearing and careleſs living tend moſt dan-
Ezek.33.4 gerouſly to a hardned Heart, and a forſaken State.
Pſa. 66.18 If you regard iniquity in your Heart, God will not
Pſal. 5. 5. hear your Prayers. The Sacrifice of the wicked is
abominable to him. The fooliſh ſhall not ſtand in
Dan.4.27 his ſight, he hateth all the workers of iniquity. He
Prov. 10. that turneth away his ear from hearing (that is,
29. obeying) the Law, even his Prayer is abominable.
& 28. 9. To the wicked ſaith God, What haſt thou to do to
Pſal. 50. take my Covenant into thy mouth, ſeeing thou ha-
16,17,18. teſt inſtruction, and haſt caſt my words behind
& 125. 5. thee? Obedience is better than Sacrifice. He that
1 Sam.15. nameth the Name of Chriſt muſt depart from ini-
22. quity, or elſe God will not find his mark upon him,
2 Tim. 2. nor take him to be *one of his*: Chriſt's Sheep know
19. his voice and follow him, and to them he will give
Mat.7.23. eternal Life. But if you had preach'd or done Mi-
Luk. 13. racles in his Name, he will ſay to you, *Depart from*
27. *me, I know you not*, if ye be workers of iniquity.
Joh. 10.3, Look therefore to your Foot (to your Heart and
4, 27. Life) when you go to the Houſe of God, and be
Eccleſ 5.
1, 2, 3, 4.
more ready to hear (his Law that muſt govern you; that you may know his will and do it) than to offer the Sacrifice of Fools, that is, diſobedient Sinners) that think by Sacrifices and outſide worſhip to get pardon for an unholy Life, and to reconcile God to them in their Sins, not knowing that thus they add ſin to ſin. If you ſeek God daily, and delight to know his ways, as a Nation that did Righteouſneſs and forſook not the Ordinance of their God; if you ask of him the Ordinances of Juſtice (ſound Doctrine, regular Worſhip, ſtrict Diſcipline) and take delight in approaching to God; if you humble your Souls with frequent Faſts; and yet live in a courſe of wilful Diſobedience, you labour in vain, and aggravate your Sins, and Preachers had need to lift up their voices and be louder Trumpets to tell you of your Sins, than to other Men. But if ye will waſh you, and make you clean, and put away the evil of your doings, ceaſe to do evil, learn to do well, ſeek judgment, relieve the oppreſſed, &c. You may then come with boldneſs, and confidence unto God. Otherwiſe to what purpoſe is the multitude of your Sacrifices? Your Oblations will be vain, and your Incenſe abominable. If ye be *willing* and *obedient*, you ſhall be bleſſed: But if ye refuſe and rebel you ſhall be deſtroyed; for the Mouth of the Lord hath ſpoken it. If you do well ſhall you not be accepted? But if ye do evil, ſin lyeth at the door. Let your profeſſion be never ſo great, and your parts and expreſſions never ſo Seraphical, Sin is a reproach to any People: And if you would hide your ſelves from Juſtice in the pureſt Church, among the holieſt People, and the moſt numerous and longeſt Prayers, be ſure that your Sin will find you out. Your ſecret luſt, your covetous over-reaching, your ſecret gluttony or tipling, much more your crimſon Sins will ſurely find you out.

Alas, what then will thoſe miſcreants do, whoſe Sins are ſcarlet bloody Perſecutions, under pretence of promoting Unity and Obedience and the Catholick Church, while the Cloak or Cover of it is but the thin tranſparent Spider-web of humane Traditions, and numerous Ceremonies, and childiſh complementing with God; and when they have nothing but the Prayers of a long Liturgy, to cover the effects of their earthly, ſenſual and diabolical Zeal and Wiſdom (as St. *James* calls it, 3. 15, 16.) and to concoct the Widows Houſes which they devour, and to put a reverence upon the office and work, which they labour all the Week to render reproachful, by a ſenſual, luxurious, idle Life, and by perfidious making merchandize of Souls.

As ever you care what becometh of your Souls, take heed leſt Sin grow bold under Prayers, and grow familiar and contemptuous of Sermons and holy Speeches, and leſt you keep a cuſtom of religious Exerciſes, and wilful Sins. For oh how doth this harden now, and wound hereafter! He is the beſt Hearer, that is the holieſt Liver, and faithfulleſt Obeyer.

Direct. 14. Be not a *bare hearer of the Prayers of* the Paſtor, (whether it be by a Liturgy, or without.) For that is but Hypocriſie, and a Sin of omiſſion; you come not thither only to *hear Prayers*, but to *pray*. And *kneeling* is not *praying*; but it is a *profeſſion that you pray*. And will you be prayerleſs even in the Houſe of Prayer, and when you profeſs and ſeem to pray? And ſo add Hypocriſie to Impiety? I fear many that ſeem religious and would have thoſe kept from the Sacrament that pray not in their Families, do very ordinarily tolerate themſelves in this groſs Omiſſion, and mocking of God, and are prayerleſs themſelves even when they ſeem to pray.

Direct. 15. Stir up your Hearts in a ſpecial manner to the greateſt alacrity and joy, in ſpeaking and ſinging the Praiſes of God. The Lord's Day is a Day of Joy and Thankſgiving, and the Praiſes of God are the higheſt and holieſt employment upon

Earth. And if ever you ſhould do any thing with all your might, and with a joyful and triumphing frame of Soul, it is this. Be glad that you may join with the ſacred Aſſemblies, in Heart and Voice, in ſo heavenly a work. And do not, as ſome humourſome peeviſh Perſons (that know not the danger of that proud Diſeaſe) fall to quarrelling with *Davids* Pſalms; as unſuitable to ſome of the hearers, or to nauſeate every failing in the Metre, ſo as to turn ſo holy a Duty into neglect or ſcorn (for, alas, ſuch there are near me where I dwell;) nor let prejudice againſt *melody*, or *Church muſick* (if you dwell where it is uſed) poſſeſs you with a ſplenetick diſguſt of that which ſhould be your moſt joyful work. And if you know how much the incorporate Soul muſt make uſe of the Body in harmony, and in the joyful Praiſes of *Jehovah*, do not then quarrel with lawful helps, becauſe they are ſenſible and corporeal.

Dir. 16. e Mr. *awlets* ook of cramen- l Cove- nting.

Direct. 16. Be very conſiderate and ſerious in Sacramental renewings of your Covenant with God. O think what great things you come thither to receive. And think what a holy work you have to do: And think what a Life it is that you muſt promiſe. So ſolemn a covenanting with God, and of ſo great importance, requireth a moſt holy, reverent and ſerious frame of Soul. But yet let not the unwarrantable differencing this Ordinance from *Gods Praiſes* and the reſt, ſeduce you into the common errors of the times: I mean, 1. Of thoſe that hence are brought to think that the Sacrament ſhould never be received without a *preparatory Day of Humiliation*, above the preparation for an ordinary Lord's Days work. 2. And therefore *receive it ſeldom*; whereas the primitive Churches never ſpent a Lord's Day together without it. 3. Thoſe that turn it into *a perplexing terrifying thing*, for fear of being unprepared, when it ſhould be their greateſt comfort, and when they are not ſo perplexed about their unpreparedneſs to any other Duty. 4. Thoſe that make ſo great a difference betwixt this and Church-Prayers, Praiſes and other Church-worſhip, as that they take *this Sacrament only* for the proper work and priviledge of Church-members; and thereupon turn it into an occaſion of our great Contentions and Diviſions, while they fly from Sacramental Communion with others, more than from Communion in the other Church-worſhip. O what hath our ſubtle Enemy done againſt the Love, Peace and Unity of Chriſtians, eſpecially in *England*, under pretence of Sacramental Purity?

ir. 17. Direct. 17. Perform all your Worſhip to God, as in Heart-Communion with all Chriſts Churches upon Earth; even thoſe that are *faulty*, though not *with their faults*. Though you *can be preſent* but with one, yet *conſent as preſent in ſpirit* with all, and ſeparate not in Heart, from any one; any further than they ſeparate from Chriſt.

18. Direct. 18. Accordingly let the intereſt of the Church of Chriſt, be very much upon your Heart, and pray as hard for it as for your ſelf.

19. Direct. 19. Yea, remember in all, what Relation you have to the heavenly Society and Choir, and think how they worſhip God in Heaven, that you may ſtrive to imitate them in your degree. Of which more anon.

20. Direct. 20. Let your whole courſe of Life after, ſavour of a Church frame; live as the Servants of that God whom you worſhip; and as ever before him. Live in the Love of thoſe Chriſtians with whom you have Communion: And do not quarrel with them at home, nor deſpiſe, nor perſecute them with whom you join in the worſhipping of God. And do not needleſly open the weakneſſes of the Miniſter to prejudice others againſt him and the Worſhip. And be not religious at the Church alone, for then you are not truly religious at all.

CHAP. X.

Directions *about our Communion with* Holy Souls Departed, *and now with Chriſt*.

THE overſight and neglect of our Duty concerning the Souls of the bleſſed, now with Chriſt, doth much harden the Papiſts in their erroneous exceſſes hereabout. And if we will ever reduce them, or rightly confute them, it muſt be by a judicious aſſerting of the Truth, and obſerving ſo much with them as is our duty, and commending that in them which is to be commended, and not by running away from truth and duty that we may get far enough from them and error: For error is an ill way of confuting error. The practical Truth lyeth in theſe following Precepts.

I have ſaid more of this ſince, in my *Life of Faith*.

§. 1. Direct. 1. *Remember that the departed Souls in Heaven are part, and the nobleſt part of the Body of Chriſt and Family of God, of which you are inferiour Members; and therefore that you owe them greater Love and Honour, than you owe to any Saints on Earth.* Dir. 1.

Eph. 3. 15. *The whole family in Heaven and Earth is named of Chriſt.* Thoſe are the happieſt and nobleſt parts, that are moſt pure and perfect, and dwell in the higheſt and moſt glorious habitations, neareſt unto Chriſt, yea, *with* him: If *Holineſs* be *lovely*, the *moſt holy* are the *moſt lovely*: We have many obligations therefore, to love them more than the *Saints* on Earth: They are more excellent and amiable, and Chriſt loveth them more. And if any be *honourable*, it muſt eſpecially be thoſe Spirits, that are of greateſt excellencies and perfections, and advanced to the greateſt *Glory* and nearneſs to their Lord. Make Conſcience therefore of this as your *duty*, not only to *love* and *honour* bleſſed Souls, but to *love* and *honour* them *more* than thoſe that are yet on Earth. And as every Duty is attended with Benefit, ſo we ſhall find this exceeding benefit in the performance of this duty, that it will incline our Hearts to be *the more heavenly*, and draw up our *Deſires* to the *Society* which we ſo much *love* and *honour*.

§. 2. Direct. 2. *Remember that it is a part of the Life of Faith, to ſee by it the Heavenly Society of the bleſſed, and a part of your Heavenly Converſation, to have frequent, ſerious and delightful thoughts of thoſe crowned Souls that are with Chriſt.* Dir. 2. Heb.11.1.

Otherwiſe God would never have given us ſuch Deſcriptions of the Heavenly *Jeruſalem*, and told us ſo much of the Hoſts of God that muſt inhabit it for ever; that muſt come from *the Eaſt and from the Weſt, and ſit down with* Abraham, Iſaac *and* Jacob *in the Kingdom of God*: When it is ſaid that our *Converſation* (πολίτευμα) *is in Heaven*, Phil. 3. 20. the meaning extendeth both to our *Relation*, *Priviledges* and *Converſe*: We are *Denizons* or Citizens of the Heavenly Society; and our Title to their Happineſs is our higheſt Priviledge and Honour; and therefore our *daily buſineſs* is there, and our ſweeteſt and moſt ſerious Converſe is with Chriſt and all thoſe bleſſed Spirits. Whatever we are doing here, our *Eye* and *Heart* ſhould ſtill be there: For we *look not at the temporal things which are ſeen, but at the eternal things which are not ſeen*, 2 Cor. 4. 18. A wiſe Chriſtian that hath forſaken the Kingdom of Darkneſs, will be deſirous to know what the *Kingdom of Chriſt is* into which he is tranſlated, and *who* are his *fellow Subjects*, and what are their ſeveral ranks and dignities, ſo far as tendeth to his congruous Converſe with them all. And how ſhould it affect us to find that *we are come unto Mount Sion, and unto the City of the living God, the Heavenly* Jeruſalem, *and to an innumerable company of Angels, to the general Aſſembly and Church of the firſt born which are written in Heaven, and to God the Judge of all, and to the Spirits of Juſt Men made perfect, and to Jeſus the Mediator of the new Covenant*, Heb. 12. 22, 23, 24. Live then as the Members of this Society, and exclude not the *chief Members* from your *thoughts* and *converſe:* Though our local viſible Communion be only with theſe rural inferiour Inhabitants, and not with the *Courtiers* of the King of Heaven, yet our *Mental Communion* may be much with them. If our *Home* and *Treaſure* be there with them, our *Hearts* will be there alſo, *Mat.* 6. 21.

Dir. 3. §. 3. Direct. 3. *It is the Will of God that the Memory of the Saints be honoured on Earth when they are dead.* It is ſome part of his favour which he hath promiſed to them. *Prov.* 10. 7. *The memory of the juſt is bleſſed: But the name of the wicked ſhall rot.* Matth. 26. 13. *Verily I ſay unto you, whereſoever this Goſpel ſhall be preached in the whole World, there ſhall alſo this that this Woman hath done, be told for a memorial of her.* The Hiſtory of the Scripture recordeth the Lives of the Saints to their perpetual Honour. And God will have it ſo alſo for the ſake of his abuſed Servants on Earth, that they may ſee that the ſlanders of malicious Tongues, ſhall not be able to obſcure the Glory of his Grace, and that the lies of the ungodly prevail but for a moment. And God will have it ſo for the ſake of the *ungodly*, that they may be aſhamed of their malicious Enmity and Lies againſt the Godly, while they perceive that the departed Saints do leave behind them a ſurviving Teſtimony of their ſanctity and innocency, ſufficient to confound the venemous calumnies of the Serpents Seed. Yea God will have the Names of his eminent Servants to be honoured upon Earth, for the honour of their Head, and of his Grace and Goſpel: So that while malice would caſt diſhonour upon Chriſt, from the meanneſs and failings of his Servants that are alive, the memory of the dead, (who were once as much deſpiſed and ſlandered) ſhall riſe up againſt them to his Honour and their Shame. And it is very obſervable, how God conſtraineth the bitter Enemies of Holineſs to bear this Teſtimony for the Honour of Holineſs againſt themſelves! That many who are the crueleſt Perſecutors and Murderers of the Living Saints, do honour *Concil. Later. ſub Innoc.* 3. *Can.* 3. the Dead even to exceſs. How zealous are the *Papiſts* for the multitude of their Holy-days, and the honouring of their Names and Relicts, and pretending many Miracles to be wrought by a very touch of their Shrines or Bones, whilſt they revile and murder thoſe that imitate them, and deprive Temporal Lords of their Dominions that will not exterminate them. Yea, while they burn the living Saints, they make it part of their Crime or Hereſie, that they honour not the Days and Relicts of the Dead, ſo much *as they:* To ſhew us that the *Things that have been ſhall be*, and that wickedneſs is the ſame in all Generations: *Matth.* 23. 29, 30, 31, 32, 33. *Wo unto you Scribes and Phariſees, Hypocrites! Becauſe ye build the Tombs of the Prophets, and garniſh the Sepulchres of the Righteous; and ſay, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the Prophets: Wherefore ye be witneſſes to your ſelves that ye are the Children of them which killed the Prophets. Fill ye up then the meaſure of your Fathers: Ye Serpents, ye generation of Vipers, how can ye eſcape the Damnation of Hell?* I know that neither did the *Phariſees*, nor do the *Papiſts*, believe that thoſe whom they murdered were *Saints*; but *Deceivers* and *Hereticks*, and the Troublers of the World: But if *Charity* be the Grace moſt neceſſary to Salvation; then ſure it will not keep any Man from Damnation, that he had malice and uncharitableneſs ſufficient to perſwade him, that the Members of Chriſt were Children of the Devil. But thus God will force even the Perſecutors and Haters of his Saints to honour them. And if he conſtrain his *Enemies* to it, his *Servants* ſhould not be backward to do it according to his Will.

Dir. 4. §. 4. Direct. 4. *Only ſuch Honour muſt be given to departed Saints, as ſubſerveth the Honour of God, and nothing muſt be aſcribed to them that is his Prerogative:* All that of God which was communicated to them and appeared in them, muſt be acknowledged: But ſo that God muſt be ſtill acknowledged the ſpring of all; and no Honour given *ultimately* to them; but it is *God in them* that we muſt behold, and love, admire and honour.

§. 5. Direct. 5. *The Honour of the Saints departed* *Dir.* 5. *muſt be only ſuch as tendeth to the promoting of Holineſs among the living.* It is a moſt horrid aggravation of thoſe Mens Sins, who make their honouring of the Saints departed, a cover for their hating and perſecuting their followers: Or that make it an engine for the carrying on ſome baſe Deſign; ſome make it a device for the advancing of their *Parties* and peculiar *Opinions:* The *Papiſts* make it a very great means, for the maintaining the uſurped Power of the Pope; giving him the Power of Canonizing Saints, and aſſuring the World what Souls are in Heaven: A Pope that by the Teſtimony of a General Council (as *Joh.* 23. *Eugenius*, &c.) is a Heretick, and a wicked Wretch, and never like to come to Heaven himſelf, can aſſure the World of a very large Catalogue of Perſons that are there: And he that by the *Papiſts* is confeſſed *fallible* in Matters of *Fact*, pretendeth to know ſo certainly who were Saints, as to appoint them Holy-days, and command the Church to pray to them: And he that teacheth Men that they cannot be certain themſelves of their Salvation, pretendeth when they are dead that he is certain that they are ſaved: To pretend the Veneration of Saints for ſuch carnal ambitious deſigns, and cheats, and cruelties is a Sin unfit for any that mentioneth a Saint. So is it when Men pretend that Saints are ſome rare extraordinary Perſons among the living Members of the Church: To make Men believe that *honouring* them will ſerve inſtead of *imitating* them; and that all are not Saints that go to Heaven: [God forbid, ſay they, that none but holy Perſons ſhould be ſaved: We confeſs it is good to be Saints, and they are the *chief* in Heaven: But we hope thoſe that are no Saints may be ſaved for all that.] But *God* ſaith, that *without Holineſs none ſhall ſee him*, Heb. 12. 14. Heaven is the inheritance of none but Saints: *Acts* 26. 18. *Col.* 1. 12. He that extolleth Saints to make Men believe that thoſe that are no Saints may be ſaved, doth ſerve the Devil by honouring the Saints. The ſame I may ſay of thoſe that give them Divine Honour, aſcribing to each a Power to hear and help all throughout the World that put up Prayers to them.

Rom. 1
1 Cor.
& 14. 3
Eph. 1.
& 2. 1
& 4. 1
& 5. 3
Rom. 1
25, 26.

§. 6. Direct. 6. *Look up to the bleſſedneſs of departed Souls, as Members of the ſame Body, rejoicing with them, and praiſing God that hath ſo exalted them.* *Dir.* 6. This is the benefit of *holy Love*, and Chriſtian *Unity*, that it maketh our *Brethrens happineſs* to be unto us, in a manner as if it were our *own*. 1 Cor. 12. 25, 26. *That there ſhould be no Schiſm in the Body, but that the Members ſhould have the ſame care one for another —— that if one member be honoured all the members rejoice with it.* So far as *ſelfiſhneſs* is overcome, and turned into the *Uniting Love of Saints*, ſo far are all the *joys* of the bleſſed Souls in Heaven, become the joys of all that truly Love them upon Earth. How happy then is the ſtate of all true Believers, that have ſo many to rejoice with? Deny not God that Thanks for the ſaving of ſo many Souls, which you would not deny him, if he ſaved but your Friends, Eſtates or Lives. Eſpecially when Afflictions or Temptations would deprive you of the *Joy* which you ſhould have in Gods Mercies to *your ſelves*, then comfort your ſelves with the remembrance of *your Brethrens Joy.* what an incongruous undecent thing is it for that Man to pine away in Sorrows upon Earth, who hath ſo many thouſand Friends in Heaven, in joy and bleſſedneſs, whoſe *Joys* ſhould all be to him as his own?---

§. 7. Direct. 7. *When you feel a cooling of your love* *Dir.* *to God, or of your zeal or reverence or other Graces, think then of the temper of thoſe Holy Souls, that ſee his Glory!* O think, with what fervour do they Love their God? With what tranſporting ſweetneſs do they delight in him? With what *Reverence* do they all behold him? And am not I his Servant, and a member of his Family as well as they? Shall I be like the ſtrangers of this frozen World, when I ſhould be like my fellow Citizens above? As it will diſpoſe a Man to weep to ſee the tears and grief of others; and as it will diſpoſe a Man to *mirth* and *joy* to ſee the *mirth* and *joy* of others; ſo is it a potent help to raiſe the Soul to the *Love* of God, and *delight* in his Service, to think believingly of the Love and Delight of ſuch a World of bleſſed Spirits.

Dir. 8. §. 8. Direct. 8. *When you draw near to God in his holy Worſhip, remember that you are part of the ſame Society with thoſe bleſſed Spirits that are praiſing him in Perfection.* Remember that you are members of the ſame *Choir*, and your part muſt go to make up the Melody; and therefore you ſhould be as little *diſcordant* from them as poſſibly you can. The *quality* of thoſe that we join with in Gods Service, is apt either to *dull* or *quicken* us, to *depreſs* or *elevate* us; and we move Heaven-ward moſt eaſily and ſwiftly in that Company, which is going thither on the ſwifteſt pace. A believing thought that we are worſhipping God in Conſort with the heavenly Choir, and of the high and holy Raptures of thoſe Spirits, in the continual praiſe of their great Creator, is an excellent means to warm and quicken us, and raiſe us as near their holy Frame, as here on Earth may be expected.

Dir. 9. §. 9. Direct. 9. *When you would poſſeſs your Hearts with a lively ſenſe of the odiouſneſs of Sin, and would reſiſt all Temptations which would draw you to it, think then how the bleſſed Souls with God do judge of Sin, and how they would entertain ſuch a temptation if the motion were made to them?* What think *they* of Covetouſneſs, Pride or Luſt? What think *they* of *malice*, cruelty or lying? How would they entertain it, if Lands and Lordſhips, Pleaſure or Preferment were offered them to entice their Hearts from God? Would they venture upon damnation for a *Whore*, or for their Games, or to pleaſe their Appetites? Do *they* ſet as light by God and their Salvation as the ungodly *World* doth? Oh with what ſcorn and holy Indignation would they refuſe a *World*, if it were offered them inſtead of God? With what deteſtation would they reject the motion to any Sin?

Dir. 10. §. 10. Direct. 10. *When you would revive in your minds a right apprehenſion and eſtimation of all earthly things, as Riches and Honours and Greatneſs and Command and full Proviſions for the fleſh, bethink you then how the bleſſed Souls with Chriſt eſteem them.* How little do they ſet by all thoſe things, that worldlings make ſo great a ſtir for, and for which they ſell their God and their Salvation? How contemptible are Crowns and Kingdoms in their Eyes? Their Judgements are more like to Gods than ours is. *Luke* 16. 15. *That which is highly eſteemed among Men is abomination in the ſight of God.* All the World would not hire a Saint in Heaven, to tell one lie, or take the name of God in vain, or to forget God or be eſtranged from him for one hour.

Dir. 11. 1 Cor. 4. 12, 13. Lam. 3. 45 §. 11. Direct. 11. *When you ſee the Godly under the contempt of Sinners here, accounted as the filth of the World, and the off-ſcouring of all things, defamed, reviled, hated and perſecuted, look up then to the Saints with Chriſt, and think how they are eſteemed and uſed.* And when you would truly know what a Believer is, think not how they are eſteemed and uſed by Men, but how they are eſteemed and uſed by Chriſt. Judge not of them by their ſhort Afflictions, nor by their meanneſs in the fleſh, but by their endleſs Happineſs, and their Glory above. Look up to the home and World of Saints, if you would know what Saints are, and not to the few ſcattered imperfect Paſſengers in this World that is not worthy of them. Heb. 11. 38.

Dir. 12. §. 12. Direct. 12. *When you are tempted to think meanly of the Kingdom of Chriſt, as if his flock were ſo ſmall and poor and ſinful as to be inconſiderable, look up to the World of bleſſed Souls which dwell above.* And there you ſhall ſee no ſuch paucity, or imperfections, or blemiſhes as are here below: The Subjects there are ſuch as diſhonour not their King. Chriſts *Kingdom is not of this World*, Joh. 18. 36. If you would know it in its Glory, look up to the world where it is glorious. If when you hear Men contemn the Kingdom of the Saints of Chriſt, and at the ſame time did but ſee, (as *Stephen* did) a glimpſe into that Kingdom, and all the Glory of the bleſſed there, what thoughts would you have of the Words which did diſhonour it?

§. 13. Direct. 13. *When you hear Sinners boaſt of the Wiſdom or Numbers of their Party, and appealing to the learned or great ones of the World, look up to the bleſſed Souls with Chriſt, and ask whether they are not more wiſe and numerous than all the Sinners upon Earth.* The greateſt Doctors are ignorant and unlearned, in compariſon of the meaneſt Soul with Chriſt: The greateſt Monarchs are but Worms, in compariſon of the glorified Spirits with God. If they ſay to you, *Are you wiſer than ſo many and ſo wiſe and learned Men?* Ask them, are you or all the ungodly wiſer, than all the bleſſed Souls with Chriſt? Let the wiſer party carry it. Dir. 13.

§. 14. Direct. 14. *When you are tempted to be weary of a holy Life, or to think all your Labour is vain, look up to the bleſſed Souls with Chriſt, and there you will ſee the end of Holineſs:* There you will ſee that of all the labour of your Lives, there is none that you are ſo ſure to gain by; and that in *due time, you ſhall reap if you faint not; and if you ſow to the Spirit, of the Spirit you ſhall reap everlaſting Life*, Gal. 6. 8, 9. And that when you have *done the will of God*, if you *have* but *Patience, you ſhall inherit the Promiſe*, Heb. 10. 36. Ask your ſelves, whether any of thoſe bleſſed Souls repent now of the Holineſs of their lives on Earth? Or of their mortifying the Fleſh, and denying themſelves the delights of Sin? Dir. 14.

§. 15. Direct. 15. *When you are tempted to turn back in the day of tryal, and to forſake Chriſt or his cauſe when Perſecution ariſeth, then look to the bleſſed Souls above, and ſee what is the end of ſuffering for the ſake of Chriſt and Righteouſneſs.* To foreſee the *great Reward in Heaven*, will convince you that inſtead of being terrified by ſufferings, you ſhould *rejoice and be exceeding glad.* Matth. 5. 11, 12. Are you to lye in Priſon, or to burn in the Flames? So did many thouſands that are now in Heaven: And do you think that they *repent it now? Ignatius, Polycarp, Cyprian*, and many ſuch holy Men, were once uſed as hardly as you are now, and put to Death by cruel Men: *Rogers, Bradford, Hooper, Glover* and Multitudes with them, were once in Priſon and burnt in the Flames; but where are they now, and what is the *end* of all their Pains? Now whether do you think the Caſe of *Bonner* or *Bradford* to be beſt? Now had you rather be *Gardiner* or *Philpot?* Now which think you doth moſt *repent?* The poor *Waldenſes* that were murdered by Thouſands? Or the Popes and Perſecutors that murdered them? Dir. 15.

§. 16. Direct. 16. *When you are diſmayed under the burden of your Sins, the greatneſs of your Corruptions, the weakneſs of your Graces, the imperfections of your Duties, look up to the bleſſed Souls with Chriſt, and remember that all thoſe glorified Spirits, were once in Fleſh as you now are, and once they lay at the feet of God, in tears and groans and cries as you do: They were once fain to cry out of the burden of their Sins, and mourn under the weakneſs of their Graces, as you now do.* They were once as much clog'd with Fleſh as you are; and once as low in doubts and fears, and bruiſed under the ſenſe of Gods diſpleaſure: They once were as violently aſſaulted with Temptations; and had the ſame Corruptions to lament and ſtrive againſt as you have: They were once as much afflicted by God and Man: But is there any of the ſmart of this remaining? Dir. 16.

§. 17. Direct. 17. *When you are deterred from the preſence of the dreadful God, and think he will not accept ſuch worms as you, look up to the bleſſed Souls with Chriſt; and remember how many millions of your Brethren are there* Dir. 17.

there accepted to greater familiarity than that which you here deſire: Remember that thoſe Souls were once as dark and diſtant from God, and unworthy of his acceptance as you now are. A fearful Child receiveth boldneſs, to ſee his Brethren in his Fathers arms.

Dir. 18. §. 18. Direct. 18. *When you are afraid of Satan leſt he ſhould prevail againſt you and devour you, look up to the bleſſed Souls with Chriſt; and ſee how millions are there ſafely landed, that once were in as dangerous a ſtation as you are.* Through many tribulations and temptations they are arrived at the Heavenly Reſt: Satan once did his worſt againſt them: They were toſt on the Seas of this tempeſtuous World: But they were kept by the Power of God, through Faith unto Salvation, and ſo may you.

Dir. 19. §. 19. Direct. 19. *When you would duly value all your preſent means and mercies, and ſee whither they tend, look up then to the Souls with Chriſt, and ſee whither the like mercy hath conducted them.* The pooreſt Cottage and the hardeſt fare are great Mercies as they tend to endleſs bleſſedneſs. *This now* and *Heaven after*, is great; though the thing in *it ſelf* be never ſo ſmall. *Heaven* puts the *value* and *ſignification* upon all your Mercies: The wicked make Cyphers of their greateſt Bleſſings, by ſeparating them in their *eſteem* and *uſe*, from *God* and *Heaven*, which is the meaſure of their eſtimate.

Dir. 20. §. 20. Direct. 20. *When you ſee Diviſions among believers, and hear one for this party, and another for that, and hear them bitterly cenſuring each other, look up then to the Saints with Chriſt, and think what perfect Love and Peace and Concord is among them.* Conſider how unlike our *Factions* and *Schiſms* are to their fervent Love and Unity? And how unlike our jarring ſtrifes and quarrels are to their harmonious Praiſe of God. Remember in what *work* it is that *they* are ſo happily *united*, even *Love* and *Praiſe* unceſſant to Jehovah: And then think whether it would not *unite* the Saints on Earth, to lay by their contendings for the *preheminence in knowledge*, (covered with the guilded name of *Zeal for the Truth of God*,) and to employ themſelves in *Love* and *Praiſe*, and to ſhew their emulation here, in ſtriving who ſhall *love God* and *each other* with the more *pure Heart* and *fervent Love*, 1 Pet. 1. 22. And who ſhall *praiſe* him with the moſt heavenly alacrity and delight. Conſider whether this work of *bleſſed Souls*, be not like to be more deſirable and excellent, than the work of ſelf-conceited wrangling Sophiſters? And whether there be any danger of falling into Sects and Factions, or falling out by emulations or contentions, while we make this work of *Love* and *Praiſe* the matter of our religious converſe? And conſider whether almoſt all the Schiſms that ever vex'd the Church of God, did not ariſe, either by the Paſtors ſtriving *who ſhould be the greateſt*, (Luk. 22. 24, 26.) or by the riſing up of ſome Scioliſt or Gnoſtick, proudly pretending to *know* more than others, and to vindicate or bring to light, ſome excellent Truth which others know not, or oppoſe? And when you ſee the hot contendings of each Party, about their pretended *Orthodoxneſs* or *Wiſdom* (which *Jam.* 3. is purpoſely written againſt) remember how the *Concord* of thoſe bleſſed Souls doth ſhame this work, and ſhould make it odious to the heirs of Heaven.

Dir. 21. §. 21. Direct. 21. *When you are afraid of Death, or would find more willingneſs to dye, look up to the bleſſed Souls with Chriſt, and think that you are but to paſs that way, which all thoſe Souls have gone before you; and to go from a World of enmity and vanity, to the company of all thoſe bleſſed Spirits:* And is not their bleſſed ſtate more deſirable, than ſuch a vain vexatious Life as this? There is no malice, nor ſlandering, nor cruel perſecuting, no uncharitable cenſures, contentions, or diviſions; no ignorance, nor unbelief, nor ſtrangeneſs unto God: Nothing but holy, amiable and delightful. Join your ſelves daily to that Celeſtial Society: Suppoſe your ſelves Spectators of their Order, Purity and Glory, and Auditors of their harmonious Praiſes of Jehovah: Live by Faith in a daily familiarity with them: Say not that you want company or are alone, when you may walk in the Streets of the Heavenly *Jeruſalem*, and there converſe with the Prophets and Apoſtles, and all the glorious Hoſts of Heaven. Converſe thus with them in your Life, and it will overcome the fear of Death, and make you long to be there with them: Like one that ſtands by the River ſide, and ſeeth his Friends on the further ſide, in a place of pleaſure, while his Enemies are purſuing him at his back, how gladly would he be over with them? And it will embolden him to venture on the paſſage, which all they have ſafely paſs'd before him. Thus Death will be to us as the Red Sea, to paſs us ſafe to the Land of Promiſe, while our Purſuers are there overthrown and periſh. We ſhould not be ſo *ſtrange* to the World above, if we thus by Faith converſed with the bleſſed ones.

Dir. 22. §. 22. Direct. 22. *When you are overmuch troubled for the death of your godly Friends, look up to that World of bleſſed Souls, to which they are tranſlated, and think whether it be not better for them to be there than here? And whether you are not bound by the Law of Love, to rejoice with them that are thus exalted.* Had we but a ſight of the World that they are in, and the company that they are gone to, we ſhould be leſs diſpleaſed with the will of God, in diſpoſing of his own, into ſo glorious a ſtate.

§. 23. All theſe improvements may be made by a Believer, of his daily converſe with the Souls above: This is the Communion with them which we muſt hold on Earth: Not by *praying to them*, which God hath never encouraged us to do; nor by *praying for them* (for though it be lawful to pray for the *Reſurrection of their Bodies*, and the *perfecting of their bleſſedneſs thereby*, yet it being a thing of *abſolute certainty* as the Day of Judgment is, we muſt be very cautelous in the manner of our doing this lawful act; it being a thing that their Happineſs doth not at all depend on, and a thing which *will-worſhippers* have ſhewed themſelves ſo forward to abuſe, by ſtepping further into that which is unlawful; (as the horrid abuſes of the Names and Days, and ſhrines and relicts of real or ſuppoſed Saints, in the Papal Kingdom ſadly teſtifieth.) But the neceſſary part of our Communion with the Saints in Heaven, being of ſo great importance to the Church on Earth, I commend it to the due conſideration of the faithful, whether our forgetfulneſs of it is not to be much repented of, and whether it be not a work to be more ſeriouſly minded for the time to come.

§. 24. And I muſt confeſs I know not why it ſhould be thought unlawful to celebrate the memorial of the Life or Martyrdom of any extraordinary Servant of God, by an Anniverſary Solemnity, on a ſet appropriate Day: It is but to keep the thankful remembrance of God's Mercy to the Church: And ſure the life and death of ſuch, is not the ſmalleſt of the Churches Mercies here on Earth. If it be lawful on *Nov.* 5. to celebrate the memorial of our deliverance from the *Powder-plot*, I know not why it ſhould be thought unlawful to do the like in this caſe alſo: Provided, 1. That it be not terminated in the Honour of a *Saint*, but of the God of Saints for giving ſo great a Mercy to his Church. 2. That it be not to honour a *Saint* meerly as a *Saint*, but to ſome *extraordinary eminent Saints*: Otherwiſe all that go to Heaven muſt have Feſtivals kept in remembrance of them; and ſo we might have a Million for a Day. 3. That it be not *made equal with the Lords Day*, but kept in ſuch a *ſubordination* to *that Day*, as the *life* or *death of Saints* is of inferiour and ſubordinate reſpect to the work of Chriſt in Mans Redemption. 4. And if it be kept in a ſpiritual manner, to invite Men to imitate

tate the Holineſs of the Saints, and the conſtancy of the Martyrs, and not to encourage ſenſuality and ſloth.

CHAP. XI.

Directions about our Communion with the Holy Angels.

Dir. 1. §. 1. Direct. 1. *Be ſatisfied in knowing ſo much of Angels as God in Nature and Scripture hath revealed, but preſume not to enquire further, much leſs to determine of unrevealed things.* That there *are Angels*, and that there are *holy Spirits*, is paſt diſpute. But what *number* they are, and of how many Worlds, and of what orders and different dignities and degrees; and when they were created, and what locality belongeth to them, and how far they excel or differ from the Souls of Men, theſe and many other ſuch unneceſſary queſtions neither Nature or Scripture will teach us how infallibly to reſolve. Almoſt all the Hereticks in the firſt ages of the Church did make their Doctrines of Angels the firſt and chief part of their Hereſies: Arrogantly intruding into unrevealed things, and boaſting of their acquaintance with the orders and inhabitants of the higher World. Theſe being riſen in the Apoſtles Days, occaſioned *Paul* to ſay, Col. 2. 18. *Let no man beguile you of your reward in a voluntary humility, and worſhipping of Angels, intruding into thoſe things which he hath not ſeen, vainly puft up by his fleſhly mind.*

Dir. 2. §. 2. Direct. 2. *Underſtand ſo much of the Miniſtry of Angels as God hath revealed, and ſo far take notice of your communion with them; but affect not any other ſort of communion.*

ngelorum ocabulum omen eſt fficii, non aturæ: nam ſancti illi cœleſtis patriæ ſpiritus, ſemper ſunt ſpiritus, ſed ſemper ocari Angeli non poſſunt. Gregor.

I ſhall here ſhew how much of the Miniſtry of Angels is revealed to us in Scripture.

Dan.4.13 Gen. 32. 1, 2. xod. 32. 2. Dan. 6.22 ct. 12.7, 11. King. 19 5, 6. §. 3. 1. It is part of the *appointed work* of Angels, to be *Miniſtring Spirits* for the heirs of Salvation, *Heb.* 1. 14. Not *Miniſters* or *Servants* of the godly, but Miniſters of God *for the godly:* As the *Shepherd* is not a *ſervant of the ſheep*, but *for* the ſheep. It is not an accidental or occaſional work which they do *extraordinarily*; but it is their undertaken *Office* to which they are *ſent forth*. And this their Miniſtry is about the *ordinary concernments* of our Lives, and not only about ſome *great* or *unuſual* caſes or exigents, *Pſal.* 34 6, 7. *Pſal.* 91. 11, 12.

§. 4. 2. It is not ſome, but all the *Angels* that are appointed by God to this Miniſtration, *Heb.* 1. 1, 4 *Are they not all miniſtring Spirits ſent forth*, &c. Mark here, that if you enquire whether God have any *higher Spirits*, that are not employed in ſo low an Office, but govern theſe Angels, or if you enquire whether only this World be the Angels charge, or whether they have many other Worlds alſo (of *Viators*) to take care of: Neither *Nature* nor *Scripture* doth give you the determination of any of theſe queſtions: And therefore you muſt leave them as unrevealed things: (with abundance more with which the old Hereticks and the Popiſh Schoolmen, have diverted Mens minds from plain and neceſſary things.) But that *all the Angels miniſter for us*, is the expreſs words of Scripture.

§. 5. 3. The work of this *Office* is not left promiſcuouſly among them, but ſeveral Angels have their ſeveral works and charge: Therefore Scripture telleth us of ſome ſent of one meſſage, and ſome on another: And tells us that the meaneſt of Chriſt's members on Earth, have *their Angels* before God in Heaven, Matth. 18. 10. *I ſay unto you, that in Heaven their Angels do always behold the face of my Father which is in Heaven.* Whether *each true Believer* hath *one* or *more Angels?* And whether *one Angel look to more than one Believer?* Are queſtions which God hath not reſolved us of, either in Nature or Scripture: But that *each true Chriſtian* hath *his Angel*, is here aſſerted by our Lord. k.1.13, .19,26, . & 2. ,13,21. 10.7. . & 12. 8, 9. n.3.28 6. 22. n. 24. 40.

§. 6. 4. *In this office of Miniſtration* they are *Servants of Chriſt* as the *Head of the Church*, and the Mediator between God and Man to promote the ends of his ſuperior Office in Mans Redemption, Mat. 28. 18. *All power is given to me in heaven and earth.* John 13. 3. Eph. 1. 20, 21, 22. *And ſet him at his right hand in the celeſtials, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but alſo in that which is to come, and hath put all things under his feet, and gave him to be head over all things to the Church.* Rev. 23. 16. *I Jeſus have ſent mine Angel to teſtifie unto you theſe things in the Churches.* Whether the Angels were appointed about the ſervice of *Adam* in innocency? Or only began their Office with Chriſt the Mediator as *his Miniſters*, is a thing that God hath not revealed, But that they *ſerve under Chriſt* for his Church is plain. 1 Pet. 3. 22. Matth. 26. 53. Rev. 1. 1.

§ 7. 5. This care of the Angels for us is exerciſed throughout our Lives, for the ſaving of us from all our dangers, and delivering us out of all our troubles, Pſal. 34. 6, 7. *This poor man cryed, and the Lord heard him, and ſaved him out of all his troubles: the angel of the Lord encampeth about them that fear him, and delivereth them:* Pſal. 91. 11, 12. *For he ſhall give his Angels charge over thee to keep thee in all thy ways; They ſhall bear thee up in their hand, leſt thou daſh thy foot againſt a ſtone. In all our ways* (that are good) and in every ſtep we tread, we have the Care and Miniſtry of tutelar Angels. They are our ordinary defence and guard. 2Kings 6. 17.

§. 8. 6. In all this Miniſtry they perfectly obey the Will of God, and do nothing but by his command. *Pſal.* 103. 10. *Zech.* 1. 8, 10. *Matth.* 18. 10. being his Meſſengers to Man. Dan. 4. 35

§. 9. 7. Much of their work is to oppoſe the malice of *evil ſpirits* that ſeek our hurt, and to defend us from them: Againſt whom they are engaged under Chriſt in daily War or Conflict, *Rev.* 12. 7, 9. *Pſal* 61. 17. *and* 78. 49. *Matth.* 4. 11. 1King. 22 19, 20, 21. 22. 1 Theſſ. 2. 18.

§. 10. 8. In this their Miniſtration they are *ordered* into different degrees of ſuperiority and inferiority, and are not equal among themſelves, 1 *Theſſ.* 4. 16. *Jude* 9. *Dan.* 10. 13, 20, 21. *Eph.* 1. 21. *Col.* 2. 10. *Eph.* 3. 10. *and* 6. 12. *Col.* 1. 16. *Zech.* 4. 10. *Rev.* 4. 5. *and* 5. 6. Luk. 1. 19, 26.

§. 11. 9. Angels are employed not only about our Bodies, but our *Souls*, by furthering the *means* of our Salvation! They preached the *Goſpel* themſelves, (as they delivered the Law) *Luke* 2. 10, 9. *Luke* 1. 11, *&c.* *Heb.* 2. 2. *Gal.* 3. 19. *Acts* 10. 4. *Dan.* 7. 16. *and* 8. 15, 16, 17. *and* 9. 21, 22. *Luke* 1. 29. *and* 2. 19. Eſpecially they deliver particular meſſages, which ſuppoſe the ſufficiency of the Laws of Chriſt, and only help to the obedience of it. Act. 7. 53.

§. 12. 10. They are ſometime God's inſtruments to confirm, and warn, and comfort, and excite the Soul, and to work upon the Mind, and Will, and Affections: They that do this *perſwaſively*, and have as much acceſs and power to do us good, as Satan hath to do us evil, is very clear: Good Angels have as much power and acceſs to the Soul, to move to duty, as Devils have to *tempt* to Sin. As God hath ſent them oft upon monitory and conſolatory meſſages to his Servants in viſible ſhapes, ſo doth he ſend them on the like meſſages inviſibly, *Judg.* 5. 23. *Mat.* 1. 20. *Pſal.* 104. 4. *Luke* 22. 43. An Angel from Heaven is ſent to *ſtrengthen* Chriſt himſelf in his agony. Act. 27. 24. Luk. 1. 13, 30. & 2. 10. Dan. 10. 12. 2Kings 6. 16. Gen. 16. 9, 10. Numb. 22 32.

§. 13. 11. They *perſecute and chaſe* the Enemies of the Church, and ſometimes deſtroy them: As *Pſal.* 35. 5, 6. 2 *Kings* 19. 35. *Iſa.* 37. 36. and hinder them from doing hurt, *Numb.* 22. 24.

§. 14.

§. 14. 12. They are a Convoy for the departing Souls of the godly, to bring them to the place of their felicity, *Luk* 16. 22. though *how* they do it we cannot underſtand.

§. 15. 13. They are the attendants of Chriſt at his coming to judgment, and his Miniſters to gather his elect, and ſever the *wicked* from the *juſt*, in order to their endleſs Puniſhment or Joy: 1 Theſſ. 4. 16. *The Lord himſelf ſhall deſcend from Heaven with a ſhout, with the voice of the Arch-angel, and with the trumpet of God, and the dead in Chriſt ſhall riſe firſt: Then we which are alive and remain ſhall be caught up*, &c. Matth. 13. 42, 49. *The Son of man ſhall ſend forth his Angels, and they ſhall gather out of his Kingdom all offences or ſcandals, and them which do iniquity; and ſhall caſt them into a furnace of fire. At the end of the World the Angels ſhall come forth, and ſever the wicked from among the juſt, and ſhall caſt them into the furnace of fire*, &c.

2 Theſſ. 1. 2.
Mark 8. 38
Matth. 25 31.

Dir. 3.

§. 16. Direct. 3. *Underſtand our near affinity or relation to the Angels, and how they and we are concerned in each others condition and affairs.* As to our *Nature* our *Immortal Souls* are *kin* or *like* unto the Angels, though our Bodies are but like the Brutes. Thoſe Souls that are created after the *Image of God*, in their very Natural Eſſence (as *rational* and *free agents*) beſides his *Moral Image* of ſanctity, Gen. 9. 6. may well be ſaid to be *like the Angels: He made us little lower than the Angels*, Pſal. 8. 5. And God hath made us their *charge* and *care*; and therefore no doubt hath given them a *ſpecial Love unto us*, to fit them to the due performance of their truſt. As *Miniſters* have a ſpecial paternal Love to their Flocks, and as *Chriſtians* are to have a *ſpecial Love* to *one another* to *enable* and *engage* them to the duties appointed them by God towards each other; ſo theſe excellent Spirits have no doubt a far purer and greater Love, to the Image of God upon the Saints, and to the Saints for the Image and ſake of God, than the deareſt Friends and holieſt Perſons on Earth can have. For they are more *holy*, and they are more perfectly conformed to the Mind of God, and they love *God himſelf* more perfectly than we, and therefore for his ſake do love his People much more perfectly than we. And therefore they are more to be loved by us than any Mortals are; both becauſe they are more excellent, pure and amiable, and becauſe they have more Love to us. Moreover the Angels are Servants of the ſame God, and Members of the ſame Society which we belong to. They are the Inhabitants of the Heavenly *Jeruſalem*, of which we are heirs: *They have poſſeſſion, and we have title*, and ſhall in time *poſſeſs* it. We are called to much of the ſame employment with them: We muſt *love* the ſame God, and glorifie him by obedience, thank and praiſe, and ſo do they. Therefore they are Miniſters for our good, and rejoice in the ſucceſs of their labours, as the Miniſters of Chriſt on Earth do, *Heb.* 1. 14. There is not a Sinner converted, but it is the Angels Joy, *Luke* 15. 10. which ſheweth us how much they attend that work. *We are come to Mount* Zion, *and unto the city of the living God, the heavenly* Jeruſalem, *and to myriads of Angels*, &c. Heb. 12. 22, 23, 24. They are eſpecially preſent and attendant on us in our holy Aſſemblies and Services of God; and therefore we are admoniſhed to reverence their preſence, and do nothing before them that is ſinful or unſeemly, 1 *Cor.* 11. 10. *Eccleſ.* 5. 6. The preſence of *God*, and *the Lord Jeſus Chriſt, and the elect Angels*, muſt continually awe us into exact obedience, 1 *Tim.* 5. 21. With the Church they pry into the *myſtery* of the diſpenſations of the Spirit to the Church, 1 *Pet.* 1. 12. And ſo *by the Church*, that is, by Gods dealings with the Church, is *made known the manifold wiſdom of God*, even to theſe *heavenly principalities* and *powers*, Eph. 3. 10. In concluſion, Chriſt telleth us that in our ſtate of bleſſedneſs we ſhall be *equal to the Angels*, Luke 20. 36. and ſo ſhall live with them for ever.

Dir. 4.

§. 17. Direct. 4. *When your thoughts of Heaven are ſtaggering or ſtrange, and when you are tempted to doubt whether indeed there is ſuch a Life of glory for the Saints, it may be a great help to your faith, to think of the world of Angels that already do poſſeſs it.* That there are ſuch excellent and happy inhabitants of the ſuperior Orbs, beſides what Scripture ſaith, even reaſon will ſtrongly perſwade any rational Man: 1. When we conſider that *Sea*, and *Land*, and *Air*, and all places of this lower baſer part of the World, are repleniſhed with inhabitants ſuitable to their natures; and therefore that the incomparably more great and excellent Orbs and Regions ſhould all be uninhabited, is irrational to imagine: 2. And as we ſee the Rational Creatures are made to govern the Brutes in this inferiour World, ſo reaſon telleth us it is improbable that the *higher Reaſon* of the inhabitants of the *higher Regions* ſhould have no hand in the government of Man. And yet God hath further condeſcended to ſatisfie us herein, by ſome unqueſtionable apparitions of good Angels, and many more of evil Spirits, which puts the matter paſt all doubt, that there are inhabitants of the unſeen World. And when we know that *ſuch there are*, it maketh it the more eaſie to us to believe that *ſuch we may be*, either numbered with the *happy* or *unhappy* Spirits: Conſidering the affinity which there is between the nature of our Souls and them: To conquer ſenſeleſs Sadduciſm is a good ſtep to the conqueſt of irreligiouſneſs: He that is well perſwaded that there are *Angels* and *Spirits*, is much better prepared than a Sadducee to believe the immortality of the Soul: And becauſe the infinite diſtance between God and Man, is apt to make the thoughts of our approaching his Glory either *dubious* or very terrible, the remembrance of thoſe myriads of bleſſed Spirits that dwell now in the preſence of that Glory, doth much *embolden* and *confirm* our thoughts. As he that would be afraid whether he ſhould have acceſs to and acceptance with the King, would be much encouraged if he ſaw a multitude as mean as himſelf, or not much unlike him, to be familiar attendants on him. I muſt confeſs ſuch is my own weakneſs, that I find a frequent need of remembring the holy Hoſts of Saints and Angels, that are with God, to embolden my Soul, and make the thoughts of Heaven more familiar and ſweet, by abating my ſtrangeneſs, amazedneſs and fears: And thus far to make them the *Media* (that I ſay not the *Mediators*) of my *thoughts*, in their approaches to the Moſt High and Holy God: (Though the remembrance of Chriſt the true Mediator is my *chief* encouragement.) Eſpecially when we conſider how fervently thoſe holy Spirits do love every holy Perſon upon Earth, and ſo that all thoſe that dwell with God, are dearer Friends to us, than our Fathers and Mothers here on Earth are (as is briefly proved before,) this will embolden us yet much more.

Dir. 5.

§. 18. Direct. 5. *Make uſe of the thoughts of the Angelical Hoſts, when you would ſee the Glory and Majeſty of Chriſt:* If you think it a ſmall matter that he is the *Head of the Church* on Earth, a handful of People contemned by the Satanical Party of the World, yet think what it is to be *Head over all things, far above all principality and power, and might, and dominion, and every name that is named, not only in this World, but alſo in that which is to come*, (that is, gave him a Power, Dignity and Name, greater than any Power, Dignity or Name of Men or Angels,) *and hath put all things under his feet*, Epheſ. 1. 21, 22, 23. *Being made ſo much better than the Angels, as he hath by inheritance obtained a more excellent name than they*: Of him it is ſaid, *Let all the Angels of God worſhip him*, Heb. 1. 4, 6. Read the whole Chapter. Our Head is the Lord of all theſe Hoſts.

Dir. 6.

§. 19. Direct. 6. *Make uſe of the remembrance of the glorious Angels, to acquaint you with the dignity of humane*

Magna ignitas idelium nimarum t unaquæue habeat b ortu naivitatis in custodiam sui Angelum deputatum: mo plures. Hieron.

humane nature, and the ſpecial dignity of the ſervants of God, and ſo to raiſe up your hearts in thankfulneſs to your Creator and Redeemer who hath thus advanced you. 1. What a dignity is it that theſe holy *Angels* ſhould *be all Miniſtring Spirits ſent for our good?* That they ſhould love us, and concern themſelves ſo much for us, as to *rejoice in Heaven at our converſion? Lord! What is man; that thou art mindful of him, and the ſon of man that thou viſiteſt him? For thou haſt made him a little lower than the Angels, and haſt crowned him with glory and honour*, Pſal. 8. 4, 5. 2. But yet it is a higher declaration of our dignity, that we ſhould in Heaven be *equal with them*, and ſo be numbered into their Society, and join with them everlaſtingly in the praiſe of our Creator. 3. And it is yet a greater honour to us, that our *Natures* are aſſumed into union of Perſon with the Son of God, and ſo advanced *above the Angels. For he took not on him the nature of Angels, but the ſeed of* Abraham: Nor *hath he put the World to come in ſubjection to the Angels*, Heb. 2. 5, 16. This is the Lord's doing, and it is wondrous in our eyes.

Luke 20. 36.

Dir. 7.

§. 20. Direct. 7. *When you would admire the works of God and his Government, look ſpecially to the Angels part:* If God would be glorified in *his works*, then eſpecially in the *moſt glorious* parts: If he take delight to work by inſtruments, and to communicate ſuch excellency and honour to them as may conduce to the honour of the principal Cauſe, we muſt not overlook their Excellency and Honour, unleſs we will deny God the Honour which is due to him As he that will ſee the excellent Workmanſhip of a Watch or any other Engine, muſt not overlook the chiefeſt parts, nor their operation on the reſt: So he that will ſee the excellent Order of the Works and Government of God, muſt not over-look the Angels, nor their Offices in the Government, and preſervation of the inferiour Creatures ſo far as God hath revealed it unto us. We ſpoil the *Muſick* if we leave out theſe *ſtrings*. It is a great part of the Glory of the Works of God, that all the parts in Heaven and Earth are ſo admirably conjoined and joynted as they are; and each in their places contribute to the beauty and harmony of the whole.

Dir. 8

Heb. 1. 14. Pſal. 103. 20, 21.

§. 21. Direct. 8. *When you would be apprehenſive of the excellency of Love and Humility, and exact obedience to the will of God, look up to the Angels, and ſee the luſtre of all thoſe vertues as they ſhine in them.* How perfectly do they love God and all his Saints? Even the weakeſt and meaneſt of the Members of Chriſt? With what Humility do they condeſcend to miniſter for the heirs of Salvation? How readily and perfectly do they obey their Maker? Though our chiefeſt Pattern is Chriſt himſelf, who came nearer to us, and appeared in fleſh, to give us the example of all ſuch Duties, yet under him the example of Angels is alſo to be obſerved, and with pleaſure to be imitated. And ask the Enemies of Holineſs, who urge you with the examples of the great and learned, whether they are wiſer than all the Angels of God?

Dir. 9.

Timet Angelus adoari ab humana natua, quam idet in Deo subliatam. Gregor.

§. 22. Direct. 9. *When you are tempted to deſire any inordinate communion with Angels, as viſibly appearing or affecting your ſenſes, or to give them any part of the Office or Honour of Jeſus Chriſt, then think how ſuitable that Office is to your ſafety and benefit which God hath aſſigned them, and how much they themſelves abhor aſpiring or uſurpation of the Office or Honour of their Lord: And conſider how much more ſuitable to your benefit this ſpiritual miniſtration of the Angels is, than if they appeared to us in bodily ſhapes.* In this ſpiritual Communion they act according to their ſpiritual Nature, without deceit: And they ſerve us without any terrible appearances; and without any danger of drawing us to ſenſitive groſs apprehenſions of them, or enticing us to an unmeet adheſion to them, or honouring of them: Whereas if they appeared to us in viſible ſhapes, we might eaſily be affrighted, confounded and left in doubt, whether they were good Angels indeed or not. It is our Communion with God himſelf that is our Happineſs. And Communion with Angels or Saints is deſirable but in order unto this: That kind of Communion with Angels therefore is the beſt, which moſt advanceth us to Communion with God: And that reception of his Mercy by inſtruments is beſt, which leaſt endangereth our inordinate adheſion to the Inſtruments, and our neglect of God. We know not ſo well as God, what way is beſt and ſafeſt for us: As it is dangerous deſiring to mend his Word by any fancies of our own, which we ſuppoſe more fit; ſo it is dangerous to deſire to amend his Government and Providence, and Order, and to think that another way than that which in nature he hath ſtated and appointed, is more to our benefit. It is dangerous wiſhing God to go out of his way, and to deal with us, and conduct us in by-ways of our own; in which we are our ſelves unskilled, and of which we little know the iſſue.

Dir. 10.

§. 23. Direct. 10. *When you are apt to be terrified with the fear of Devils, think then of the guard of Angels, and how much greater ſtrength is for you than againſt you.* Though God be our only fundamental ſecurity, and our chiefeſt confidence muſt be in him, yet experience telleth us how apt we are to look to inſtruments, and to be affected as ſecond cauſes do appear to make for us or againſt us: Therefore when appearing dangers terrifie us, appearing or ſecondary helps ſhould be obſerved to comfort and encourage us.

Dir. 11.

§. 24. Direct. 11. *Labour to anſwer the great and holy Love of Angels with ſuch great and holy Love to them, as may help you againſt your unwillingneſs to die, and make you long for the company of them whom you ſo much love. And when Death ſeemeth terrible to you becauſe the World to come ſeems ſtrange, remember that you are going to the ſociety of thoſe Angels, that rejoiced in your converſion, and miniſtred for you here on earth, and are ready to convoy your Souls to Chriſt.* Though the thought of God and our bleſſed Mediator ſhould be the only final object to attract our Love, and make us long to be in Heaven, yet under Chriſt, the Love and Company of Saints and Angels muſt be thought on to further our deſires and delight: For even in Heaven God will not ſo be All to us, as to uſe *no Creature* for our comfort: Otherwiſe the glorified humanity of Chriſt would be no means of our comfort there: And the heavenly *Jeruſalem* would not then have been ſet out to us by its created Excellencies as it is, *Rev.* 21. & 22. Nor would it be any comfort to us in the Kingdom of God, that we ſhall be with *Abraham, Iſaac* and *Jacob*, Luke 13. 28. Matth. 8. 11.

Simus devoti, ſimus grati tantis cuſtodibus: redamemus eos quantum poſſumus, quantum debemus effectuoſe, &c. Bernard. *Væ nobis ſi quando provocati Sancti Angeli peccatis & negligentiis, indignos nos judicaverint præſentia & viſitatione ſua,* &c. *Cavenda eſt nobis eorum offenſa, & in his maxime exercendum, quibus eos novimus oblectari: Hæc autem placent eis quæ in nobis invenire delectat, ut eſt ſobrietas, caſtitas,* &c. *In quovis angulo reverentiam exhibe Angelo, ne audeas illo præſente, quod me vidente non auderes.* Bernard.

Dir. 12.

§. 25. Direct. 12. *Pray for the protection and help of Angels, as part of the benefits procured for the Saints by Chriſt: And be thankful for it as a Priviledge of believers, excelling all the dignities of the ungodly. And walk with a reverence of their preſence; eſpecially in the worſhipping of God.* It is not fit ſuch a Mercy ſhould be undervalued or unthankfully received: Nor that ſo ordinary a means of our preſervation ſhould be overlooked, and not be ſought of God by Prayer. But the way to keep the Love of Angels, is to keep up the Love of God: And the way to pleaſe them, is to pleaſe *him*: For *his* will is theirs.

Dir. 13. §. 26. Direct. 13. *In all the Worſhip you perform to God, remember that you join with the Angels of Heaven, and bear your part to make up the Conſort:* Do it therefore with that holineſs and reverence, and affection, as remembring not only to whom you ſpeak, but alſo what Companions you have: And let there not be too great a diſcord either in your Hearts or Praiſes. O think with what lively joyful minds they praiſe their glorious Creator: And how unwearied they are in their moſt bleſſed work! And labour to be like them in Love and Praiſe, that you may come to be equal with them in their Glory, *Luke* 20. 36.

CASES

CASES OF CONSCIENCE ABOUT Matters Eccleſiaſtical.

READER,

I Have ſomething to ſay to thee of the Number *of theſe Caſes, ſomewhat of the* Order, *and ſomewhat of the* Manner *of handling and reſolving them.* I. *That they are ſo* Many, *is, becauſe there are really ſo many difficulties which all Men are not able to reſolve: That they are* no more, *is, partly becauſe I could not remember then any more that were neceſſarily to be handled, and I was not willing to increaſe ſo great a Book with things unneceſſary.*

II. *As to the* Order, *I have ſome Reaſons for the order of moſt of them, which would be too tedious to open to you: But ſome of them are placed out of order, becauſe,* 1. *I could not remember them in due place.* 2. *And great haſte allowed me not Time to tranſpoſe them. If you ſay that in ſuch a work I ſhould* take time, *I anſwer, You are no competent Judges, unleſs you knew me and the reſt of my work, and the likelyhood that my time will be but ſhort: They that had rather take my Writings with ſuch defects which are the effects of haſte, than have none of them, may uſe them, and the reſt are free to deſpiſe them and neglect them. Two or Three Queſtions about the Scripture, I would have put nearer the beginning if I could have time; But ſeeing I cannot; it's eaſie for you to tranſpoſe them in the reading.*

III. *The reſolution of theſe Caſes ſo much avoideth all the extreams, that I look they ſhould be diſpleaſing to all that vaſt number of Chriſtians, who involve themſelves in the opinions and intereſts of their ſeveral Sects as ſuch; and that hold the Faith of our Lord Jeſus Chriſt, with reſpect of Perſons. But there will be ſtill a certain number of truly Catholick impartial Readers, whoſe favourable acceptance I confidently prognoſticate; and who, being out of the duſt, and noiſe, and paſſions of contending Sides and Parties and their Intereſts, will ſee a ſelf-evidencing Light in thoſe ſolutions, which are put off here briefly, without the pomp of formal Argumentation, or perſwading Oratory. The eternal Light revealeth himſelf to us, by Chriſt who is the Light of the World, and by the Illumination of the Spirit and Word of Light; that we may walk in the Light, as the Children of Light, till we come to the World of Glorious Everlaſting Light. And what other defect ſoeſoever our knowledge have, if any Man hath knowledge enough to kindle in him the* Love of God, the ſame *is* known of Him, *and therefore is beloved by him, and ſhall be bleſſed with* and in Him *for ever,* 1 Cor. 8. 1, 2, 3.

Queſt. 1. *How to know which is the true Church, among all pretenders, that a Chriſtians Conſcience may be quiet in his Relation and Communion.*

I Have written ſo much of this already in four Books (*viz.* one called, *The Safe Religion*, another called *A Key for Catholicks*, another called *The Viſibility of the Church*, another called *A true Catholick*, and the *Catholick Church* deſcribed,) that I ſhall ſay now but a little, and yet enough to an impartial conſiderate Reader.

The terms muſt firſt be opened: 1. By a *Church* is meant a *Society* of *Chriſtians as ſuch.* And it is ſometimes taken *Narrowly*, for the *Body* or *Members* as diſtinct from the *Head*, as the word *Kingdom* is taken for the *Subjects* only as diſtinct from the *King*; And ſometimes more *fully* and *properly* for the whole *Political Society*, as conſtituted of its *Head* and *Body* or the *Pars Imperans & pars Subdita.*

2. The word *Church* thus taken, ſignifieth ſometime the *Univerſal Church* called *Catholick*; which conſiſteth of *Chriſt and his Body Politick*, or Myſtical; And ſometime *ſome part* only of the Univerſal Church. And ſo it is taken either for *a ſubordinate Political Part.* or for a *Community*, or a *Part* conſidered as *Conſociate*, but not *Political*; or as many *particular Political Churches* agreeing and holding Concord and Communion without any Common Head, ſave the Univerſal Head.

3. Such Political Churches, are either of Divine Conſtitution and Policy, or only of Humane.

2. By *Chriſtians*, I mean ſuch as *profeſs* the Eſſentials of the Chriſtian Religion. For we ſpeak of the Church as *Viſible.*

3. By [*True*] may be meant, either *Reality* of Eſſence, oppoſite to that which is not *really* a Church in this univocal Acception; or elſe *Sound* and *Orthodox*, in the Integrals, as oppoſite to *erroneous* and defiled with much enormity. And now I thus decide that Queſtion.

1 Cor. 11. 3. 1 Cor. 12. 12. *Prop.* 1. *The True Catholick Church* conſiſteth of *Chriſt* the *Head*, and all *Chriſtians* as his *Body*, or the *Members.* As the Kingdom conſiſteth of the King and his Subjects.

Eph. 1. 22, 23. 1 Cor. 6. 15. 1 Cor. 12. 27. Eph. 4. 4, 5 Mat. 28. 19, 20. *Prop.* 2. As all the ſincere Heart-Covenanters make up the Church as regenerate, and myſtical or inviſible; ſo all that are *Chriſtened*, that is, *Baptized*, and profeſs Conſent to all the Eſſentials of the *Baptiſmal Covenant*, not having Apoſtatized, nor being by lawful Power Excommunicated, are *Chriſtians*, and make up the Church as *Viſible.*

Eph. 4. 4, 5 1 Cor. 12. 12. *Prop.* 3. Therefore there is but One Univerſal Church, becauſe it containeth *all Chriſtians*; and ſo leaveth out none to be the Matter of another.

Mark 16. 16. Rom. 14. 1, 6, 7. & 15. 1, 3, 4. *Prop.* 4. It is not Ignorance or Error about the meer *Integrals* of Chriſtianity, which maketh them *no Chriſtians* who hold the *Eſſentials*, that is, the Baptiſmal Covenant.

1 Cor. 15. 1, 2, &c. Matth. 28. 19, 20. *Prop.* 5. That the Baptiſmal Covenant might be rightly underſtood and profeſſed, the Churches have ſtill uſed the *Creed* as the Explication of the Covenant, in point of Faith; and taken it for the Symbol of the Chriſtian belief. And no further *Profeſſion of Faith* was or is to be required, as neceſſary to the *Being of Chriſtianity.*

Rom. 14. 3, 4. John. *Prop.* 6. If proud Uſurpers or Cenſurers take on them to excommunicate, or unchriſtian, or unchurch others, without *Authority and Cauſe*, this maketh them not to be *no Chriſtians*, or *no Churches*, that are ſo uſed.

Rom. 6. 1, 2, &c. *Prop.* 7. Therefore to know which is the true Catholick or Univerſal Church is but to know who are *Baptized-Profeſſed-Chriſtians.*

Eph. 4. 4, 5 *Prop.* 8. The Reformed Churches, the Lutherans, the Abaſſines, the Copties, the Syrians, the Armenians, the Jacobites, the Georgians, the Maronites, the Greeks, the Moſcovites, and the Romaniſts, do all receive *Baptiſm* in all its *viſible Eſſentials*, and profeſs all the *Eſſentials* of the Chriſtian Religion, though not with the ſame *Integrity.*

Tit. 3. 10. 3 John. *Prop.* 9. He that denieth any *one eſſential Part*, in it ſelf, is ſo a Heretick as to be *no Chriſtian*, nor true member of the Church, if it be juſtly proved or notorious; that is, none ought to take him for a Viſible Chriſtian, who know the proof of his denying that eſſential part of Chriſtianity, or to whom it is notorious.

Jam. 3. 2. Phil. 3. 15, 16. Heb. 5. 1, 2 *Prop.* 10. He that holdeth the Eſſentials primarily, and with them holdeth ſome Error which by unſeen conſequence ſubverteth ſome Eſſential Point, but holdeth the Eſſentials ſo much faſter, that he would forſake his error, if he ſaw the inconſiſtence, is a Chriſtian notwithſtanding: And if the name *Heretick* be applicable to him, it is but in ſuch a ſenſe, as is conſiſtent with Chriſtianity.

Tit. 3. 10. Mat. 18. 15. *Prop.* 11. He that is judged a Heretick and no Chriſtian juſtly by others, muſt be lawfully cited, and heard plead his Cauſe, and be judged upon ſufficient proof, and not unheard, or upon raſh preſumption.

Ezek. 18. 17. Gen. 18. 23, 24, 25. *Prop.* 12. Chriſtianity and Hereſie being perſonal qualities, and no where found but in individuals, nor one Man guilty of anothers error, it followeth that it is *ſingle Perſons* upon *perſonal Guilt* that muſt be judged.

1 Cor. 10. 15. Acts 1. 19. 1 Cor. 5. 3, 4, 5. 1 Cor. 11. 3 Matth. 5. 11, 12. *Prop.* 13. Any Man may judge another to be a Chriſtian or Heretick, by a private *Judgment* of *diſcerning*, or the reaſon which guideth all humane actions: But only *Church Rulers* may judge him by that publick Judgment, which giveth or denieth him his publick Priviledges and Communion.

Joh. 16. 2. *Prop.* 14. If by notorious injuſtice Church Rulers condemn Chriſtians as no Chriſtians, though they may thereby deny them Communion with thoſe publick Aſſemblies, which they govern, yet do they not *oblige the People* to take ſuch injured Perſons for *no Chriſtians.* Elſe they might oblige all to believe a lye, to conſent to malicious injuries, and might diſoblige the People from *Truth*, *Righteouſneſs* and *Charity.*

Prop. 15. There is no one *Natural* or *Collective* Head and Governour of all the Churches in the World (the Univerſal Church) but Jeſus Chriſt; and therefore there is none that by ſuch governing Power can excommunicate any Man out of the Univerſal Church: And ſuch Uſurpation would be Treaſon againſt Chriſt, whoſe Prerogative it is. 1 Cor. 27, 28, Eph. 4. 6, 1 Cor. 12. 13, 3. 22, Eph. 5. & 4. 15, Col. 1. & 2. 1

Prop. 16. Yet he that deſerveth to be excommunicated from one Church, deſerveth to be excommunicated by and from all, if it be upon a Cauſe common to all; or that nullifieth his Chriſtianity. 3 John.

Prop. 17. And where Neighbour Churches are Conſociate and live in Order and Concord, he that is orderly excommunicate from one Church, and it be notified to the reſt, ſhould not be taken into the Communion of any of the reſt, till he be cleared, or become fit for their Communion. But this Obligation ariſeth but from the Concord of Conſociate Churches, and not from the Power of one over the reſt: And it cannot reach all the World, where the Perſon cometh not, nor was ever known; but only to thoſe who through neighbourhood are capable of juſt notice, and of giving or denying Communion to that Perſon. Eph. 5. 1 Cor.

Prop. 18. From all this it is clear, that it is not either Papiſts alone, or Greeks alone, or Proteſtants alone, or any party of Chriſtians, who are the Univerſal Church, ſeeing that Church containeth *All Chriſtians.* And that reviling others (yea, whole Nations) as Hereticks, Schiſmaticks, and no Chriſtians, or Churches, will no more prove the Revilers to be the only Church or Chriſtians, than *Want* of *Love* will prove a Man to be one of Chriſts Diſciples, who *by Love* are known to all Men to be his. 1 Cor. Joh. 13. 1 Cor. 1, 2, &

Prop. 19. It is therefore the ſhameful language of diſtracted Men, to cry out againſt other Chriſtian Nations, *It is not you, but we that are the Catholick or Univerſal Church.* And our ſhameful Controverſie, which of them is the Catholick, is no wiſer than to queſtion, Whether it be this Houſe or that which is the Street? Or this *Street* or that which is the City? Or whether it be the Kitchin, or the Hall, or the Parlour which is the Houſe? Or the Hand, or Foot, or Eye which is the Man? O when will God bring diſtracting Teachers to Repentance, and diſtracted People to their Wits! 1 Cor. 1 Cor. 6 & 10. Eph. 4.

Prop. 20. There is great difference in the *Purity* or *ſoundneſs*, of the ſeveral Parts of the Univerſal Church; ſome being more Orthodox and Holy, and ſome defiled with ſo many Errors and Sins, as to make it difficult to diſcern whether they do not deny the very eſſentials. Gal. 4.

Prop. 21. The Reformed Churches are the ſoundeſt and pureſt that we know in the World, and therefore their Priviledge exceeding great, though they are not all the Univerſal Church. Rev. 3. 10, 11, & 2. 10, Act. 14. Tit. 1.

Prop. 22. Particular Churches conſiſting *of Lawful Paſtors and Chriſtian People, aſſociated for Perſonal Communion in Worſhip and Holy Living* are Societies or true Churches of Chriſts Inſtitution, and the chief Parts of the Univerſal Church: As Cities and Corporations are of the Kingdom. Rom. 4, 1 Cor. 7. & 11. & 14. 2 Theſ.

Prop. 23. There are Thouſands of theſe in the World, and a Man be ſaved in one, as well as in another: Only the pureſt give him the beſt *advantages* for his Salvation; and therefore ſhould be preferred by all that are wiſe and love their Souls, ſo far as they are free to chooſe their Communion. Rev. 2.

Prop. 24. The Caſe then being eaſily reſolved [*which is the true Church*]? viz. All *Chriſtians as Chriſtians are the Catholick* or *Univerſal Church*; and All *Congregations* afore deſcribed, of *true Paſtors* and *Chriſtians* being *particular true Churches*, *differing* only in degrees of Purity, he is to be ſuſpected as a deſigning deceiver and troubler of the World, that pretending to be a Learned Man and a Teacher, doth ſtill perplex the Conſciences of the ignorant with this frivolous Queſtion, and would muddy and obſcure this 1 Cor. Rom. Act. 20

this clear State of the Caſe, leſt the People ſhould reſt in the diſcerned Truth.

Acts 2.44. 1 Cor. 1. 10. 1 Theſſ. 5. 12, 13.

Prop. 25. The Papal Church as ſuch, being no true Church of Chriſts Inſtitution (of which by it ſelf anon) it followeth that a *Papiſt as a Papiſt* is *no Member* of the Church of Chriſt, that is, *no Chriſtian.* But yet whether the ſame Perſon may not be a *Papiſt and a Chriſtian*, and ſo a member of the Catholick Church, we ſhall anon enquire.

Heb. 10. 25. 1 Tim. 3. 7. 3 Joh. 12.

Prop. 26. There are many things which make up the fitneſs and deſirableneſs of that particular Church, which we ſhould prefer or chooſe for our ordinary perſonal Communion; As, 1. That it be the Church of that *Place* where we dwell; if the Place be ſo happy as to have no divided Churches, that it be the *ſole Church* there; however that it be ſo *near* as to be fit for our Communion. 2. That it be a Church which holdeth Communion with other Neighbour Churches, and is not ſingular or divided from them; or at leaſt not from the Generality of the Churches of Chriſt; nor differeth in any great Matters from thoſe that are moſt pure. 3. That it be under the Reputation of *ſoundneſs* with the other Churches aforeſaid, and not under the ſcandal of Hereſie, Schiſm or groſs Corruption among thoſe that live about. 4. That it be under the countenance and encouraging favour of the Chriſtian Magiſtrate. 5. That it be the ſame Church of which the reſt of the Family which we are of, be Members; that Husband and Wife, Parents and Children, Maſters and Servants be not of ſeveral Churches. 6. That the Paſtors be able Teachers, prudent Guides, and of holy Lives, and diligent in their Office. 7. That the Paſtors be regularly called to their Office. 8. That the Members be intelligent, peaceable and of holy, temperate and righteous Lives. But when all theſe cannot be had together, we muſt chooſe that Church which hath thoſe Qualifications which are moſt needful, and bear with tolerable Imperfections. The moſt needful are the firſt, ſecond and ſixth of theſe Qualifications.

Acts 16. 32, 34. Acts 10. 2, 22. Acts 18. 8. Col. 4. 15.

Prop. 27. He that is free, ſhould chooſe that Church which is the fitteſt for his own Edification; that is, the beſt Paſtors, People and Adminiſtrations.

Prop. 28. A Mans freedom is many ways reſtrained herein. As, 1. When it will tend to a greater publick hurt, by diſorder, ill example, diviſion, diſcouragement, *&c.* 2. When Superiours forbid it; As Husbands, Parents, Maſters, Magiſtrates. 3. By ſome ſcandal. 4. By the diſtance or inconvenience of our dwelling. 5. By Differences of Judgment, and other cauſes of Contention in the ſaid Churches: And many other Ways.

Of theſe things I have ſaid ſo much in my *Cure of Church diviſions*, and in the Defence of it, and in the end of my *Reaſ. of Chriſt. Relig. Confect.* 1, & 2. that I paſs them over here with the more brevity.

Prop. 29. A free Man who removeth from one Church to another for his Edification, is not therefore a Separatiſt or Schiſmatick: But it muſt not be done by one that is not free, but upon ſuch Neceſſity as freeth him.

Prop. 30. It is Schiſm or ſinful Separation to ſeparate from, 1. A true Church as no true Church; 2. From lawful Worſhip and Communion, as lawful; but of this more in its proper Place.

Queſt. 2. *Whether we muſt eſteem the Church of* Rome *a true Church? And in what ſenſe ſome Divines affirm it, and ſome deny it.*

ee Mr. *artons's* nd B. *all's* con- ſt here- outs.

WAnt of ſome eaſie diſtinguiſhing hath made that ſeem a Controverſie here, which is ſo plain that it can hardly be any at all to Proteſtants, if the Queſtion had been but truly ſtated.

Remember therefore that by a *Church* is meant, not a meer company of Chriſtians, any how related to each other; but a *Society* conſiſting of an Eccleſiaſtical *Head* and *Body*, ſuch as we call a Political Society. 2. And that we ſpeak not of an *Accidental Head* (ſuch as the *King* is, becauſe he governeth them *ſuo modo* by the Sword): For that is not an *Eſſential Conſtitutive* Part: But of a *Conſtitutive Eccleſiaſtical Head and Body.* 3. That the Queſtion is not, *Whether the Church of* Rome, *be a Part of the Church, but whether* it be *a true Church.* And now I anſwer;

1. To affirm the Church of *Rome* to be [*the Catholick* or *Univerſal Church,*] is more than to affirm it to be [*a true Catholick Church*] that is, a *true part* of the Catholick Church; and is as much as to ſay that it is the *whole* and *only Church*, and that there is no other; which is odious falſhood and uſurpation, and ſlander againſt all other Churches.

2. The *Church of Rome* is ſo called in the Queſtion, as it is a Policy or Church in a general Senſe; and the meaning of the Queſtion is, Whether it be a *Divine* or a *Humane* or *Diabolical* Policy; a *lawful Church.*

3. The *Church of Rome* is conſidered, 1. *Formally*, as a *Church* or Policy. 2. *Materially*, as the ſingular Perſons are qualified. It is the *Form* that denominateth. Therefore the Queſtion muſt be taken of the Roman Policy, or of the *Church of Rome* as ſuch; that is, *As it is one Ruler pretending to be the Vicarious conſtitutive governing Head of all Chriſts viſible Church on Earth, and the Body which owneth him in this Relation.*

4. Therefore I conclude (and ſo do all *Proteſtants*) that this Policy or Church of *Rome* is *no true Church of Chriſts Inſtituting* or Approbation, but a *Humane ſinful Policy* formed by the Temptation of Satan the Prince of Pride, deceit and darkneſs. The proof of which is the Matter of whole loads of Proteſtant Writings. And indeed the proof of their Policy being incumbent on themſelves, they fail in it, and are ſtill fain to fly to pretended falſe Tradition for Proof, in which the Sophiſters know that either they muſt be Judges themſelves, and it muſt go for Truth becauſe they ſay it; or elſe that if they can carry the Controverſie into a Thicket or Wood of Fathers and Church Hiſtory, at leaſt they can confound the ignorant, and evade themſelves. Of this ſee my *Diſput.* with *Johnſon*, and my *Key for Catholicks*, &c.

5. The Biſhop of the Engliſh Papiſts, *Smith* called Biſhop of *Chalcedon*, in his *Survey*, *cap.* 5. ſaith, [*To us it ſufficeth, that the Biſhop of* Rome *is St.* Peter *Succeſſour; and this all the Fathers teſtifie, and all the Catholick Church believeth: But whether it be* jure Divino *or* Humano *is no Point of Faith.*] The like hath * *Davenport* called *Franſc. a Sancta Clara* more largely. By this let the Reader judge, whether we need more Words to prove their Church to be ſuch as Chriſt never *inſtituted*, when the belief of their *Divine Right*, is no part of their own Faith.

* *Syſtem. Fidei.*

6. If the Church of *Rome* in its formal Policy be but of *humane* Inſtitution, it is 1. *Unneceſſary to Salvation.* 2. *Unlawful:* Becauſe they that firſt inſtituted it had no Authority ſo to do, and were Uſurpers. For either the Makers of it were themſelves a *Church* or no *Church.* If no *Church*, they could not lawfully make a Church. Infidels or Heathens are not to be our Church-makers. If a *Church*, then there was a Church before the Church of *Rome*, and that of another form. And if that former form were of Chriſts Inſtitution, Man might not change it: If not, who made that form? And ſo on.

7. Our Divines therefore that ſay that the Church of *Rome* is a *True Church*, though corrupt, do not ſpeak of it *formally* as to the Papal Policy or Headſhip, but materially, 1. That all Papiſts that are viſible Chriſtians are viſible Parts of the univerſal Church. 2. That their particular Congregations conſidered abſtractedly from the Roman Headſhip may be true particular Churches, though corrupt: Which yet being the only difficulty ſhall be the matter of our next enquiry.

Queſt.

Queſt. 3. *Whether we muſt take the Romiſh Clergy for true Miniſters of Chriſt? And whether their Baptiſm, and Ordination be nullities?*

I Joyn theſe two diſtinct Queſtions together for brevity.

I. As *True* ſignifieth *Regularly* called, ſo they are commonly *Irregular* and not *True* Miniſters. But as *True* ſignifieth *Real* oppoſed to a *nullity*, ſo it is now to be further conſidered.

2. The doubt lieth either of the *ſufficiency* of his *Call*, or of ſomewhat that is ſuppoſed to deſtroy it by contradiction or redundancy. 1. Whether he *want any thing* of abſolute neceſſity to the Office, who is called in the Church of *Rome*, or 2. Whether there be any thing in his *Office* or *Entrance*, which nullifieth or invalidateth that which elſe would be ſufficient?

For the firſt *Doubt*, it is not agreed on among Papiſts or Proteſtants what is of *Neceſſity* to the Being of the Office. Some think real *Godlineſs* in the Perſon is neceſſary; but moſt think not: Some think that *Viſible*, that is, *ſeeming profeſſed Godlineſs*, *not diſproved* by mortal Sin is neceſſary; and ſome think *not*: Some think the Peoples Election is neceſſary, and that Ordination is but *ad bene eſſe*; and ſome think *Ordination* neceſſary *ad eſſe*, and *Election ad bene eſſe*, or not at all: And ſome think *Both* neceſſary *ad eſſe*, and ſome *Neither*: Some think the *Election* of the People is neceſſary, and ſome think only their *Conſent* is neceſſary, though after Election by others: Some think it muſt be the Conſent of all the Flock or near all; and ſome only of the Major part; and ſome of the Better part, though the Minor. Some think the Ordination of a Dioceſan Biſhop neceſſary *ad eſſe*, and ſome not. Some think the Truth of the *Ordainers Calling*, or *Power*, to be neceſſary to the validity of his Ordination, and ſome not: Some think the number of two or three or more Ordainers to be neceſſary, and ſome not: Some think it neceſſary to the validity of the Miniſtry, that it come down from the Apoſtles by an uninterrupted Succeſſion of truly Ordained Biſhops, and ſome think not: Some few think that the *Magiſtrates* Command or Licence is neceſſary, and only it, and moſt deny both. *Johnſon*, alias, *Terret*, the Papiſt, in his Diſputation againſt me, maintaineth that *Conſecration* is not neceſſary *ad eſſe*, nor any *one way of Election*, by theſe or thoſe, but only the Churches Reception upon ſuch an Election as may give them notice, and which may be different, according to different Times, Places and other Circumſtances.

In the midſt of theſe Confuſions, What is to be held? I have opened the Caſe as fully and plainly as I can, in my ſecond *Diſp. of Ch. Gov.* about Ordination, to which I muſt refer the Reader: Only here briefly touching upon the Summ.

Eph. 4. 6, 7, 8, 9, 10, 11. Mat. 28. 11, 20. Tit. 1. 5. Act. 20. 28 Act. 14. 23 1 Pet. 5. 2.

1. There are ſome *perſonal Qualifications* neceſſary to the *being* of the Office (of which anon) and ſome only to the *well being*.

2. The *efficient conveying cauſe* of Power or Office, is *Gods will ſignified* in his own eſtabliſhed *Law*; in which he determineth that *ſuch Perſons ſo called ſhall receive from him ſuch Power, and be obliged to ſuch Office-Adminiſtrations.*

3. Any Providence of God which infallibly or ſatisfactorily notifieth to the Church, who theſe *Perſons* are, that receive ſuch Power from God, doth oblige them to ſubmit to them as ſo impowered.

4. Gods ordinary eſtabliſhed way of regular Deſignation of the Perſon, is by the Churches conſent and the Senior Paſtors Ordination.

5. By theſe Actions they are not the proper *Donors* or efficients of the Power, or Office given, but the *Conſent* of the People and the *Ordination* do determine of the *Recipient*, and ſo are regularly *cauſa ſine qua non* of his Reception. And the Ordination is moreover a *ſolemn Inveſtiture* in the Office, as when a Servant is ſent by delivering *a Key* to deliver Poſſeſſion of an Houſe, by his Maſters conſent, to him that had before the owners Grant; and ſo it ceremoniouſly entereth him into viſible Poſſeſſion; like the ſolemnizing of Marriage, or the liſting of a Soldier, *&c.*

6. The Peoples Conſent (before or after) is not only by *Inſtitution*; but *naturally neceſſary*, that a Man become a Paſtor to thoſe Perſons (for no Man can learn, obey, *&c.* without conſent): But it is not of neceſſity to the *Being* of the *Miniſtry* in General, or in the firſt inſtant: A Man without it may be authorized as a *Miniſter* to go Preach the Goſpel for Converſion, and baptize and gather Churches, though not to be their ſtated Paſtor.

7. When *death*, *diſtance*, *corruption*, *hereſie* or *malignity* of *Paſtors* within reach, maketh it impoſſible to have Ordination, Gods choice of the Perſon may be notified without it; as by, 1. *Eminent Qualifications.* 2. The Peoples real *Neceſſities.* 3. And the removal of *Impediments*, and a concurrence of inviting Opportunities and Advantages. 4. And ſometimes the Peoples deſire. 5. And ſometimes the Magiſtrates Commiſſion or Conſent; which though not abſolutely neceſſary in themſelves; yet may ſerve to *deſign* the *Perſon* and *inveſt him*, when the ordinary way faileth; which is all that is left to Man to do, to the conveyance of the Power.

The Caſe being thus ſtated, as to what is neceſſary to give the Power or Office, we may next enquire whether any *Papiſts* Prieſt have ſuch Power, by ſuch means.

And, 1. We have ſufficient Reaſon to judge that many of them have all the *perſonal Qualifications* which are eſſentially neceſſary. 2. Many among them have the *conſent* of a ſober *Chriſtian People* (of which more anon.) And Mr. *Jacob* who was againſt Biſhops and their Ordination, proveth at large, that by Election or Conſent of the People alone, a Man may be a true Paſtor, either without ſuch Ordination, or notwithſtanding both the vanity and error of it. 3. Many of them have *Ordination* by able and ſober Biſhops: If that alſo be neceſſary. 4. In that Ordination, they are inveſted in *all* that is *eſſential* to the Paſtoral Office.

So that I ſee not that their Calling is a *Nullity through defect* of any thing of abſolute Neceſſity to its being and validity: Though it be many ways irregular and ſinful.

II. We are next therefore to enquire whether any *contradicting Additions make null that which elſe would be no nullity.* And this is the great difficulty. For as we accuſe not their *Religion* for having *too little*, but *too much*, ſo this is our chief doubt about their Miniſtry.

And 1. It is doubted, as to the *office it ſelf*, whether a *Maſs-Prieſt* be a true *Miniſter*, as having another work to do, even to *make his Maker*, and to give Chriſts *real Fleſh* with his hands to the People; and to Preach the unſound Doctrines of their Church; And theſe ſeem to be eſſential parts of his Function.

The Caſe is very bad and ſad; but that which I ſaid about the Hereſies or Errors which may conſiſt with Chriſtianity, when they overthrow it but by an undiſcerned Conſequence, muſt be here alſo conſidered. The *prime* part of their Office is that (as to the *eſſentials*,) which Chriſt ordained: This they receive, and to this they ſew a filthy rag of Mans deviſing: But if they knew this to be inconſiſtent with Chriſtianity or the Eſſentials of the Miniſtry, we may well preſume (of many of them) they would not receive it. Therefore as an Errour which conſequentially contradicteth ſome eſſential Article of Faith, nullifieth not his Chriſtianity who *firſt* and *faſteſt* holdeth the Faith, and would caſt away the error if he ſaw the Contradiction, (as *Davenant*, *Morton* and *Hall* have ſhowed *Epiſt. Conciliat.*) So is it to be ſaid as to *practical Error* in the preſent Caſe.

They are their grievous Errors and Sins, but for ought I ſee, do not nulliſie their office to the Church. As a *Maſs-Prieſt*, he is no Miniſter of Chriſt (As an Anabaptiſt is not *as a Rebaptizer*, nor a Separatiſt as a *Separator*, nor an Antinomian, nor any erroneous Perſon as a Preacher of that error;) But as a *Chriſtian Paſtor* ordained to preach the Goſpel, baptize, adminiſter the Lord's Supper, pray, praiſe God, guide the Church, he may be.

The ſame anſwer ſerveth to the Objection as it extendeth to the erroneous Doctrines which they preach, which are but by conſequence againſt the Eſſentials of Religion.

2. But it is a greater doubt, *Whether any power of the Miniſtry can be conveyed by Antichriſt, or from him? And whether God will own any of Antichriſts adminiſtrations? Therefore ſeeing they profeſs themſelves to have no office but what they receive from the Pope, and Chriſt diſowning his uſurpation, the ſame Man cannot be the Miniſter of Chriſt and Antichriſt; as the ſame Man cannot be an Officer in the King's Army and his Enemies.*

But this will have the ſame ſolution as the former. If this Antichriſt were the open profeſſed Enemy to Chriſt, then all this were true: Becauſe their corrupt additions would not by dark conſequences, but ſo directly contain the denyal of Chriſtianity, or the true Miniſtry, that it were not poſſible to hold both. But (as our Divines commonly note) Antichriſt is to ſit in the Temple of God, and the Pope's Treaſon is under pretence of the greateſt ſervice and friendſhip to Chriſt, making himſelf his Vicar General without his Commiſſion. So they that receive Power from him, do think him to be Chriſt's Vicar indeed, and ſo renounce not Chriſt, but profeſs their firſt and chief relation to be to him, and dependance on him, and that they would have nothing to do with the Pope, if they knew him to be againſt Chriſt. And ſome of them write, that the *Power* or *Office* is immediately from Chriſt, and that the Pope, Ordainers and Electors do but deſign the Perſon that ſhall receive it (becauſe elſe they know not what to ſay of the Election and Conſecration of the Pope himſelf who hath no Superiours.) And the Spaniſh Biſhops in the Council of *Trent* held ſo cloſe to this, that the reſt were fain to leave it undetermined; ſo that it is no part of their Religion, but a doubtful Opinion, Whether the power of Biſhops be derived from the Pope, tho' they be governed by him.

But as to the other, the caſe ſeemeth like this: If a Subject in *Ireland* uſurp the Lieutenancy, and tell all the People that he hath the King's Commiſſion to be his Lieutenant; and command all to ſubmit to him, and receive their places from him, and obey him: And the King declareth him a Traytor, (antecedently only by the deſcription of his Laws,) and maketh it the duty of the Subjects to renounce him: Thoſe now that know the King's will, and yet adhere to the Uſurper, though they know that the King is againſt it, are Traytors with him: But thoſe from whom he keepeth the knowledge of the Laws; and who for want of full information, believe him to be really the King's Lieutenant, (and ſpecially living where *all believe* it) but yet would renounce him if they knew that he had not the King's Commiſſion, Theſe are the King's Subjects, though in ignorance they obey an Uſurper. And on this accoant it is that A. Biſhop *Uſher* concluded, that *An ignorant Papiſt might be ſaved, but the learned hardly.* But when the *Learned* through the diſadvantages of their Education are under the ſame ignorance, being *Learned* but on *one ſide* to their greater ſeduction, the caſe may be the ſame.

The ſame Man therefore may receive an Office from Chriſt, who yet ignorantly ſubmitteth to the Pope, and receiveth corrupt additions from him.

But ſuppoſe I be miſtaken in all this, yet to come to the ſecond Queſtion.

III. Whether Baptiſm and Ordination given by them be Nullities? I anſwer, no; on a further account, 1. Becauſe that the Miniſtry which is a nullity to the *receiver* (that is, God will puniſh him as an Uſurper,) may yet perform thoſe Miniſterial Acts which are no Nullities to the *Church*. Elſe how confuſed a caſe would all Churches be in? For it is hard ever to know whether Miniſters have all things eſſential to their Office. Suppoſe a Man be ignorant or an Heretick againſt ſome eſſential Article of Faith; or ſuppoſe that he feigned Orders of Ordination when he had none; or that he was ordained by ſuch as really had no power to do it; or ſuppoſe he pretended the conſent of the majority of the People, when really the greater part were for another; if all this be unknown, his Baptizing and other Adminiſtrations are not thereby made Nullities to the Church, though they be Sins in him: The reaſon is, becauſe that the Church ſhall not ſuffer, nor loſe her right for another Man's Sin! When the fault is not theirs, the loſs and puniſhment ſhall not be theirs. He that is found in poſſeſſion of the place, performeth valid adminiſtration to them that know not his Uſurpation, and are not guilty of it. Otherwiſe we ſhould never have done Re-baptizing, nor know eaſily when we receive any valid adminiſtrations, while we are ſo diſagreed about the Neceſſaries of the Office and Call, and when it is ſo hard in all things to judge of the Call of all other Men.

Mat. 7. 23, 24, 25. Phil. 1. 15, 16, 17. Mar. 9. 40.

2. And as the Papiſts ſay, that a private Man or Woman may baptize in extremity, ſo many learned Proteſtants think, that though a private Mans Baptiſm be a Sin, yet it is no nullity, though he were known to be no Miniſter.

And what is ſaid of Baptiſm, to avoid tediouſneſs, you may ſuppoſe ſaid of Ordination, which will carry the firſt caſe far, as to the validity of the Miniſtry received by Papiſts Ordination, as well as of Baptiſm and Viſible Chriſtianity received by them. For my part, God uſed *Parſons Book* of Reſolution corrected, ſo much to my good, and I have known ſo many eminent Chriſtians, and ſome Miniſters converted by it, that I am glad that I hear none make a controverſie of it, whether the converſion, Faith, or Love to God be valid, which we receive by the Books or means of any Papiſt?

Queſt. 4. *Whether it be neceſſary to believe that the Pope is the Antichriſt?*

IT is one queſtion, Whether he be *Antichriſt*, and another, Whether it be *neceſſary to believe it?* To the firſt I ſay, I. There are many Antichriſts: And we muſt remove the ambiguity of the name, before we can reſolve the queſtion. If by Antichriſt be meant, [*One that uſurps the Office of a Univerſal Vicar of Chriſt, and conſtituting and governing Head of the whole Viſible Church, and hereby layeth the ground of Schiſms, and Contentions, and Bloodſhed in the World, and would rob Chriſt of all his Members, who are not of the Popes Kingdom, and that formeth a multifarious Miniſtry for this ſervice, and corrupteth much of the Doctrine, Worſhip and Diſcipline of the Church,*] in this ſenſe no doubt but the Pope is Antichriſt.

But if by *Antichriſt* be meant him particularly deſcribed in the *Apocalypſe* and *Theſſalonians*, then the controverſie *de re*, is about the expoſition of thoſe dark Prophecies. Of which I can ſay no more but this, 1. That if the Pope be not He; he had ill luck to be ſo like him. 2. That Dr. *Moor*'s Moral Arguments, and Biſhop *Downham*'s and many others expoſitory arguments, are ſuch as I cannot anſwer. 3. But yet my ſkill is not ſo great in interpreting thoſe obſcure Prophecies, as that I can ſay, I am ſure that it is the Pope that they of ſpeak, and that *Lyra*, learned *Zanchy* and others that think it is *Mahomet*, or others that otherwiſe interpret them, were miſtaken.

II. But to the ſecond queſtion, I more boldly ſay, 1. That every one that indeed knoweth this to be the ſenſe of thoſe Texts, is bound to believe it.

2. But that God who hath not made it of neceſſity to Salvation to underſtand many Hundred plainer Texts, nor abſolutely to underſtand more than the Articles and Fundamentals of our Religion, hath much leſs made it neceſſary to Salvation to underſtand the darkeſt Prophecies.

3. And that as the ſuſpicion ſhould make all Chriſtians cautelous, what they receive from *Rome*, ſo the *obſcurity* ſhould make all Chriſtians take heed, that they draw from it no conſequences deſtructive to Love or Order, or any Truth, or Chriſtian Duty. And this is the advice I give to all.

Queſt. 5. *Whether we muſt hold that a Papiſt may be ſaved.*

THis queſtion may be reſolved eaſily from what is ſaid before.

1. A *Papiſt* as a *Papiſt*, that is, *by Popery*, will never be ſaved, no more than a Man's Life by Leproſie.

2. If a Papiſt be ſaved, he muſt be ſaved *againſt*, *and from Popery*, either by turning from the opinion, and then he is no Papiſt, or by preſerving his *heart* from the *power* of his own opinions. And the ſame we may ſay of *every Error* and *Sin*. He that is ſaved, muſt be ſaved from it, at leaſt from the *Power* of it on the Heart, and from the *guilt* of it by forgiveneſs.

Vid. Hun. Eccl. Rom. non eſt Chriſtiana: & Perkins A Papiſt cannot go beyond a Reprobate.

3. Every one that is a *true ſincere Chriſtian in Faith*, *Love and true Obedience* ſhall be ſaved, what Error ſoever he hold that doth conſiſt with theſe.

4. As many Antinomians and other erroneous Perſons, do hold things which by conſequence ſubvert Chriſtianity; and yet not ſeeing the inconſiſtence, do hold *Chriſtianity firſt and faſter*, in Heart and ſincere Practice, and would renounce their Error if they ſaw the inconſiſtence, ſo is it with many Papiſts. And that which they hold *firſt and faſteſt* and *practically*, doth ſave them from the power, operations, and poyſon of their own opinions: As an Antidote or the ſtrength of nature may ſave a Man from a ſmall quantity of poyſon.

5. Moreover we have cauſe to judge that there are Millions *among* the Papiſts, corrupted with many of their leſſer errors, who yet *hold not* their *greater*; that believe not that none are Chriſtians but the Pope's Subjects, and that Chriſt's Kingdom and the Pope's are of the ſame extent, or that he can remit Mens pains in another World, or that the Bread and Wine are no Bread and Wine, or that Men merit of God in point of Commutative Juſtice, or that we muſt adore or worſhip the Bread, or yet the Croſs or Image it ſelf, *&c.* Or that conſent to abundance of the Clergies tyrannical Uſurpations and Abuſes: And ſo being not properly *Papiſts*, may be ſaved, if a Papiſt might not. And we the leſs know how many or few among them are really of the Clergies Religion and Mind, becauſe by terror they reſtrain Men from manifeſting their judgment, and compel them to comply in outward things.

6. But as *fewer* that have Leproſies, or Plagues, or that take Poyſon ſcape, than of *other* Men, ſo we have great cauſe to believe, that much *fewer* Papiſts are ſaved, than ſuch as eſcape their errors. And therefore all that love their Souls ſhould avoid them.

7. And the trick of the Papiſts who perſwade People that *theirs* is the ſafeſt Religion, becauſe *we* ſay that a *Papiſt may be ſaved*, and *they* ſay that a *Proteſtant cannot*, is ſo palpable a cheat, that it ſhould rather deter Men from their way. For God is Love, and he that dwelleth in Love dwelleth in God: And all Men muſt know us to be Chriſt's Diſciples, by loving one another; and he that ſaith he loveth God, and loveth not his Brother, he is a Lyar: And Charity believeth all things, credible: That Religion is likeſt to be of God which is moſt charitable, and not that which is moſt uncharitable, and malicious, and like to Satan.

To conclude, no Man ſhall be ſaved for being *no Papiſt*, much leſs for being *a Papiſt*. And all that are truly holy, heavenly, humble, lovers of God, and of thoſe that are his Servants, ſhall be ſaved. But how many ſuch are among the Papiſts, God only knoweth who is their Judge.

THE queſtions whether the Greeks, Abaſſines, Neſtorians, Eutychians, Antimonians, Anabaptiſts, *&c.* may be ſaved, muſt be all reſolved as this of the Papiſts, allowing for the different degrees of their corruption: And therefore I muſt deſire the Reader to take up with this Anſwer for all, and excuſe me from unneceſſary repetition.

As for ſuch Diſputers as my Antagoniſt Mr. *Johnſon*, who inſiſteth on that of *Tit.* 3. 10. *A Man that is an Heretick——is condemned of himſelf*; when he hath proved that the word *Heretick* hath but one ſignification, I will ſay as he doth. Till then, if he will try who ſhall be damned by bare *equivocal words*, without the definition, let him take his courſe, for I will be none of his imitators.

Queſt. 6. *Whether thoſe that are in the Church of* Rome, *are bound to ſeparate from it? And whether it be lawful to go to their Maſs or other Worſhip?*

THeſe two alſo for brevity I join together.

I. To the firſt, we muſt diſtinguiſh of ſeparation: 1. It is one thing to judge that evil which is evil, and ſeparate from it in judgment. 2. It is another thing to expreſs this by forbearing to ſubſcribe, ſwear, or otherwiſe approve that evil. 3. And another thing to forbear Communion with them, in the Maſs Image and Worſhip, and groſs or known Sins. 4. And another thing to forbear all Communion with them, even as to Baptiſm, and other lawful things. 5. And another thing to uſe ſome open deteſtations or proteſtations againſt them.

2. And we muſt diſtinguiſh much of Perſons, whether they be Miniſters or People, free or bound, as Wives, Children, *&c.* And now I anſwer.

1. There is no queſtion but it is a duty to judge all that evil which is evil, among the Papiſts or any other.

2. It is the duty of all to forbear ſubſcribing, ſwearing to, or otherwiſe approving evil.

3. It is the duty of all Maſs Prieſts to renounce that part of their calling, and not to adminiſter their Maſs, or any other unlawful thing.

4. It is the duty of all private Chriſtians to forbear Communion in the Maſs, becauſe it is a kind of Idolatry, while they worſhip a piece of Bread as God: As alſo Image-Worſhip and all other parts of their Religion, in which they are put upon Sin themſelves, or that which is notorious ſcandal and ſymbolizing with them in their Bread-worſhip, or other corruptions of the ſubſtance of God's Ordinances.

5. It is their duty who have fit opportunity, (when it is like to do more good than harm) to proteſt againſt the Papal Corruptions where they are, and to declare their deteſtation of them.

6. It is the duty of thoſe that have Children to be baptized, or catechized, to make uſe of more lawful and ſound Miniſters, when they may be had, rather than of a Papiſt Prieſt.

7. But in caſe they cannot remove or enjoy better, I think it is lawful, 1. To let ſuch baptize their Children, rather than leave them unbaptized. 2. To let their Children be taught by them to read, or in

Arts and Sciences, or the Catechiſm, and common Principles of Religion, ſo they will mix no dangerous errors. 3. And to hear thoſe of them preach, who preach ſoundly and piouſly (ſuch as were *Gerrhard*, *Zutphanienſis*, *Thaulerus*, *Ferus*, and many more.) 4. And to read ſuch good Books as thoſe now mentioned have written. 5. And to join with them in ſuch Prayers as are ſound and pious, ſo they go no further.

8. And Wives, Children, and ſuch other as are bound, and cannot lawfully remove, may ſtay among them, and take up with theſe helps, dealing faithfully in abſtaining from the reſt.

II. The ſecond queſtion is anſwered in this. Only I add, that it is one thing to be preſent as *Elias* was, in a way of oppoſition to them; or as Diſputants are, that open their Errors; or as a wiſe Man may go to hear or ſee what they do without complyance, as we read their Books: And it is another thing to join with them in their ſinful worſhip, or ſcandalouſly to encourage them in it by ſeeming ſo to do. See *Calv. contr. Nicod. &c.*

Queſt. 7. *Whether the true* Calling *of the Miniſter by Ordination or Election*, &c. *be neceſſary to the Eſſence of the Church?*

BY a *Church* here we mean a *Political Society* of Chriſtians, and not any Aſſembly or Community. And no doubt Paſtor and Flock are the conſtitutive parts of ſuch a Church; and where either of them are notoriouſly wanting, it is notorious that there is no true Church. Therefore all the doubt is, whether ſuch parts of his Call be neceſſary to the being of the Miniſtry or not? And here we muſt conclude, that the word [*Miniſtry*] and [*Church*] are ambiguous: By a *Miniſter* or *Paſtor* is meant either one that God ſo far owneth as to accept and juſtifie his adminiſtrations as for *himſelf*, even his own good and Salvation; or one whoſe adminiſtrations God will own, accept and bleſs to the People.

I. In the former ſenſe, 1. He is no true Miniſter that wanteth the eſſential qualifications of a Miniſter, *viz.* that hath not, 1. The underſtanding and belief of all the eſſential Articles of Faith, without Hereſie. 2. Tolerable Ability to teach theſe to the People, and perform the other eſſentials of his office. 3. Sincere Godlineſs, to do all this in Love and Obedience to God as his Servant, in order to Life Eternal. 2. And he is thus no true Paſtor as to God's acceptance of *himſelf*, who hath not a *lawful Calling*; that is, 1. *Ordination*, when it may be had. 2. The *Conſent* or *Reception* of that Church of which he pretendeth to be Paſtor, which is ſtill neceſſary, and *muſt* be had, if Ordination cannot.

II. But in the ſecond ſenſe, he is a Paſtor ſo far as that God will own his Adminiſtrations as to the *Peoples Good* who, 1. Hath *Poſſeſſion*. 2. And *ſeemeth to them* to have *neceſſary qualifications*, and a *lawful call*, though it prove otherwiſe, ſo be it, it be not through their wilful fault, that he is culpable or they miſtaken in him. If he *be not* a *true Believer* but Acts 1.17. Mat.7.23. an Infidel, or Heretick, he is *no Miniſter* as *to himſelf*, that is, God will uſe him as an *Uſurper* that hath no title: But if he *profeſs to be a Believer* when he is not, he is a true Paſtor viſibly to the People; otherwiſe they could never know when they have a Paſtor: Even as *real* Faith makes a real *Chriſtian*, and *profeſſed Faith* maketh a *viſible Chriſtian*, ſo is it as to the Miniſtry. If he *ſeem* to *underſtand* the Articles of Faith and do not, or if he *ſeem* to have due *ordination* when he hath not, if he be upon this miſtake accepted by the People, he is a true Viſible Paſtor as to *them*, that is, as to their *Duty* and *Benefit*, though not as to himſelf. Yea, the Peoples *conſent* to his *entrance* is not neceſſary *ad eſſe*, nor to his *Relation* neither, ſo far as to juſtifie himſelf, but to his *Adminiſtrations* and to his *Relations*, ſo far as their own *Right* and *Benefit* is intereſſed in it. So that two things are neceſſary to ſuch a Viſible Paſtor as ſhall perform valid adminiſtrations to the Church, 1. *Seeming* neceſſary *qualifications* and *calling* to it. 2. *Poſſeſſion*, by the Peoples Reception or Conſent to his Adminiſtrations and Relation ſo far as to their benefit.

And III. Thus alſo we muſt diſtinguiſh of the word [*Church*] It is, 1. Such an entire Chriſtian Society as hath a Miniſter or Paſtor whoſe office is valid as to *himſelf* and *them*; or it is ſuch a Society only as hath a Paſtor whoſe office is valid to *them* but not to *himſelf*: Let us not confound the queſtion *de re* and *de nomine*. Theſe Societies differ as is ſaid. Both may fitly be called true Churches.

As it is with a Kingdom which hath a *Rightful* Prince, and one that hath an *Uſurper*, ſo it is here. 1. If it have a Rightful King accepted, it is a Kingdom in the fulleſt ſenſe. 2. If it have an *Uſurper accepted* as King, it is a Kingdom, but faulty. 3. If the Uſurper be only ſo far accepted as that the People conſent not to his entrance, no nor his Relation ſo as to juſtifie his title, but wiſh him caſt out if they could procure it; but yet conſent to receive that *Protection* and *Juſtice* which is their own due from the Poſſeſſor, and conſent to his Relation only thus far, this is a *Kingdom truly*, but more defective or maimed than the firſt. 4. But if the People do not ſo much as *receive* him, nor *ſubmit* to his Adminiſtrations, he is but a *Conqueror*, and not a *King*, and it is (in reſpect to him) *no Kingdom*, (though in reſpect to ſome other that hath title and conſent without actual poſſeſſion of the adminiſtration, it may be a Kingdom.) And this is the true and plain ſolution of this queſtion, which want of diſtinction doth obſcure.

Queſt. 8. *Whether ſincere Faith and Godlineſs be neceſſary to the Being of the Miniſtry? And whether it be lawful to hear a wicked Man, or take the Sacrament from him, or take him for a Miniſter.*

THis queſtion receiveth the very ſame ſolution with the laſt foregoing, and therefore I need not ſay much more to it.

I. The firſt part is too oft reſolved miſtakingly on both extreams. Some abſolutely ſaying that *Godlineſs* or *Faith* is not *neceſſary* to the *Being* of the Miniſtry; and ſome that it *is neceſſary*. Whereas the true ſolution is as aforeſaid; ſincere Faith and Godlineſs is neceſſary to make a Man a Miniſter ſo far as that God will own and juſtifie him as ſent by himſelf, as to his *own Duty* and *Benefit*: For he cannot be internally, and heartily a Chriſtian Paſtor that is no Chriſtian, nor a Miniſter of God, who is not godly, that is, is not truly reſigned to God, obeyeth him not, and loveth him not as God. But yet the Reality of theſe are not neceſſary to make him a *Viſible Paſtor*, as to the *Peoples Duty* and *Benefit*.

2. But the *Profeſſion* of true *Faith* and *Godlineſs* is neceſſary ſo far, as that without it the People ought not to take him for a Viſible Miniſter, (as the Profeſſion of Chriſtianity is to a viſible Chriſtian.)

3. And in their choice they ought to prefer him *cæteris paribus*, whoſe profeſſion is moſt credible.

Obj. *That which maketh a Miniſter is Gifts and a Calling, which are diſtinct from Grace and real Chriſtianity.* Anſw. Every Miniſter is a Chriſtian, tho' every Chriſtian be not a Miniſter or Paſtor: Therefore he that is a viſible Paſtor muſt viſibly or in profeſſion have both.

Obj. *But a Man may be a Chriſtian without ſaving Grace or Godlineſs.* Anſw. As much as he may be *Godly* without *Godlineſs*. That is, he may be *Viſibly a Chriſtian* and *Godly*, without ſincere Faith or *Godlineſs*

lineſs, but not without the *profeſſion* of *both*. It is not poſſible that the Profeſſion of Chriſtianity in the Eſſentials, can be without the profeſſion of Godlineſs: For it includeth it.

II. To the other queſtion I anſwer, 1. A Man that profeſſeth Infidelity or Impiety, yea that *profeſſeth not Faith* and *Godlineſs* is not to be taken for a Miniſter or heard as ſuch.

2. Every one that profeſſeth to ſtand to his Baptiſmal Covenant profeſſeth Faith and Godlineſs.

3. He that by a vicious Life or bad application of Doctrine contradicteth his Profeſſion, is to be lawfully accuſed of it, and heard ſpeak for himſelf, and to be caſt out by true Church-juſtice, and not by the private cenſure of a private Perſon.

4. Till this be done, though a particular private Member of the Church be not bound to think that the Miniſter is worthy, nor that the Church which ſuffereth him and receiveth him doth well, yet they are bound to judge him one who by the Churches reception is in poſſeſſion; and therefore a viſible Paſtor, and to ſubmit to his *publick Adminiſtrations*: Becauſe it is not in a private Mans power, but the Churches, to determine who ſhall be the Paſtor.

6. But if the caſe be paſt Controverſie, and notorious, that the Man is not only ſcandalous and weak and dull and negligent, but alſo either, 1. *Intolerably unable*. 2. Or an *Infidel*, or groſs *Heretick*. 3. Or certainly *ungodly*, a private Man ſhould admoniſh the Church and him, and in caſe that they proceed in impenitency, ſhould remove himſelf to a better Church and Miniſtry: And the Church itſelf ſhould diſown ſuch a Man, and commit their Souls to one that is fitter for the truſt.

6. And that Church or Perſon who needleſly owneth ſuch a Paſtor, or preferreth him before a fitter, doth thereby harden him in his Uſurpation, and is guilty of the hurt of the Peoples Souls, and of his own, and of the diſhonour done to God.

Queſt. 9. *Whether the People are bound to receive or conſent to an Ungodly, intolerable, heretical Paſtor, yea or one far leſs fit and worthy than a competitor, if the Magiſtrate command it, or the Biſhop impoſe him?*

FOR the deciding of this take theſe Propoſitions.

1. The Magiſtrate is authorized by God to govern Miniſters and Churches, according to the Orders and Laws of Chriſt (and not againſt them:) But not to *ordain* or *degrade*, nor to *make* Miniſters, or *unmake* them, nor to deprive the Church of the Liberty ſettled on it by the Laws of Chriſt.

2. The Biſhops or Ordainers are authorized by Chriſt, to judge of the fitneſs of the Perſon to the office in general, and ſolemnly to inveſt him in it, but not to deprive the People of their freedom, and exerciſe of the natural care of their own Salvation, or of any Liberty given them by Chriſt.

3. The Peoples liberty in chooſing, or conſenting to their own Paſtors to whom they muſt commit the care of their Souls, is partly founded in nature, (it being they that muſt have the benefit or loſs, and no Man being authorized to damn or hazard Mens Souls, at leaſt againſt their Wills:) And partly ſettled by Scripture, and continued in the Church above a Thouſand Years after Chriſt, at leaſt in very many parts of it. See *Blondel*'s full proof *de jure plebis in regim. Eccleſ. Hildebertius Cænoman.* (*alias Turonenſis*) even in *his time* ſheweth that though the Clergy were to lead and the People to follow, yet no Man was to be made a Biſhop, or put upon the People without *their own conſent*: *Epiſt.* 12. *Bibl. Pet. To.* 3. *p.* 179. *Fileſacus* will direct you to more ſuch teſtimonies: But the thing is paſt Controverſie. I need not cite to the learned the commonly cited teſtimony of *Cyprian*, *Plebs maximam habet poteſtatem indignos recuſandi*, &c. And indeed in the nature of the thing it cannot be: For though you may drench a mad Man's Body by force, when you give him phyſick, you cannot ſo drench Mens Souls, nor cure them againſt their Wills.

In the time of the Arrian Emperors the Churches refuſed the Biſhops whom the Emperors impoſed on them, and ſtuck to their own Orthodox Biſhops; eſpecially at *Alexandria* and *Cæſarea* after the greateſt urgency for their obedience.

4. Not that the Peoples conſent is neceſſary to the general office of a Goſpel Miniſter, to preach and baptize; but only to the appropriation or relation of a Miniſter to themſelves; that is, to the being of a Paſtor of a particular Church as ſuch, but not of a Miniſter of Chriſt as ſuch.

5. A Man's Soul is of ſo great value above all the favour of Man, or treaſures of this World, that no Man ſhould be indifferent, to what Man's care he doth commit it; nor ſhould he hazard it upon the danger of everlaſting Miſery, for fear of diſpleaſing Man, or being accuſed of Schiſm or Diſorder.

6. There is as great difference between an able, learned, judicious, orthodox, godly, diligent lively Teacher, and an ignorant, heretical, ungodly, dull and ſlothful Man, as is between a ſkilful and an ignorant Pilot at Sea; or between an able, experienced, faithful Phyſician, and an ignorant, raſh, and treacherous one, as to the ſaving Mens Lives. And he that would not take a Sot or an Empirick for his Phyſician, who were like to kill him, and refuſe the counſel of an able Phyſician, in obedience to a Magiſtrate or Biſhop, hath as little reaſon to do the like by his Soul; nor ſhould he ſet leſs by that than by his Life. And, if *Paul* ſaid, we have this power for Edification and not for Deſtruction, we may ſay ſo of all Magiſtrates and Biſhops. Sober Divines have lately ſhewed their error, who teach Men that they muſt be ready to ſubmit to damnation if God require it, or to ſuppoſe that his Glory and our Salvation are ſeparable ends; becauſe Damnation is a thing which nature neceſſitateth Man not to deſire or intend! And ſhall we aſcribe more to a Magiſtrate than to God? And ſay that we muſt caſt our Souls on a likelyhood of Damnation to keep order, and in obedience to Man? No Man can be ſaved without *Knowledge* and *Holineſs*; an ignorant, dead, ungodly Miniſter, is far leſs likely to help us to *Knowledge* and *Holineſs*, than an *able* holy Man. To ſay God *can work* by the unfitteſt inſtrument is nothing to the purpoſe; till you prove that God would have us take him for his inſtrument, and that he uſeth equally to work by ſuch as well as by the fit and worthy, or that we expect wonders from God, and that ordinarily without tempting him! Yea, when ſuch an Uſurper of the Miniſtry is like to damn himſelf, as well as the People.

Mat. 16. 26. Prov. 10. 31. & 19. 8. Luk. 12. 4.

And here to lenifie the Minds of Ithacian Prelates towards thoſe that ſeek their own Edification, in ſuch a caſe as this, or that refuſe unworthy Paſtors of their impoſing, I will intreat them to cenſure thoſe near them no more ſharply than they do the Perſons in theſe following inſtances. Yea if a Separatiſt go too far, uſe him no more uncharitably, than you would do theſe Men:

1. *Gildas Brit.* is called *Sapiens*, and our eldeſt Writer; and yet he calleth the multitude of the lewd Britiſh Clergy whom he reprehendeth in his *Acris Correptio*, *Traytors* and *no Prieſts*; and concludeth ſeriouſly, that he that calleth them *Prieſts*, is not *eximius Chriſtianus*, any excellent Chriſtian. Yet thoſe few that were pious he excepteth and commendeth. Shall he account them *no Prieſts*, for *their* ſinfulneſs, and will force others, not only to call them Prieſts, but to commit their Souls to ſuch Mens conduct? When Chriſt hath ſaid, *If the blind lead the blind, both will fall into the ditch?* And *Paul*, *Take heed unto thy ſelf and unto thy doctrine; for in ſo doing, thou ſhalt both ſave thy ſelf and them that hear thee?*

Mat. 15. 14. 1 Tim. 4. 16. 1 Tim. 4. Mat. 16. 6. & 24. 4. Mar. 4. 24. Luk. 8. 18. Mat. 23. 16.

The ſecond is our ſecond (and firſt Engliſh) Hiſtorian *Beda*, and in him the famous *Johannes Epiſc. Haguſtaldenſis Eccleſ.* who as he reporteth wrought very great miracles, as *Eccleſ. hiſt. l.* 5. *cap.* 2, 3, 4, & 5. is to be read: This Man had one *Herebaldus* in his Clergy,[after an Abbot; who himſelf told *Beda* as followeth, That this *Johannes Ep.* cured him miraculouſly of a perilous hurt, taken by diſobedient Horſemanſhip; and when he recovered, he asked him, whether he were *ſure that he was baptized?* Who anſwered, *That he knew it paſt doubt, and named the Presbyter that baptized him.* The Biſhop anſwered him, *If thou waſt baptized by that Prieſt, thou art not rightly baptized: For I know him, and that when he was ordained Presbyter, he was ſo dull of wit, that he could not learn the Miniſtry of Catechizing and Baptizing. Wherefore I commanded him altogether to give over the preſumption of this Miniſtry, which he could not altogether fulfil. And having thus ſaid, he himſelf took care to catechize me the ſame hour; and —-being cured* — vitali etiam unda perfuſus ſum, *I was baptized.*

I commend not this example of re-baptizing, the rather becauſe it ſeems the Prieſt was not depoſed till after he had baptized *Herebaldus*: But if he went ſo far as to re-baptize, and account the Baptiſm a nullity, which was done by an unable inſufficient Presbyter though rightly ordained, judge but as favourably of Men that avoid ſuch Presbyters in our age.

The third inſtance ſhall be that of *Cyprian* and all the worthy Biſhops in the Councils of *Carthage* in his time, who re-baptized thoſe baptized by Hereticks! And conſider withal that in thoſe times many were called Hereticks whom we call but Schiſmaticks, that drew Diſciples after them into ſeparated Bodies and Parties, ſpeaking perverſe things, though not contrary to the very Eſſentials of Religion. I juſtifie not their opinion. But if ſo many holy Biſhops counted the very Baptiſm of ſuch a nullity, be not too ſevere and cenſorious againſt thoſe that go not at all ſo far from an inſufficient or ungodly, or groſly ſcandalous Man, for the meer preſervation of their own Souls.

To theſe I will add the ſaying of one of the honeſter ſort of Jeſuites, *Acoſta*; and in him of an ancienter than he: *Lib.* 4. *c.* 1. *p.* 354. *de reb. Indic.* He extolleth the *words of Dionyſius Epiſt.* 8. *ad Demoph.* which are [*Si igitur quæ illuminat Sacerdotum eſt ſancta diſtinctio, proculdubio ille à ſacerdotali ordine & virtute omnino prolapſus eſt, qui illuminans non eſt, multoque ſane magis qui neque illuminatus eſt. Atque mihi quidem videtur audax nimium hujuſmodi eſt, ſi ſacerdotalia munia ſibi aſſumit, neque metuit, neque veretur ea quæ ſunt Divina præter meritum perſequi; putatque ea latere Deum, quorum ſibi ipſe conſcius ſit: & ſe Deum fallere exiſtimat, quem falſo nomine appellat Patrem; audetque ſceleſtas blaſphemias ſuas (neque enim preces dixerim) ſacris aris inferre; eaſque ſuper ſigna illa Divina, ad Chriſti ſimilitudinem dicere. Non eſt iſte ſacerdos; non eſt; ſed infeſtus, atrox, doloſus, illuſor ſui, & lupus in dominicam gregem ovina pelle armatus.*] *His plura aut majora de evangelici miniſterii & culmine & præcipitio qui expectat, cuique ad reſipiſcendum non iſta ſufficiunt, infatuatam ſe juxta Domini ſententiam, & nullo unquam ſale ſaliri poſſe demonſtrat.* I will not Engliſh it, leſt thoſe take encouragement by it, who are bent to the other extream.

7. Yet it will be a great offence, if any cenſorious ſelf-conceited Perſon, ſhall on this pretence, ſet up his judgment of Mens parts, to the contempt of authority, or to the vilifying of worthy Men; and eſpecially if he thereby make a ſtir and Schiſm in the Church, inſtead of ſeeking his own Edification.

8. Yea, if a Miniſter be weaker, yea, and colder and worſe than another, yet if his Miniſtry be competently fitted to Edification, he that cannot leave him and go to a better, without apparent hurt to the Church, and the Souls of others, by Diviſion, or exaſperating Rulers, or breaking Family Order, or violating Relation Duties, muſt take himſelf to be at preſent denied the greater helps that others have, and may truſt God in the uſe of thoſe weaker means, to accept and bleſs him; becauſe he is in the ſtation where he hath ſet him. This caſe therefore muſt be reſolved by a prudent comparing of the good or hurt which is like to follow, and of the accidents or circumſtances whence that muſt be diſcerned.

Queſt. 10. *What if the Magiſtrate command the People to receive one Paſtor, and the Biſhops or Ordainers another, which of them muſt be obeyed?*

1. THE Magiſtrate, and not the Biſhop or People, (unleſs under him) hath the power and diſpoſal of the Circumſtantials or Accidents of the Church; I mean of the Temple, the Pulpit, the Tythes, &c. And he is to determine what Miniſters are fit either for his own *Countenance* or *Toleration*, and what not. In theſe therefore he is to be obeyed before the Biſhops or others. See more of this after.

2. If a Pope or Prelate of a foreign Church, or any that hath no lawful Juriſdiction or Government over the Church that wanteth a Paſtor, ſhall command them to receive one, their command is null, and to be contemned.

3. Neither Magiſtrate nor Biſhop, as is ſaid, may deny the Church or People any Liberty which God in Nature, or Chriſt in the Goſpel hath ſettled on them, as to the Reception of their proper Paſtors.

4. No Biſhop, but only the Magiſtrate can compel by the Sword, the obedience of his command.

5. If one of them command the reception of a worthy Perſon, and the other of an intolerable one, the former muſt prevail, becauſe of obedience to Chriſt, and care of our Souls.

6. But if the Perſons be equal, or both fit, the Magiſtrate is to be obeyed, if he be peremptory in his commands, and decide the caſe in order to the Peace or Protection of the Church; both becauſe it is a *lawful thing*, and becauſe elſe he will permit no other.

7. And the rather becauſe the Magiſtrates Power is more paſt controverſie, than whether any Biſhop, Paſtor or Synod can any further than by counſel and perſwaſion, oblige the People to receive a Paſtor.

Queſt. 11. *Whether an uninterrupted Succeſſion either of right Ordination or Conveyance by Juriſdiction, be neceſſary to the Being of the Miniſtry, or of a true Church?*

THE Papiſts have hitherto inſiſted on the neceſſity of ſucceſſive right Ordination: But *Voetius de deſperata Cauſa Papatus* hath in this ſo handled them, and confuted *Janſenius*, as hath indeed ſhewed the deſperateneſs of that Cauſe: And they perceive that the Papacy it ſelf cannot be upheld by that way; and therefore *Johnſon alias Terret*, in his Rejoinder againſt me now concludeth, that it is not for want of a ſucceſſive Conſecration that they condemn the Church of *England*, but for want of true *Juriſdiction*, becauſe other Biſhops had title to the places whilſt they were put in: And that ſucceſſive Conſecration (which we take to include Ordination) is not neceſſary to the being of Miniſtry or Church. And it is moſt certain to any Man acquainted in Church Hiſtory, that their Popes have had a ſucceſſion of neither. Their way of Election hath been frequently changed, ſometimes being by the People, ſometimes by the Clergy, ſometimes by the Emperors, and laſtly by the Cardinals alone. Ordination they have ſometime wanted, and a Lay-man been choſen: And oft the Ordination hath been by ſuch as had no Power according to their own Laws. And frequent Interciſions have been made, ſometime by many Years vacancy, when they had no Church, (and ſo there was none on Earth, if the Pope be the Conſtitutive Head) for want of a Pope; ſometime by long Schiſms, when of two or three Popes, no one could be known to have more right than the other, nor did they otherwiſe carry it, than by Power at laſt: Sometimes by the utter incapacity of the Poſſeſſors, ſome being Lay-men, ſome Hereticks and Infidels, ſo judged by Councils at *Rome*, *Conſtance*, *Baſil*; and *Eugenius* the fourth continued after he was ſo cenſured and condemned and depoſed by the General Council. I have proved all this at large elſewhere.

And he that will not be cheated with a bare ſound of words, but will aſk them, whether by a *Succeſſion* of *Juriſdiction*, they mean *efficient Conveying Juriſdiction* in the *Cauſers* of his Call, or *Received Juriſdiction* in the Office received, will find that they do but hide their deſperate Cauſe in *Confuſion* and an inſignificant noiſe. For they maintain that none on Earth have an *efficient Juriſdiction* in making Popes. For the former Pope doth not make his Succeſſour; and both Electors, Ordainers and Conſecrators, yea, and the *People receiving*, they hold to be *Subjects* of the Pope when made, and therefore make him not by Juriſdiction giving him the Power. Therefore *Johnſon* tells me, that Chriſt only, and not Man, doth give the Power, and they muſt needs hold that Men have nothing to do but deſign the Perſon Recipient by Election and Reception, and to Inveſt him ceremonially in the Poſſeſſion. So that no *efficient Juriſdiction* is here uſed at all by Man. And for *received Juriſdiction*, 1. No one queſtioneth, but when that *Office* is received which is *eſſentially Governing*, he that receiveth it receiveth a *Governing Power*, or elſe he did not receive the Office. If the queſtion be only, whether the Office of a Biſhop be an Office of *Juriſdiction*, or contain eſſentially a governing Power, they make no queſtion of this themſelves. So that the noiſe of ſucceſſive Juriſdiction is vaniſhed into nothing. 2. And with them that deny any Juriſdiction to belong to Presbyters, this will be nothing as to their Caſe, who have nothing but Orders to receive.

They have nothing of ſenſe left them to ſay but this, *That though the efficient Juriſdiction which maketh Popes be only in Chriſt, becauſe no Men are their Superiours, yet Biſhops and Presbyters who have Superiours, cannot receive their Power but by an efficient Power of Man, which muſt come down by uninterrupted Succeſſion.*

Anſw. 1. And ſo if ever the Papal Office have an Interciſion, (as I have proved it hath had as to lawful Popes) the whole Catholick Church is nullified; and it is impoſſible to give it a new being, but by a new Pope.

But the beſt is, that by their Doctrine indeed they need not to plead for an uninterrupted Succeſſion either of Popes, Biſhops or Presbyters, but that they think it a uſeful cheat to perplex all that are not their Subjects. For if the Papacy were extinct an hundred Years, Chriſt is ſtill alive: And ſeeing it is no Matter (*ad eſſe*) who be the *Electors* or *Conſecrators*, ſo it be but made known conveniently to the People, and *Men* only *Elect* and *Receive* the Perſon, and *Chriſt* only giveth the Power (by his ſtated Law) what hindreth after the longeſt Extinction or Interciſion, but that ſome Body, or ſome ſort of Perſons may chooſe a Pope again, and ſo *Chriſt* make him Pope? And thus the Catholick Church may die and live again by a new Creation, many Times over.

And when the Pope hath a Reſurrection after the longeſt Interciſion, ſo may all the Biſhops and Prieſts in the World, becauſe a new Pope can make new Biſhops, and new Biſhops can make new Prieſts. And where then is there any ſhew of neceſſity of an uninterrupted Succeſſion of any of them? All that will follow is, that the particular Churches die, till a Reſurrection: And ſo doth the whole Church on Earth every Time the Pope dieth, till another be made, if he be the conſtitutive Head.

2. But as they ſay that Chriſt only *efficiently* giveth the Power to the Pope, ſo ſay we to the Biſhops or Paſtors of the Church. For there is no act of Chriſts Collation to be proved, but the Scripture Law or Grant: And if that ſtanding Law give Power to the Pope, when Men have but deſigned the *Perſon*, the ſame Law will do the ſame to Biſhops or Paſtors: For it eſtabliſheth their Office in the ſame ſort. Or rather in Truth there is no word, that giveth Power to any ſuch Officer as an univerſal Head or Pope, but the Law for the Paſtoral Office is uncontrovertible.

And what the Spaniſh Biſhops at *Trent* thought of the Divine Right of the Biſhops Office, I need not mention.

I ſhall therefore thus truly reſolve the Queſtion.

1. In all Ordinations and Elections Man doth but firſt chooſe the Recipient Perſon: 2. And Ceremoniouſly and Miniſterially Inveſt him in the Poſſeſſion, when God hath given him the Power: But the *efficient Collation* or *Grant* of the *Power* is done only by Chriſt, by the Inſtrumentality of his Law or Inſtitution. As when the King by a *Charter* ſaith, whoever the *City* ſhall chooſe, ſhall be their Mayor, and have ſuch and ſuch Power, and be inveſted in it by the Recorder or Steward: Here the Perſon elected receiveth all his *Power* from the *King* by his Charter, (which is a ſtanding Efficient, conveying it to the capable choſen Perſon,) and not from the Chooſers or Recorder; only the laſt is as a Servant to deliver Poſſeſſion. So is it in this Caſe.

2. The regular way of entrance appointed by Chriſt to make a Perſon capable, is the ſaid Election, and Ordination. And for *order ſake* where that may be had, the unordained are not to be received as Paſtors.

3. If any get Poſſeſſion, by falſe pretended Ordination or Miſſion, and be Received by the Church, I have before told you that he is a Paſtor as to the Churches uſe and benefit, though not to his own. And ſo the Church is not extinct by every fraudulent Uſurpation or Miſtake, and ſo not by want of a true Ordination or Miſſion.

4. If the way of regular Ordination fail, God may otherwiſe (by the *Churches neceſſity* and the *notorious aptitude of the Perſon*) notifie his Will to the Church, what Perſon they ſhall receive: (As if a Lay-man were caſt on the *Indian* ſhore and converted Thouſands, who could have no Ordination.) And upon the Peoples Reception or Conſent, that Man will be a true Paſtor.

And ſeeing the *Papiſts* in the Concluſion (as *Johnſon ubi ſupra*) are fain to caſt all their cauſe on the Churches *Reception* of the Pope, they cannot deny reaſonably but *ad eſſe* the Churches Reception may ſerve alſo for another Officer: And indeed much better than for a Pope. For, 1. The Univerſal Church is ſo great, that no Man can know when the greater Part receiveth him, and when not, except in ſome notorious Declarations. 2. And it is now known, that the far greater part of the Univerſal Church (the Greeks, Armenians, Abaſſines, Copties, Proteſtants, *&c.*) do not receive the Roman Head. 3. And when one part of *Europe* received one Pope, and one part another Pope for above forty years together, who could tell which of the Parties was to be accounted the *Church*? It was not then known, nor is not known yet to this Day: And no *Papiſt* can prove it, who affirmeth it.

As a Church *e. g. Conſtantinople* may be gathered, or *oriri de novo* where there is none before, ſo may it be reſtored where it is extinct. And poſſibly a Layman (as *Frumentius* and *Edeſius* in the *Indies*) may be the inſtrument of Mens Converſion. And if ſo, they may by Conſent become their Paſtors, when regular Ordination cannot be had.

I have ſaid more of this in my *Diſputations of Church Government Diſp.* 2. The Truth is, the pretence of a *Neceſſity* of uninterrupted ſucceſſive Ordination, Miſſion, or Juriſdictional Collation *ad eſſe*, to the being of Miniſtry or Church, is but a cheat of Men that have an intereſt of their own which requireth ſuch a Plea, when they may eaſily know, that it would overthrow themſelves.

Queſt. 12. *Whether there be, or ever was ſuch a thing in the World, as one Catholick Church, conſtituted by any Head beſides or under Chriſt?*

THE greateſt and firſt controverſie between us and the Papiſts, is not *What Man*, or Politick Perſon, is the *Head* of the whole viſible Church: But, Whether there be any ſuch Head at all, either *Perſonal* or *Collective*, *Monarchical*, *Ariſtocratical* or *Democratical* under Chriſt, of his appointment or allowance? Or any ſuch thing as a Catholick Church ſo Headed or Conſtituted? Which they affirm and we deny. That neither Pope nor General Council is ſuch a Head, I have proved ſo fully in my *Key for Catholicks* and other Books, that I will not here ſtay to make Repetition of it. That the Pope is no ſuch Head, we may take for granted, 1. Becauſe they bring no Proof of it; whatever they vainly pretend. 2. Becauſe our Divines have copiouſly diſproved it, to whom I refer you. 3. Becauſe the Univerſal Church never received ſuch a Head, as I have proved againſt *Johnſon*. 4. And whether it be the Pope, their Biſhop of *Calcedon ubi ſup. & Sancta Clara Syſtem. fid.* ſay is not *de fide.*

That a Council is no ſuch Head I have largely proved as aforeſaid *Part* 2. *Key for Cath.* And 1. The uſe of it being but for Concord proveth it. 2. Moſt *Papiſts* confeſs it. 3. Elſe there ſhould be ſeldom any Church in the World for want of a Head (yea, never any.)

See alſo in my *Reaſons of Chriſtian Religion Conſ.* 2. of the Intereſt of the Church.

For I have proved there and to *Johnſon*, that there never was a true General Council of the Univerſal Church: But only Imperial Councils of the Churches under one Emperours Power, and thoſe that having been under it, had been uſed to ſuch Councils: And that it is not a thing ever to be attempted or expected, as being *unlawful* and morally *impoſſible.*

Queſt. 13. *Whether there be ſuch a thing as a viſible Catholick Church? And what it is?*

1 Cor. 12. 12. and throughout.

THE Ancients differently uſed the Terms [*A Catholick Church*] and [*The Catholick Church*] —— By the firſt they meant any particular Church which was part of the *Univerſal*; By the ſecond they meant the Univerſal Church it ſelf. And this is it that we now mean. And I anſwer Affirmatively, *There is a viſible univerſal Church*, not only as a *Community*, or as a *Kingdom* diſtinct from the King, but as a Political Society.

Eph. 4. 1, 5, 6, 7, 16.

2. *This Church is the Univerſality of Baptized Viſible Chriſtians Headed by Jeſus Chriſt himſelf.*

There is *this*, and there is no other upon Earth. The *Papiſts* ſay, that this is no viſible Church becauſe the Head is not Viſible.

I anſwer, 1. It is not neceſſary that he be *ſeen*, but *viſible*: And is not Chriſt a viſible Perſon?

2. This Church conſiſteth of two Parts, the *Triumphant* part in *Glory*, and the *Militant* part: And Chriſt is not only *Viſible* but *ſeen* by the triumphant part. As the King is not ſeen by the ten thouſandth part of his Kingdoms, but by his Courtiers and thoſe about him, and yet he is King of all.

3. Chriſt was ſeen on earth for above thirty years: And the Kingdom may be called viſible in that the King was once viſible on Earth, and is now viſible in Heaven: As if the King would ſhew himſelf to his People, but one year together in all his Life.

4. It ill becometh the *Papiſts* of any Men, to ſay that Chriſt is not *viſible*, who *make him*, *ſee him*, *taſte him*, *handle him*, *eat him*, *drink him*, *digeſt him*, in every Church, in every Maſs throughout the year, and throughout the World: And this not as divided, but as *whole Chriſt.*

Obj. *But this is not* quatenus Regent.

Anſw. If you *ſee him* that is *Regent*, and *ſee his Laws* and *Goſpel* which are his governing Inſtruments, together with his Miniſters who are his Officers, it is enough to denominate his Kingdom viſible.

5. The Church might be fitly denominated *Viſible ſecundum quid*, if *Chriſt* himſelf *were inviſible*; becauſe the *Politick Body* is viſible, the diſperſed *Officers*, *Aſſemblies* and *Laws* are viſible. But ſure all theſe together may well ſerve for the Denomination.

Queſt. 14. *What is it that maketh a Viſible Member of the Univerſal Church? And who are to be accounted ſuch?*

1. BAptiſm maketh a Viſible Member of the Univerſal Church; and the Baptized (as to entrance, unleſs they go out again) are to be accounted ſuch. Mat. 28. 19. Mark 16. 16.

2. By *Baptiſm* we mean, open devotion or dedication to God by the Baptiſmal Covenant, in which the Adult for themſelves, and Parents for their Infants, do profeſs Conſent to the Covenant of Grace; which includeth a Belief of all the Eſſential Articles of the Faith, and a Reſolution for ſincere Obedience; and a Conſent to the Relations between God and us, *viz.* That he be our Reconciled Father, our Saviour and our Sanctifier.

3. The Continuance of this Conſent, is neceſſary to the continuance of our viſible Memberſhip.

4. He that through ignorance, or incapacity for want of Water, or a Miniſter, is not baptized, and yet is ſolemnly, or notoriouſly dedicated and devoted to God the Father, Son and Holy Ghoſt, in the ſame Covenant, though without the outward Sign, and profeſſeth openly the ſame Religion, is a viſible Chriſtian, though not by a compleat and regular viſibility; as a Souldier not liſted nor taking his Colours, or a Marriage not regularly ſolemnized, &c.

5. He that forſaketh his Covenant, by Apoſtaſie, or is totally and duly excommunicated, ceaſeth to be a viſible Member of the Church.

Queſt. 15. *Whether beſides the* Profeſſion of Chriſtianity, *either* Teſtimony *or* Evidence *of* Converſion, *or* Practical Godlineſs *be neceſſary to prove a Man a Member of the Univerſal Viſible Church?*

1. AS the Mediator is the way to the Father, ſent to recover us to God, ſo *Chriſtianity* includeth *Godlineſs*; and he profeſſeth not Chriſtianity who profeſſeth not *Godlineſs.* Joh. 14. 6. 1 Tim. 3. 16. & 6. 3, 11. 2 Pet. 1. 3.

2. He that profeſſeth the Baptiſmal Covenant, profeſſeth *Chriſtianity* and *Godlineſs*, and true Converſion. And therefore cannot be rejected for want of a Profeſſion of Converſion or Godlineſs.

3. But he that is juſtly ſuſpected not to *underſtand* his own Profeſſion, but to ſpeak general words, without the Senſe, may and ought to be examined by him that is to baptize him: And therefore though the Apoſtles among the *Jews* who had been bred up among the Oracles of God, did juſtly preſume of ſo much underſtanding, as that they baptized Men the ſame Day that they profeſſed to believe in Chriſt; yet when they baptized converted *Gentiles*, we have reaſon to think, that they firſt received a particular account Acts 2. 38, 39.

count of their Converts, that they *underſtood* the three eſſential Articles of the Covenant: 1. Becauſe the *Creed* is fitted to that uſe, and hath been ever uſed thereunto by the Churches, as by tradition from the Apoſtles Practice. 2. Becauſe the Church in all Ages, as far as Church Hiſtory leadeth us upward, hath uſed catechizing before baptizing; yea, and to keep Men as Catechumens ſome *time* for Preparation. 3. Becauſe common Experience telleth us, that multitudes can ſay the Creed that underſtand it not.

If any yet urge the Apoſtles Example, I will grant that it obligeth us when the Caſe is the like: (And I will not fly to any Conceit of their Heart-ſearching, or diſcerning Mens Sincerity.) When you bring us to a People that before were the viſible Church of God, and were all their Life-time trained up in the Knowledge of God, of Sin, of Duty, of the promiſed Meſſiah, according to all the Law and Prophets, and want nothing, but to know the Son and the Holy Ghoſt, that *this Jeſus is the Chriſt*, who will *reconcile us to God*, and *give us the ſanctifying Spirit*, then we will alſo baptize Men the ſame Day that they profeſs to *believe in Jeſus Chriſt*, and in the *Father as reconciled by him*, and the *Holy Ghoſt as given by him*. But if we have thoſe to deal with who know not *God*, or *Sin*, or *Miſery*, or *Scripture Prophecies*, no nor *natural Verities*, we know no Proof that the Apoſtles ſo haſtily baptized ſuch.

Of this I have largely ſpoken in my Treatiſe of *Confirmation*.

4. It is not Neceſſary to a Mans Baptiſm and firſt Church-memberſhip, that he give any Teſtimony of an antecedent godly Life: Becauſe it is *Repentance* and *future Obedience profeſſed* that is his Title; and we muſt not keep Men from *Covenanting*, till we firſt ſee whether they will keep the Covenant which they are to make. For Covenanting goeth before Covenant-keeping: And it is any the moſt impious Sinner who repenteth, that is to be Waſhed and Juſtified as ſoon as he becometh a Believer.

1 Cor. 6. 5. Yet if any that profeſſeth Faith and Repentance,
9, 10. ſhould commit Whoredom, Drunkenneſs, Murder,
Tit. 3. 3, Blaſphemy, or any mortal Sin, before he is bapti-
4, 5. zed, we have reaſon to make a ſtop of that Mans
Eph. 2. 1, Baptiſm, becauſe he contradicteth his own Profeſſion,
2, 3. Acts 2. 37, and giveth us cauſe to take it for hypocritical, till he
38. give us better Evidence that he is penitent indeed.

6. *Heart-Covenanting* maketh an *inviſible Church-member*, and *Verbal Covenanting* and *Baptiſm* make a *Viſible Church-member*. And he that *maketh a Profeſſion* of Chriſtianity, ſo far as to declare that he *believeth all the Articles of the Creed particularly and underſtandingly* (with ſome tolerable Underſtanding though not diſtinct enough and full) and that he openly devoteth himſelf to God the Father, Son, and Spirit, in the Vow and Covenant of Baptiſm, doth produce a *ſufficient Title* to the *Relation* of a *Chriſtian* and *Church-member*; and no Miniſter may reject him, for want of telling, when, and by what arguments, means, order, or degrees he was converted.

7. They that forſake theſe Terms of Church entrance, left us by Chriſt and his Apoſtles, and uſed by all the Churches in the World, and reject thoſe that ſhew the Title of ſuch a Profeſſion, for want of *ſomething more*, and ſet up other *ſtricter Terms* of their *own*, as neceſſary to diſcover Mens *Converſion* and *Sincerity*, are guilty of *Church Tyranny* againſt Men, and *Uſurpation* againſt Chriſt: And of making Engines to *divide* the Churches; ſeeing there will never be Agreement on any humane deviſed Terms, but ſome will be of one ſize, and ſome of another, when they forſake the Terms of Chriſt.

8. Yet if the Paſtor ſhall ſee cauſe upon Suſpicion of Hypocriſie, *ad melius eſſe*, to put divers queſtions to one Man more than to another, and to deſire further Satiſfaction, the Catechumens ought in Conſcience to anſwer him, and endeavour his Satiſfaction. For a Miniſter is not tied up to ſpeak only ſuch or ſuch words to the Penitent: And he that ſhould ſay, I will anſwer you no further than to repeat the Creed, doth give a Man reaſon to ſuppoſe him either Ignorant, or Proud, and to *ſuſpend* the Reception of him, though not to *deny* it. But ſtill *ad eſſe* no Terms muſt be impoſed as neceſſary on the Church, but what the Holy Ghoſt by the Apoſtles hath eſtabliſhed.

Queſt. 16. *What is neceſſary to a Mans Reception into Memberſhip in a particular Church, over and above this foreſaid Title? Whether any other Tryals, or Covenant, or what?*

1. A Particular Church is a regular Part of the Univerſal, as a City of a Kingdom, or a Troop of an Army.

2. Every Man that is a member of the particular Church, is a member of the Univerſal; but every one that is a member of the Univerſal Church, is not a member of a particular.

3. Every particular Church hath its own particular Paſtor (one or more), and its own particular Place or Bounds of Habitation or Reſidence: Therefore he that will be a Member of a particular Church, 1. Muſt co-habit, or live in a proximity capable of Communion. 2. And muſt Conſent to be a Member of that particular Church, and to be under the Guidance of its particular Paſtor, in their Office work. For he cannot be made a Member without his own Conſent and Will; nor can he be a Member, that ſubjecteth not himſelf to the Governour or Guide.

4. He therefore that will intrude into their Communion and Priviledges without expreſſing his conſent before-hand to be a Member, and to ſubmit to the Paſtoral over-ſight, is to be taken for an Invader.

5. But no other perſonal Qualification is to be exacted of him as neceſſary, but that he be a Member of the Church Univerſal. As he is not to be baptized again, ſo neither to give again all that account of his Faith and Repentance particularly which he gave at Baptiſm: Much leſs any higher proofs of his ſincerity: But if he continue in the Covenant and Church-ſtate which he was Baptized into, he is capable thereby of Reception into any *particular Church* upon particular Conſent. Nor is there any Scripture-proof of any new Examinations about their Converſion or Sincerity, at their removals or entrance into a particular Church.

6. But yet becauſe he is not now lookt on only as a Covenant-maker, as he was at Baptiſm, but alſo as a Covenant-keeper or Performer, therefore if any *can prove* that he is falſe to his Baptiſmal Covenant, by Apoſtaſie, Hereſie, or a wicked Life, he is to be refuſed till he be Abſolved upon his renewed Repentance.

7. He that oft profeſſeth to Repent, and by oft revolting into mortal Sin, (that is, Sin which ſheweth a ſtate of Death) doth ſhew that he was not ſincere, muſt afterward ſhew his Repentance by actual amendment, before he can ſay, it is his due to be believed.

8. Whether you will call this *Conſent* to *particular Church Relation* and *Duty* by the Name of a *Covenant* or not, is but *lis de nomine*: It is no more than mutual *Conſent* that is neceſſary to be expreſſed: And mutual Conſent expreſſed may be called a Covenant.

9. *Ad melius eſſe*, the more expreſs the Conſent or Covenant is, the better: For in ſo great Matters Men ſhould know what they do, and deal above-board: Eſpecially when Experience telleth us, that *Ignorance* and *Imagery* is ready to eat out the Heart of Religion in almoſt all the Churches in the World. But yet *ad eſſe* Churches muſt ſee that they *feign* or *make* no more Covenants *neceſſary* than God hath made; becauſe humane unneceſſary Inventions have ſo long diſtracted and laid waſte the Churches of Chriſt.

Mat. 28. 19, 20. Heb. 13. 7, 17. 1 Theſſ. 5. 12, 13. 1 Tim. 5. 17.

10. The *Paſtors Conſent* muſt concur with the *Perſons* to be received: For it muſt be mutual Conſent: And as none can be a Member, ſo none may be a Paſtor againſt his will. And though he be under Chriſt's Laws what Perſons to receive, and is not arbitrary to do what he liſt, yet he is the Guide of the Church, and the diſcerner of his own duty. And a Paſtor may have reaſons to refuſe to take a Man into his particular Charge, without rejecting him as unworthy. Perhaps he may already have more in number than he can well take care of. And other ſuch Reaſons may fall out.

11. In thoſe Countries where the Magiſtrates Laws and common conſent, do take every *qualified* Perſon for a Member of that Church where his *habitation* is, (called a Pariſh,) and to which he *ordinarily reſorteth*, the Paſtor that undertaketh that charge, doth thereby ſeem to conſent to be Paſtor to all ſuch Perſons in that Pariſh. And their Co-habitation and *ordinary* Conjunction with the Church, may go for a ſignification of conſent, and inſtead of more particular Contract or Covenant, by virtue of the expoſition of the ſaid Laws and Cuſtoms. Yet ſo, that a Man is not therefore to be taken for a member of the Church, meerly becauſe he liveth in the Pariſh; for ſo Atheiſts, Infidels, Hereticks and Papiſts may do: But becauſe he is, 1. A Pariſhioner, 2. Qualified, 3. Joyning with the Church, and actually ſubmitting to the Miniſtry.

12. Where there is this much only, it is a ſinful ſlander to ſay that ſuch a Pariſh is no true Church of Chriſt; however there may be many deſirable orders wanting to its better being. Who hath the power of trying and receiving we ſhall ſhew anon.

Queſt. 17. *Wherein doth the Miniſterial Office eſſentially conſiſt.*

oh.20.21 & 13. 20. Luke 10.3 Rom. 10. 15. Act.20.28

THE Office of the Sacred Miniſtry is a *mixt Relation*, (not a ſimple) I. As the Miniſter is related to *Chriſt*, he is *his Servant* or *Miniſter* by Office, that is, *one Commiſſioned by him* for that *ſacred work*, where there is, 1. The *Commiſſion it ſelf*, (which is not *particular*, but *general*, in a *general Law*, applicable to each ſingular Perſon when qualified.) 2. The determination of the *individual* Perſon who is to receive it: Which conſiſteth in the Call, which I have opened before, and therefore repeat not. Only note again, that by *virtue* of the General Commiſſion or Inſtitution of the Office *in ſpecie*, the *power* is conveyed from Chriſt to the *Individual* Perſon, and that the Church (Electors or Ordainers) are not the Donors, Authorizers or Obligers, but only *inſtruments of deſigning an apt recipient*, and *delivering him poſſeſſion*. 2. That by virtue of this Inſtitution, Charter, or *Law Commiſſion*, it is that the acts of a Man *ſeemingly* or *viſibly called*, are valid to the Church, though really he were not ordained, or truly called, but deceived them by hypocritical intruſion.

hil.1.15, 16, 17. Mat.7.22. om. 15. 14. ph.4.7,8 Tim.2.2 Tim. 1. 5, 7. ph.6.19. ol 4. 3. Cor. 1. 4, 5. t. 1. 2. Cor.8.6. Cor. 4. 1, 2. t. 1. 7.

2. The *Cauſation* or *Efficiency* of Chriſt in the making any one a Miniſter, is, 1. *Diſpoſitive*, *making him* a qualified fit recipient; 2. Then *Applying* the General Commiſſion to him, or giving him the *Function* it ſelf.

1. The *Diſpoſitive* acts of Chriſt are, 1. Giving him *competent knowledge* for a Miniſter: 2. Giving him *competent Goodneſs*, that is, *Love to God*, *Truth and Souls*, and *willingneſs* for the work. 3. Giving him *competent Power* and *Abilities* for *Execution*, which is principally in *Utterance*; and ſo qualifying his *Intellect*, *Will* and *Executive Power*.

2. The immediate *Conveyance* or act of Collation, is, 1. An *Obligation* laid on the Perſon to do the work. 2. *Authority* given him to warrant him, and to oblige others: That is, a *Jus docendi*, *gubernandi*,

3. The form of the Relation is denominated, 1. From the reception of theſe *Efficiencies* in general, 2. From the ſubordination which hereby they are placed in to Chriſt, as their Relation is denominated *à Termino*.

1. Formally the Office conſiſteth in, 1. An *Obligation* to do the work of the Office. 2. Authority to do it, and to oblige others to ſubmit to it.

2. Theſe make up an Office, which being denominated alſo from the *Terminus*, is conſidered, 1. As to the neareſt term, which is the *work* to be done. 2. The *remote*, which is the *object* of that *work*.

The work is, 1. *Teaching*: 2. *Ruling*: 3. *Worſhipping*. And ſo it is eſſentially [*An Obligation and Power, of Miniſterial Teaching, Ruling and Worſhipping God.*]

2. As to the object it is, 1. The *World to be converted*. 2. The *Converted to be Baptized and Congregated* or *ordered* into particular Societies, (ſo far as may be.) 3. The *Baptized* and *Congregate*, to be 1. *Taught*, 2. *Ruled*, 3. *Guided* in Worſhip.

From all which reſulteth an Office, which is *Miniſterially* ſubordinate to Chriſt, 1. The *Prophet* or *Teacher*, 2. The *Ruler*, 3. The *High Prieſt* and *Lover* of his Church; and it may be aptly called both, a *Teaching Miniſtry*, a *Ruling Miniſtry* (not by the Sword but by the Word) and a *Prieſthood* or Prieſtly Miniſtry,

2Tim.2.2. & 3. 2. & 4. 11. & 6. 2, 3. 1 Theſ. 5. 11, 13. Heb.13.7, 17. Acts 6. 4. Acts 9.40. Act.20 36. Mal. 2. 7. Heb. 10. 11. Rev. 1. 6. & 5. 10. & 20. 6. 1Pet. 2. 5, 6

II. As the Paſtor is related to the *Church*, he is, 1. A conſtitutive part of particular political Churches: 2. He is *Chriſt's Miniſter for the Church*, and *for Chriſt*; that is, to teach, rule and worſhip with the Church. He is *above* the Church, and *greater* than it, as to *Order* and *Power*, and not the *Miniſter of the Church* as the *Efficient* of the *Miniſtry*: But he is *leſs* and *worſe* than the Church *finally* and *materially*; and is *finally* the *Churches Miniſter*, as the Phyſician is the *Patients Phyſician*; not made a Phyſician *by him*, but *choſen* and *uſed* as *his Phyſician* for his cure: So that to ſpeak properly, he is not *from* them, but *for* them. He is *Chriſt's Miniſter* for *their good*; as the Shepherd is his Maſter's Servant, for his Flock, and ſo *finally* only the ſervant of the Sheep.

Rom. 1. 1. Col 4. 12. 2Pet. 1. 1. 1Cor. 4. 1, 2. & 3. 5. 2 Cor. 3. 6. & 6. 4. & 11. 23. Mat. 24. 45, 46, 48. 1 Cor. 9. 19.

The whole uncontrovertible work of the Office is laid down in my ſmall Book called *Univerſal Concord*, to which I muſt refer you.

Queſt. 18. *Whether the Peoples Choice or Conſent is neceſſary to the Office of a Miniſter in his firſt work, as he is to convert Infidels, and baptize them? And whether this be a Work of Office? And what Call is neceſſary to it?*

I Conjoin theſe three diſtinct Queſtions for expedition.

I. That it is part of the Miniſter's Office-work to *Teach*, *Convert* and *Baptize* Men, to bring them out of the World into the Church, is undeniable, 1. In Chriſt's expreſs Commiſſion, *Mat.* 28. 19, 20. *Go diſciple me all Nations, baptizing them* —— 2. In the *execution* of this Commiſſion.

2. That this was not peculiar to the Apoſtles or their age is proved, 1. Becauſe not an *extraordinary* work, like Miracles, *&c.* but the firſt great buſineſs of the Goſpel and Miniſtry in the World. 2. Becauſe others as well as the Apoſtles did it in that age, and ever ſince. 3. Becauſe the promiſe is annexed to the Office thus deſcribed [*I am with you alway to the end of the World*:) Or if you tranſlate it [*Age*] it is the *Age* of the Church of the Meſſiah incarnate, which is all one. 4. Becauſe it was a ſmall part of the World comparatively that heard the Goſpel in the Apoſtles Days: And the far greateſt part of the World is without it at this Day, when yet God our Saviour would *have all Men to be ſaved and to come to the knowledge of truth*. 5. Even where the Goſpel hath long continued, for the moſt part there are many ſtill that are in infidelity. And ſo great

Rom. 10. 15, 16.

great a work is not left without an appointed ſuitable means for its performance: And if an Office was neceſſary for it in the firſt age, it is not credible that it is left to *private Mens charity* ever ſince. 6. Eſpecially conſidering that *private Men* are to be ſuppoſed *inſufficient*, 1. Becauſe they are not *educated* purpoſely for it, but uſually for ſomething elſe: 2. Becauſe that they have *other Callings* to take them up. 3. Becauſe they have no *ſpecial obligation.* And that which is no Mans *peculiar* work, is uſually left undone by *all.*

II, The *Peoples Call* or *Conſent* is not neceſſary to a Miniſters reception of his *Office* in *general*, nor for this part of his *work* in ſpecial: But only to his *Paſtoral Relation* to themſelves.

1. It is ſo in other Functions that are exerciſed by *skill.* The Patients or People make not a Man a *Phyſician*, or a *Lawyer*, but only chooſe what Phyſician ſhall be *their Phyſician*, and what *Lawyer* ſhall be *their* Counſellor.

2. If the Peoples Call or Conſent be neceſſary, it is either the *Infidels* or the *Churches.* Not the Infidels to whom he is to preach: For 1. He is authorized to preach to them (as the Apoſtles were) before he goeth to them. 2. Their Conſent is but a *Natural-conſequent requiſite* for the Reception and ſucceſs of their teaching, but not to the *Authority* which is pre-requiſite. 3. Infidels cannot do ſo much towards the making of a *Miniſter* of Chriſt. 4. Elſe Chriſt would have few ſuch Miniſters. 5. If it be Infidels, either *all* or *ſome?* If *ſome*, why *thoſe* rather than others? Or is a Man made a Miniſter by every Infidel auditory that heareth him?

2. Nor is it *Chriſtian* People that muſt do this much to the making of a *General Miniſter*; For, 1. They have no ſuch *Power* given for it, in *Nature* or the *Word* of God. 2. They are generally *unqualified* and *unable* for ſuch a work: 3. They are no where *obliged* to it, nor can fitly leave their Callings for it; much leſs to get the abilities neceſſary to judge: 4. *Which* of the People have this power? Is it *any* of them, or any *Church* of private Men? Or *ſome one* more than the reſt? Neither one nor all can lay any claim to it. There is ſome reaſon why *this* Congregation rather than another ſhould chooſe their *own Paſtors:* But there is no reaſon (nor Scripture) that *this* Congregation chooſe a Miniſter to convert the World.

III. I conclude therefore that the Call of a Miniſter in General doth conſiſt, 1. *Diſpoſitively* in the *due qualifications* and enablement of the Perſon: 2. And the *Neceſſity* of the *People*, with *opportunity*, is a providential part of the Call. 3. And the *Ordainers* are the *orderly* Electors and Determiners of the Perſon that ſhall receive the power from Chriſt.

1. For this is part of the *power* of the *Keys* or Church-Government; 2. And *Paul* giveth this direction for exerciſing of this Power to *Timothy*, which ſheweth the ordinary way of Calling, 2 *Tim.* 2. 2. *And the things which thou haſt heard of me among many witneſſes, the ſame commit thou to faithful Men, who ſhall be able to teach others alſo.* Act. 13. 1, 2, 3. *There were in the Church at Antioch certain Prophets— As they miniſtred to the Lord, the Holy Ghoſt ſaid, Separate me Barnabas and Saul for the work whereunto I have called them; And when they had faſted and prayed, and layed their bands on them, they ſent them away And they being ſent forth by the Holy Ghoſt, departed.* In this (whether it be called an Ordination, or rather a *Miſſion*) there is ſomewhat *ordinary* (that it be by Men in office) and ſomewhat extraordinary (that it be by a ſpecial Inſpiration of the Holy Ghoſt.)

2 Tim. 3. 6, 7. Tit. 1. 5, 6.

And *Timothy* received his Gifts and Office by the Impoſition of the hands of *Paul* and of the Presbytery. 1 *Tim.* 4. 14. 2 *Tim.* 1. 6. 1 *Tim.* 5. 22. *Lay hands ſuddenly on no man.*

Theſe inſtances make the caſe the clearer, 1. Becauſe it is certain that all that *Governing* Power which is given by Chriſt to the Church under the name of the Keys, is given to the *Paſtors*; 2. Becauſe there are no other competitors to lay a reaſonable claim to it.

Queſt. 19. *Wherein conſiſteth the Power and Nature of Ordination? And to whom doth it belong? And is it an Act of Juriſdiction? And is Impoſition of hands neceſſary in it?*

I. This is reſolved on the by before. 1. Ordination performeth two things; 1. The *deſignation*, election or determination of the Perſon who ſhall receive the *Office*: 2. The Miniſterial *Inveſtiture* of him in that office: Which is a *Ceremonial Delivery* of Poſſeſſion; as a Servant doth deliver poſſeſſion of a Houſe by delivering him the *Key*, who hath before received the *Power* or *Right* from the *Owner.*

2. The office delivered by this *Election* and *Inveſtiture*, is the ſacred Miniſterial Office in general to be after exerciſed according to particular Calls and Opportunities; as Chriſt called the Apoſtles, and the Spirit called the ordinary general Teachers of thoſe times; ſuch as *Barnabas*, *Silas*, *Silvanus*, *Timothy*, *Epaphroditus*, *Apollo*, &c. And as is before cited, 2 *Tim.* 2. 2. As a Man is made in general a licenſed Phyſician, Lawyer, *&c.*

3. This *Ordination* is *Ordinis gratiâ*, *neceſſary* to order: And therefore ſo far neceſſary as *Order* is neceſſary: Which is *Ordinarily*, when the greater intereſt of the ſubſtantial duty, or of the *Thing Ordered* is not againſt it. As Chriſt determined the caſe of Sabbath keeping, and not eating the Shew-bread. As the *Sabbath was made for man, and not man for the Sabbath*, and the *end* is to be preferred before the ſeparable means: So *Ordination* was inſtituted for *Order*, and *Order* for the *thing ordered* and for the work of the Goſpel, and the good of Souls, and not the Goſpel and Mens Souls for that *Order*: Therefore when, 1. The Death, 2. Diſtance, 3. Or malignity of the Ordainers depriveth a Man of Ordination, theſe three ſubſtitutes may notifie to him the *Will of God*, that he is by him a Perſon called to that office: 1. *Fitneſs* for the *works*, in *Underſtanding*, *Willingneſs* and *Ability*; 2. The *Neceſſity* of *Souls*, 3. *Opportunity*,

II. The power of ordaining belongeth not, 1. To Magiſtrates, 2. Or to private Men, either ſingle or as the Body of a Church; but 3. To the Senior Paſtors of the Church (whether Biſhops or Presbyters of a diſtinct order, the Reader muſt not expect that I here determine:)

For, 1. The Power is by Chriſt given to them, as is before proved; and in *Tit.* 1. 5.

2. None elſe are ordinarily able to diſcern aright the Abilities of a Man for the ſacred Miniſtry. The People may diſcern a profitable moving Preacher, but whether he underſtand the Scripture, or the ſubſtance of Religion, or be ſound in the Faith and not Heretical, and delude them with not a form of well uttered words, they are not ordinarily able to judge.

3. None elſe are fit to *attend* this work, but Paſtors who are ſeparated to the ſacred office. It requireth more time to get fitneſs for it, and then to perform it faithfully, than either Magiſtrates or People can ordinarily beſtow. Act. 1 Rom. 1 1 Tim

4. The power is no where given by Chriſt to Magiſtrates or People.

5. It hath been *exerciſed* by *Paſtors* or Church-officers *only* both *in*, and ever ſince the Apoſtles Days, in all the Churches of the World. And we have no reaſon to think that the Church hath been gathered from the beginning till now, by ſo great an error, as a wrong conveyance of the Miniſterial Power.

III. The word *Juriſdiction* as applyed to the Church-Officers, is no Scripture Word, and in the common ſenſe ſoundeth too big, as ſignifying more power than the *Servants of all* muſt claim; for there is *One Law-giver who is able to ſave and to deſtroy*. a.33.22. am.4.12. But in a moderate ſenſe it may be tolerated, as Juriſdiction ſignifieth in particular, 1. Legiſlation, 2. Or Judicial Proceſs or Sentence, 3. Or the Execution of ſuch a Sentence, ſtrictly taken, ſo *Ordination* is no part of Juriſdiction. But as *Juriſdiction* ſignifieth the ſame with the *Power of Government*, *Jus Regendi* in general; ſo Ordination is an Act of Juriſdiction: As the placing or chooſing of inferior Officers may belong to the Steward of a Family, or as the calling or authorizing of Phyſicians belongeth to the *Colledge* of Phyſicians, and the authorizing of Lawyers to the Judges Society, or the authorizing of Doctors in Philoſophy, to the Society of Philoſophers or to particular Rulers. Where note that in the three laſt inſtances, the Learning or Fitneſs of the ſaid *Perſons* or *Societies*, is but their *Diſpoſitio vel aptitudo ad poteſtatem exercendam*; but the actual *Power* of conveying authority to others, or deſigning the recipient Perſon, is received from the ſupream Power of the Land, and ſo is properly an Act of Authority, here called Juriſdiction.

So that the common diſtinguiſhing of *Ordination* from *Juriſdiction* or *Government*, as if they were *totâ ſpecie* different, is unſound.

IV. *Impoſition of hands* was a ſign (like the *Kiſs of Peace*, and the *anointing* of Perſons, and like our *kneeling* in Prayer, &c.) which having firſt ſomewhat in their *nature*, to *invite* Men to the uſe, was become a common ſignificant ſign, of a *ſuperiours benediction* of an inferior, in thoſe times and Countries. And ſo was here applied ordinarily for its antecedent ſignificancy and aptitude to this uſe; and was not purpoſely inſtituted, nor had its ſignificancy newly given it by inſtitution; and ſo was not like a Sacrament neceſſarily and perpetually affixed to Ordination.

Therefore we muſt conclude, 1. That Impoſition of hands in Ordination is a decent, apt, ſignificant ſign, not to be ſcrupled by any, nor to be omitted without neceſſity, as being of Scripture, ancient, and common uſe.

2. But yet that it is not eſſential to Ordination; which may be valid by any fit *deſignation* and *ſeparation* of the Perſon. And therefore if it be omitted, it nullifieth not the action. And if the Ordainers did it by Letters to a Man a Thouſand Miles off, it would be valid: And ſome Perſons of old were ordained when they were abſent.

V. I add as to the *need* of Ordination, 1. That without this Key, the Office and Church doors would be caſt open, and every Heretick or Self-conceited Perſon intrude.

Acts 13.2. Heb. 5. 4, 10. 2. It is a ſign of a proud unworthy Perſon, that will judge himſelf fit for ſo great a work, and intrude upon ſuch a conceit, when he may have the Judgment of the Paſtors, and avoideth it.

3. Thoſe that ſo do, ſhould no more be taken for Miniſters by the People, than any ſhould go for *Chriſtians* that are not baptized, or for married Perſons whoſe Marriage is not ſolemnized. Act.1 Rom.1 1 Tim

Queſt. 20. *Is Ordination neceſſary to make a Man a Paſtor of a particular Church as ſuch? And is he to be made a General Miniſter and a particular Church-Elder or Paſtor at once, and by one Ordination?*

I Have proved that a Man may be made a Miniſter in general, yea and ſent to exerciſe it in Converting Infidels, and baptizing them, before ever he is the Paſtor of any particular Church. To which I add, that in this General Miniſtry, he is a *Paſtor* in the Univerſal Church, as a Licenſed Phyſician that hath no Hoſpital or Charge, is a Phyſician in the Kingdom.

And, 1. As Baptiſm is as ſuch our Entrance into the *univerſal Church*, and not into a *particular*; ſo is *Ordination* to a Miniſter an entrance only on the Miniſtry as ſuch.

2. Yet a Man may at once be made a Miniſter in general, and the Paſtor of this or that Church in particular: And in Kingdoms wholly inchurched and Chriſtian, it is uſually fitteſt ſo to do; Leſt many being ordained *ſine titulo*, *idleneſs* and *poverty* of ſupernumeraries, ſhould corrupt and diſhonour the Miniſtry: Which was the cauſe of the old Canons in this caſe.

3. But when a Man is thus called to both at once, it is not all done by Ordination as ſuch; but his complicate Relation, proceedeth from a complication of cauſes. As he is a *Miniſter*, it is by *Ordination*. And as he is *The Paſtor of this People*, it is by the conjunct cauſes of appropriation; which are, 1. Neceſſarily the *Peoples Conſent*; 2. Regularly, the *Paſtors approbation* and recommendation, and reception of the Perſon into their Communion. 3. And ſometimes the Magiſtrate may do much to *oblige* the People to *conſent*.

4. But when a Man is made a Miniſter in general before, he needeth no proper Ordination to fix him in particular charge; but only an *Approbation*, Recommendation, particular Inveſtiture, and Reception. For elſe a Man muſt be oft ordained, even as oft as he removeth. But yet *Impoſition of hands* may fitly be uſed in this particular *Inveſtiture*, though it be no proper *Ordination*, that is, no collation of the Office of a Miniſter in general, but the *fixing* of one that was a Miniſter before.

Queſt. 21. *May a Man be oft or twice Ordained?*

IT is ſuppoſed, that we play not with an ambiguous word, that we remember what *Ordination* is. And then you will ſee cauſe to diſtinguiſh, 1. Between *entire true Ordination*, and the *external act* or *words* or *ceremony only*. 2. Between one that was truly ordained before, and one that was not. And ſo I anſwer.

1. He that *ſeemed* Ordained, and indeed *was not*, is not *Re-ordained* when he is after Ordained.

2. It is needful therefore to know the *Eſſentials* of Ordination, from the *Integrals* and *Accidentals*.

3. He that was truly *Ordained* before may in ſome caſes receive again the *Repetition* of the *bare words* and outward *Ceremonies* of Ordination (as Impoſition of hands.) Where I will, 1. Tell you in what Caſes. 2. Why.

☞1. In caſe there wanted ſufficient *witneſſes* of his Ordination; and ſo the Church hath not ſufficient means of notice or ſatisfaction, that ever he was ordained indeed: Or if the witneſſes die before the notification. Whether the Church ſhould take his word or not, in ſuch a caſe, is none of my queſtion, but whether he ſhould ſubmit to the repetition if they will not.

2. Eſpecially in a time and place (which I have known) when written and ſealed *Orders* are often counterfeited, and ſo the Church called to extraordinary care.

3. Or if the Church or Magiſtrate be guilty of ſome cauſeleſs culpable incredulity, and will not believe it was done till they ſee it done again.

4. Or in caſe that ſome real or ſuppoſed Integral (though not eſſential) part was omitted, or is by the Church or Magiſtrate ſuppoſed to be omitted; and they will not permit or receive the Miniſter to exerciſe his office, unleſs he repeat the whole Action again, and make up that defect.

5. Or if the Perſon himſelf do think that his Ordination was inſufficient, and cannot exerciſe his Mi-

niſtry to the ſatisfaction of his own Conſcience, till the defect be repaired.

1. In theſe caſes (and perhaps ſuch others) the *outward Action* may be repeated.

2. The Reaſons are, 1. Becauſe this is not a being *twice ordained.* For the word *Ordination*, ſignifieth a *Moral* Action, and not a *Phyſical* only: As the word *Marriage* doth, *&c.* And it eſſentially includeth the new Dedication and Deſignation to the ſacred Office, by a kind of Covenant between the *Dedicated* Perſon and *Chriſt* to whom he is conſecrated and devoted. And the external words are but a part, and a part only as ſignificant of the action of the Mind. Now the oft expreſſing of the ſame mental *Dedication* doth not make it to be as many diſtinct dedications. For, 1. If the Liturgy or the Perſons words were tautological, or at the Ordination ſhould ſay the ſame thing often over and over, or for Confirmation ſhould ſay often, that which elſe might be ſaid but once, this doth not make it an often or multiplied Ordination: It was but one *Love* which *Peter* expreſſed, when Chriſt made him ſay thrice, that *he loved him*; nor was it a threefold Ordination which Chriſt uſed, when he ſaid thrice to him, *Feed my Lambs and Sheep.*

2. And if *thrice* ſaying it that *hour* make it not three Ordinations, neither will thrice ſaying it, at more Hours, Days or Months (or Years) diſtance, in ſome caſes. For the time maketh not the Ordinations to be many. It is but one Moral Action. But the common error ariſeth from the cuſtom of calling the *outward* action alone by the name of the whole *moral Action* (which is ordinarily done to the like deceit in the caſe of the Baptiſmal Covenant, and the Lord's Supper.)

3. The common judgment and cuſtom of the World confirmeth what I ſay. If Perſons that are marryed, ſhould for want of witneſs or due ſolemnity be forced to ſay and do the outward action all over again; it is by no wiſe Man taken in the proper moral full ſenſe, for a ſecond Marriage: But for one Marriage twice uttered.

And if you ſhould in *witneſs bearing* be put to your Oath, and the Magiſtrate that was abſent ſhould ſay, [Reach him the Book again, I did not hear him ſwear,) The doing it twice is not *Morally* two *witneſſings* nor *Oaths*, but one only twice *Phyſically* uttered,

If you bind your Son Apprentice, or if you make any Indentures or Contract, and the Writings being loſt or faulty, you write and ſign, and ſeal them all again, this is not *morally another Contract*, but the *ſame done better*, or again recorded. And ſo it is plainly in this caſe.

4. But *Re ordination morally* and properly ſo called, is unlawful: For, 1. It is (or implyeth) a lye, *viz.* that we are not truly dedicated and ſeparated to this office before.

2. It is a ſacrilegious renunciation of our former dedication to God: Whereas the Miniſterial dedication and Covenant is *for Life*, and not for a *Tryal*; which is the meaning of the *Indelible Character*, which is a perpetual *Relation* and *Obligation.*

3. It is a taking the Name of God in vain; thus to do and undo and do again: And to promiſe and renounce and promiſe again, and to pretend to receive a power which we had before.

4. It tendeth to great confuſions in the Church; as to make the People doubt of their Baptiſm, or all the Miniſterial Adminiſtrations of ſuch as are reordained, while they acted by the firſt Ordination.

5. It hath ever been condemned in the Churches of Chriſt, as the Canons called the Apoſtles, and the Churches conſtant practiſe, teſtifie.

5. Though the bare repetition of the outward Action and Words be not Re-ordination, yet he that on any of the forementioned occaſions is put to *repeat* the ſaid words and actions, is obliged ſo to do it, as that it may not *ſeem* to be a Re-ordination, and ſo be a ſcandal to the Church. Or if it *outwardly ſeem* ſo by the *action*, he is bound to *declare* that it is no ſuch thing, for the counterpoiſing that *appearance* of evil.

6. When the *Ordainers* or the common eſtimation of the Church, do take the Repetition of the *Words* and *Action* for a Re-ordination, though the Receiver ſo intend it not, yet it may become unlawful to him by this accident, becauſe he ſcandalizeth and hardneth the erroneous, by doing or receiving that which is interpretative Re-ordination.

7. Eſpecially when the Ordainers ſhall require this Repetition on notoriouſly wicked grounds, and ſo put that ſenſe on the action by their own doctrines and demands: As for inſtance.

1. If Hereticks ſhould (as the Arrians,) ſay that we are no Miniſters, becauſe we are not of their Hereſie, or ordained by ſuch as they.

2. If the Pope or any proud Papal Uſurpers ſhall ſay, *You are no Miniſters of Chriſt*, except *we ordain you*; and ſo do it to eſtabliſh a trayterous uſurped Regiment in the Church; it is not lawful to ſerve ſuch an Uſurpation. As if *Cardinals* or *Archbiſhops* ſhould ſay, none are true Miniſters but thoſe that *we* ordain: Or Councils or Synods of Biſhops or Presbyters ſhould ſay, none are true Miniſters but thoſe that *we* ordain. Or if one Presbyter or one Biſhop without Authority would thus make himſelf Maſter of the reſt, or of other Churches, and ſay, you are no Miniſters unleſs I ordain you; we may not promote ſuch Tyranny and Uſurpation.

3. If *Magiſtrates* would uſurp the power of the Keys, in Eccleſiaſtical Ordination, and ſay that none *but they* have power to ordain, we may not encourage ſuch pretences by repetition of the Words and Action.

4. If they would make ſome thing neceſſary to Ordination which is not, as if it were a *falſe Oath*, or *falſe ſubſcription* or *profeſſion*, or ſome unlawful Ceremony (as if it were Anointing, wearing Horns, or any the like) and ſay, you are no Miniſters without theſe, and therefore you muſt be Re-ordained to receive them.

5. Yea if they declare our former Miniſtry cauſeleſly to be null, and ſay, you are no Miniſters till you are ordained again, and ſo publickly put this ſenſe upon our Action, that we take it as Re-ordination; all theſe accidents make the repetition of the Words and Actions to be unlawful, unleſs when greater Accidents notoriouſly preponderate.

Queſt. *But if ſuch Church Tyrants ſhould have ſo great power, as that without their Repetition of Ordination on thoſe terms, the Miniſtry might not be exerciſed, is it lawful ſo to take it in a caſe of ſuch neceſſity.*

Anſw. 1. Every *ſeeming neceſſity* to *you*, is not a neceſſity to the Church: 2. Either you may publickly declare a contrary ſenſe in your receiving their new orders or not.

1. If you may not as publickly declare that you renounce not your former Miniſtry and Dedication to God in that office, as the Ordainers declare their ſenſe of the Nullity of it, ſo that your open Declaration may free you from the guilt of *ſeeming conſent*, I conceive it is a ſinful complyance with their Sin.

2. Yea if you *may* ſo declare it, yet if there be no neceſſity of your Miniſterial Liberty in that place, I think you may not take it on ſuch terms. As, 1. If there be worthy Men enough to ſupply the Churches wants there without you. 2. And if you may ſerve God ſucceſsfully in a perſecuted ſtate, though to the ſuffering of your Fleſh; 3. Or if your impriſonment for Preaching be like to be as ſerviceable to the Church and Goſpel as your continued Preaching on thoſe ſcandalous terms. 4. Or if you may remove and preach in another Country.

9. When any ſuch caſe doth fall out, in which the

Repetition of the outward Action and Words is lawful, it is not lawful to mix any *falſe* and ſcandalous expreſſions: As if we were required to ſay falſly, *I accept this Ordination as confeſſing my ſelf no Miniſter of Chriſt till now:* Or any ſuch like.

10. In a word, a peaceable Chriſtian may do much as to the meer outward Action and Submiſſion, for Obedience, Peace, Order, or Satisfaction to his own or other Mens Conſciences. But, 1. He may do nothing for *good ends* which is *falſe* and *injurious* to the Church. 2. And he may not do that which otherwiſe were lawful, when it is for *evil ends*, or tendeth to more *hurt* than *good*; as to promote Hereſie, or Church-Tyranny and Uſurpation; whether in Pope, Prelates, Presbyters or People.

1 Theſ. 5. 22. Gal. 2. 4, 5 Gal. 2. 14.

Queſt. 22. *How many Ordainers are neceſſary to the validity of Ordination by God's inſtitution? Whether one or more?*

MY Queſtion is not of the ancient Canons, or any humane Laws, or Cuſtoms: For thoſe are eaſily known: But of *Divine Right*. Now either God hath determined the caſe as to the *number* of Ordainers neceſſary, or not: If not, either he hath given the Church ſome General *Rule* to determine it by, or not. If not, then the *number* is not any part of the Divine Order or Law, and then, if we ſuppoſe that he hath determined the caſe as to the *Ordaining Office* and not to the *Number*, then it will follow that one may ſerve. The truth I think may be thus explained.

1. There is *Ordo officialis primarius*, and *ordo ordinis, vel exercitii, vel ſecundarius*; an *Order* of *Office* primary, and an Order of *Exerciſe* ſecundary in the Church. As to the firſt, the *Order* of *Office*, God hath determined, that the *Ordaining Officers*, and no others, ſhall *ordain Officers*, or give Orders. And having not determined whether *one* or *more*, it followeth that the *Ordination* of *one* ſole lawful *Ordainer* is no *nullity* on that account becauſe it is but *one*, unleſs ſomewhat elſe nullifie it.

2. God hath given *General Rules* to the *Ordainers* for the due *exerciſe* of their office, though he have not determined of any ſet number. Such as are theſe: That all things be done in Judgment, Truth, Love, Concord, to the Churches Edification, Unity and Peace, *&c.*

3. According to theſe General Laws, ſometimes the ordination of *one ſole Ordainer*, may not only be *valid* but *regular:* As when there are no other to concur, or none whoſe concurrence is needful to any of the aforeſaid ends. And ſometimes the concurrence of *Many* is needful, 1. To the Receivers ſatiſfaction: 2. To the Churches or Peoples ſatisfaction. 3. To the Concord of Paſtors, and of Neighbour Churches, *&c.* And in ſuch caſes ſuch *Conſent* or *Concourſe* is the *Regular way*.

4. Where there are many Neighbour Paſtors and Churches ſo near, as that he that is ordained in *one* of them, is like oft to paſs and preach and officiate *obiter* in others, and ſo other Churches muſt have ſome *Communion* with him, it is meeteſt that there be a concurrence in the Ordination.

5. The *Ordainer* is certainly a *Superiour* to the Perſon that cometh to be *ordained* while he is a private Man; and therefore ſo far his Ordination is (as is ſaid) an Act of *Juriſdiction* in the large ſenſe, that is, of Government: But whether he be neceſſarily his *Superiour after* he is ordained, hath too long been a Controverſie. It is certain that the Papiſts confeſs, that the Pope is ordained ſuch by no Superior: And it is not neceſſary that a Biſhop be ordained by one or more of any ſuperior Order (or Juriſdiction either.) And though the Italian Papiſts hold that a ſuperior Papal Juriſdiction muſt needs be the ſecondary Fountain of the ordaining Power, though the Ordainer himſelf be but of the ſame Order; yet Proteſtants hold no ſuch thing. And all acknowledge that as Impoſition of hands on a Layman to make him a Miniſter of Chriſt or an Officer, is a kind of *official Generation*; * ſo the Ordained as a *Junior* in Office, is as it were a Son to the Ordainer, as the Convert is ſaid to be peculiarly to his Converter: And that a proportionable honour is ſtill to be given him. But whether he that ordaineth a Presbyter, and not he that ordaineth or conſecrateth a Biſhop, muſt needs be of a ſuperior Order or Office is a queſtion which the Reader muſt not expect me here to meddle with.

* *Ejuſdem ſpeciei vel inferioris:* How then is the Pope Ordained or made?

Queſt. 23. *What if one Biſhop ordain a Miniſter, and three or many or all the reſt proteſt againſt it, and declare him no Miniſter, or degrade him? Is he to be received as a true Miniſter or not?*

SUppoſing that the Perſon want no neceſſary perſonal Qualification for the office, there are two things more in queſtion; 1. His *Office* whether he be a Miniſter. 2. His *Regularity*, whether he came regularly to it; and alſo his *Comparative* relation, whether this Man or *another* is to be preferred. I anſwer therefore,

1. If the Perſon be utterly incapable, the *one* Biſhop or the *many* whoſoever taketh him for uncapable, is for the *Truth ſake* to be believed and obeyed.

2. If the Man be excellently qualified, and his Miniſtry *greatly neceſſary* to the Church, whoever would deprive the Church of him be it the *One* or the *Many*, is to be diſobeyed, and the Ordainers preferred.

Obj. *But who ſhall judge? Anſw.* The *Eſſe* is before the *Scire:* The thing is firſt *True* or *Falſe* before I *judge* it to be ſo: An therefore *whoever judgeth falſly* in a caſe ſo notorious and weighty, as that the welfare of the Church and Souls is (*conſideratis conſiderandis*) injured and hazarded by his error, is not to be believed nor obeyed on pretence of *order*. Becauſe all Chriſtians have *judicium diſcretionis*, a *diſcerning* judgment.

3. But if the caſe be not thus to be determined by the Perſons notorious qualifications, then either it is, 1. The Man ordained, 2. Or the People that the caſe is debated by, whether they ſhould take him for a Miniſter; 3. Or the Neighbour Miniſters.

1. The Perſon himſelf is *cæteris paribus* more to regard the judgment of *many concordant* Biſhops, than of one ſingular Biſhop; and therefore is not to *take orders* from a *ſingular Biſhop*, when the *generality* of the wiſe and faithful are againſt it; unleſs he be ſure that it is ſome notorious faction or error that perverteth them, and that there be notorious neceſſity of his labour.

2. The *Auditors* are either *Infidels* to be converted, (and theſe will take no Man upon any of their Authorities,) or elſe *Chriſtians* converted. Theſe are either of the particular *charge* of the *ſingular Biſhop* who ordaineth, or *not:* If they be, then *pro tempore* for *orders* ſake, they owe *him* a *peculiar obedience*, till ſome further proceſs or diſcovery diſoblige them, (though the moſt be on the other ſide.) But yet they may be ſtill bound in *Reaſon* moſt to *ſuſpect* the Judgment of their *ſingular* Biſhop, while for orders ſake they ſubmit to it. But if they are not of *his flock*, then, I ſuppoſe the Judgment and Act of many is to prevail ſo much againſt the Act of a ſingle and ſingular Perſon, as that both Neighbour Miniſters and People are to diſown ſuch an ordained Perſon as unfit for *their Communion* under the notion of a *Miniſter*, (Becauſe *Communion of Churches* is maintained by the *Concord of Paſtors.*) But whether the ordained Man's Miniſtry, be by their contradictor declarationy or degradation, made an *abſo-*

Eph. 4. 3. 1 Cor. 12. Rom. 14. 17, 19. 1 Cor. 14. 33. 1 Theſ. 5. 12, 13, Phil. 2. 1. 2, 3. Epheſ. 4. 15, 16. 1 Cor. 1. 10.

lute nuillity, to *himſelf* and thoſe that ſubmit to him, neither I will determine, nor ſhould any other Strangers to the particular caſe: For if he be rejected or degraded without ſuch cauſe and proof as may ſatisfie other ſober Perſons, he hath wrong; but if he be ſo degraded, on proved ſufficient cauſe, to them that it is known to, he giveth the degraders the advantage.

And as 1. All particuler members are to be *obedient* to their proper Paſtor.

2. And all particular Churches are to hold Correſpondency and Communion according to their capacity: So muſt Men act in this and ſuch like caſes reſpectively according to the Laws of *Obedience* to *their Paſtor*, and of *Concord* of the *Churches*.

Queſt. 24. *Hath one Biſhop Power by Divine Right to ordain, degrade, or govern, or excommunicate, or abſolve in anothers Dioceſe or Church, either by his conſent or againſt it? And doth a Miniſter that officiateth in another's Church, act as a Paſtor, and* their *Paſtor, or as a private Man? And doth the Miniſterial Office ceaſe when a Man removeth from his flock?*

I Thruſt theſe queſtions altogether for their *affinity*, and for *brevity*.

1. Every true Miniſter of Chriſt, Biſhop or Paſtor is related to the *univerſal* Church by ſtronger obligations than to his particular charge; as the whole is *better* than the *parts*, and its welfare to be preferred.

2. He that is no Paſtor of a particular Church, may be a *Paſtor* in the univerſal, obliged as a conſecrated Perſon to endeavour its good, by the works of his office, as he hath a particular opportunity and call.

3. Yet he that hath a particular charge is ſpecially and nearlier related and obliged to that Charge or Church, than to any other *part* of the univerſal (though not than to the *whole*:) And conſequently hath a *peculiar Authority*, where he hath a *peculiar Obligation* and work.

4. He that is (without *degrading*) removed from a particular Church doth not ceaſe to be a General Miniſter and Paſtor related to the Univerſal Church; as a Phyſician put out of a Hoſpital charge, is a *Phyſician* ſtill. And therefore he needeth no new *Ordination*, but only a ſpecial *Deſignation*, to his next particular charge.

5. No Man is the Biſhop of a *Dioceſs* as to the *meaſure of ground*, or the *place*, by *divine right*, that is, by any particular Law or Determination of God: But only a Biſhop of the *Church* or People: For your office eſſentially containeth a Relation to the *People*, but *accidentally* only to the *Place*.

6. Yet natural Convenience, and God's General Laws of *Order* and *Edification*, do make it uſually (but not always) *beſt*, and therefore a *duty*, to diſtinguiſh Churches by the Peoples *habitation*: Not taking a Man for a Member *eo nomine*, becauſe he liveth on that ground; but for order ſake taking none for Members that *live* not on that ground; and not intruding cauſeleſly into each others bounds.

7. He that by the *Call* or *Conſent* of a Neighbour Paſtor or People doth officiate (by Preaching, Sacraments, Excommunication or Abſolution) in anothers ſpecial charge for a Day, or Week, or Month, or more, without a *fixed relation* to that flock, doth neither officiate as a *Lay-man*, nor yet *unlawfully* or *irregularly*; But, 1. As a Miniſter of Chriſt in the Church Univerſal. 2. And as the *Paſtor of that Church for the preſent time* only, though not *ſtatedly*: Even as a Phyſician called to help another in his Hoſpital, or to ſupply his place for the time, doth perform his work, 1. As a Licenſed Phyſician, 2. And as the Phyſician of that Patient or Hoſpital *for that time*, though not *ſtatedly*.

8. No Man is to intrude into anothers Charge without a Call; much leſs to claim a particular ſtated Overſight and Authority. For though he be not an *Uſurper* as to the *Office* in general, he is an Uſurper as to that particular Flock. It is no error in Ordination to ſay [*Take thou authority to preach the Word of God, and adminiſter the holy Sacraments when thou ſhalt be thereto lawfully called,*] that is, when thou haſt a particular call to the *Exerciſe*, and to a *fixed Charge*, as thou haſt now a Call to the *Office* in *general*.

9. Yet every Biſhop or Paſtor by his Relation to the Church Univerſal, and to Mankind, and the intereſt of Chriſt, is bound not only as a Chriſtian, but as a Paſtor, to do his beſt for the common good; and not to caſt wholly out of his care, a particular Church, becauſe another hath the overſight of it. Therefore if an *Heretick* get in, or the Church fall to Hereſie, or any pernicious Error or Sin, the Neighbour Paſtors are bound both by the Law of Nature and their Office, to interpoſe their Counſel as Miniſters of Chriſt, and to prefer the ſubſtance before pretended order, and to ſeek to recover the Peoples Souls, though it be againſt their proper Paſtors will. And in ſuch a caſe of neceſſity, they may ordain, degrade, excommunicate and abſolve in anothers charge, as if it were a vacuity.

10. Moreover it is one thing to excommunicate a Man out of a particular Church, and another thing for many aſſociated Churches or Neighbours to renounce Communion with him. The *ſpecial Paſtors* of particular Churches, having the Government of *thoſe Churches*, are the ſpecial governing Judges, who ſhall or ſhall not have Communion as a Member in *their Churches*: But the *Neighbour-Paſtors* of *other Churches* have the power of judging with whom *they* and *their own flocks* will or will not hold Communion. As *e.g. Athanaſius* may as Governour of his flock declare any Arrian-member excommunicate: And require his flock to have no Communion with him. And all the Neighbour Paſtors (though they excommunicate the ſame Men as his *ſpecial Governours*, yet) may declare to all their flocks, that if that Man come among them, they will have no Communion with him, and that at diſtance they renounce that diſtant Communion which is proper to Chriſtians one with another, and take him for none of the Church of Chriſt.

1 Cor. 5. Tit. 3.10. 2 Theſ. 3. 6, 14. 2 Joh. 10. Rev. 2.14, 15, 20.

Queſt. 25. *Whether Canons be Laws? And Paſtors have a Legiſlative Power?*

ALL Men are not agreed what a *Law* is, that is, what is to be taken for the proper ſenſe of that *Word*. Some will have the name confined to ſuch *Common Laws* as are *ſtated durable Rules* for the *ſubjects actions*: And ſome will extend it alſo to *perſonal temporary verbal Precepts* and *Mandates*, ſuch as Parents and Maſters uſe daily to the Children and Servants of their Families. And of the firſt ſort, ſome will confine the name [*Laws*] to thoſe acts of Soveraignty which are about the *common matters* of the Kingdom, or which no inferior Officer may make: And others will extend it to thoſe *Orders* which the Sovereigns Charter, a Corporation, or Colledge, or School may make for the ſubregulation of their particular Societies and Affairs.

I have declared my own opinion *de nomine* fully elſewhere, 1. That the definition of a *Law* in the *proper general* ſenſe, is, to be *a ſign or ſignification of the Reaſon and Will of the Rector as ſuch, to his ſubjects as ſuch, inſtituting or antecedently determining what ſhall be due from them, and to them*; Jus efficiendo, *Regularly making Right.*

2. That thoſe *Laws* are many more ways diverſi-

fied and diſtinguiſhed (from the efficient, ſign, ſubjects, matter, end, *&c.*) than is meet for us here to enumerate. It is ſufficient now to ſay, 1. That *ſtated regular Laws* as diſtinct from *temporary* Mandates and Proclamations: 2. And *Laws* for *Kingdoms* and other *Common-wealths*, in regard of Laws for *Perſons*, *Schools*, *Families*, &c. 3. And Laws made by the *Supream Power*, as diſtinct from thoſe made by the *derived Authority* of Colledges, Corporations, *&c.* called *By-Laws* or *Orders*, (for I will here ſay nothing of *Parents* and *Paſtors*, whoſe Authority is directly or immediately from the efficiency of *Nature* in one, and *Divine Inſtitution* in the other, and not derived efficiently from the Magiſtrate, or any Man.) 4. That Laws about *great ſubſtantial* Matters, diſtinct from thoſe about little and mutable Circumſtances, *&c.* I ſay the *firſt ſort* as diſtinct from the ſecond, are *Laws* ſo called by *Excellency* above other Laws. But that the reſt are *univocally* to be called Laws, according to the beſt definition of the Law *in Genere*. But if any Man will ſpeak otherwiſe, let him remember that it is yet but *lis de nomine*, and that he may uſe *his Liberty*, and I will uſe *mine*. Now to the Queſtion.

1. *Canons* made by *Virtue* of the *Paſtoral* Office and *Gods General Laws* (in Nature or Scripture) for regulating it, are a *ſort* of *Laws* to the *Subjects* or *Flocks* of *thoſe Paſtors*.

2. Canons made by the Votes of the Laity of the Church, or private Part of that Society as private, are no *Laws* at all, but *Agreements*; becauſe they are not Acts of any governing Power.

3. Canons made by Civil Rulers about the circumſtantials of the Church, *belonging to their Office*, as orderers of ſuch things, are Laws, and may be urged by *moderate and meet* civil or corporal Penalties, and no otherwiſe.

4. Canons made by Princes or inferiour Magiſtrates, are no Laws *purely* and *formally* Eccleſiaſtical, which are eſſentially Acts of Paſtoral Power: But only *materially Eccleſiaſtical*, and *formally Magiſtratical*.

5. No *Church Officers* as ſuch (much leſs the *People*) can make Laws with a Co-active or Co-ercive Sanction; that is, to be enforced by their *Authority* with the *Sword* or any corporal Penalty, *mulct* or *force*: This being the ſole Priviledge of Secular Powers, Civil or Oeconomical, or Scholaſtick.

6. There is no Obligation ariſeth to the ſubject for *particular Obedience* of any Law, which is evidently againſt the Laws of God (in Nature or Holy Scripture.)

7. They are no Laws which Paſtors make to People out of their Power: As the Popes, *&c.*

8. There is no Power on Earth under Chriſt, that hath Authority to make *Univerſal Laws*; to bind the whole Church on all the Earth, or all Mankind. Becauſe there is no *Univerſal Soveraign*, Civil or Spiritual, Perſonal or Collective.

9. Therefore it is no *Schiſm* but *Loyalty* to Chriſt, to renounce or ſeparate from ſuch a Society of Uſurpation; nor no diſobedience or rebellion, to deny them Obedience.

10. Paſtors may and muſt be obeyed in things lawful as Magiſtrates, if the King make them Magiſtrates: Though I think it unmeet for them to accept a Magiſtracy with the Sword, except in Caſe of ſome rare neceſſity.

11. If Pope, Patriarchs or Paſtors ſhall uſurp any of the Kings Authority, Loyalty to Chriſt and him, and the Love of the Church and State, oblige us to take part with Chriſt and the King againſt ſuch Uſurpation, but only by lawful means, in the compaſs of our proper Place and Calling.

12. The Canons made by the Councils of many Churches, have a double Nature; as they are made for the *People* and the *Subjects* of the Paſtors, they are a ſort of Laws: That is, they oblige by the derived Authority of the Paſtors: Becauſe the Paſtors of *ſeveral Churches* do not loſe any of their Power by their Aſſembling, but exerciſe it with the greater advantage of Concord. But as they are made only to oblige the *preſent or abſent Paſtors* who ſeparatedly are of *equal Office-power*, ſo they are no Laws, except in an equivocal Senſe, but only *Agreements* or *Contracts*. So Biſhop *Uſher* profeſt his Judgment to be: And before him the Council of *Carthage* in *Cyprians* time: But it needs no Proof, no more than that a Convention of Kings may make no Laws to bind the Kings of *England*, but Contracts only.

Grotius de Imperio ſum. pot. circ. ſacr. moſt ſolidly reſolveth this Queſtion.

13. But yet we are *aliunde* obliged even by God, to keep theſe *Agreements* in things lawful, for the Churches Peace and Concord, when greater contrary Reaſons, *à fine*, do not diſoblige us. For when God ſaith, *You ſhall keep Peace and Concord, and keep Lawful Covenants*; the Canons afford us the Minor; [but *theſe are lawful Contracts or Agreements, and means of the Churches Peace and Concord*:] *Therefore* (*ſaith Gods Law*) *you ſhall obſerve them*. So though the Contracts (as of Husband and Wife, Buyer and Seller, *&c.*) be not Laws, yet that is a Law of God which bindeth us to keep them.

1 Pet. 5.2, 3.
2 Cor. 1. 24.

14. Seeing that even the *obliging Commands* of Paſtors may not by them be *enforced* by the Sword, but work by the Power of Divine Authority or Commiſſion manifeſted, and by Holy Reaſon, and Love, therefore it is moſt modeſt and fit for Paſtors (who muſt not Lord it over Gods Heritage, but be examples to all) to take the lower Name of *Authoritative Directions*, and *Perſwaſions*, rather than of *Laws*: Eſpecially in a Time when Papal Uſurpation maketh ſuch ruinating uſe of that Name, and Civil Magiſtrates uſe to take it in the nobler and narrower Senſe.

THE Queſtions, 1. [If one *Paſtor* make *Orders* for his Church, and the Multitudes or *Synods be againſt them: Which muſt be obeyed*] you may gather from what is ſaid before of Ordination. And 2. [*What are the particulars proper Materially to the Magiſtrates Deciſion*, and what to the *Paſtors*,] I here paſs by.

Queſt. 26. *Whether Church-Canons, or Paſtors Directive Determinations of Matters pertinent to their Office, do bind the* Conſcience? *And what Accidents will diſoblige the People*; *you may gather before in the ſame Caſe about Magiſtrates Laws, in the Political Directions: As alſo by an impartial transferring the Caſe to the Precepts of Parents and Schoolmaſters to Children*; *without reſpect to their Power of the Rod (or ſuppoſing that they had none ſuch.)*

Queſt. 27. *What are Chriſts appointed means of the Unity and Concord of the Univerſal Church, and conſequently of its Preſervation, if there be no Humane Univerſal Head and Governour of it upon Earth? And if Chriſt have inſtituted none ſuch, Whether Prudence and the Law of Nature oblige not the Church to ſet up and maintain an Univerſal Eccleſiaſtical Monarchy or Ariſtocracy? Seeing that which is every Mans work, is as no Mans, and omitted by all?*

I. TO the firſt queſtion I muſt refer you in part to two ſmall popular yet ſatisfactory Tractates written long ago, that I do not one thing too oft. Briefly now,

Catholick Unity and *The True Catholick* and *Church deſcribed.*

1. The *Unity* of the Univerſal Church, is founded in, and maintained by their common Relation to Chriſt the Head, (as the Kingdom in its Relation to the King).

2. A Concord in *Degrees* of Goodneſs, and in Integrals and Accidentals of Chriſtianity, will never be ob-

obtained on Earth, where the Church is ſtill imperfect: And *perfect Holineſs* and *Wiſdom*, are neceſſary to *perfect Harmony* and *Concord*, *Phil.* 3. 12, 13, 14.

3. Experience hath long taught the Church, if it will learn, that the claim of a Papal Head-ſhip and Government over the Church Univerſal, hath been the famous incendiary, and hinderer of Concord in the Chriſtian World.

4. The means to attain ſuch a meaſure of Concord and Harmony which is to be hoped for, or endeavoured upon Earth, I have ſo diſtinctly, fully, and yet briefly deſcribed (with the contrary Impediments) in my Treatiſe of the *Reaſons of Chriſtian Religion Part* 7. *Chap.* 14. Page 470, 471. in about two Leaves, that I will not recite them. If you ſay, You are not bound to read the Books which I refer you to; I anſwer, *Nor this.*

II. To the latter Queſtion I anſwer, 1. To ſet up ſuch an Univerſal Head on the Suppoſition of natural Reaſons and Humane Policy is, 1. To croſs Chriſts Inſtitution, and the Laws of the Holy Ghoſt, as hath been long proved by *Proteſtants* from the Scripture.

2. It is Treaſon againſt Chriſt Soveraign Office to uſurp ſuch a Vicegerency without his Commiſſion.

3. It is againſt the notorious light of Nature, which telleth us of the *Natural Incapacity* of Mortal Man, to be ſuch an Univerſal Governour through the World.

4. It is to Sin againſt long, and dreadful common experience, and to keep in that fire that hath deſtroyed Emperours, Kings and Kingdoms, and ſet the Churches Paſtors and Chriſtian World in thoſe diviſions, which are the great and ſerviceable work of Satan, and the impediment of the Churches Increaſe, Purity and Peace, and the notorious ſhame of the Chriſtian Profeſſion in the eyes of the Infidel World.

And if ſo many hundred Years ſad experience, will not anſwer them that ſay [If the Pope were a good Man, he might unite us all,] I conclude that ſuch deſerve to be deceived, 2 *Theſ.* 2. 10, 11, 12.

Queſt. 28. *Who is the Judge of Controverſies in the Church?* 1. *About the Expoſition of the Scripture, and Doctrinal Points in themſelves:* 2. *About either* Hereſies, *or wicked* Practices, *as they are charged on the Perſons who are accuſed of them: That is,* 1. Antecedently *to our* Practice, *by way of Regulation,* 2. *Or* Conſequently, *by Judicial Sentence (and Execution) on Offenders.*

I Have anſwered this Queſtion ſo oft, that I can perſwade my ſelf to no more than this *ſhort*, yet *clear Solution.*

The *Papiſts* uſe to cheat poor unlearned Perſons that cannot juſtly *diſcern Things that differ*, by puzzling them with this confuſed ambiguous Queſtion. Some things they cunningly and falſly take for *granted*, As that there *is ſuch a thing* on Earth, as a *Political Univerſal Church*, headed by any *Mortal Governour.* Some things they ſhuffle together in equivocal Words. They confound, 1. *Publick Judgment* of *Deciſion*, and *private Judgment* of *diſcerning.* 2. The *Magiſtrates Judgment* of Church-controverſies, and the *Paſtors*, and the ſeveral *Caſes*, and *Ends*, and *Effects* of their ſeveral Judgments. 3. Church-judgment as *Directive* to a particular Church, and as a means of the *Concord* of *ſeveral Churches.* Which being but diſtinguiſhed, a few Words will ſerve to clear the difficulty.

1. As there is no *Univerſal Humane Church* (Conſtituted or Governed by a *Mortal Head*) ſo there is *no Power* ſet up by Chriſt to be an *Univerſal Judge* of either ſort of Controverſies, by *deciſive Judicial Sentence:* Nor any Univerſal Civil Monarch of the World.

2. The *publick Governing Deciſive Judgment, obliging others,* belongeth *to publick Perſons*, or Officers of God, and not to any *private* Man.

3. The publick Deciſion of *Doubts* or *Controverſies* about *Faith* it ſelf, or the true ſenſe of Gods Word and Laws, as obliging the *whole Church on Earth* to believe that Deciſion, or not gain-ſay it, becauſe of the *Infallibility* or *Governing Authority* of the Deciders, belongeth to none but Jeſus Chriſt; becauſe as is ſaid, he hath made no Univerſal Governour, nor Infallible Expoſitor. It belongeth to the *Law-giver* only to make ſuch an *Univerſally* obliging Expoſition of his own Laws.

Eph. 4. 7, 13, 14, 15, 16. 1 Cor. 12. 28, 29. Act. 15. 17. See my *Key for Catholicks.*

4. True Biſhops or Paſtors in their own particular Churches are Authorized *Teachers* and *Guides*, in Expounding the Laws and Word of Chriſt: And the People are bound as *Learners* to reverence their Teaching, and not contradict it without true cauſe: Yea, and to believe them *fide humanâ*, in things pertinent to their Office: For *oportet diſcentem credere.*

5. No ſuch Paſtors are to be *abſolutely believed*, nor in any caſe of *notorious Errors* or *Hereſies*, where the Word of God is diſcerned to be againſt them.

6. For all the People as reaſonable Creatures, have a *Judgment of private diſcerning* to judge what they muſt receive as Truth, and to diſcern their own Duty, by the help of the Word of God, and of their Teachers.

7. The ſame *Power of Governing-Judgment* lawful Synods have over their ſeveral Flocks, as a Paſtor over his own, but with greater Advantage.

8. The Power of Judging in many Conſociate Churches, *who is to be taken into Communion as Orthodox, and who to be refuſed by thoſe Churches as Hereticks, in ſpecie*, that is, what *Doctrine* they will judge *ſound* or *unſound*, as it is *Judicium diſcernendi*; belongeth to every one of the Council ſingly: As it is a *Judgment obliging* themſelves by Contract, (and not of Governing each other) it is in the *Contracters* and *Conſenters:* And for peace and order uſually in the *Major Vote.* But with the Limitations before expreſſed.

9. Every true Chriſtian believeth all the *Eſſentials* of Chriſtianity, with a Divine Faith, and not by a meer humane belief of his Teachers, though by their *Help* and *Teaching*, his Faith is generated and confirmed, and preſerved. Therefore no eſſential Article of Chriſtianity is left to any obliging deciſion of any Church, but only to a ſubſervient *obliging Teaching:* As whether there be a God, a Chriſt, a Heaven, a Hell, an Immortality of Souls; whether God be to be believed, loved, feared, obeyed before Man? Whether the Scripture be Gods Word, and true? Whether thoſe that contradict it are to be believed therein? Whether Paſtors, Aſſemblies, publick Worſhip, Baptiſm, Sacrament of the Lords Supper, be Divine Inſtitutions? And the ſame I may ſay of any known Word of God; no Mortals may judge *in partem utramlibet*, but the Paſtors are only Authorized Teachers and Helpers of the Peoples Faith. (And ſo they be partly to one another.)

10. If the Pope or his Council, were the *Infallible*, or the *Governing Expoſitors* of all Gods Laws, and Scriptures, 1. God would have *enabled* them to do it by an *Univerſal Commentary* which all Men ſhould be obliged to *believe*, or at leaſt not to contradict. For there is no *Authority* and *Obligation* given to Men (yea, to ſo many ſucceſſively) to do that (for the needful deciſion of Controverſies) which they never have Ability given them to do. For that were to oblige them to things impoſſible. 2. And the Pope and his Council would be the moſt treacherous miſcreants on earth, that in ſo many hundred Years, would never write ſuch an infallible, nor governing Commentary, to end the differences of the Chriſtian World. Indeed they have judged (with other) againſt *Arius*, that Chriſt is true God, and one with the Father in ſubſtance, *&c.* But if

they ſaid the contrary, muſt we have taken it for God's truth, or have believed them ?

11. To judge who for *Hereſie* or *Scandal*, ſhall be puniſhed by the *Sword*, belongeth to none but the Magiſtrate in his own Dominions: As to judge who ſhall have *Communion* or be excommunicated from the Church, belongeth, as aforeſaid, to the Paſtors. And the ſaid Magiſtrate hath firſt as *a Man* his own *Judgment* of *diſcerning* what is Hereſie, and who of his ſubjects are *guilty* of it, in order to his publick governing Judgment.

12. The Civil Supream *Ruler* may *Antecedently* exerciſe this Judgment of diſcerning (by the teaching of their proper Teachers) in order to his conſequent ſentences on Offenders: And ſo in his *Laws* may tell the Subjects, what Doctrines and Practices he will either tolerate or puniſh. And thus may the Church Paſtors do in their Canons to their ſeveral Flock, in relation to Communion or Non-communion.

13. He that will condemn *particular Perſons* as Hereticks or Offenders, muſt allow them to ſpeak for themſelves, and hear the proofs, and give them that which Juſtice requireth, *&c.* And if the Pope can do ſo at the Antipodes, and in all the World either *per ſe*, or *per alium* without giving that other his eſſential claimed Power, let him prove it by better experience than we have had.

14. As the prime and ſole-univerſal Legiſlation belongeth to Jeſus Chriſt, ſo the final Judgment univerſal and particular, belongeth to him, which only will end all Controverſies, and from which there is no appeal.

Queſt. 29. *Whether a Parents power over his Children, or a Paſtor or many Paſtors or Biſhops over the ſame Children, as parts of their Flock, be greater, or more obliging in matters of Religion and publick Worſhip.*

THis being touch'd on ſomewhere elſe, I only now ſay, 1. That if the caſe were my own, I would, 1. Labour to know their different Powers, as to the matter commanded, and obey each in that which is proper to his place,

2. If I were young and ignorant, *natural neceſſity*, and natural obligation together, would give my Parents with whom I lived ſuch an advantage above the Miniſter (whom I ſeldom ſee or underſtand) as would determine the caſe *de eventu*, and much *de jure*.

3. If my Parents command me to hear a Teacher who is againſt Ceremonies or certain Forms, and to hear none that are for them, natural neceſſity here alſo (ordinarily) would make it my duty firſt to hear and obey my Parents: And in many other caſes, till I came to underſtand the greater power of the Paſtors, in their own place and work.

4. But when I come to Church, or know that the judgment of all Concordant Godly Paſtors, condemneth ſuch a thing as damnable *Hereſie* or *Sin*, which my Father commandeth me to receive and profeſs, I would more believe and follow the Judgment of the Paſtors and Churches.

Queſt. 30. *May an Office Teacher or Paſtor be at once, in a ſtated Relation of a Paſtor and a Diſciple to ſome other Paſtor?*

1. THat *Timothy* was ſtill *Paul*'s Son in point of Learning and his Diſciple, and ſo that under *Apoſtles* the ſame Perſons might be ſtated in both relations at once, ſeemeth evident in Scripture.

2. But the ſame that is a Paſtor is not at once a meer Lay-man.

3. That Men in the ſame *Office* may ſo differ in *Age*, *Experience*, and *degrees* of knowledge, as that *young Paſtors* may and often ought, many Years to continue, not only in *occaſional* reception of their help, but alſo in an *ordinary ſtated way* of receiving it, and ſo be related to them as their *ordinary Teachers*, by ſuch gradual advantages, is paſt all doubt. And that all Juniors and Novices owe a certain reverence and audience, and ſome obedience to the elder and wiſer.

4. But this is not to be a Diſciple to him as in lower Order or Office, but as of lower Gifts and Grace.

5. It is lawful and very good for the Church, that ſome *ordained Perſons* continue long as *Pupils* to their *Tutors* in *Schools* or *Academies*, (*e. g.* to learn the holy Langaages, if they have them not, *&c.*) But this is a relation left to voluntary Contractors.

6. In the ancient Churches the prrticular Churches had one Biſhop and ſome Presbyters and Deacons, uſually of much lower parts, who lived all together (ſingle or chaſte) in the Biſhops or Church-houſe, which was as a Colledge, where he daily edified them by Doctrine and Example.

7. The Controverſie about different Orders by Divine Inſtiturion, belongeth not to me here to meddle with: But as to the *natural* and *acquired Imparity* of age and gifts, and the unſpeakable benefit to the Juniors and the Churches, that it is deſirable that there were ſuch a way of their education and edification, I take to be diſcernable to any that is impartial and judicious.

Ambroſe was at once a Teacher and a Learner; *Beda Eccl. Hiſt.* mentioneth one in *England*, that was at once a Paſtor and a Diſciple. And in *Scotland* ſome that became Biſhops were ſtill to be under the Government of the Abbot of their Monaſteries according to their firſt devotion, though the Abbot was but a Presbyter.

8. Whether a *ſettled private Church-member*, may not at once continue his very *formal* Relation, to the Paſtor of that Church, and yet be of the ſame *Order* with him in another Church, as their Paſtor, at the ſame time (as he may in caſe of neceſſity continue his Apprenticeſhip, or civil ſervice, is a caſe that I will not determine. But he that denyeth it, muſt prove his opinion, (or affirmation of its unlawfulneſs) by ſufficient evidence from Scripture or Nature; which is hard.

Queſt. 31. *Who hath the power of making Church-Canons.*

THis is ſufficiently reſolved before. 1. The *Magiſtrate* only hath the power of making ſuch Canons or Laws for Church matters as ſhall be inforced by the Sword.

2. Every *Paſtor* hath power to make Canons for his own Congregation; that is, to determine what hour or at what place they ſhall meet; what Tranſlation of Scripture, or Verſion of Pſalms ſhall be uſed in his Church: What Chapter ſhall be read: What Pſalm ſhall be ſung, *&c.* Except the Magiſtrate contradict him, and determine it otherwiſe, in ſuch points as are not proper to the Miniſterial Office.

3. Councils or Aſſemblies of Paſtors have the power of making ſuch Canons, for *many Churches*, as ſhall be Laws to the People, and *Agreements* to themſelves.

4. None have power to make Church Laws or Canons, about any thing, ſave 1. To put Gods own Laws in execution, 2. To determine to that end, of ſuch Circumſtances as God hath left undetermined in his Word.

5. Canon-making under pretence of Order and Concord, hath done a great deal of miſchief to the Churches: Whilſt Clergymen have grown up from

Agreements, to Tyrannical Uſurpations and Impoſitions, and from Concord about needful *Accidents* of *Worſhip*, to frame new Worſhip Ordinances, and to force them on all others; but eſpecially 1. By encroaching on the power of Kings, and telling them that they are bound in Conſcience to put all their Canons into execution by force: 2. And by laying the Union of the Churches, and the Communion of Chriſtians upon things needful and doubtful, yea, and at laſt on many *ſinful* things; whereby the Churches have been moſt effectually divided, and the Chriſtian World ſet together by the Ears; and Schiſms, yea, and Wars have been raiſed: And theſe maladies cannot poſſibly be healed, till the tormenting tearing Engines be broken and caſt away, and the voluminous Canons of numerous Councils, (which themſelves alſo are matter of undeterminable Controverſie) be turned into the primitive ſimplicity; and a *few neceſſary things* made the terms of Concord. Doubtleſs if every Paſtor were left wholly to himſelf for the ordering of Worſhip Circumſtances and Accidents in his own Church, without any common Canons, ſave the Scriptures, and the Laws of the Land, there would have been much leſs diviſion, than that is, which theſe numerous Canons of all the Councils, obtruded on the Church, have made.

Queſt. 32. *Doth Baptiſm as ſuch enter the Baptized into the* Univerſal *Church, or into a particular Church, or both? And is Baptiſm the Particular Church-Covenant as ſuch?*

Anſw. 1. B*aptiſm as ſuch doth enter us into the Univerſal Church, and into it alone*; and is no particular Church-Covenant, but the ſolemnizing of the great Chriſtian Covenant of Grace, between God and a Believer and his ſeed.

For, 1. There is not eſſentially any mention of a particular Church in it.

2. A Man may be baptized by a general unfixed Miniſter, who is not the Paſtor of any particular Church: And he may be baptized in ſolitude, where there is no particular Church. The Eunuch *Act.* 8. was not baptized into any particular Church.

Mat. 28. 19, 20.

3. Baptiſm doth but make us *Chriſtians*: But a Man may be a Chriſtian who is no Member of any particular Church.

4 Otherwiſe Baptiſm ſhould oblige us neceſſarily *to a Man*, and be a Covenant between the *Baptized* and the *Paſtor* and Church into which he is baptized: But it is only our Covenant with Chriſt.

5. We may frequently change our *particular Church* relation: Without being baptized again· But we never change our relation to the Church which we are baptized into, unleſs by Apoſtaſie.

2. *Yet the ſame perſon at the ſame time that he is baptized may be entred into the univerſal Church, and into a particular*; and ordinarily it ought to be ſo where it can be had.

3. *And the Covenant which we make in baptiſm with Chriſt, doth oblige us to obey him*, and conſequently to uſe his inſtituted means, and ſo to hear his Miniſters, and hold due Communion with his Churches.

4. But this doth no more enter us into a *particular Church*, than into a *particular Family*. For we as well oblige our ſelves to obey him in *Family-relations* as in *Church-relations*.

5. When the baptized therefore is at once entered into the *univerſal* and *particular* Church, it is done by a *double conſent*, to the *double relation*. By *Baptiſm* he profeſſeth his conſent to be a Member of *Chriſt* and his *univerſal* Church; and *additionally* he conſenteth to be guided by that particular Paſtor in that particular Church; which is *another Covenant* or Conſent.

Queſt. 33. *Whether Infants ſhould be Baptized? I have anſwered long agoe in a Treatiſe on that Subject.*

Alſo what Infants ſhould be Baptized? And who have Right to Sacraments? And whether Hypocrites are univocally or equivocally Chriſtians and Church-members, I have reſolved in my Diſput. of Right to Sacraments.

Queſt. 34. *Whether an unbaptized Perſon who yet maketh a publick profeſſion of Chriſtianity, be a member of the Viſible Church? And ſo of the Infants of Believers unbaptized.*

Anſw. 1. Such Perſons have a certain imperfect irregular kind of profeſſion, and ſo of Memberſhip; their Viſibility or viſible Chriſtianity is not ſuch as Chriſt hath appointed. As thoſe that are married, but not by Legal Celebration, and as thoſe that in caſes of neceſſity are Miniſters without Ordination; ſo are ſuch Chriſtians as *Conſtantine* and many of old without Baptiſm.

2. Such Perſons ordinarily are not to be admitted to the Rights and Communion of the Viſible Church, becauſe we muſt know Chriſt's Sheep by his own mark: But yet they are ſo far viſible Chriſtians, as that we may be perſwaded nevertheleſs of their *Salvation*. As to viſible Communion, they have but a remote and incompleat *jus ad rem*, and no *jus in re*, or legal inveſtiture and poſſeſſion.

3. The ſame is the caſe of unbaptized Infants of Believers, becauſe they are not of the Church meerly as they are their natural ſeed; but becauſe it is ſuppoſed that a Perſon himſelf devoted to God, doth alſo devote his Children to God: Therefore not *nature* only, but this ſuppoſition ariſing from the true nature of his own *dedication* to God, is the reaſon why believers Children have their right to Baptiſm: Therefare till he hath actually devoted them to God in Baptiſm, they are not legally Members of the Viſible Church, but only in *fieri* and imperfectly as is ſaid. Of which more anon.

Queſt. 35. *Is it certain by the Word of God that all Infants Baptized, and dying before actual Sin are undoubtedly ſaved? Or what Infants may we ſay ſo of?*

Anſw. I. 1. We muſt diſtinguiſh between certainty *objective* and *ſubjective*, or plainlier, the *Reality* or Truth of the *Thing*, and the certain *apprehenſion* of it.

2. And this *certainty* of *apprehenſion*, ſometime ſignifieth only the *Truth* of that apprehenſion, when a Man indeed is not deceived, or more uſually that *clearneſs* of apprehenſion joined *with Truth*, which fully quieteth the Mind and excludeth doubting.

3. We muſt diſtinguiſh of Infants as baptized *lawfully* upon *juſt title*, or *unlawfully without title*.

4. And alſo of *Title before God*, which maketh a lawful *Claim* and *Reception* at *his Bar*: And *Title before the Church*, which maketh only the *Adminiſtration lawful before God*, and the *Reception lawful only in foro eccleſiæ* or *externo*.

Since the writing of this, there is come forth an excellent Book for Infant Baptiſm by Mr. *Joſeph Whiſton*, in which the Grounds of my preſent Solutions are notably cleared.

5. The word *Baptiſm* ſignifieth either the *external part* only, conſiſting in the *words* and outward *action*, or the *Internal Covenanting* of the Heart alſo.

6. And that internal Covenant is either *ſincere* which giveth right to the benefits of God's Covenant, or only *partial*, *reſerved*, and *unſound*, ſuch as is common to Hypocrites.

Concluſ. 1. God hath been pleaſed to ſpeak ſo little in Scripture of the caſe of Infants, that modeſt Men will uſe the words [*Certainly* and *Undoubtedly*] about their caſe, with very great caution: And many great Divines have maintained that their very *Baptiſm* it ſelf, cannot be [*Certainly* and *Undoubtedly*] proved by the Word of God but by Tradition: Tho' I have endeavoured to prove the contrary in a ſpecial Treatiſe on that point.

2. No Man can tell what is *objectively certain* or revealed in Gods Word, who hath not *ſubjective certainty* or *knowledge* of it.

3. A Man's apprehenſion may be true, when it is but a wavering opinion, with the greateſt doubtfulneſs. Therefore we do not uſually by a *certain* apprehenſion, mean only a *true* apprehenſion, but a *clear* and quieting one.

4. It is *poſſible* to baptize Infants *unlawfully*, or without *any Right*, ſo that their *Reception* and *Baptizing* ſhall be a *great Sin*, as is the miſapplying of other Ordinances. For inſtance; one in *America* where there is neither *Church* to receive them, nor Chriſtian Parents nor Sponſors, may take up the Indians Children and baptize them againſt the Parents wills; or if the Parents conſent to have their Children outwardly baptized, and not *themſelves*, as not knowing what baptizing meaneth, or deſire it only for outward advantages to their Children: Or if they offer them to be baptized only in open deriſion and ſcorn of Chriſt; ſuch Children have no Right to be received. And many other inſtances nearer may be given.

5. It's poſſible the Perſon may have no authority at all from Chriſt who doth baptize them. And *Chriſt's part* in *Reception* of the Perſon, and *Collation* and *Inveſtiture* in his benefits, muſt be done by his *Commiſſion*, or elſe how can we ſay that *Chriſt* doth it? But open Infidels, Women, Children, Madmen, Scorners, may do it that have none of his Commiſſion.

6. That *all Infants baptized without title or right* by miſ-application, and ſo *dying*, are not *undoubtedly ſaved*, nor any *word of God doth certainly ſay ſo*, we have reaſon to believe on theſe following grounds.

1. Becauſe we can find no ſuch Text, nor could ever prevail with them that ſay ſo, to ſhew us ſuch an aſcertaining Word of God.

2. Becauſe elſe *groſs Sin* would certainly be the *way to Salvation*. For ſuch miſ-application of Baptiſm, by the *demanders* at leaſt, wonld certainly be groſs Sin, as well as miſapplying the Lord's Supper.

3. Becauſe it is clean contrary to the tenour of the new Covenant which promiſeth Salvation to none but *penitent Believers* and *their Seed*: What God may do for others unknown to us, we have nothing to do with: But his *Covenant* hath made no other *promiſe* that I can find; and we are certain of no Man's Salvation by Baptiſm, to whom God never made a *promiſe* of it. If by the Children of the faithful, be meant not only their Natural Seed, but the *adopted* or *bought* alſo of which they are true Proprietors, yet that is nothing to all others.

4. To add to God's words, eſpecially to his very Promiſe or Covenant, is ſo terrible a Preſumption, as we dare not be guilty of.

5. Becauſe this tyeth Grace or Salvation ſo to the outward waſhing of the Body or *opus operatum* as is contrary to the nature of God's Ordinances, and to the tenour of Scripture, and the judgment of the Proteſtant Divines.

6. Becauſe this would make a ſtrange diſparity between the two Sacraments of the ſame Covenant of Grace: When a Man receiveth the Lord's Supper (unworthily in Scorn, in Drunkenneſs, or Impenitency) much more without any right (as Infidels,) he doth eat and drink Damnation or Judgment to himſelf; and maketh his Sin greater: Therefore he that gets a Child baptized unworthily and without right, doth not therefore infallibly procure his Salvation.

7 Becauſe the Apoſtle ſaith, 1 Cor. 7. 14. *Elſe were your Children unclean, but now are they holy*; and the Scripture giveth this privilege to the Children of the faithful above others: Whereas the contrary opinion levelleth them with the ſeed of Infidels and Heathens, as if theſe had right to Salvation by meer Baptiſm, as well as the others.

8. Becauſe elſe it would be the greateſt act of Charity in the World, to ſend Soldiers to catch up all Heathens and Infidels Children and baptize them; which no Chriſtians ever yet thought their duty. Yea it would be too ſtrong a temptation to them to kill them when they had done, that they might be all undoubtedly ſaved.

Obj. *But that were to do evil that good might come by it.* *Anſw.* But God is not to be ſo diſhonoured as to be ſuppoſed to make ſuch Laws, as ſhall forbid me the *greateſt good* in the World, and then to tempt them by the greatneſs of the benefit to take it to be no evil: As if he ſaid [If *Soldiers* would go take up a Million of Heathens Children and baptize them, it will put them into an undoubted ſtate of Salvation: But yet I forbid them doing it: And if they preſently kill them, leſt they ſin after, they ſhall undoubtedly be ſaved; but yet I forbid them doing it.] I need not aggravate this temptation to them that know the power of the Law of Nature, which is the Law of Love and good Works, and how God that is *moſt good* is pleaſed in our *doing good*: Though he tryed *Abraham*'s obedience once, as if he ſhould have killed his Son, yet he ſtopt him before the execution: And doth he ordinarily exerciſe Mens obedience, by forbidding them to *ſave the Souls* of others, when it is eaſily in their power? Eſpecially when with the adult the greateſt labour and powerfulleſt preaching, is frequently ſo fruſtrate, that not one of many is converted by it.

9. Becauſe elſe God ſhould deal with unaccountable diſparity with *Infants* and the *Adult* in the ſame ordinance of Baptiſm. It is certain that all *Adult Perſons* baptized, if they dyed immediately, ſhould not be ſaved. Even none that had *no right* to the Covenant and to Baptiſm; ſuch as Infidels, Heathens, Impenitent Perſons, Hypocrites, that have not true *Repentance* and Faith: And why ſhould Baptiſm ſave an *Infant without title*, any more than the *Adult without title?* I ſtill ſuppoſe that *ſome Infants* have no title, and that now I ſpeak of them alone.

Obj. *But the Church giveth them all right by receiving them.*

Anſw. This is to be farther examined anon. If you mean a *particular Church*, perhaps they are baptized into none ſuch: Baptiſm as ſuch is a Reception only into the *Univerſal Church*, as in the *Eunuch's* caſe, *Act.* 8. appeareth. If you mean the *Univerſal Church*, it may be but *one ſingle ignorant* Man in an Infidel Country that baptizeth; and he is not the Univerſal Church? Yea perhaps is not a *lawfully called Miniſter* of that Church? Hower this is but to ſay, that *Baptiſm giveth right to Baptiſm.* For this *Receiving* is nothing but *Baptizing*. But there muſt be a *Right* to this *Reception*, if Baptiſm be a diſtinguiſhing Ordinance, and all the World have not right to it. Chriſt ſaith, Matth. 28. 19. *Diſciple me all Nations, baptizing them:* They muſt be *initially* made *Diſciples firſt*, by *Conſent*, and then be inveſted in the *viſible* ſtate of Chriſtianity by Baptiſm.

10. If the Children of Heathens have right to Baptiſm and Salvation thereby, it is either, 1. As they are *Men*, and all have right, or 2. Becauſe the *Parents* give them right, 3. Or becauſe *remote Anceſtors* give them right, 4. Or becauſe the *univerſal Church* gives them right, 5. Or becauſe a *particular Church* giveth them right, 6. Or becauſe the *Sponſors* giveth them right, 7. Or the *Magiſtrate*, 8. Or the *Baptizer*. But it is none of all theſe, as ſhall anon be proved.

II. But as to the ſecond queſtion, I anſwer: 1. It will help us to underſtand the caſe the better if we prepare the way by opening the caſe of the Adult, becauſe in Scripture times they were the moſt famous Subjects of Baptiſm. And it is certain of ſuch, 1. That every one outwardly baptized is not in a ſtate of Salvation. That no *Hypocrite* that is not a true penitent Believer is in ſuch a ſtate. 2. That every true penitent Believer is *before God* in a State of a Salvation, as ſoon as he is *ſuch*; and *before the Church*, as ſoon as he is *baptized*. 3. That we are not to uſe the word *Baptiſm* as a Phyſical term only, but as a *moral Theological term*. Becauſe words (as in Law, Phyſick, *&c.*) are to be underſtood according to the Art or Science in which they are treated of. And *Baptiſm* taken Theologically doth as eſſentially include the Wills conſent or Heart-covenanting with God, as Matrimony includeth Marriage conſent, and as a *Man* containeth the Soul as well as the Body. And thus it is certain that all *truly baptized Perſons* are in a ſtate of Salvation; that is, *All that ſincerely conſent to the Baptiſmal Covenant* when they profeſs conſent by Baptiſm, (but not Hypocrites.) 4. And in this ſenſe all the ancient Paſtors of the Churches, did concur that Baptiſm did waſh away all Sin, and put the baptized into a preſent right to Life Eternal; as he that examineth their Writings will perceive: Not the *outward waſhing* and *words* alone, but when the inward and outward parts concur, or when by true *Faith and Repentance*, the Receiver hath *right* to the Covenant of God. 5. In this ſenſe it is no unfit language to imitate the Fathers, and to ſay that the truly baptized are in a ſtate of Juſtification, Adoption and Salvation, unleſs when Mens miſunderſtanding maketh it unſafe. 6. The ſober Papiſts themſelves ſay the ſame thing, and when they have ſaid that even *ex opere operato* Baptiſm ſaveth, they add that it is only the meet Receiver; that is, the penitent Believer, and no other of the adult. So that hitherto there is no difference.

2. Now let us by this try the caſe of Infants; concerning which there are all theſe ſeveral opinions among Divines.

1. Some think that all Infants (baptized or not) are ſaved from Hell and poſitive Puniſhment, but are not brought to Heaven as being not capable of ſuch Joys.

2. Some think that all Infants (dying ſuch) are ſaved as others are, by actual felicity in Heaven, though in a lower degree. Both theſe ſorts ſuppoſe that Chriſt's death ſaveth all that reject it not, and that Infants reject it not.

3. Some think that all unbaptized Infants do ſuffer the *pœnam damni* and are ſhut out of Heaven and Happineſs, but not ſenſibly puniſhed or caſt into Hell. For this *Janſenius* hath wrote a Treatiſe; and many other Papiſts think ſo.

4. Some think that all the Children of ſincere Believers dying in Infancy are ſaved (that is glorified) whether baptized or not; and no others.

5. Some think that God hath not at all revealed what he will do with any Infants.

6. Some think that he hath promiſed Salvation as aforeſaid to Believers and their Seed, but hath not at all revealed to us what he will do with all the reſt.

7. Some think that only the Baptized Children of true Believers are certainly (by promiſe) ſaved.

8. Some think that all the *adopted* and *bought* Children of true Chriſtians, as well as the *natural*, are ſaved (if baptized, ſay ſome, or if not, ſay others.)

9. Some think that Elect Infants are ſaved, and no other, but no Man can know who they are. And of theſe, 1. Some deny Infant Baptiſm; 2. Moſt ſay that they are to be baptized, and that thereby the Non-elect are only received into the viſible Church, and its Priviledges, but not to any promiſe or certainty of Juſtification, or a ſtate of Salvation.

10. Some think that all that are baptized by the Dedication of Chriſtian Sponſors are ſaved.

11. Some think that all that the Paſtor dedicateth to God are ſaved, (becauſe ſo dedicated by him ſay ſome; or becauſe baptized *ex opere operato* ſay others.) And ſo all baptized Infants are in a ſtate of Salvation.

12. Some think that this is to be limited to all that have right to Baptiſm *coram Deo*; which ſome think that the Churches reception giveth them, of which anon.

13. And ſome think it is to be limited to thoſe that have right *coram Eccleſia*, or are rightfully baptized *ex parte Miniſtrantis*, where ſome make the Magiſtrates command ſufficient, and ſome the Biſhops and ſome the Baptizers will.

Of the title to Baptiſm I ſhall ſpeak anon. Of the *Salvation* of Infants, it is too tedious to confute all that I diſſent from: Not preſuming in ſuch darkneſs and diverſity of opinions to be peremptory, nor to ſay, *I am certain by the Word of God who are undoubtedly ſaved*, nor yet to deny the *undoubted certainty* of wiſer Men, who may know that which ſuch as I do doubt of, but ſubmitting what I ſay to the judgment of the Church of God and my Superiours, I humbly lay down my own thoughts as followeth.

1. I think that there can no promiſe or proof be produced that all unbaptized Infants are ſaved, either from the *pœna damni* or *ſenſus* or *both*.

2. I think that no Man can prove that all unbaptized Infants are damned, or denyed Heaven. Nay I think I can prove a promiſe of the contrary.

3. All that are rightfully baptized *in foro externo* are viſible Church Members, and have Eccleſiaſtical Right to the priviledges of the viſible Church.

4. I think Chriſt never inſtituted Baptiſm for collation of theſe outward Privileges alone, unleſs as on ſuppoſition that Perſons culpably fail of the better ends.

5. I think Baptiſm is a ſolemn mutual contract or Covenant between Chriſt and the baptized Perſon. And that it is but one Covenant, even the Covenant of Grace which is the ſum of the Goſpel, which is ſealed and received in Baptiſm; and that this Covenant eſſentially containeth our ſaving relation to God the Father, Son and Holy Ghoſt, and our Pardon, Juſtification and Adoption or Right to Life everlaſting: And that God never made any diſtinct Covenant of outward Priviledges alone, to be ſealed by Baptiſm: But that outward Mercies are the ſecond and leſſer gift of the ſame Covenant which giveth firſt the great and ſaving Bleſſings.

6. And therefore that whoever have right before God, to claim and receive Baptiſm, hath right alſo to the benefits of the Covenant of God, and that is, to Salvation: Though I ſay not ſo of every one that hath ſuch right before the Church, as that God doth not require the Miniſter to baptize him. For by *Right before God*, or *in foro cœli* I mean ſuch a Right as will juſtifie the *claim* before God immediately, the Perſon being one whom he commandeth in that preſent ſtate to claim and receive Baptiſm. For many a one hath no ſuch right before God to claim or receive it, when yet the Miniſter hath right to give it them if they do claim it.

The caſe ſtands thus. God ſaith in his Covenant, [*He that believeth ſhall be ſaved, and ought to be baptized to profeſs that belief and be inveſted in the benefits of the Covenant; and he that profeſſeth to believe (whether he do or not) is by the Church to be taken for a viſible believer, and by Baptiſm to be received into the Viſible Church.*] Here God calleth none but true Believers (and their Seed) to be baptized, nor maketh an actual Promiſe or Covenant with any other; and ſo I ſay that no other have right *in foro cœli*. But yet the *Church* knoweth not Mens Hearts, and muſt take a *ſerious Profeſſion* for a *credible ſign* of the *faith profeſſed*, and for that *outward title* upon which

Mark 16
6
Act. 2.3
3
Act. 22.
1
1 Cor.
1
Tit.3.3,
Heb. 10
2
Eph.5.2
Rom. 6.
Cl. 2.1

1 Pet. 3. 21, 22. Eph. 4. 5. Act. 8. 12. 13, 16, 36, 38. Act. 9. 18. & 16. 15, 33. & 19. 5 Gal. 3. 27.

which it is a duty of the Paſtor to baptize the claimer. So that the moſt malignant ſcornful Hypocrite that maketh a ſeemingly ſerious Profeſſion, hath right *coram Eccleſia*, but not *coram Deo*, ſave in this ſenſe, that God would have the Miniſter baptize him. But this I have largelier opened in my *Diſputations of Right to Sacraments.*

7. I think therefore that *all the Children of true Chriſtians*, do *by Baptiſm* receive a *publick Inveſtiture* by God's appointment into a *ſtate of Remiſſion, Adoption* and right to *Salvation* at the preſent: Though I dare not ſay that I am *undoubtedly certain* of it, as knowing how much is ſaid againſt it. But I ſay as the Synod of *Dort*, *Art.* 1. that *Believing Parents have no cauſe to doubt of the Salvation of their Children that die in Infancy, before they commit actual Sin*; that is, not to trouble themſelves with fears about it.

The Reaſons that move me to be of this judgment (though not without doubting and heſitancy) are theſe, 1. Becauſe whoever hath right to the preſent Inveſtiture, delivery and poſſeſſion of the firſt and great benefits of God's Covenant made with Man in Baptiſm, hath right to Pardon and Adoption and everlaſting Life: But the Infants of true Chriſtians have right to the preſent inveſtiture, delivery and poſſeſſion of the firſt and great benefits of God's Covenant made with Man in Baptiſm. Therefore they have right to Pardon and everlaſting Life.

Either Infants are in the *ſame Covenant* (that is, are ſubjects of the *ſame promiſe* of God) with their believing Parents, or in *ſome other Covenant*, or in *no Covenant*: If they be under *no Covenant* (or promiſe) or under *ſome other Promiſe* or Covenant only, and not the *ſame*; they are not to be baptized. For Baptiſm is a *mutual Covenanting*; where the Miniſter by Chriſt's Commiſſion in *his name* acteth *his* part, and the believer his *own* and his *Infants part*: And God hath but *one Covenant*, which is to be made, ſealed and delivered in Baptiſm. Baptiſm is not an equivocal word, ſo as to ſignifie divers Covenants of God.

Obj. *But the ſame Covenant of God hath divers ſorts of benefits, the ſpecial God giveth to the ſincere, and the common to the common and hypocritical Receiver.*

Anſw. 1. God indeed requireth the Miniſter to take *Profeſſion* for the *Viſible Church-title*; and ſo it being the Miniſter's duty ſo far to believe a Lyar, and to receive diſſemblers who had no right to lay that claim, you may ſay that God indirectly and improperly, giveth them Church-priviledges: But properly, that is, by his Promiſe or Covenant-deed of gift, he giveth them nothing at all; for his Covenant is one, and undivided in its *action*, though it give *ſeveral benefits*, and though *Providence* may give one and not another, yet the *Covenant giveth all or none*. God ſaith that Godlineſs hath the promiſe of this Life and of that to come: But he never ſaid (that I know of) *to the Hypocrite or unſound Believer I promiſe or give right to common Mercies.*]

ct. 2. 39. al. 3. 22, 29. Tim. 4. 8. ph. 2. 12. Tim. 1. 1. eb. 4. 1. 6. 17. 9. 15. 10. 36. 8. 6. Pet. 1. 4. 5. 2. 38. 26. 18 ke 24. 47.

2. But ſuppoſe it were otherwiſe, yet either the Children of true Believers have the *true Condition* of Right to the *ſpecial Bleſſings* of the Covenant, or they *have* not the condition of any at all. For there can no more be required of an Infant as to any ſpecial Bleſſings of the Covenant, than that he be the Child of believing Parents and by them dedicated to God. Either this condition entitleth them to *all the Covenant Promiſes* which the adult believer is entitled to (as far as their natures are capable) or it entitleth them to *none at all*: Nor are they to be baptized: For God hath in Scripture inſtituted but *one Baptiſm* (to profeſs *one Faith*) and that one is ever *for the remiſſion of Sins*: *He that believeth* and is baptized *ſhall be ſaved*, Mark 16. 16.

3. Or if all the reſt were granted you, yet it would follow that *all Infants* in the World, even of *true believers*, are left out of *God's Covenant of Grace*, that is, the *Covenant or Promiſe* of *Pardon and Life*; and are only taken in to the Covenant of *Church-priviledges*. And ſo 1. You will make *two Covenants* (which you denyed) and not only two ſorts of benefits of one Covenant. 2. And two ſpecies of Baptiſm: While all Infants in the World are only under a Covenant of outward Priviledges, and have no Baptiſm, but the ſeal of that Covenant, while Believers have the Covenant, Promiſe and Seal of Pardon and Life.

2. And this is my ſecond Reaſon, becauſe then we have no promiſe or certainty, or ground of Faith, for the Pardon and Salvation of any individual Infants in the World. And ſo Parents are left to little comfort for their Children. And if there be no *Promiſe* there is no *Faith* of it, nor no Baptiſm to ſeal it; and ſo we ſtill make Antipædobaptiſm unavoidable. For who dare ſet God's Seal to ſuch as have no *Promiſe?* Or pretend to inveſt any in a near and ſaving Relation to God the Father, Son and Holy Ghoſt (which is the very nature of Baptiſm) when God hath given no ſuch commiſſion?

Obj. *Yes: Baptiſm and the Covenant of ſpecial promiſes are for all the Elect, though we know not who they are,*

Anſw. 1. I deny not God's eternal antecedent Election; but I deny that the Scripture ever mentioneth his *pardoning* or *glorifying* any, upon the account of *Election* only, without certain ſpiritual conditions, which may be given as the reaſon of the difference in judgment. God may freely give the *Goſpel* to whom he will, and alſo *Faith* or the firſt *Grace* by the Goſpel, without any previous condition in Man, but according to his free Election only: But he giveth *Pardon* and *Heaven* as a Rector by his equal Laws and Judgment; and always rendereth a reaſon of the difference, from the qualifications of Man.

2. And if this were as you ſay, it would ſtill overthrow Infant-Baptiſm. For either we muſt baptize *all* indifferently, or *none*, or elſe *know how to make* a difference. *All* muſt not be baptized indifferently: And *Election* is a ſecret thing to us, and by it no Miniſter in the World can tell whom to baptize; therefore he muſt baptize *none*, if there be no other differencing note to know them by.

Obj. *God hath more elect ones among the Infants of true Believers than among others: And therefore they are all to be baptized.*

Anſw. 1. It will be hard to prove that much (that he hath more) if there be no promiſe to them all as ſuch. 2. If he have *more*, yet no Man knoweth how *many*, and whether the Elect be one of Ten, Twenty, Forty or an Hundred in compariſon of the Non-elect: For Scripture tells it not. So that no Miniſter of a Church is ſure that any one Infant that he ever baptized is elect. 3. And God hath given no ſuch rule for ſealing and delivering his Covenant with the benefits, as to caſt it hap hazard among all, becauſe it is poſſible or probable it may belong to ſome.

Obj. *You have no certainty what adult profeſſor is ſincere, nor to which of them the ſpecial benefits belong; no not of any one in a Church. And yet becauſe there is a probability that among many there are ſome ſincere, you baptize them all. Take then the birth priviledge but as equal to the profeſſion of the adult.*

Anſw. This partly ſatisfied me ſometimes: But I cannot forget that a viſible, falſe or hypocritical profeſſion is not the condition of God's own Covenant of Grace, nor that which he requireth in us, to make us partakers of his Covenant-benefits, nay, he never at all commandeth it; but only commandeth that profeſſion of Conſent, which followeth the real conſent of the Heart; he that *condemneth lying*, maketh it neither the condition of our Church-memberſhip, as his gift by promiſe, nor yet our duty. Rom. 10. 9. Acts 8. 37.

And mark well, that it is a *Profeſſed Conſent* to the *whole Covenant* that God requireth, as the condition of our true right to *any part* or *benefit* of it. He that ſhall only ſay, *I conſent to be a viſible Church-member*, doth thereby acquire no right to *that memberſhip*; no not in *foro Eccleſiæ*: But he muſt alſo profeſs that he conſenteth *to have God for his God, and Chriſt for his Lord and Saviour, and the Holy Spirit for his Sanctifier*. So that he muſt be a *Lyar* or a *ſound Believer* that maketh this profeſſion.

But for an Infant to be born of true Believers, and ſincerely by them dedicated in Covenant to God, is all the Condition that ever God required to an Infant-title to his Covenant; and it is not the *failure* of the *true Condition* as a *falſe profeſſion* is.

Indeed if the proportion were thus laid, it would hold good; [as we know not who ſincerely covenanteth for himſelf, and yet we muſt baptize all that ſoberly profeſs it; ſo we know not who doth ſincerely Covenant for his Infant, and yet we muſt baptize all whom the Parents bring with ſuch a profeſſion, for themſelves and them.]

But if the *ſincere dedication* of a ſound believer, ſhall be accounted but equal to the *lying profeſſion* of the adult, which is neither *commanded*, nor hath *any promiſe*, then Infants are not in the Covenant of Grace, nor is the ſincereſt dedication to God either commanded or hath any promiſe.

If I were but ſure that the profeſſion of the Adult for himſelf were ſincere, I were ſure that he were in a ſtate of Grace. And if I am not ſure of the ſame concerning the Parents dedication of his Infant, I muſt conclude that this is not a condition of the ſame Covenant, and therefore that he is not in the ſame Covenant (or conditional Promiſe of God) unleſs there be ſome other Condition required in him or for him: But there is no other that can be deviſed.

Object. *Election is the Condition.*

Anſw. Election is God's act and not Man's; and therefore may be an Antecedent, but no Condition required of us. And Man is not called to make Profeſſion that he is *Elected*, as he is to make profeſſion of his Faith and conſent to the Covenant. And God only knoweth who are his by Election, and therefore God only can baptize on this account.

And what is the *probability* which the objectors mean, that many of the Infants of the faithful are elected? Either it is a promiſe, or but a prediction: If no promiſe it is not to be ſealed by Baptiſm. If a promiſe, it is abſolute or conditional. If any abſolute promiſe [As, I will ſave many Children of Believers] 1. This terminateth not on any ſingular Perſon, as Baptiſm doth, and 2. It is not the *abſolute promiſe* that Baptiſm is appointed by Chriſt to ſeal. This is apparent in *Mark* 16. 16. and in the caſe of the adult. And it is not one Covenant which is ſealed to the adult by Baptiſm, and another to Infants. Elſe Baptiſm alſo ſhould not be the ſame. But if it be any conditional Covenant, what is it, and what is the condition?

And what is it that Baptiſm giveth to the ſeed of Believers, if they be not juſtified by it from original Sin? You will not ſay, that it conveyeth inherent ſanctifying Grace, no not into all the *Elect* themſelves, which many are many Years after without. And you cannot ſay, that it ſealeth to them any *promiſe*, ſo much as of *viſible Church-priviledges*. For God may ſuffer them preſently to be made *Janizaries*, and violently taken from their Parents, and become ſtrangers and deſpiſers of Church-priviledges, as is ordinary with the Greeks Children among the Turks. Now God either promiſed ſuch Church-priviledges *abſolutely*, or *conditionally*, or not at all? Not *abſolutely*, for then they would poſſeſs them. If *conditionally*, what is the Condition? If not at all, what promiſe then doth Baptiſm ſeal to ſuch, and what benefit doth it ſecure? God hath inſtituted no Baptiſm, which is a meer preſent delivery of poſſeſſion of a Church-ſtate, without *ſealing* any *Promiſe* at all. True Baptiſm *firſt ſealeth* the *Promiſe*, and then delivereth poſſeſſion of ſome benefits.

Yea, indeed outward Church-priviledges are ſuch uncertain bleſſings of the promiſe, that as they are but ſecondary, ſo they are but ſecondarily given and ſealed, ſo that no Man ſhould ever be baptized, if theſe were all that were in the promiſe. The holieſt Perſon may be caſt into a Wilderneſs, and deprived of all viſible Church-communion: And doth God then break his promiſe with him? Certainly no: It is therefore our ſaving Relations to God the Father, Son and Holy Ghoſt, which the Promiſe giveth, and Baptiſm ſealeth; and other things but ſubordinately and uncertainly as they are means to theſe. So then it's plain, that believers Infants have a promiſe of Salvation, or no promiſe at all which Baptiſm was inſtituted to ſeal.

Mat.6.33. Rom. 8. 28,32.&c.

I have ſaid ſo much more of this in my Appendix to the Treatiſe of *Infant Baptiſm*, to Mr. *Bedford*, in defence of Dr. *Davenant*'s judgment, as that I muſt refer the Reader thither.

8. I think it very probable that this aſcertaining promiſe belongeth not only to the *natural* ſeed of believers, but to all whom they have a true *power* and *right to dedicate in Covenant to God:* Which ſeemeth to be all that are properly *their own*, whether *adopted* or *bought*; but there is more darkneſs and doubt about this than the former, becauſe the Scripture hath ſaid leſs of it.

9. I am not able to prove, nor ſee any probable reaſon for it, that any but ſound believers have ſuch a promiſe for their Children: Nor that any Hypocrite ſhall certainly ſave his Child, if he do but dedicate him to God in Baptiſm. For, 1. I find no promiſe in Scripture made to ſuch. 2. He that doth not ſincerely believe *himſelf*, nor conſent to God's Covenant, cannot ſincerely believe for his *Child*, nor conſent for *him*. 3. And that Faith which will not ſave the *owner*, as being not the condition of the promiſe, cannot ſave another. Much more might be ſaid of this. I confeſs, that the Church is to receive the Children of Hypocrites as well as themſelves: And their Baptiſm is valid *in foro externo Eccleſiæ*; and is not to be reiterated. But it goeth no further for his Child, than for himſelf.

10. Therefore I think that all that are rightfully baptized by the Miniſter, that is, baptized ſo as that it's well done of him, are not *certainly ſaved* by Baptiſm, unleſs they be alſo rightfully baptized, in regard of *their right to claim* and *receive* it. Let them that are able to prove more do it, for I am not able.

11. Whereas ſome miſ-interpret the words of the old Rubrick of Confirmation in the Engliſh Liturgie, as if it ſpake of all that are baptized, whether they had Right or not, the words themſelves may ſerve to rectifie that miſtake, [*And that no Man ſhall think any detriment ſhall come to children by deferring of their Confirmation, he ſhall know for truth, that it is certain by God's Word, that Children being baptized have all things neceſſary for their Salvation, and be undoubtedly ſaved,*] Where it is plain that they mean, they have all things neceſſary *ex parte Eccleſiæ*, or all God's applying Ordinances neceſſary, though they ſhould die unconfirmed, ſuppoſing that they have all things neceſſary to juſt Baptiſm on their *own part*. Which is but what the ancients were wont to ſay of the *Baptized Adult*; but they never meant that the Infidel and Hypocrite and Impenitent Perſon was in a ſtate of Life, becauſe he was baptized; but that all that truly conſent to the Covenant, and ſignifie this by being baptized are ſaved. So the Church of *England* ſaith, that they receive no detriment by delaying Confirmation, but it never ſaid,

that they receive no detriment by their Parents or Sponſors Infidelity and Hypocriſie, or by their want of true Right *coram Deo* to be baptized.

12. But yet before theſe Queſtions (either of them) be taken as reſolved by me, I muſt firſt take in ſome other queſtions which are concerned in the ſame Cauſe; as

Queſt. 36. *What is meant by this Speech, that Believers and their Seed are in the Covenant of God; which giveth them right to Baptiſm?*

Anſw. Though this was opened on the by before, I add, 1. The meaning is not that they are in that abſolute Promiſe of the all firſt and all following Grace, ſuppoſed ordinarily to be made of the Elect (as ſuch unknown) viz. [*I will give them Faith, Repentance, Converſion, Juſtification and Salvation and all the Conditions of the Conditional Promiſe, without any Condition on their part*] which many take to be the meaning of [*I will take the hard Heart out of them,* &c.] For 1. This Promiſe is not now to be firſt performed to the adult who repent and believe already: And no other are to be baptized at Age: If that abſolute Promiſe be ſealed by Baptiſm, either it muſt be ſo ſealed as a Promiſe *before* it be performed, or *after:* If before, either to *all*, becauſe ſome are elect, or only to *ſome* that are elect. Not to *all:* For it is not common to Infidels: Not to *ſome* as elect; for 1. They are unknown, 2. If they were known, they are yet ſuppoſed to be Infidels. Not *after Performance*, for then it is too late.

2. The meaning is not only that the *Conditional Covenant* of Grace is made and *offered to them:* For ſo it may be ſaid of *Heathens* and *Infidels* and all the World that hear the Goſpel.

But 1. The Covenant meant is indeed this *Conditional Covenant only*, Mark 16. 16. *He that believeth and is baptized, ſhall be ſaved.*

2. To be in *this Covenant* is, to be a *conſenting Believer*, and ſo to be one that hath by *inward Heart Conſent*, the true Conditions of right to the Benefits of the Covenant, and is thereby prepared ſolemnly by Baptiſm to profeſs this Conſent, and to receive an Inveſtiture and ſeal of Gods Part, by his Miniſter given in his Name.

3. Infants are thus in Covenant with their Parents, becauſe reputatively their Parents Wills are theirs, to diſpoſe of them for their good. And therefore they Conſent by their Parents, who Conſent for them.

Queſt. 37. *Are Believers Children certainly in Covenant before their Baptiſm, and thereby in a ſtate of Salvation? Or not till they are baptized?*

Anſw. Diſtinguiſh between 1. Heart-Covenanting, and Mouth-Covenanting: 2. Between being in Covenant before God, and Viſibly before the Church.

1. No Perſon is to be baptized at Age, whoſe *inward Heart Conſent before profeſſed*, giveth him not right to Baptiſm. Therefore all the adult muſt be in *Covenant*, that is, *Conſent* on their part to the Covenant, before they are baptized.

2. Therefore it is ſo with the Seed of the faithful, who muſt Conſent by their Parents, before they have right: Otherwiſe *all* ſhould have right, and their Baptiſm be eſſentially another Baptiſm, as ſealing ſome other Covenant, or none.

3. If there be no Promiſe made to the Seed of the faithful more than to others, they have no right more than others to Baptiſm or Salvation. But if there be a Promiſe made to them as the Seed of Believers, then are they as ſuch within that Promiſe, that is, performers of its Conditions by their Parents, and have right to the Benefit.

4. If the Heart Conſent or Faith of the Adult, do put themſelves into a ſtate of Salvation, before their Baptiſm, then it doth ſo by their Children: But *&c.* ——

5. But this right to Salvation in Parents and Children upon Heart Conſent before Baptiſm, is only before God. For the Church taketh no Cognizance of ſecret heart-tranſactions: But a Man then only conſenteth in the Judgment of the Church, when he openly *profeſſeth* it, and deſireth to ſignifie it by being baptized.

6. And even before God, there is a *neceſſitas præcepti* obliging us to open Baptiſm after Heart conſent: And he that heartily conſenteth, cannot refuſe Gods way of uttering it, unleſs either through ignorance he know it not to be his duty, (for himſelf and his child,) or through want of ability or opportunity cannot have it. So that while a Man is unbaptized, ſomewhat is wanting to the compleatneſs of his right to the Benefits of the Covenant, *viz.* A Reception of Inveſtiture and Poſſeſſion in Gods appointed way; though it be not ſuch a want, as ſhall fruſtrate the Salvation of thoſe that did truly conſent in Heart.

7. I take it therefore for certain, that the children of true Believers, Conſent to the Covenant by their Parents, and are as certainly ſaved if they die before Baptiſm, as after; though thoſe that deſpiſe Baptiſm, when they know it to be a duty, cannot be thought indeed to believe or conſent for their children or themſelves.

Queſt. 38. *Is Infants title to Baptiſm and the Covenant-benefits given them by God in his Promiſe, upon any proper* Moral Condition, *or only upon the Condition of their* Natural Relation, *that they be the* Seed of the Faithful?

Anſw. That which is called a meer *Natural Condition* is properly in Law ſenſe no Condition at all; nor doth make a Contract or Promiſe to be called *Conditional* in a Moral ſenſe. But it is matters of *Morality*, and not of Phyſicks only that we are treating of; and therefore we muſt take the Terms in a Moral ſenſe. For a *Phyſical Condition* is either *paſt*, or *preſent*, or *future*, or *not-future:* If it be *paſt* or *preſent*, the Propoſition may indeed be hypothetical, but it is no ſuch *conditional Promiſe* as we are ſpeaking of: For inſtance, if you ſay, [If thou waſt born in ſuch a City, or if thy Name be *John*, I will give thee ſo much] Theſe are the Words of an uncertain Promiſer; but the Promiſe is already either equivalent to an *Abſolute Gift*, or *Null.* So if the Phyſical Condition be *de futuro*, *e. g.* [If thou be alive to morrow, I will give thee this or that; or if the Sun-ſhine to morrow, *&c.*] This indeed ſuſpendeth the gift or event; but not upon any Moral being which is in the Power of the Receiver, but upon a Natural Contingency or Uncertainty. And God hath no ſuch Conditional Covenants or Promiſes to be ſealed by Baptiſm. He ſaith not, *If thou be the child of ſuch or ſuch a Man, thou ſhalt be ſaved, as his natural off-ſpring only.* If the *Papiſts* that accuſe us for holding that the *meer natural Progeny of Believers are ſaved as ſuch*, did well underſtand our Doctrine, they would perceive that in this we differ not from the underſtanding ſort among them, or at leaſt, that their Accuſations run upon a miſtake.

I told you before that there are three things diſtinctly to be conſidered in the Title of Infants to baptiſm and Salvation. 1. By what right the Parent covenanteth for his child? 2. What right the Child hath to baptiſm? 3. What right he hath to the benefits of the Covenant ſealed and delivered in Baptiſm?

To the firſt, two things concur to the Title of the *Parent* to Covenant in the name of his Child; One is his *Natural Intereſt* in him, the Child being *his own* is at his diſpoſe. The other is *Gods Gracious Will* and *Conſent* that it ſhall be ſo; that the Parents Will ſhall be as the Childs for his good, till he come at Age to have a Will of his own.

To the ſecond, the Childs right to Baptiſm is not meerly his *Natural* or his *Birth* relation from ſuch Parents, but it is in two degrees as followeth, 1. He hath a *Virtual Right*, on Condition of his *Parents Faith:* The Reaſon is, becauſe that a *Believers Conſent and Self-dedication to God* doth *Virtually* contain in it a Dedication with himſelf of *all that is his:* And it a Contradiction to ſay, that a Man truly dedicateth himſelf to God, and not *all that he hath*, and that he truly conſenteth to the Covenant for himſelf, and not for his Child, if he underſtand that God will accept it. 2. His Actual Title-condition is his Parents (or Owners) Actual Conſent to enter him into Gods Covenant, and his Actual mental Dedication of his Child to God, which is his Title before God, and the Profeſſion of it is his Title before the Church. So that it is not a meer *Phyſical* but a *Moral* Title condition, which an Infant hath to baptiſm, that is, *His Parents Conſent to dedicate him to God.*

3. And to the third, His Title-condition to the *Benefits* of Baptiſm, hath two degrees, 1. That he be really dedicated to God by the *Heart-conſent* of his Parent as aforeſaid: And 2. That his Parent expreſs this by the ſolemn engaging him to God in *Baptiſm*; the firſt being neceſſary as a *Means ſine quo non*, and the ſecond being neceſſary as a *Duty* without which he ſinneth, (when it's poſſible,) and as a *Means coram Eccleſia* to the Priviledges of the viſible Church.

The ſum of all is, that our *meer natural* Intereſt in our Children is not their Title-condition to Baptiſm or to Salvation, but only that preſuppoſed ſtate which enableth us by Gods Conſent to Covenant for them: But their Title-condition to Baptiſm and Salvation, is *our Covenanting for them*, or voluntary *dedicating* them to God; which we do 1. *Virtually*, when we dedicate *our ſelves, and all that we have* or ſhall have, 2. *Actually*, when our Hearts conſent particularly *for them*, and *Actually devote* them to God, before Baptiſm: 3. *Sacramentally*, when we expreſs this in our ſolemn baptiſmal covenanting and dedication.

Conſider exactly of this again; and if you loath diſtinguiſhing, confeſs ingeniouſly that you loath the truth, or the neceſſary means of knowing it.

Queſt. 39. *What is the true meaning of Sponſors,* Patrimi *or God-fathers as we call them? And is it lawful to make uſe of them?*

Anſw. I. TO the firſt queſtion; all Men have not the ſame thoughts either of their *Original*, or of their preſent *Uſe*.

1. Some think that they were *Sponſors* or *Sureties* for the *Parents* rather than the *Child* at firſt: And that when many in Times of Perſecution, Hereſie and Apoſtaſie, did baptize their Children this month or year, and the next month or year apoſtatize and deny Chriſt themſelves, that the Sponſors were only credible Chriſtians witneſſing that they believed that the Parents were credible firm Believers, and not like to apoſtatize. 2. Others think that they were undertakers, that if the Parents did apoſtatize or die, *they* would ſee to the Chriſtian Education of the Child themſelves. 3. Others think that they did both theſe together: (which is *my Opinion*;) *viz.* That they witneſſed the *probability* of the *Parents fidelity*; but *promiſed* that if they ſhould either apoſtatize or die, they would ſee that the Children were piouſly educated. 4. Others think that they were abſolute *Undertakers* that the Children ſhould be piouſly educated, whether the Parents died or apoſtatized or not: So that they went joint-undertakers with the Parents in their Life-time. 5. And I have lately met with ſome that maintain that the God-fathers and God-mothers, become *Proprietors*, and *Adopt* the Child, and take him for *their own*, and that this is the *ſenſe of the Church of* England. But I believe them not for theſe Reaſons.

1. There is no ſuch word in the Liturgy, Doctrine or Canons of the Church of *England:* And that is not to be feigned and fathered on them, which they never ſaid.

2. It would be againſt the Law of Nature to force all Parents to give the *ſole propriety*, or *joynt-propriety* in their Children to others. *Nature* hath given the propriety to themſelves, and we cannot rob them of it.

3. It would be heinouſly injurious to the Children of Noble and Learned Perſons, if they muſt be forced to give them up to the Propriety and Education of others, even of ſuch as perhaps are lower and more unfit for it than themſelves.

4. It would be *more* heinouſly injurious to all *God-fathers* and *God-mothers*, who muſt all make other Mens Children *their own*, and therefore muſt uſe them as their own.

5. It would keep moſt Children unbaptized; becauſe if it were once underſtood that they muſt take them as their own, few would be Sponſors to the Children of the *Poor*, for fear of keeping them; and few but the Ignorant that know not what they do, would be Sponſors *for any*, becauſe of the greatneſs of the Charge, and their averſneſs to adopt the Children of others.

6. It would make great Confuſion in the State, while all Men were bound to exchange Children with another.

7. I never knew one Man or Woman that was a God-father or God-mother on ſuch Terms, nor that took the Child to be *their own:* And if ſuch a one ſhould be found among ten thouſand, that is no rule to diſcern the Judgment of the Church by.

8. And in *Confirmation* the *God-father* and *God-mother* is expreſly ſaid to be for this uſe, to be *Witneſſes that the Party is confirmed.*

9. And in the Prieſts ſpeech to the *Adult* that come for Baptiſm, in the Office of Baptiſm of thoſe of riper Years, it is the Perſons themſelves that are to Promiſe and Covenant for themſelves, and the God-fathers and God-mothers are only called [*theſe your Witneſſes.*] And if they be but *Witneſſes* to the *adult*, it's like they are not *Adopters of Infants.*

II. Thoſe that doubt of the Lawfulneſs of uſing Sponſors for their Children, do it on theſe two accounts: 1. As ſuppoſing it unlawful to make ſo promiſcuous an Adoption of Children, or of chooſing another to be a Covenanter for the Child inſtead of the Parent, to whom it belongeth; or to commit their Children to anothers either *propriety*, or *education*, or formal Promiſe of that which belongeth to education, when they never mean to perform it, nor can do. 2. Becauſe they take it for an Adding to the Ordinance of God, a thing which Scripture never mentioneth. To which I anſwer.

1. I grant it unlawful to ſuppoſe another to be the Parent or Proprietor that is not: Or to ſuppoſe him to have that Power and Intereſt in your Child which he hath not: Or to deſire him to undertake what he cannot perform, and which neither he nor you intend he ſhall perform: I grant that you are not bound to alienate the Propriety of your Children, nor to take in another to be joint-proprietors; nor to put out your Children to the God-fathers education. So that if you will miſunderſtand the Uſe of Sponſors, then indeed you will make them unlawful to be ſo uſed.

But if you take them but as the ancient Churches did, for ſuch as do atteſt the *Parents* fidelity (in their perſwaſion,) and do *Promiſe* firſt to mind you of your Duty, and next to take care of the Childrens pious Education if you die, I know no Reaſon you have to ſcruple this much.

Yea more, it is in your own Power to agree with the God-fathers, that they ſhall *repreſent your own Perſons*, and ſpeak and promiſe what they do, as your *deputies only*, in *your names*? And what have you againſt this? Suppoſe you were ſick, lame, impriſoned or baniſhed, would you not have your Child baptized? And how ſhould that be done, but by your deputing another to repreſent you in entring him into Covenant with God?

Object. *But when the Church-men mean another thing, this is but to juggle with the World.*

Anſw. How can you prove that the Authority that made or impoſed the Liturgy, meant any other thing? And other individuals are not the Maſters of your Senſe. 2. Yea, and if the Impoſers had meant ill, in a thing that may be done well, you may diſcharge your Conſcience by doing it well, and making a ſufficient Profeſſion of your better Senſe.

2. And then it will be no ſinful Addition to Gods Ordinance, to determine of a lawful Circumſtance, which he hath left to humane Prudence: As to chooſe a meet Deputy, Witneſs or Sponſor, who promiſeth nothing but what is meet.

Queſt. 40. *On whoſe account or right is it that the Infant hath Title to Baptiſm and its Benefits? Is it on the Parents, Anceſtors, Sponſors, the Churches, the Miniſters, the Magiſtrates, or his own?*

Anſw. THE Titles are very various that are pretended: Let us examine them all.

I. I cannot think that a Magiſtrates Command to baptize an Infant, giveth him right, 1. Becauſe there is no proof of the validity of ſuch a Title: 2. Becauſe the Magiſtrate can command no ſuch thing if it be againſt Gods Word, as this is, which would level the caſe of the Seed of Heathens and Believers. And I know but few of that Opinion.

II. I do not think that the Miniſter as ſuch giveth Title to the Infant: For 1. He is no Proprietor, 2. He can ſhew no ſuch power or grant from God: 3. He muſt baptize none but thoſe that antecedently have right. 4. Elſe he alſo might level all, and take in Heathens Children with Believers: 5. Nor is this pretended to by many, that I know of.

III. I cannot think that it is *a particular Church* that muſt give this Right, or perform the Condition of it. For 1. Baptiſm (as is aforeſaid) as ſuch, doth only make a *Chriſtian*, and a member of the *Univerſal Church*, and not of any *particular* Church. And 2. The Church is not the proprietor of the Child. 3. No Scripture Commiſſion can be ſhewed for ſuch a Power. Where hath God ſaid, All that any particular Church will receive, ſhall have right to Baptiſm? 4. By what act muſt the Church give this right? If by baptizing him, the queſtion is of his antecedent right? If by *willing* that he be baptized, 1. If they will that one be baptized that hath no right to it, their will is ſinful, and therefore unfit to give him right. 2. And the baptizing Miniſter hath more Power than a thouſand or ten thouſand private Men, to judge who is to be baptized. 5. Elſe a Church might ſave all Heathens Children that they can but baptize, and ſo level Infidels and Chriſtians Seed. 6. It is not the Church in general, but ſome one Perſon, that muſt educate the Child: Therefore the Church cannot ſo much as Promiſe for its Education: The Church hath nothing to do with thoſe that are without: But only with her own; and Heathens Children are not her own, nor expoſed to her Occupation.

IV. I believe not that it is the *Univerſal Church* that giveth the Infant-title to Baptiſm: For, 1. He that giveth Title to the Covenant and Baptiſm, doth it as a performer of the *Moral Condition* of that Title. But God hath no where made the Churches Faith, to be the condition of Baptiſm or Salvation, either to Infidels or their Seed. 2. Becauſe the Univerſal Church is a body that cannot be conſulted with to give their Vote and Conſent: Nor have they any Deputies to do it by. For there is no Univerſal Viſible Governour: And if you will pretend every Prieſt to be commiſſioned to act and judge in the Name of the Univerſal Church, you will want proof, and that's before confuted. 3. If all have right that the Univerſal Church offereth up to God, or any Miniſter or Biſhop be counted its Deputy or Agent to that end, it is in the Power of that Miniſter (as is ſaid) to level all, and to baptize and ſave all; which is contrary to the Word of God.

V. I believe that God-fathers as ſuch, being no *Adopters* or *Proprietors*, are not the performers of the Condition of Salvation for the Infant, nor give him right to be baptized. 1. Becauſe he is not their Own, and therefore their will or act cannot go for his: Becauſe there is no Word of God for it that all ſhall be baptized or ſaved that any Chriſtians will be Sponſors for. Gods Church bleſſings be not tyed to ſuch inventions, that were not in being when Gods Laws were made. Where there is no *Promiſe* or *Word*, there is no *Faith*. 3. No Sponſors are ſo much as *lawful* (as is ſhewed before) who are not *Owners*, or their *Deputies*, or meer *ſecondary ſubſervient Parties*, who ſuppoſe the principal Covenanting Party. 4. And as to the Infants Salvation, the Sponſors may (too oft) be ignorant Infidels and Hypocrites themſelves, that have no true Faith for themſelves; and therefore not enough to ſave another. 5. And it were ſtrange if God ſhould make no Promiſe to a wicked Parent for his *own Child*, and yet ſhould promiſe to ſave by Baptiſm all that ſome wicked and hypocrite *God-fathers* will offer him. And that thus the Seed of *Heathens* and *Chriſtians* ſhould be levelled, and yet an ignorant bold undertaker to carry away the Priviledge of ſaving Perſons from them both. All this is but Mens unproved Imaginations. He that never commandeth God-fathers; but *forbiddeth the Uſurping* ſort, and only *alloweth* humane Prudence to uſe the *lawful ſort*, did never put the Souls of all Children, Chriſtians and Heathens into their Hands, (no more than into the Hands of the Prieſt that baptizeth them.)

VI. I do not find that *remote Anceſtors* that are *dead*, or that are not *Proprietors* of the Children, are the *Performers* of the *Condition* by which they have right to Baptiſm or Salvation. 1. Becauſe God hath put that Power and Work in the Hands of others, even the *Parents*, which they cannot nullifie. 2. Becauſe the Promiſe of Mercy to Thouſands is on Suppoſition that the Succeſſors make no Interceſſion. 3. Elſe the threatnings to the Seed of the Wicked would ſignifie nothing, nor would any in the World be excluded from right, but all be levelled; becauſe *Noah* was the common Father of Mankind: And if you lay it on dead Anceſtors, you have no Rule where to ſtop till you come to *Noah*.

VII. I conclude therefore that it is, *clearly* the *immediate Parents*, (both or one) and probably any true domeſtick *Owner* of the Child, who hath the Power to *chooſe* or *refuſe* for him; and ſo to enter him into Covenant with God, and ſo by Conſent to perform the Condition of his Right. For 1. Abundance of Promiſes are made to the faithful and their Seed, of which I have ſpoke at large in my Book of *Infant Baptiſm*. And beſides the Puniſhment of *Adams* Sin, there is ſcarce a Parent infamous for Sin in Scripture, but his Poſterity falleth under the Puniſhment, as for a *ſecondary Original Sin* or guilt. As the caſe of *Cain*, *Cham*, the Sodomites, the Amalekites, the Jews, *Achan*, *Gehazi*, &c. ſhew. And 1 *Cor.* 7. 14. it is expreſly ſaid, *Elſe were your Children unclean, but now are they holy* (of the ſenſe of which I have ſpoke as afore cited.)

Object. *But if Owners may ſerve, one may buy multitudes, and a King or Lord of ſlaves, whoſe Own the People are, may cauſe them all to be baptized and ſaved.*

Anſw. 1. Remember that I ſay, that the Chriſtian Parents Right is *clear*, but I take the other as more dark: For it is principally grounded on *Abraham* and the Iſraelites circumciſing their Children born to them in the Houſe or bought with Money: And how far the parity of Reaſon here will reach is hard to know. All that I ſay is, that I will not *deny it*, becauſe *favores ſunt ampliandi.* 2. If ſuch a Prince be an Hypocrite, and not a ſincere Chriſtian himſelf, his faith or conſent cannot ſave others, that cannot ſave himſelf. 3. It is ſuch a propriety as is conjunct with a *Divine Conceſſion* only that giveth this power of conſenting for an Infant: Now we find *clear proof* of God's Conceſſion to Natural Parents, and *probable* proof of his Conceſſion of it to *Domeſtick* Deut. 29. 10, 11, 12, 13. *Owners*, but no further that I know of. For, 1. It is an Act of God's Love to the *Child* for the *Parents* ſake; and therefore to ſuch Children as we are ſuppoſed to have a ſpecial *nearneſs* to, and *Love* for. 2. And it is a conſent and covenanting which he calls for, which obligeth the promiſer to conſequent pious education, which is a domeſtick act. 3. They are comprized in the Name of *Parents*, which thoſe that adopt them and educate them may be called. 4. And the Infants are their *Children*, not their *Slaves.* But now if the Emperor of *Moſcovy*, *Indoſtan*, &c. had the propriety in all his People as Slaves, this would not imitate *paternal intereſt and love*, but *tyranny*, nor could he be their *domeſtical educater.* Therefore I muſt limit it to a *pro-parent*, or *domeſtical educating proprietor.*

Queſt. 41. *Are they really baptized who are baptized according to the Engliſh Liturgie and Canons, where the Parent ſeemeth excluded, and thoſe to conſent for the Infant who have no power to do it?*

Anſw. I Find ſome puzzled with this doubt, whether all our Infants Baptiſm be not a meer Nullity: For, ſay they, the outward waſhing without covenanting with God, is no more Baptiſm than the Body or Corpſe is a Man. The Covenant is the chief eſſential part of Baptiſm. And he that was never entered into Covenant with God was never baptized. But Infants according to the Liturgie, are not entered into Covenant with God; which they would prove thus: *They that neither ever covenanted by themſelves, or by any authorized Perſon for them, were never entered into Covenant with God* (For that's no act of theirs which is done by a ſtranger that hath no power to do it) *But*, &c.——That they did it not *themſelves* is undenyable: That they did it not by any *Perſon empowred* by God to do it for them they prove, 1. Becauſe God-fathers are the Perſons [*by whom*] the Infant is ſaid *to promiſe:* But God-fathers have no power from God, 1. Not by Nature, 2. Not by Scripture. 2. Becauſe the Parents are not only *not included* as *Covenanters*, but *poſitively excluded*, 1. In that the whole Office of covenanting for the Child from firſt to laſt is laid on others: 2. In that the twenty ninth Canon ſaith, [*No Parent ſhall be urged to be preſent; nor admitted to anſwer as God-father for his own Child:*] By which the Parent that hath the power is excluded. Therefore our Children are all unbaptized.

To all this I anſwer, 1. That the Parents conſent is *ſuppoſed*, though he be abſent: 2. That the Parent is not *required* to be *abſent* but only not to *be urged to be preſent*; but he may if he will: 3. That the reaſon of that Canon ſeems to be their jealouſie, leſt any would exclude God-fathers. 4. While the Church hath no where declared *what Perſon* the Sponſors bear, nor any further what they *are to do*, than to ſpeak the covenanting words, and promiſe to ſee to the pious education of the Child, the Parents may agree that the God-fathers ſhall do all this as *their Deputies*, *primarily*, and in *their ſteads*, and *ſecondarily* as *friends that promiſe their aſſiſtance.* 5. While Parents really conſent, it is not their *ſilence* that nullifieth the Covenant. 6. All Parents are ſuppoſed and required to be themſelves the *chooſers of the Sponſors* or Sureties, and alſo to give *notice* to the Miniſter before hand; by which it appeareth that their *Conſent* is *preſuppoſed.* And though my own judgment be, that they ſhould be the *principal Covenanters for the Child expreſly*, yet the want of that *expreſſneſs* will not make us *unbaptized* Perſons.

Queſt. 42. *But the great Queſtion is, How the Holy Ghoſt is given to Infants in Baptiſm? And whether all the Children of true Chriſtians have inward ſanctifying Grace? Or whether they can be ſaid to be juſtified, and to be in a ſtate of Salvation, that are not inherently ſanctified? And whether any fall from this Infant ſtate of Salvation?*

Anſw. OF all theſe great difficulties I have ſaid what I know, in my Appendix to *Infant Baptiſm* to Mr. *Bedford* and Dr. *Ward*, and of Biſhop *Davenant*'s judgment. And I confeſs that my judgment agreeth more in this with *Davenant*'s than any others, ſaving that he doth not ſo much appropriate the benefits of Baptiſm to the Children of ſincere believers as I do. And though by a Letter in pleading *Davenant*'s cauſe, I was the occaſion of good Mr. *Gatakers* printing of his anſwer to him, yet I am ſtill moſt inclined to his judgment; not that *all the baptized*, but that all the *baptized ſeed of true Chriſtians* are *pardoned*, *juſtified*, *adopted*, *and have a title to the Spirit and Salvation.*

But the difficulties in this caſe are ſo great, as drive away moſt who do not equally perceive the greater inconveniencies which we muſt chooſe, if this opinion be forſaken: That is, that all Infants muſt be taken to be out of the Covenant of God, and to have no promiſe of Salvation. Whereas ſurely the Law of Grace as well as the Covenant of Works included *all the ſeed* in their capacity.

I. To the firſt of theſe Queſtions, I anſwer, 1. As all true Believers, ſo all their Infants do receive *initially* by the *promiſe*, and by way of *obſignation* and Sacramental *Inveſtiture* in *Baptiſm*, a *Jus Relationis*, a right of *peculiar Relation* to all the *Three Perſons* in the bleſſed Trinity: As to God, as their reconciled Matth. 28. 19, 20. 1 Cor. 12. 12, 13. Eph. 4. 4, 5. adopting Father, and to Jeſus Chriſt as their Redeemer and Actual Head and Juſtifier, ſo alſo to the Holy Ghoſt as their Regenerater and Sanctifier. This Right and Relation adhereth to them, and is given them in order to future actual operation and communion. As a Marriage Covenant giveth the *Relation* and *Right* to one another, in order to the ſubſequent *Communion* and *Duties* of a married Life: And as he that ſweareth allegiance to a King, or is liſted into an Army, or is entred into a School, receiveth the *Right* and *Relation*, and is ſo correlated, as obligeth to the mutual ſubſequent Office of each, and giveth right to many particular benefits. By this *Right* and *Relation*, God is his own God and Father; Chriſt is his own Head and Saviour; and the Holy Spirit is his own Sanctifier, without aſſerting what operations are already wrought on his Soul, but only to what future ends and uſes theſe Relations are. Now as theſe Rights and Relations are given immediately, ſo theſe Benefits which are relative, and the Infant immediately capable of them, are preſently given by way of Communion: He hath preſently the pardon of original Sin, by virtue of the Sacrifice, Merit and Interceſſion of Chriſt. He hath a ſtate of Adoption, and Right to Divine Protection, Proviſion and Church communion according to his natural Capacity, and Right to everlaſting Life.

2. It muſt be carefully noted, that the relative

Union between Chriſt the Mediator and the baptized Perſons, is that which in Baptiſm is firſt given in order of nature, and that the reſt do flow from this. The Covenant and Baptiſm deliver the Covenanter, 1. From Divine Diſplicency by Reconciliation with the Father, 2. From Legal Penalties by Juſtification by the Son; 3. From Sin it ſelf by the operations of the Holy Ghoſt. But it is *Chriſt* as our *Mediator-Head*, that is *firſt given us* in *Relative Union*: And then, 1. The *Father loveth* us with *Complacency* as *in the Son*, and for the ſake of his firſt beloved. 2. And the *Spirit* which is given us in *Relation* is firſt the *Spirit of Chriſt our Head*; and not firſt inherent in us: So that by *Union* with our *Head*, that *Spirit* is next united to us, both *relatively*, and as *radically inherent* in the humane Nature of our Lord, to whom we are united. As the Nerves and Animal Spirits which are to operate in all the Body, are *radically* only in the *Head*, from whence they flow into, and operate on the Members as there is need (though there may be obſtructions); ſo the Spirit dwelleth in the humane Nature of our Head, and there it can never be loſt; and it is not neceſſary that it dwell in us by way of *Radication*, but by way of *Influence* and *Operation*.

The Spirit is not given radically or immediately to any Chriſtian, but to Chriſt our Head alone, and from Him to us.

Theſe things are diſtinctly and clearly underſtood but by very few; and we are all much in the dark about them. But I think (however doctrinally we may *ſpeak* better) that moſt Chriſtians are habituated to this perilous miſapprehenſion (which is partly againſt Chriſtianity it ſelf,) that the Spirit floweth *immediately* from the Divine Nature of the Father and the Son (as to the Authoritative or Poteſtative conveyance) unto our Souls. And we forget that it is firſt given to *Chriſt* in his *Glorified Humanity* as *our Head*, and *radicated in him*, and that it is the *Office* of this *Glorified Head*, to *ſend* or *communicate* to all his members *from himſelf*, that Spirit which muſt operate in *them* as they have need.

This is plain in many Texts of Scripture, Rom. 8. 32. *He that ſpared not his own Son, but gave him up for us all, how ſhall he not alſo with him freely give us all things?* (when he giveth him particularly to us.)

1 John 5. 11, 12. *And this is the record that God hath given us eternal life, and this life is in his Son: He that hath the Son hath the life, and he that hath not the Son hath not the life.*

Rom. 8. 9. *If any man have not the Spirit of Chriſt, the ſame is none of his.*

Eph. 1. 22, 23. *And gave him to be the Head over all things to the Church, which is his body, the fulneſs of him that filleth all in all.*

John 15. 26. *The Advocate or Comforter whom I will ſend unto you from the Father*, &c.

John 16, 7. *If I depart, I will ſend him unto you.*

John 14. 26. *The Comforter whom the Father will ſend in my Name.*

Gal. 4. 6. *And becauſe ye are Sons, God hath ſent forth the Spirit of his Son into your Hearts, crying Abba, Father.*

Gal. 2. 20. *I live: yet not I, but Chriſt liveth in me* (I know that is true of his living in us *Objectively* and *Finally*, but that ſeemeth not to be *all*.)

Col. 3. 3, 4. *For ye are dead, and your life is hid with Chriſt in God; when Chriſt who is our Life ſhall appear, then ſhall ye alſo appear with him in Glory.* I know that in *verſ.* 3. by *Life* is meant Felicity or Glory; but not only; as appeareth by *verſ.* 4. where Chriſt is called *Our Life*.

Matth. 28. 19. *All power is given unto me in Heaven and Earth*——ver. 20. *I am with you always*------Joh. 13. 3. *The Father hath given all things into his hands.*

Joh. 17. 2, 3. *Thou haſt given him power over all fleſh, that he ſhould give eternal Life to as many as thou haſt given him, and this is Life eternal to know thee*, &c.

Joh. 5. 21. *The Son quickneth whom he will*: v. 26. *For as the Father hath Life in himſelf, ſo hath he given to the Son to have Life in himſelf.*

Joh. 6. 27. *Labour for that meat which endureth to everlaſting life, which the ſon of man ſhall give unto you, for him hath God the Father ſealed.*

V. 32, 33. *He giveth Life unto the World*, V. 53, 54, 55, 56. *Whoſo eateth my fleſh and drinketh my blood hath eternal Life*——*dwelleth in me and I in him*——*my fleſh is meat indeed*——*As the Living Father hath ſent me, and I live by the Father, ſo he that eateth me, even he ſhall live by me.* V. 63. *It is the ſpirit that quickneth: the fleſh profiteth nothing.*

Joh. 7. 39. *This ſpake he of the ſpirit which they that believe in him ſhould receive.* Joh. 3. 34. *God giveth not the ſpirit to him by meaſure.*

1 Cor. 6. 17. *He that is joined to the Lord is one ſpirit.*

2 Cor. 3. 17. *The Lord is the ſpirit, and where the ſpirit of the Lord is, there is liberty.*

Phil. 1. 19. *Through the ſupply of the ſpirit of Jeſus Chriſt.*

Joh. 15. 4. *Abide in me and I in you: As the branch cannot bear fruit of it ſelf, except it abide in the Vine, no more can ye except ye abide in me.* V. 5. *I am the Vine, ye are the Branches: He that abideth in me and I in him, the ſame bringeth forth much fruit: For without me (or, out of me, or, ſevered from me) ye can do nothing.*

I will add no more: All this is proof enough that the Spirit is not given *radically* or *immediately* from God to any believer, but to *Chriſt*, and ſo *derivatively* from him to us. Not that the *Divine Nature* in the *third Perſon* is *ſubject* to the *humane nature* in Chriſt; but that God hath made it the *office* of our *Mediators Glorified Humanity*, to be the *Ciſtern* that ſhall firſt receive the *Waters of Life*, and convey them by the Pipes of his appointed means to all the Offices of his Houſe: Or to be the Head of the Animal Spirits, and by Nerves to convey them to all the Members.

3. We are much in the dark concerning the degree of Infants Glory: And therefore we can as little know, what degree of Grace is neceſſary to prepare them for their Glory.

4. It is certain that Infants before they are glorified, ſhall have all that Grace that is prerequiſite to their *preparation* and *fruition*.

5. No ſanctified Perſon on earth is in an *immediate capacity* for *Glory*: Becauſe their ſin and imperfection muſt be done away, which is done at the diſſolution of Soul and Body. The very acceſſion of the Soul to God doth perfect it.

6. Infants have no actual Faith or Hope or Love to God to *exerciſe*, and therefore need not the influence of the Spirit of Chriſt to *exerciſe* them.

7. We are all ſo very much in the dark, as to the clear and diſtinct apprehenſion of the true nature of original inherent Pravity or Sin, that we muſt needs be as much ignorant of the true nature of that inherent Sanctity or Righteouſneſs which is its contrary, or cure. Learned *Illiricus* thought it was a *Subſtance*, which he hath in his *Clavis* pleaded for at large. Others call it a *Habit*, others a *Nature*, or natural Inclination, and a privation of a natural Inclination to God: Others call it an *Indiſpoſition* of the mind and will, to holy Truth and Goodneſs, and an *ill Diſpoſition* of them to error and evil. Others call it only the inordinate Luſt of the ſenſitive faculties, with a debility of Reaſon and Will to reſiſt it. And whilſt the nature of the Soul it ſelf and its faculties, are ſo much unknown to it ſelf, the nature of *Original Pravity* and *Righteouſneſs* muſt needs be very much unknown.

8. Though an Infant be a diſtinct *natural Perſon* from his Parents, yet is he not actually a diſtinct Perſon morally, as being not a *moral Agent*, and ſo not capable of moral Actions good or evil. Therefore his Parents *Will* goeth for his.

9. His firſt acceptance into the *Complacential Love of God* (as diſtinct from his *Love of Benevolence*) is not for any *inherent Holineſs* in himſelf; but 1. As the *Child of a believing Parent* who hath dedicated him to Chriſt, and 2. As a *Member of Chriſt*, in whom he is *well pleaſed.*

10. Therefore God can *complacentially* as well as *benevolently* love an Infant in *Chriſt*, who only *believeth and repenteth* by the *Parents*, and not by himſelf, nor is not yet ſuppoſed to have the ſpirit of *ſanctification.*

11. For the ſpirit of *ſanctification* is not the preſuppoſed *Condition* of his acceptance into Covenant with God, but a gift of the Covenant of God it ſelf, following both the Condition on our part, and our right to be Covenanters or to God's promiſe upon that condition.

12. So the adult themſelves have the operation of the Spirit by which they *believe and repent*, by which they come to have their *Right* to *God's part* in the *Covenant* of Baptiſm; (for this is antecedent to their Baptiſm!) But they have not that gift of the Spirit, which is called in Scripture, the *Spirit of Sanctification*, and of *Power*, *Love* and a *ſound Mind*, and is the *benefit given by the Covenant of Baptiſm*, till afterward; becauſe they muſt be *in that Covenant* before it can be made good to them. And their *Faith* or *Conſent* is their *Infants right alſo*, antecedent to the Covenant Gift. Act.26. 8. 2Tim.4.7. Rom. 8. 30. Gal. 4. 6.

13. There is therefore ſome notable difference between that work of the Spirit by which we firſt *repent and believe* and ſo have our title to the *promiſe of the ſpirit*, and that *gift of the ſpirit* which is *promiſed to believers:* Which is not only the Spirit of *Miracles* given in the firſt times, but ſome notable *degree* of *Love* to our *reconciled Father*, ſuitable to the Grace and Goſpel of Redemption and Reconciliation, and is called the *Spirit of Chriſt*, and the *Spirit of Adoption*, which the Apoſtles themſelves ſeem not to have received till Chriſt's aſcenſion: And this ſeemeth to be not only different from the Gifts of the Spirit *common to Hypocrites* and the Unbelievers, but alſo from the *ſpecial gift of the Spirit* which *maketh Men believers*: So that Mr. *Tho. Hooker* ſaith trulier than once I underſtood, that *Vocation* is a ſpecial Grace of the Spirit, diſtinct from common Grace on the one ſide, and from *Sanctification* on the other ſide. Whether it be the *ſame degree* of the Spirit which the faithful had *before Chriſt's Incarnation*, which cauſeth Men *firſt to believe*, diſtinct from the higher following degree I leave to enquiry: But the certaineſt diſtinction is from the *different effects*. Rom. 8.9, 16, 26.

14. Though an Infant cannot be either diſpoſed to a holy Life, or fit for Glory immediately, without an *inward Holineſs of his own*, yet by what is ſaid it ſeemeth plain, that meerly on the account of the *Condition* performed by the Parent, and of his *Union relatively with Chriſt* thereupon, and his title to *God's promiſe on theſe Grounds*, he may be ſaid to be in a *ſtate of Salvation*; that is, to have the *pardon of his Original Sin*, *deliverance from Hell* (in right) *Adoption*, and a *right* to the *needful operations* of the *Holy Ghoſt*, as given to him in *Chriſt*, who is the firſt receiver of the Spirit.

15. But when and in what ſort and degree Chriſt giveth the *actual operations* of the Spirit to all covenanted Infants, it is wonderful hard for us to know. But this much ſeemeth clear, 1. That Chriſt may when he pleaſe work on the Soul of an Infant to change its diſpoſition, before he come to the uſe of Reaſon. 2. That Chriſt and his Spirit as in Covenant with Infants, are ready to give all neceſſary aſſiſtance to Infants for their inherent Sanctification, in the uſe of thoſe means, and on thoſe further conditions, on which we muſt wait for it and expect it. For the Holy Ghoſt is not ſo engaged to us in our Covenant or Baptiſm, as to be obliged preſently to give us all the Grace that we want; but only to give it us on certain further conditions, and in the uſe of certain means. But becauſe this leadeth me up to another queſtion, I will ſuſpend the reſt of the anſwer to this, till that be handled. Only I muſt anſwer this objection.

Mr. *Whiſton p.* 60. ſheweth [That even the promiſes of a new Heart, &c. *Ezek.* 36. 37, &c. Though they may run in the external tenour of them abſolutely, yet are not abſolutely abſolute, but have a ſubordinate condition, and that is, That the Parties concerned in them do faithfully uſe the means appointed of God in a ſubſerviency to his working in or beſtowing them the Good promiſed.]

Obj. *It is contrary to the holy nature of God, complacentially to love an unſanctified Infant, that is yet in his Original Corruption unchanged, and he juſtifieth none relatively from the guilt of Sin, whom he doth not at once inherently ſanctifie.*

Anſw. 1. God's complacential Love reſpecteth every one as he is; for it is *Goodneſs* only that he *ſo* loveth. Therefore he ſo loveth not thoſe that either *actually* or *habitually* love *not him*, under any falſe ſuppoſition that they *do* love him when they do not. His Love therefore to the Adult and Infants differeth as the objects differ. But there is this lovely in ſuch Infants, 1. That they are the Children of believing ſanctified Parents, 2. That they are by his Covenant *relatively united to Chriſt*, and ſo are lovely as *his Members*; 3. That they are *pardoned* all their original Sin; 4. That they are ſet in the way to actual Love and Holineſs; being thus dedicated to God.

2. All *imperfect Saints* are *Sinners*; and all Sinners are as ſuch abhorred of God, whoſe pure Eyes cannot behold iniquity. As then it will ſtand with his purity to accept and love the *Adult* upon their *firſt believing*, before their further Sanctification, and notwithſtanding the remnant of their Sins, ſo may it do alſo to accept their Infants through Chriſt upon their Dedication.

3. As the actual Sin imputed to Infants was *Adams*, and their Parents only by *Act*, and not their own, it is no wonder if upon their Parents Faith and Repentance, Chriſt waſh and juſtifie them from that guilt which aroſe only from anothers act.

4. And then the inherent pravity was the effect of that Act of their Anceſtors, which is forgiven them. And this pravity or inherent original Sin may two ways be ſaid to be mortified radically or virtually or inceptively before any inherent change in them, 1. In that it is mortified in their *Parents* from whom they derived it, who have the power of chooſing for them, and 2. In that they are by Covenant engrafted into Chriſt, and ſo related to the cauſe of their future ſanctification; yea, 3. In that alſo they are by Covenant and their Parents promiſe, engaged to uſe thoſe means which Chriſt hath appointed for ſanctification.

[God's being a God to any individual Perſon doth require and preſuppoſe that they do for the preſent, ſuppoſing them capable, or for the future as ſoon as capable, take God in Chriſt a their God.] *Ibid. p.* 61.

5. And it muſt be remembred that as this is but an inceptive preparatory change, ſo the very pardon of the *inherent vitioſity* is not perfect (as I have elſewhere largely proved) (hower ſome Papiſts and Proteſtants deny it.) While ſin remaineth, ſin and corruption is ſtill indwelling, beſides all the unremoved Penalties of it, the very *being* of it, proveth it to be ſo far unpardoned, in that it is not yet aboliſhed, and the continuance of it being not its ſmalleſt Puniſhment, as permitted, and the Spirit not given ſo far as to cure it. Imperfect pardon may conſiſt with a *preſent right* both to further ſanctification by the Spirit, and ſo to Heaven.

Obj. *Chriſt's Body hath no unholy Members.*

Anſw. 1. 1 Cor. 7. 14. *Now are your Children holy:* They are not wholly unholy who have all the foredeſcribed holineſs. 2. As Infants in Nature want memory and actual reaſon, and yet initially are Men;

ſo, as Chriſts members, they may want actual and habitual Faith and Love, and yet initially be ſanctified, by their Union with him and his Spirit, and their Parents Dedication, and be in the way for more, as they grow fit; and be Chriſtians and Saints *in fieri*, or initially only, as they are Men.

Queſt. 43. *Is the right of the Baptized (Infants or Adult) to the ſanctifying operations of the Holy Ghoſt, now Abſolute, or ſuſpended on further Conditions? And are the Parents further duty for their Children ſuch conditions of their Childrens reception of the actual Aſſiſtances of the Spirit? Or are Childrens own actions ſuch Conditions? And may Apoſtate Parents forfeit the Covenant Benefits to their Baptized Infants? Or not?*

Anſw. THE queſtion is great and difficult, and few dare meddle with it. And almoſt all Infant-caſes are to us obſcure.

I. 1. It is certain that it is the Parents great *duty* to bring up their Children in the nurture and admonition of the Lord.

Eph. 6. 4, 5. Col. 3. 21. Gen. 18. 19. Deut. 6. 6,7,8. & 11. 18. 19,20.

2. It is certain that God hath appointed this to be the *means* of their actual knowledge, faith and holineſs.

3. And God doth not appoint ſuch means *unneceſſarily* or in *vain:* Nor may we ordinarily expect his grace but in the uſe of the *means* of Grace, which he hath appointed us to uſe.

4. It is certain that God's receiving the Children of the faithful is an act of God's *Love to the Parents* as well as the Children, and promiſed as a part of his bleſſing on themſelves.

5. It is certain that theſe Parents hold *their own* mercies upon the condition of *their own* continued fidelity: And (let their Apoſtaſie be on other reaſons never ſo impoſſible, or *not future*, yet) the promiſe of continuance and conſummation of the perſonal felicity of the greateſt Saint on earth, is ſtill conditional, upon the condition of his perſevering fidelity.

Second Commandment. Prov. 20. 7

6. Even *before* Children are capable of *Instruction*, there are certain duties impoſed by God on the Parents for their ſanctification; *viz.* 1. That the Parents *pray earneſtly and believingly* for them. 2. That they themſelves *ſo live* towards God as may invite him ſtill to bleſs their Children for their ſakes, as he did *Abraham*'s, and uſually did to the faithful's ſeed.

7. It is certain that the Church ever required Parents; not only to enter their Children into the Covenant, and ſo to leave them, but to do their after duty for their good, and to pray for them, and educate them according to their Covenant.

8. It is plain that if there were none to promiſe ſo to educate them, the Church would not baptize them. And God himſelf who allowed the Iſraelites, and ſtill alloweth us to bring our Children into his Covenant, doth it on *this ſuppoſition*, that we promiſe alſo to go on to do our duty for them, and that we actually do it.

9. All this ſet together maketh it plain, 1. That God never promiſeth the *adult* in Baptiſm, though true believers, that he will work in them all graces further by his ſanctifying Spirit, let them never ſo much neglect or reſiſt him: Or that he will abſolutely ſee that they never ſhall reſiſt him: Nor that the Spirit ſhall ſtill help them, though they neglect all his means; or that he will keep them from neglecting the means (*Election* may ſecure this to the *Elect as ſuch*; but the *Baptiſmal Covenant as ſuch*, ſecureth it not to the *baptized*, nor to *believers as ſuch*) 2. And conſequently that *Infants are in Covenant with the Holy Ghoſt ſtill conditionally* as their Parents are: And that the meaning of it is, that the Holy Ghoſt as your Sanctifier will afford you all neceſſary help, in the uſe of thoſe means which he hath appointed you to receive his help in.

The Holy Ghoſt is promiſed in Baptiſm to give the Child grace in his Parents and his own faithful uſe of the appointed means.

Obj. *Infants have no means to uſe.*

Anſw. While Infants ſtand on their Parents account, or *Wills*, the Parents have means to uſe for the continuance of their grace, as well as for the beginning of it.

10. Therefore I cannot ſee but that if a believer ſhould apoſtatize (whether any do ſo is not the queſtion) and his Infant not to be made anothers Child, he forfeiteth the benefits of the Covenant to his Infant. But if the propriety in the Infant be transferred to another, it may alter the caſe.

11. And how dangerouſly Parents may make *partial* forfeitures of the Spirits aſſiſtance to their Children, and operations on them, by their own ſinful Lives, and neglect of Prayer, and of prudent and holy education, even in particular acts, I fear many believing Parents never well conſidered.

12. Yet is not this forfeiture ſuch as obligeth God to deny his Spirit: For he may do with his own, as a free Benefactor, as he liſt; and may have mercy freely, beyond his promiſe (though not againſt his word) on whom he will have mercy. But I ſay that he that conſidereth the woful unfaithfulneſs and neglect of moſt Parents, even the religious, in the great work of holy educating their Children, may take the blame of their ungodlineſs on themſelves, and not lay it on Chriſt or the Spirit who was in Covenant with them as their Sanctifier, ſeeing he promiſed but conditionally to give them the ſanctifying heavenly Influences of his *Life*, *Light*, and *Love*, in their juſt uſe of his appointed means, according to their abilities.

M. *Whiſton* p. 53. [As *Abraham* as a ſingle Perſon in Covenant was to accept of and perform the condition of the Covenant--- ſo as a Parent he had ſomething of duty incumbent on him with reference to his (immediate) ſeed: And as his faithful performance of that duty incumbent on him in his ſingle capacity, ſo his performing that duty incumbent on him as a Parent in reference to his ſeed was abſolutely neceſſary in order to his enjoying the good promiſed, with reference to himſelf and his ſeed: Proved *Gen.* 17. 1. and 18. 19.] He proveth that the promiſe is conditional, and that as to the continuance of the Covenant ſtate the conditions are 1. The Parents upright Life. 2. His duty to his Children well done: 3. The Childrens own duty as they are capable.

13. Alſo as ſoon as Children come to a little uſe of *Reaſon*, they ſtand conjunctly on their Parents *Wills* and on their *own*. As their Parents are bound to teach and rule them, ſo they are bound to learn of them and be ruled by them for their good. And though every Sin of a Parent or a Child be not a total forfeiture of Grace, yet both their notable actual Sins may juſtly be puniſhed, with a denial of ſome further help of the ſpirit which they grieve and quench.

II. And now I may ſeaſonably anſwer the former queſtion, whether Infants Baptiſmal ſaving Grace may be loſt, of which I muſt for the moſt that is to be ſaid refer the Reader to *Davenant* (in Mr. *Bedford*'s Book) on this ſubject, and to Dr. *Sam. Ward* joined with it, (though Mr. *Gataker*'s anſwers are very learned and conſiderable:) And to my ſmall Book called, *My Judgment of Perſeverance.*

Auguſtine who firſt roſe up for the doctrine of perſeverance, againſt its Adverſaries, carried it no higher than to all the *Elect* as ſuch, and not at all to all the ſanctified; but oft affirmeth that ſome that were juſtified, ſanctified and love God, and are in a ſtate of Salvation, are not elect, and fall away: But ſince the Reformation, great reaſons have been brought to carry it further to all the truly ſanctified; of which cauſe *Zanchius* was one of the firſt learned and zealous Patrons, that with great diligence in long diſputations maintained it. All that I have now to ſay is, that I had rather with *Davenant* believe that the fore-deſcribed Infant ſtate of Salvation, which came by the Parents, may be loſt by the Parents and the Children, though ſuch a ſanctified renewed nature in holy Habits of Love as the adult have be never loſt) than believe that no Infants are in the Covenant of Grace and to be baptized.

Obj. *But the Child once in Poſſeſſion ſhall not be puniſhed for the Parents Sin.*

Anſw. 1. This point is not commonly well underſtood. I have by me a large Diſputation proving from the current of Scripture, a *ſecondary original Sin*, beſides that from *Adam*, and a *ſecondary Puniſhment* ordinarily inflicted on Children for their Parents Sins, beſides the common Puniſhment of the World for the firſt Sin. 2. But the thing in queſtion is but a loſs of that Benefit which they received and hold only by another. It is not ſo properly called a Puniſhment for anothers Sin, as a *non-deliverance*, or a *non-continuance* of their Deliverance, which they were to receive on the Condition of anothers Duty.

Obj. *But the Church retaineth them as her members*, and *ſo their right is not loſt by the fault or apoſtaſie of the Parents.*

Anſw. 1. Loſt it is one way or other, with multitudes of true Chriſtians Children, who never ſhew any ſigns of Grace, and prove ſometimes the worſt of Men. And God breaketh not his Covenant.

2. How doth the Church keep the Greeks Children that are made Janizaries?

3. No Man ſtayeth in the Church without Title. If the Church or any Chriſtians take them as their own, that's another matter: I will not now ſtay to diſcuſs the queſtion, whether Apoſtates baptized Infants be ſtill Church-members? But what I have ſaid of their right *before God*, ſeemeth plain.

4. And mark, that on whomſoever you build an Infants Right, you may as well ſay, that he may ſuffer for other Mens default: For, if you build it on the Magiſtrate, the Miniſter, the Church, the God-fathers, any of them may fail: They may deny him Baptiſm it ſelf: They may fail in his Education: Shall he ſuffer then for want of Baptiſm, or good Education when it is their faults? Whoever a Child or Man is to receive a Benefit by, the failing of that Perſon may deprive him of that Benefit. More Objections I muſt pretermit, to avoid prolixity.

Queſt. 44. *Doth Baptiſm always oblige us at the preſent, and give Grace at the preſent? And is the Grace which is not given till long after, given by Baptiſm? Or an effect of Baptiſm?*

Anſw. I Add this Caſe for two Reaſous, 1. To open their pernicious Error who think that a Covenant or Promiſe made by us to God, *only for a future diſtant Duty* (as to *repent and believe before we die,*) is all that is eſſential to our Baptiſmal Covenanting. 2. To open the ordinary ſaying of many Divines, who ſay, that Baptiſm *worketh not always at the preſent*, but ſometimes only long afterward. The Truth I think may be thus expreſſed.

1. It is not *Baptiſm*, if there be not the Profeſſion of a *preſent Belief*, a *preſent Conſent*, and a *preſent Dedition*, or Reſignation, or Dedication of the Perſon to God, by the adult for themſelves, and by Parents for their Infants. He that only ſaith, [*I promiſe to believe, repent and obey only at twenty or thirty Years of Age*,] is not *morally baptized*; for it is *another Covenant* of his own which he would make, which God accepteth not.

2. It is not only a *future*, but a *preſent Relation* to God, as his *Own*, his *Subjects*, his *Children* by Redemption, to which the baptized Perſon doth Conſent.

3. It is a *preſent Correlation* and not a *future* only, to which God conſenteth on his part, to be their Father, Saviour and Sanctifier, their *Owner peculiarly*, their *Ruler graciouſly*, and their chief *Benefactor*, and *Felicity*, and *End.*

4. It is not only a *future* but a *preſent Remiſſion of Sin*, and *Adoption* and *Right* to temporal and eternal Mercies, which God giveth to true *Conſenters* by his Covenant and Baptiſm.

5. But thoſe Mercies which we are not at that preſent *capable* of, are not to be *given* at the preſent, but *afterward* when we are capable: As the particular Aſſiſtances of the Spirit, neceſſary upon all future particular Occaſions, *&c.* The pardon of future Sins; Rom. 6.1 4,6,7, &c
actual Glorification, *&c.*

6. And the *Duties* which are to be performed only for the *future*, we muſt *Promiſe at preſent* to perform only for the future, in their ſeaſon, to our lives end. Therefore we cannot Promiſe that Infants ſhall believe, obey or love God, till they are naturally capable of doing it.

7. If any Hypocrite do not indeed *Repent*, *Believe*, or *Conſent* when he is baptized, or baptizeth his Child, he ſo far faileth in the Covenant profeſſed: And ſo much of Baptiſm is undone; and God doth Acts 8.37 38.
not enter into the preſent Covenant-Relations to him, 13.20,21 22,23
as being uncapable thereof.

8. If this Perſon afterwards *Repent and Believe*, it is a doing of the ſame Thing which was omitted in Baptiſm, and a making of the *ſame* Covenant; but not as a *part* of his *Baptiſm it ſelf*, which is long paſt.

9. Nor is he hereupon to be Re-baptized; becauſe the external Part was done before, and is not to be twice done. But the internal Part which was omitted, is now to be done, not as a part of Baptiſm (old or new); but as a *Part* of *Penitence*, for his Omiſſion.

Object. *If Covenanting be a part of Baptiſm, then this Perſon, whoſe Covenant is never a part of his Baptiſm, doth live and die unbaptized.*

Anſw. As *baptiſm* ſignifieth only the *external Ordinance*, heart-covenanting is no part of it, but the *Profeſſion of it* is: And if there was *no Profeſſion of Faith made*, by word or ſign, the Perſon is *unbaptized.* But as *Baptiſm* ſignifieth the *internal Part* with the *external*, ſo he *will be no baptized Perſon* while he liveth; that is, One that in Baptiſm did truly *Conſent*, and receive the ſpiritual Relations to God: But he will have the ſame thing in another way of Gods Appointment.

10. When this Perſon is after ſanctified, it is by Gods Performance of the *ſame Covenant in ſpecie*, which Baptiſm is made to ſeal, that God doth pardon, juſtifie and adopt him: But this is not by his *paſt Baptiſm* as a *Cauſe*, but by *after Grace* and *Abſolution.* The *ſame Covenant* doth it, but not *Baptiſm.* Becauſe indeed the Covenant or Promiſe ſaith, [*When ever thou believeſt and repenteſt, I will forgive thee:* But *Baptiſm* ſaith, *Becauſe thou now believeſt, I do forgive thee, and waſh away thy Sin*;] and maketh preſent Application.

11. So if an Infant or Adult Perſon live without Grace, and at Age be Ungodly, his Baptiſmal Covenant is violated; and his after Converſion (or Faith and Repentance) is neither the fulfilling of Gods Covenant, nor of his Baptiſm neither. The Reaſon is, becauſe though *Pardon and Adoption be given by that Conditional Covenant of Grace* which *Baptiſm* ſealeth, yet ſo is not that firſt Grace of Faith and Repentance which is the Condition of *Pardon* and *Adoption*, and the Title to Baptiſm it ſelf. Elſe Infidels ſhould have right to Baptiſm, and thereby to *Faith and Repentance.* But theſe are only the free Gifts of God to the *Elect*, and the fulfilling of ſome abſolute Predictions concerning the Calling of the Elect, and the fulfilling of Gods Will or Covenant to Chriſt the Mediator, that *He ſhall ſee the travail of his Soul and be ſatisfied*, and poſſeſs thoſe that are given him by the Father.

12. But when the Condition of the Covenant is at *firſt performed* by the Parent for the Infant, and this Covenant *never broken* on this Childs behalf, (notwithſtanding Sins of Infirmity,) in this caſe the *firſt actual Faith and Repentance* of Children as they grow up, is from Gods *fulfilling* of his Baptiſmal Covenant with them. The Reaſon is, becauſe that God

in that Covenant did give them a Right of *Relation* to the *Holy Spirit* in Chriſt their Head, as their Sanctifier, to operate on them as they are capable. But if they *firſt* prove *Apoſtates* and be *after converted*, God is *diſobliged* (yea, to hypocrites never was obliged) as to the Engagement made by him in Baptiſm: And doth now 1. *Freely* give them *Faith* and *Repentance* as a *Benefactor* to his Elect, and then 2. As a *Covenanter* give them *Pardon* and *Adoption*, &c.

13. So to the adult, that truly made the Baptiſmal Covenant and never apoſtatized from it, all the Grace that God giveth them through their Lives, is his *fulfilling of his Promiſes* made to them, and ſealed by *Baptiſm*, and a fruit of their *Baptiſm*. But to *Hypocrites* and *Apoſtates* it is otherwiſe, as is before explained.

Queſt. 45. *What is a proper Violation of our Baptiſmal Covenant.*

Joh. 3.16, 17, 18, 36. Joh. 1.11, 12, 13.

Anſw. NOte well, that there is a wide difference between theſe Queſtion, 1. *When doth a Man miſs of, or loſe his preſent Part in the Covenant or Promiſe of God in the Goſpel?* (This is as long as he is *Impenitent*, an *Unbeliever* and *Refuſer.*) 2. *When doth a Man totally loſe his Part and hope in that Promiſe or Covenant of God, ſo as to be liable to all the Penalty of it?* (That is only by *final Impenitence*, *Unbelief* and *Refuſal*, when Life is ended.) 3. *And when doth a Man violate his own Covenant or Promiſe made to God in Baptiſm?* Which is our preſent Queſtion. To which I anſwer,

1. This Promiſe hath parts *Eſſential* and parts *Integral:* We Promiſe not both theſe Parts alike, nor on the ſame Terms: Though both be promiſed. The *eſſential Parts*, are our *eſſential Duties* of *Chriſtianity*, (Faith, Love, Repentance in the eſſential Parts,) *&c.* The Integrals are the Integral Duties of Chriſtianity.

2 Pet. 2.20, 21, 22, 23. Heb. 6.2, 4, 5, 6, 7, 8. Heb. 10. 26, 27, 28. 1 Joh. 1.9, 10. James 3. 2, 3.

2. He that performeth not the *eſſential Duties* is an *Apoſtate*, or *Hypocrite*.

3. He that performeth not the *Integral* Duties is a *Sinner*, not only againſt the Law of Nature, and Chriſts Precepts, but his own Promiſe; (and in this ſenſe we all confeſs our breach of Covenant with Chriſt) But he is no *Apoſtate*, *Hypocrite*, or out of *Covenant*.

Queſt. 46. *May not Baptiſm in ſome Caſes be repeated? And when?*

Anſw. 1. YOu muſt diſtinguiſh between Baptiſm, taken *Morally*, or only *Phyſically*. 2. Between Baptiſm Morally, as it is a Church or *Viſible Covenant*, and as a *Heart-Covenant*. 3. Between *real Baptiſm* and *ſeeming Baptiſm*, which is a Nullity. 4. Between *certain* Reception of Baptiſm, and that which is *uncertain* or juſtly doubted of. And ſo I anſwer,

1. *Real* and *Certain Baptiſm* as a *viſible* Church-Ordinance may not be repeated. Though the *Heart Covenant* was wanting. And though it wanted not only *decent modes*, but *integral* Parts.

2. But in theſe Caſes *Baptiſm* may be uſed where it *ſeemed* to have been received before.

1. When the Perſon made *no Profeſſion* of the Chriſtian Faith (nor his Parents for him, if an Infant). 2. If that Profeſſion notoriouſly wanted an *Eſſential* Part; as if he only profeſſed to believe in God the Father, and not in the Son, or the Holy Ghoſt. 3. If the *Miniſter* only baptized him into the *Name of the Father*, or *Son*, or left out any *eſſential* Part. 4. If the Perſon or Miniſter only contracted for a *diſtant futurity*, (as I will be a Chriſtian when I am old, *&c.*) and not for the *preſent:* Which is not to be *Chriſtned*; but only to *Promiſe* to be chriſtened hereafter. 5. If all Application of *Water* (or any *watery Element*) was omitted, which is the external Sin. 6. Of the Baptizers Power I ſhall ſpeak anon. 7. If the *Church* or the Perſon *himſelf* have *juſt cauſe* of *doubting*, whether he was *truly baptized* or *not*, to do it again, with hypothetical Expreſſions, [If thou art not baptized, I baptize thee] yea, or ſimply while that is underſtood, is lawful, and fit. And it is not to be twice baptized *Morally*, but only *Phyſically*, as I have fully opened in the Queſtion of Re-ordination, to which I muſt refer the Reader.

Of Acts 19.1, 2, 3, 4, 5.

3. And I confeſs I make little doubt but that thoſe in *Acts* 19. were Re-baptized, notwithſtanding the witty Evaſion invented by *Phil. Marnixius Aldegondus* and *Beza*'s Improvement of it, and the now common Reception of that Interpretation; for 1. A new and forced Expoſition which no Reader dreameth of till it be put into his Head, is uſually to be ſnſpected, leſt art deceive us.

Whether it were re-baptizing.

2. The omiſſion of the *Holy Ghoſt* is an *eſſential defect*, and maketh Baptiſm *ſpecifically another thing:* And he were *now* to be re-baptized who ſhould be ſo baptized.

3. Whatever ſome ſay in heat againſt the *Papiſts*, *Johns* Baptiſm and our Chriſtian Baptiſm are ſo *ſpecifically diſtinct* alſo, that he that had now but *Johns* were to be yet baptized: The Perſon of the Meſſiah himſelf being not *determinately* put into *Johns* Baptiſm as ſuch: Nor can it be ſuppoſed that all the *Jews* that *John* baptized, were baptized into the Profeſſion of Faith *in this numerical Perſon Jeſus*, but only to an *unknown Saviour undetermined*: However he pointed to Chriſt in the hearing of ſome of his Diſciples. We muſt not run from plain Truth in peeviſhneſs of Oppoſition to *Papiſts* or any other Men.

4. The *fifth Verſe* wonld not be true of *Johns* Baptiſm as the Hiſtory ſheweth, that [*When* Johns *hearers heard this, they were baptized into the Name of the Lord Jeſus*]. This is contrary to the Text that recordeth it.

5. In the fourth Verſe the words, [*that is, on Chriſt Jeſus*] are plainly *Pauls* expoſitory words of *Johns*, and not *Johns* words: *John* baptized them [*into the Name of the Meſſiah that ſhould come after him*,] which indeed ſaith *Paul* was *Chriſt Jeſus*, thougn not then perſonally determined by *John*.

6. The Connexion of the fourth, fifth and ſixth Verſes puts all out of doubt: 1. In the fourth Verſe the laſt Words are *Pauls* [*that is, on Chriſt Jeſus*]. 2. In the next Words, *ver.* 4. [*When they heard this, they were baptized*, &c.] muſt refer to the laſt Words, or to his that was ſpeaking to them. 3. *Ver.* 6. The Pronoun [*Them*] (*when* Paul *had laid his hands on them*) plainly referreth to them laſt ſpoken of, *ver.* 5. which therefore was not *Johns* hearers as ſuch. 4. And the words [*They were baptized into the Name of the Lord Jeſus*] are plainly diſtinctive from *Johns* Baptiſm. Saith *Grotius*, *Sic accepere Latinus*, *Syrus*, *Arabs*, *& Veteres omnes ante Marnixium* (*ut verba Lucæ*). Yet I ſay not ſo hardly of *Johns* Baptiſm, as **Tertullian** on this Text (*de Baptiſ.*)] *Adeo poſtea in Actis Apoſtolorum invenimus, quoniam qui Johannis baptiſmum habebant, non accepiſſent Spiritum Sanctum, quem ne auditu quidem noverant: Ergo non erat cœleſte, quod cœleſtia non exhibebat.*] See Dr. *Hammond in loc.*

Queſt. 47. *Is Baptiſm by Lay-men or Women lawful in Caſes of Neceſſity? Or are they nullities, and the Perſon to be re-baptized?*

Anſw. I. I Know ſome of the Ancients allowed it in neceſſity. But I know no ſuch neceſſity that can be: For 1. God hath expreſly made it a part of the Miniſterial Office by Commiſſion, *Mat.* 28. 19, 20. 2. He hath no where given to any other either Command to oblige them to do it, or Commiſſion to authorize them, or Promiſe to bleſs and accept them in it, or Threatning if they omit it.

3. He oft ſeverely puniſheth ſuch as invade the ſacred Function, or uſurp any part of it. 4. Therefore it is a Sin in the doer, and then there can be no neceſſity of it in ſuch a caſe in the receiver. 5. He that is in Covenant by open profeſſed Covenant, wants nothing neceſſary to his Salvation, either *neceſſitate medii vel præcepti*, when it cannot be had in a lawful way.

II. As to the nullity I will not determine ſo controverted a point any further than to ſay, 1. That if the Lay-man had the counterfeit Orders of a Miniſter, and had poſſeſſion of the place, and were taken for one, his deceit deprived not the Receiver of his right, nor made it his Sin, and I ſhould not re-baptize him, if after diſcovered.

2. But if he were in no poſſeſſion or pretence of the Office, I would be baptized again, if it were my caſe: Becauſe I ſhould fear that what is done in Chriſt's Name by one that notoriouſly had no authority from him to do it, is not owned by Chriſt as his deed, and ſo is a nullity. As if a deceiver go in my Name to make bargains for me.

3. And if any that had after diſcovered a Miniſter to be indeed no Miniſter that baptized him, ſhould doubt of the validity, and for certainty have it done again by an authorized Miniſter, I would not diſcommend him: Nor would I account it *morally twice baptizing*, but a *Phyſical* repeating of that act which *morally* is but one: (As I explained before of Re-ordination.)

Therefore if one that was a *groſs Heretick* in the very *Eſſentials*, or an *Infidel*, or one that had not *knowledge* and *parts eſſentially neceſſary to the Miniſtry* baptize one (in right words) I would not blame him that for certainty would have an authorized Perſon to do it: Eſpecially if he was *notoriouſly* ſuch a one when he did it. Let thoſe that are angry with this reſolution be as fair to me as they will be to venerable *Beda*, and that great Miracle-working Biſhop *John*, whom in his Eccleſiaſtical Hiſtory he reporteth to baptize a Man again in *England*, meerly becauſe the Prieſt that did it was ſo *dull*, *ignorant* and *inſufficient* as in *John*'s judgment to be uncapable of the Office, and therefore had been by him forbidden to uſe it, though the Perſon baptized (at age) knew not this: *viz. Herebaldus*, *ut Bed. l.* 5. *c.* 6, Of which before.

Queſt. 48. *May* Anabaptiſts, *that have no other error, be permitted in Church-communion?*

Anſw. YES: And tolerated in their own practice alſo: For, 1. They agree with us in all points abſolutely neceſſary to Communion.

2. The ancient Chriſtians had liberty either to baptize, or to let them ſtay till age, as they thought beſt: And therefore *Tertullian* and *Nazianzen* ſpeak againſt haſte: And *Auguſtine* and many Children of Chriſtian Parents were baptized at age.

3. The Controverſie is of ſo great difficulty, that if in all ſuch caſes none that differ be tolerated, we may not live together in the World or Church, but endleſly excommunicate or perſecute one another.

4. Such ſober *Antipædobaptiſts* will conſent, to profeſs openly, that they do devote their Children to God according to all the Power or Duty which they can find communicated or laid upon them in the Word of God; and that if they believed that God would accept them into his Covenant upon their dedication, they would willingly do it. And that actually they do offer them to God according to their power, and promiſe to bring them up in his way. And who can force Mens *Wills* to *chooſe* aright for themſelves or others?

Queſt. 49. *May one offer his Child to be baptized, with the Sign of the Croſs, or the uſe of Chriſm, the White Garment, Milk and Hony, or Exorciſm, as among the* Lutherans, *who taketh theſe to be unlawful things?*

Anſw. I Am not now to meddle with the queſtion, Whether they be lawful: But to this queſtion I anſwer,

1. He that judgeth them unlawful, muſt firſt do his beſt to be *certain* whether they be ſo or not.

2. If ſo, he muſt never *approve* of them, or conſent to them.

3. He muſt not offer his Child to be ſo baptized, when *cæteris paribus*, he may have it done in a better manner on lawful terms.

4. But when he cannot *lawfully have better*, he may and muſt offer his Child, to them that will ſo baptize him, rather than to *worſe, or none at all:* Becauſe Baptiſm is God's Ordinance and his Priviledge, and the Sin is the *Miniſters* and not *his*. Another Man's ſinful Mode will not juſtifie the neglect of our duty: Elſe we might not join in any Prayer or Sacrament in which the Miniſter modally ſinneth: That is, with none.

5. The *Milk and Hony*, *White Garment and Chriſme*, are ſo ancient (called by *Epiphanius* and others the *Traditions and Cuſtoms of the Univerſal Church*) that the original of them is not known. And he that then would not be ſo baptized, muſt not have been baptized at all.

6. But in this caſe he that bringeth his Child to Baptiſm, ſhould make known, that it is *Baptiſm only* that he deſireth; and that he diſowneth and diſalloweth the manner which he accounteth ſinful: And then he is *no conſenter* to it.

7. But where Law, ſcandal, or great inconveniencies forbid him, he is not to make this profeſſion openly in the Congregation, but in that prudent manner which beſeemeth a ſober peaceable Perſon; whether to the Miniſter in private, or to his Neighbours in converſe; It being eaſie among Neighbours to make known a Man's diſſent, without a diſorderly troubling of the Church, or violating the Laws of Obedience, Civility and Peace.

8. But he muſt not, 1. Either offer his Child to Baptiſm, where the Ordinance is *eſſentially corrupted*, or *worſe than none*. 2. Or where he cannot be admitted without an *actual Sin of his own*; as by falſe profeſſions, ſubſcriptions, *&c.* For we muſt not do evil for good ends.

Queſt. 50. *Whence came the ancient univerſal cuſtom of anointing at Baptiſm, and putting on a White Garment, and taſting Milk and Hony? And whether they are lawful to us?*

Anſw. WE muſt remember that the ſignification of theſe was not by a new inſtitution of theirs, but by former cuſtom of the Countries where they lived. As 1. *Anointing* in *Judæa* was like *Bathing* at *Rome:* It was taken in thoſe ſcorching Countries for a wholſome, eaſing, and comforting thing; and therefore uſed to refreſh the weary limbs of travellers, and to comfort the ſick. Pſal. 23.5. & 92. 10. Luk.7.46. Mat.6.17. Amos 6.6. Pſa.89.20. Lev. 16. 32. Luke 16.

2. And it was the long accuſtomed Ceremony alſo uſed on *Officers* accounted ſacred, Kings and Prieſts, who were anointed at their entrance and inveſtiture.

3. *White Cloathing* and *Purple* were then and there taken for the *nobleſt* attire; not appropriated to ſacred Things and Perſons; but as *Scarlet* lately in *England*, the garb only of great Men: On which account, not as a *Sacred Veſtment*, but as an *honourable cloathing*, when the Biſhops began to be advanced, they were allowed to wear *White Cloathing*, not only when they *officiated*, but at other times. Rev.3.4,5. *They ſhall walk with me in white.*

4. The *Milk* and *Hony* were there highly eſteemed for food, and accounted the character of the Land of Promiſe. Jam.5.14. Mar.6.13.

2. Here

2. Hereupon by *application* the Churches uſed theſe ſigns in the ſacred Ordinance of Baptiſm: Not by new inſtitution of the ſignification, I ſay, but by *application* of the old well known ſignification.

3. As *Natural Signs* are commonly allowed to be applyed to holy things, ſo *ſigns* whoſe ſignification is of old and commonly ſtated and well known by *Agreement* or *Cuſtom*, do ſeem in this not to be different from *Natural Signs*. Such are all *Words*, as ſigns of our Minds; no word ſignifying any thing *Naturally*, but by *Agreement* or *Cuſtom* only. And ſuch is *kneeling* in Prayer; and being *uncovered*; and many the like: About ſome of which *Paul* appealeth to the cuſtom of the Churches of God.

1 Cor. 11. 16.

4. It is moſt probable that theſe two things together brought in Anointing; 1. The common uſe of anointing then, in both the foreſaid Caſes, (common *Refreſhment* and ſacred *Inveſtiture*.) 2. And the miſtake of all thoſe Scripture Texts, which command or mention Anointing Metaphorical; as 1 John 2. 27. *The anointing which you have received*——— *teacheth you all things*. Ezek. 16. 9. *I waſhed thee, I anointed thee with Oyl*, &c. Pſal. 105. 15. 1 Chron. 16. 22. *Touchnot mine anointed*. Rev. 3. 18.

Rev. 1. 6. & 5. 10. & 20. 6. 1 Pet. 2. 5, 9.

And withal reading that we are made *Kings* and *Prieſts* to God, and a *Royal Prieſthood*, they thought this might be ſignified by the uſual honorary ſigns of ſuch, as well as by *words* to be called ſuch. So that they took it as if in our age, the baptized ſhould be ſet in a Chair of State, and ſumptuouſly apparelled, and a feaſt made to ſolemnize it, as they do at Weddings, and the baptized Perſon ſet at the upper end, *&c.* which are ſignificant Actions and Ceremonies; but they intended them not as new Sacraments, or any part of the Sacrament, but as a pompous celebration of the Sacrament by ſuch additional ceremonial accidents.

5. And you muſt remember that they lived among Infidels, where their profeſſion was made the common ſcorn, which tempted them by ſuch oſtentation and pomp to ſeek to make it honourable, and to ſhew that they ſo accounted it, and to encourage thoſe who were diſcouragable by the ſcorn. On which account alſo they uſed the Croſs, and the memorials of the Martyrs.

6. Yet ſome, yea, many afterwards did ſeem to take the *Anointing* for a Sacramental Action. When they read that the laying *on of hands* was the ſign of giving the *Holy Ghoſt*, as diſtinct from Baptiſm, and that the Spirit is called in Scripture the *Anointing*, they joined both together, and made that which they now called the Sacrament of Confirmation.

7. Whether the Anointing, Milk and Hony, and the White Garment, were then ſinful in themſelves to the uſers, I determine not. But certainly they proved very ill by accident, whilſt at this door thoſe numerous and unlawful Ceremonies have entered, which have ſo troubled the Churches, and corrupted Religion; and among the Papiſts, Greeks, Armenians, Abaſſines, and many others, have made the *ſauce* to become the *meat*, and the *lace* to go for *cloathing*, and turned too much of God's Worſhip into Imagery, ſhadows and pompous ſhews.

Pſal. 23. 5. & 92. 10. Luk. 7. 46. Mat. 6. 17. Amos 6. 6. Pſa. 89. 20. Lev. 16. 32. Luke 16.

Queſt. 51. *Whether it be neceſſary that they that are baptized in Infancy, do ſolemnly at age renew and own their Baptiſmal Covenant, before they have right to the ſtate and priviledges of Adult Members? And if they do not, Whether they are to be numbered with Chriſtians or Apoſtates?*

Rev. 3. 4, 5. *They ſhall walk with me in white.*

Anſw. 1. CHurch-memberſhip is the ſame thing in Infants and in the Adult.

2. Infants are naturally uncapable of doing all that in Baptiſm which the Adult muſt do: As to underſtand, profeſs, *&c.* themſelves.

Jam. 5. 14. Mar. 6. 13.

3. The Baptiſm of the Adult, being the moſt compleat, becauſe of the maturity of the receivers, is made the ſtanding pattern in Scripture: For God formeth his Ordinances to the moſt perfect ordinary receivers.

4. Though an Infant be devoted acceptably to God by his Parents will, yet when he is at age, it muſt be done by his own will.

5. Therefore a bare Infant title ceaſeth when we come to age, and the Perſons title ceaſeth, unleſs it be renewed by himſelf, or his own conſent. The reaſon is, becauſe the *Conditions* of his Infant Title then ceaſe. For his Parents will, ſhall go for his no longer.

6. Regularly and *ad bene eſſe* the tranſition out of the ſtate of Infant-memberſhip into the ſtate of Adult-memberſhip ſhould be very ſolemn; and by an underſtanding, perſonal owning of the Baptiſmal Covenant.

See the proofs of all in my Treatiſe of *Confirmation*.

7. There needeth no other proof of this, than 1. That God in Scripture never gave adult Perſons title to his Covenant, but by their own perſonal conſent: And at the firſt inſtitution of Baptiſm, both went together, (Perſonal Profeſſion and Baptiſm) becauſe the receivers were adult. 2. And that Infants are capable of Baptiſm, but not of perſonal profeſſion. 3. Therefore though they are not to repeat *Baptiſm*, which was done before, yet they are bound to make that *profeſſion* at age which they *never made before*.

8. Where this ſolemn owning of their Covenant cannot be had (by reaſon of Church corruptions, and Magiſtrates prohibition) there the Perſons *ordinary joining with the Church*, in the publick *profeſſion* and *worſhip*, is to be taken for an *owning* it.

9. He that being baptized in Infancy, doth *no way* at full age own his Baptiſmal Covenant, is to be taken for an *Apoſtate*: 1. Becauſe his Infant title ceaſeth: 2. And he notoriouſly violateth his Covenant: 3. Becauſe he can be no adult Chriſtian that no way owneth Chriſt.

10. But this is to be underſtood of thoſe that have opportunity: For one in a Wilderneſs among Heathens only, cannot join in publick Worſhip, nor give teſtimony of his Chriſtianity to the Church.

11. Though the Sacrament of the Lord's Supper be appointed for the renewing of our Covenant at age, yet is it not the *firſt owning* of the Covenant, by the aged: For that Sacrament belongeth neither to Infants nor Infidels: And he that claimeth it, muſt be an adult Church-member or Chriſtian; which thoſe are not, who at full age no way ever owned their Baptiſmal Covenant, nor made any perſonal profeſſion of Chriſtianity.

But of this I have written purpoſely in a Treatiſe of *Confirmation* long ago.

Queſt. 52. *Whether the Univerſal Church conſiſt only of particular Churches and their Members?*

Anſw. NO: Particular Churches are the moſt regular and noble parts of the Univerſal Church; but not the whole: No more than Cities and Corporations be all the Kingdom. 1. Some may be as the Eunuch baptized before they can come to any particular Church; or as *Paul*, before they can be received.

Acts 8. 37, &c. Acts 9. 17, 18, 19, 20, 26, 27, 28.

2. Some may live where Church-tyranny hindereth them, by ſinful impoſitions; as all that live among the Papiſts.

3. Some may live in times of doubting, diſtraction and confuſion, and not know what Church ordinarily to join with, and may providently go promiſcuouſly to many, and keep in an unfixed ſtate for a time.

4. Some may be Wives, Children or Servants, who may be violently hindered.

5. Some may live where no particular Churches are;

are: As Merchants and Embaſſadors among Mahometans and Heathens.

Queſt. 53. *Muſt the Paſtor firſt call the Church, and aggregate them to himſelf, or the Church firſt congregate themſelves, and then chooſe the Paſtor?*

Anſw. THE Paſtors are in order of Nature, if not in time, firſt Miniſters of Chriſt in general, before they are related to a particular Charge.

2. As ſuch Miniſters they firſt make Men fit to be congregate, and tell them their duty therein.

3. But it is a matter variable and indifferent, Whether the Miniſter firſt ſay, (All that will join with me, and ſubmit to me as their Paſtor, ſhall be my particular Charge:] Or the People before congregated do call a Man to be their Paſtor.

Queſt. 54. *Wherein doth a particular Church of Chriſt's inſtitution differ from a Conſociation of many Churches?*

Acts 2. 1, 24,44,46. & 4 32. & 5. 12. 1 Theſſ. 5. 12, 13. 1 Cor. 14. 19,23,24, 28, 35. Act. 14. 23 Titus 1. 5. Acts 11. 26. James 2. 2.

Anſw. 1. IN that ſuch particular Church is *a company of Chriſtians aſſociated for perſonal immediate Communion in God's worſhip and in holy living*; Whereas *Conſociations* of *Churches*, are combined for *mediate diſtinct Communion*, or by *Delegates* or *Repreſentatives* (as in Synods.)

2. Such a particular Church is conſtituted of one or more *Paſtors with the People*, officiating in the ſacred Miniſtry *among them*, in *Doctrine*, *Worſhip and Diſcipline*, in order to the ſaid *perſonal Communion*. But a Conſociation of Churches hath no *particular Head* as ſuch, of Divine Inſtitution, to conſtitute and govern them as one. In *Ignatius*'s time every *particular Church* was characterized or known by two marks of Unity, 1. *One Altar*, (that is, one place of aſſembling for holy Communion:) 2. *One Biſhop with the Presbyters and Deacons*: And *two Altars* and *two Biſhops* proved *two Churches*.

3. A *particular* Church under *one Biſhop* or the *ſame Paſtors*, is a *Political holy Society*; but a combition of many Churches conſociate, is *not ſo*, but only, 1. Either a *Community* agreeing to live in Concord, as Neighbour Kingdoms may: 2. Or elſe a *humane Policy* or *Society*, and not of *Divine immediate inſtitution*. So that if this Conſociation of Churches be called a *Church*, it muſt be either *equivocally* or in a *humane ſenſe*.

Queſt. 55. *Whether a particular Church may conſiſt of more Aſſemblies than one? Or muſt needs meet all in one place?*

Anſw. 1. THE true diſtinguiſhing note of a particular Church is, that *They be aſſociated for holy Communion in Worſhip and holy living*, not by *Delegates*, nor *diſtantly* only, by owning the *ſame Faith*, and *loving one another*, as we may do with thoſe at the Antipodes; but *perſonally in preſence*.

1 Cor. 14. 19, 23. Act. 11, 26 &c. as before cited.

2. Therefore they muſt neceſſarily be ſo near, as to be capable of *perſonal preſent* Communion.

3. And it is *moſt convenient* that they be no more than can ordinarily meet in the ſame Aſſembly, at leaſt for *Sacramental* Communion.

4. But yet they *may meet* in *many places* or Aſſemblies, as Chappels, or Oratories, or other *ſubordinate meetings* which are appointed to ſupply the neceſſity of the weak and aged, and them that cannot travel far: And in times of perſecution when the Church dare not at all meet in one place, they may make up ſeveral ſmaller meetings, under ſeveral Paſtors of the ſame Church. But they ſhould come all together as oft as they can.

5. And it is to be conſidered that all the Perſons of a Family can ſeldom go to the Aſſembly as *one time*, eſpecially when they live far off. Therefore if a Church-place would receive but Ten Thouſand, yet Twenty Thouſand might be Members, while half meet one day and half another, (or another part of the day.)

6. *Two Congregations diſtinctly aſſociated for perſonal Worſhip*, under *diſtinct Paſtors*, or having *ſtatedly* (as *Ignatius* ſpeaketh) *two Biſhops* and *two Altars*, are *two particular Churches*, and can no otherwiſe be *one Church*, than as that may be called *One* which is a *Conſociation of divers*.

Queſt. 56. *Is any Form of Church-Government of Divine Inſtitution.*

Eph. 1, 22, 23. & 5. 25. 26, &c. & 4. 4, 5. 6, 16. Heb. 10. 25. 1 Cor. 14. Act. 14. 23 Titus 1. 5. 1 Tim. 5. 17. 1 Theſſ. 5. 12, 13. 1 Tim. 3. 3, 4, 6. 1 Pet. 5. 1, 2, 3. Act. 20. 28. Phil. 1. 1, 2.

Anſw. YEA: There are two eſſentially different *Policies* or *Forms* of Church-Government of *Chriſt's own Inſtitution*, never to be altered by Man. 1. The form of the *Univerſal Church*, as headed by Chriſt himſelf; which all Chriſtians own as they are Chriſtians in their Baptiſm.

2. *Particular Churches* which are headed by their particular Biſhops or Paſtors, and are parts of the Univerſal, as a Troop is of an Army, or a City of a Kingdom.

Here it is of Divine Inſtitution, 1. That there be *holy Aſſemblies* for the publick Worſhip of God.

2. That theſe Aſſemblies be Societies, conſtituted of the People with their *Paſtors*, who are to them as Captains to their Troops, under the General, or as Mayors to Cities under the King.

3. That theſe Paſtors have the *power of the Keys*, or the *ſpecial Guidance and Governance* (by the *Word*, not by the *Sword*) of their own particular charge, in the matters of Faith, Worſhip and holy *Living*; and that the flocks obey them. And when all this is *Jure divino*, why ſhould any ſay, that *No form of Government is* Jure divino?

3. Moreover it is of Divine appointment, that theſe Churches hold the neareſt Concord, and help each other as much as they can; whether by Synods, or other meet ways of Correſpondency. And though this be not a *diſtinct Government*, it is a diſtinct *mode* of Governing.

Object. *But that there be Paſtors with fixed Churches or Aſſemblies is not of the Law of Nature.*

Anſw. 1. Hath Chriſt no Law but the *Law of Nature?* Wherein then differ the Chriſtian Religion and the Heatheniſh? 2. Suppoſe but *Chriſt to be Chriſt*, and *Man* to be what he is, and *Nature* it ſelf will tell us that this is the fitteſt way for ordering the Worſhip of God: For Nature ſaith, *God muſt be ſolemnly and ordinarily worſhipped*, and that *qualified Perſons* ſhould be the *official Guides* in the performance: And that People who need ſuch *conduct* and *private overſight* beſides, ſhould where they live have their *own ſtated Overſeers*.

Object. *But particular Congregations are not* de primaria intentione divina: *For if the whole World could join together in the publick Worſhip of God, no doubt that would be properly a Church: But particular Congregations are only accidental, in reference to God's intention of having a Church, becauſe of the impoſſibility of all Mens joining together for Ordinances*, &c.

Anſw. 1. The queſtion with me is not whether they be of *primary intention*, but whether ſtated Churches headed with their proper Biſhops or Paſtors be not of God's inſtitution in the Scripture?

2. This Objection confirmeth it, and not denieth it. For 1. It confeſſeth that there is a *neceſſity* of *joining* for God's Worſhip: 2. And an *Impoſſibility* that *all the World* ſhould ſo join: 3. But if the *whole World could ſo join*, it would be properly a *Church*: So that it confeſſeth that [*to be a Society joined for God's publick Worſhip*,] is [*to be properly a Church.*] And we confeſs all this: If all the World could be one *Family*, they might have one Maſter, or one

Kingdom, they might have one King. But when it is confeſſed, that 1. A *Natural Impoſſibility* of an *Univerſal Aſſembly* neceſſitateth more *particular* aſſemblies. 2. And that Chriſt hath *inſtituted* ſuch actually in his Word, what more can a conſiderate Man require?

3. I do not underſtand this diſtinction *de primaria intentione divina*, and *accidental*, &c. The Primary intention is properly of the *Ultimate End only*: And no Man thinketh that a Law *de mediis*, of the *means*, is no Law, or that God hath made no Laws *de mediis*: For Chriſt as a *Mediator* is a *Means*. But ſuppoſe it be limited to the *Matter of Church Laws*: If this be the meaning of it, that it is not the *principal means*, but a *ſubordinate means*, or that it is not inſtituted only *propter finem ultimum*, no more than *propter ſe*, but alſo in order to a *higher thing as its immediate end*, we make no queſtion of that. *Aſſemblies* are not only that *there may be Aſſemblies*; but for the *Worſhip* and *Offices* there performed: And thoſe for *Man*; and all for *God*. But what of all this? Hath God made no Laws for *ſubordinate means?* No Chriſtian denyeth it.

Therefore the learned and judicious Diſputer of this point declareth himſelf for what I ſay, when he ſaith, [I engage not in the Controverſie, *Whether a particular Congregation be the firſt political Church or no: It ſufficeth for my purpoſe, that there are other Churches beſides——The thing in queſtion is, Whether there be no other Church, but ſuch particular Congregations.*] Where it ſeemeth granted that ſuch *particular Churches* are of *Divine Inſtitution*: And for *other Churches* I ſhall ſay more anon. In the mean time note, that the queſtion is but *de nomine* here, whether the Name [Church] be fit for other Societies, and not *de re*.

Dr. *Stillingfleet's Iren. p.* 154 ſo *p.* 173. By Church here I mean not a particular Congregation &c. So he granteth that 1. The Univerſal Church, 2. Particular Congregations are of Divine Inſtitution, one *ex intentione primaria*, and the other as he calls it accidentally, but yet of natural neceſſity.

But leſt any ſhould grow to the boldneſs to deny that [*Chriſt hath inſtituted Chriſtian ſtated Societies conſiſting of Paſtors and Flocks, aſſociate for perſonal Communion in publick Worſhip and holy Living*] (which is my definition of a particular Church, as not ſo confined to one aſſembly, but that it may be in divers, and yet not conſiſting of divers, *ſuch* diſtinct ſtated Aſſemblies with their diſtinct Paſtors, nor of ſuch as can have no perſonal Communion, but only by Delegates) I prove it thus from the Word of God.

1. The Apoſtles were commiſſioned by Chriſt to deliver his commands to all the Churches, and ſettle them according to his will, *John* 20. 21.——*Matth.* 28. 19, 20, *&c.*

2. Theſe commiſſioned Perſons had the promiſe of an infallible Spirit for the due performance of their work, *John* 16. 13, 14, 15. *and* 15. 26. *and* 14. 26. *Matth.* 28. 20.

3. Theſe Apoſtles where ever the ſucceſs of the Goſpel prepared the materials, did ſettle *Chriſtian ſtated Societies, conſiſting of Paſtors or Elders with their Flocks, aſſociated for perſonal Communion in publick Worſhip, and holy Living.* Theſe ſettled Churches they gave *Orders* to for their direction, and preſervation, and reformation: Theſe they took the chief care of themſelves, and exhorted their Elders to fidelity in their work. They gave command that none ſhould forſake ſuch Aſſemblies, and they ſo fully deſcribe them, as that they cannot eaſily be miſunderſtood. All this is proved, *Acts* 14. 23. *Titus* 1. 5. *Rom.* 16. 1. 1 *Cor.* 11. 18, 20, 22, 26. 1 *Cor.* 14. 4, 5, 12, 19, 23, 28, 33, 34. *Col.* 4. 16. *Acts* 11. 26. *and* 13. 1. 1 *Cor.* 16. 1, 2. *Acts* 14. 27. *&* 15. 3. to omit many more. Here are Proofs enough that ſuch particular Churches were *de facto* ſetled by the Apoſtles, Heb. 10. 25. *Forſake not the aſſembling of your ſelves together.* So *James* 2. 2. they are called Synagogues.

2. It is confeſſed that there is a *natural neceſſity* of ſuch ſtated Churches or Aſſemblies, ſuppoſing but the Inſtitution of the *Worſhip* it ſelf which is there performed: And if ſo, then we may ſay that the Law of Nature it ſelf doth partly require them.

1. It is of the Law of Nature, that God be publickly worſhipped as moſt Expoſitors of the fourth Commandment do confeſs.

2. It is of the Law of Nature that the People be taught to know God and their Duty, by ſuch as are able and fit to teach them.

3. The Law of Nature requireth, that Man being a ſociable Creature, and conjunction working ſtrongeſt affections, we ſhould uſe our ſociableneſs in the greateſt matters, and by conjunction help the zeal of our Prayers and Praiſes of God.

4. God's Inſtitution of publick Preaching, Prayer and Praiſe, are ſcarce denyed by any Chriſtians.

5. None of theſe can be *publickly* done but by *aſſembling*.

6. No *Aſſembly* can ſuffice for theſe without a *Miniſter* of Chriſt; becauſe it is only *his Office* to be the ordinary Teacher, and to go before the People in Prayer and Praiſe, and to adminiſter the Lord's Supper, which without a Miniſter may not be celebrated, becauſe *Chriſt's part* cannot be otherwiſe performed, than by ſome one in *his name*, and by his warrant, to deliver his ſealed Covenant to the receivers, and to inveſt them viſibly in the benefits of it, and receive them that offer themſelves in Covenant to him.

7. It is alſo a Miniſterial Duty to inſtruct the People perſonally, and to watch over them, at other time, *Acts* 20. 20, 28. And to be examples of the flock, 1 *Pet.* 5. 1, 2, 3. To have the Rule over the People, and labour among them, and admoniſh them, 1 *Theſſ.* 5. 12. *Heb.* 13. 7, 17. 1 *Tim.* 5 17. To exerciſe holy Diſcipline among them, *Titus* 3. 10. *Matth.* 18. 17, 18. 1 *Cor.* 5. To viſit the ſick and pray over them, *James* 5. 14. Yea, to take care of the poor. See Dr. *Hammond* on 1 *Cor.* 12. 28. And all this cannot poſſibly be well done by uncertain tranſient Miniſters, but only by a reſident *ſtated Paſtor*, no more than tranſient ſtrangers can rule all our Families, or all the Chriſtian Kingdoms of the World.

8. And as this cannot be done but by ſtated Paſtors, ſo neither on tranſient Perſons, ordinarily: For who can teach them that are here to day and gone to morrow: When the Paſtor ſhould proceed from day to day in adding one inſtruction to another, the hearers will be gone, and new ones in their place? And how can vigilancy and diſcipline be exerciſed upon ſuch tranſient Perſons, whoſe faults and caſes will be unknown? Or how can they mutually help each other? And ſeeing moſt in the World have *fixed Habitations*, if they have not alſo *fixed Church-relations*, they muſt leave their habitations and wander, or elſe have no Church-Communion at all.

9. And as this *Neceſſity* of fixed Paſtors and Flocks is confeſſed, ſo that ſuch *de facto* were ordinarily ſettled by the Apoſtles is before proved, if any Scriptures may paſs for proof.

The Inſtitution and ſettlement then of *particular worſhipping* Churches is out of doubt: And ſo that *two Forms* of Church Government are *Jure Divino*, the *Univerſal Church* Form, and the *particular*.

4. Beſides this, in the Apoſtles Days there were under Chriſt in the Church Univerſal, many *General Officers* that had the care of gathering and overſeeing Churches up and down, and were fixed by ſtated relation unto none. Such were the *Apoſtles*, *Evangeliſts*, and many of their helpers in their days. And moſt Chriſtian Churches think that though the Apoſtolical extraordinary Gifts, Privileges and Offices ceaſe, yet Government being an *ordinary* part of their work, the ſame *form of Government*

which *Chriſt* and the *Holy Ghoſt* did ſettle, in the firſt age, were ſettled for all following ages, though not with the ſame extraordinary *Gifts* and *Adjuncts*. Becauſe 1. We read of the *ſettling* of that form, (*viz. General Officers* as well as *particular*) but we never read of any abolition, diſcharge or ceſſation of the inſtitution. 2. Becauſe if we affirm a *ceſſation* without proof, we ſeem to accuſe God of mutability, as ſettling one form of Government for one age only, and no longer. 3. And we leave room for audacious Wits accordingly to queſtion other Goſpel Inſtitutions, as Paſtors, Sacraments, *&c.* and to ſay that they were but for an age. 4. It was General Officers that Chriſt promiſed to be with to the end of the World, *Matth.* 28. 20.

Reaſons for a larger Epiſcopacy.

Now either this will hold true or not. If not, then this General Miniſtry is to be numbred with the humane additions to be next treated of. If it do, then here is another part of the *form* of Government proved to be of Divine Inſtitution. I ſay not, *another Church*, (for I find nothing called a Church in the New Teſtament, but the *Univerſal Church* and the *particular*:) But another part of the *Government* of *both Churches Univerſal* and *particular*: Becauſe ſuch *General Officers* are ſo in the *Univerſal*, as to have a *General Overſight* of the *particular*: As an Army is *Headed* only by the *General* himſelf, and a Regiment by the *Colonel*, and a Troop by the Captain: But the General Officers of the Army (the Lieutenants General, the Majors General, *&c*,) are under the Lord General in and over the Army, and have a general overſight of the particular Bodies (Regiments and Troops.) Now if this be the inſtituted Form of Chriſt's Church Government, that he himſelf rule abſolutely as General, and that he have ſome general Officers under him (not any one having a charge *of the whole*, but *in the whole* unfixedly, or as they voluntarily part their Provinces,) and that each particular Church have its own proper Paſtor (one or more,) then who can ſay, that *No form of Church Government* is of Divine Appointment or Command?

Object. *But the queſtion is only whether any ſole form be of God's commanding? And whether another may not have as much ſaid for it as this?*

Anſw. Either you mean [*Another inſtead of this*, as a *Competitor*,] or [*Another part conjunct with theſe parts.*]

1. If the firſt be your ſenſe, then you have two works to do: 1. To prove that theſe before mentioned were mutable Inſtitutions, or that they were ſettled but disjunctively with ſome other, and that the choice was left indifferent to Men. 2. To prove the Inſtitution of your other *Form* (which you ſuppoſe left with this to Mens free choice.)

But I have already proved, that both the general and particular Church Form are ſettled for continuance as unchangeable Ordinances of God. I ſuppoſe you doubt not of the continuance of *Chriſts Supremacy*, and ſo of the *Univerſal Form*: And if you will prove that Church Aſſemblies with their *Paſtors may ceaſe*, and ſome other way ſupply the room, you muſt be ſtrange and ſingular undertakers. The other two parts of the Government (by *General Officers*, and by *Conſociation of Churches*) are more diſputed; but it is the *Circumſtances* of the laſt only that is controverted and not the thing; And for the other I ſhall now add nothing to what I have ſaid elſewhere.

Diſput. of Church Gov. Diſp. 3.

2. But if you only mean that *another part of the form may be* jure divino as well as this, that will but prove ſtill that *ſome form* is *jure divino.*

But 3 If you mean, that God having inſtituted the forms now proved, hath left Men at liberty to *add* more of his own, I ſhall now come to examine that Caſe alſo.

Queſt. 57. *Whether any* Forms *of Churches, and Church Government, or any new Church Officers, may lawfully be invented and made by Man?*

Anſw. To remove ambiguities, 1. By the word [*Forms*] may be meant either that *Relative form of ſuch aggregate Bodies which is their eſſence, and denominateth them eſſentially*; or only ſome *Accidental mode which denominateth them but accidentally.*

2. By *Churches* is meant either *Holy Societies* related by the *Foundation of a Divine Inſtitution*; or elſe *Societies* related by *accident*, or by *humane contract* only.

3. By [*Church Government*] is meant, either that Government *formally Eccleſiaſtical*, which *conſtituteth* a Church, of Chriſt's making; or elſe ſome Government about the Matters of the Church, which is formally either *Magiſtratical* or humane, by contract) *&c.*

4. So by *Church Officers* are meant, either ſuch as are accounted *eſſential* to a Church in the pure Chriſtian Senſe; or *Integral* at leaſt (as Deacons:) Or elſe ſuch as are accounted but *Accidental* to it, and *Eſſential* only to the *humane form.* And ſo I anſwer,

1. As there are ſome *things circa ſacra*, or *Accidents* of God's *ſpecial Church Worſhip*, which are left to humane Prudence to determine of, ſo the ſame humane prudence may determine *who ſhall* do them. As *e.g.* Who ſhall repair the Buildings of the Church; the Windows, the Bells, the Pulpits, the Tables, *&c.* Who ſhall keep the Clock; who ſhall keep the Cups, Cloaths, and other Utenſils; who ſhall be the Porter, the keeper of the Books, *&c.* Who ſhall call the People to Church, or ring the Bells, or give them notice of Church Aſſemblies: Who ſhall make the Bread for the Sacrament, or provide Wine, or bring Water for Baptiſm: Who ſhall make the Graves, and bury the Dead, or attend Marriages, or Baptizings, *&c.* Who ſhall ſet the Tune of the Pſalm, or uſe the Church-Muſick (if there be any:) Who ſhall ſummon any of the People on any juſt occaſion to come to their Paſtors; or who ſhall ſummon the Paſtors to any Synod, or lawful Aſſembly, and give them notice of the time and place: When they are to meet, who ſhall be called firſt, and who ſecond? Who ſhall ſit higheſt, and who loweſt? Who ſhall take the Votes, or moderate or guide the Diſputations of the Aſſembly? Who ſhall be the Scribe, and record what is done? Who ſhall ſend abroad their Agreements; and who ſhall be the Church-meſſenger to carry them? The *Agents* of ſuch Circumſtantials may be choſen by the Magiſtrate: Or by the Churches or Paſtors, as is moſt convenient. Though I doubt not but in the beginning the *Deacons* were meer *Servants* to the Paſtors, to do as much of ſuch circumſtantial work, as they were able; of which *ſerving at Tables*, and looking to the Poor, and carrying Bread and Wine to the abſent, *&c.* Were but parts: And all went under the Name of *Miniſtring* to the *Paſtors* or Churches. And therefore they ſeem to be ſuch an Accidental Office, appointed by the Apoſtles, on ſuch common reaſons, as Magiſtrates or Churches might have appointed them, if they had not.

2. If one will call all or many of theſe, [*Church Officers*] and another *will not*; it is but a ſtrife about *Names*, which one will uſe more largely and the other more narrowly or ſtrictly.

3. If Magiſtrates by Authority, or the Churches by Agreement, ſhall diſtribute the Country for conveniency into Pariſhes (not making all to be Church Members that dwell in thoſe Precincts, but determining that all Perſons that *are fit* in thoſe proximities, and they only, ſhall be Members of that particular Church) and then ſhall denominate the Church from this accident of place, it is but what is left to their diſcretion.

4. And if the ſaid Magiſtrates or Churches ſhall divide a Kingdom into Provinces, and ſay, that whereas God commandeth us the uſe of Correſpondencies, mutual Advice and Synods, for the due help, concord and communion of Churches, and all things muſt be done in order and to edification; therefore we determine that ſo many Churches ſhall make up ſuch a Synod, and the Churches of ſuch a diſtrict ſhall make up another Synod, and ſo ſhall be ſpecially related to each other for Concord as Adviſers, all this is but the prudent determining of Church Circumſtances or Accidents left to Man.

5. And if they ſhall appoint that either a Magiſtrate or one Paſtor ſhall be for Order ſake the Appointer of the Times and Places of Meeting, or the Preſident of the Synod, to regulate and order proceedings, and keep Peace, as is aforeſaid, it is but an *Accident* of the Sacred Work which Man may determine of. Therefore a Lay-man may be ſuch a Preſident or Regulater.

6. And if they will call this Man by the Name of a *Church-Governour*, who doth but a *common part* therein, and from thence will call this Aſſociation or Province by the name of a *Church*, which is but a *company of Churches aſſociated for Concord and Counſel*, the *Name* maketh it not another *thing* than it is without that name: And the name may be lawful or unlawful as times and probable conſequents make it fit or unfit as to uſe.

7. So much of Church matters as is left to the Magiſtrates Government, may be under Monarchy, Ariſtocracy or Democracy, and under ſuch ſubordinate Officers as the Supream Ruler ſhall appoint.

8. And if the Magiſtrate will make Aſſemblies or Councils of *Paſtors*, to be *his Councils*, and require them frequently to meet to *adviſe him* in the performance of his *own truſt* and *work* about Religion and the Church, he may accordingly diſtribute them into Provinces for that uſe, or order ſuch circumſtances as he pleaſe.

9. And if a Province of Churches be called *one Church*, becauſe it is under one Magiſtrate, or a *Nation of Churches* called a *National Church*, becauſe it is under one King, or many Kingdoms or an Empire called one *Catholick Church*, becauſe they are all under one Emperour; it muſt be confeſſed that this queſtion is but *de nomine*, and not *de re*.

And further, 1. That in ſacred things that which is of Divine and primary Inſtitution is the *famoſius analogatum*, and not that which is but formed by Man. 2. That when ſuch an ambiguous word is uſed without explication or explicating circumſtances, it is to be taken for the *famoſius analogatum*. 3. That in this caſe the word *Church* or *Church-form* is certainly ambiguous and not univocal. 4. That a National, Imperial, or Provincial Church as *Headed* by a King, Emperour, Magiſtrate, or any head of Mans appointment, is *another thing*, from a Church of Chriſts Inſtitution: And is but an *Accident* or adjunct *of it*; and the Head of the Humane form, if called the Head of the Church of Chriſt, is but an *Accidental* Head, and not *Conſtitutive*. And if Chriſts Churches be denominated from ſuch a Head, they are denominated but from an *accident*, as a Man may be denominated *cloathed* or *uncloathed*, *cloathed gorgeouſly* or *ſordidly*, *a Neighbour to this Man or that*, &c. It is no formal denomination of a Church in the *firſt Acception*, as it ſignifieth the *famoſius analogatum*; though otherwiſe many kind of Societies may be called *Eccleſiæ* or *Cœtus*: But Divines ſhould not love Confuſion.

10. It ſeemeth to me that the firſt diſtribution of Churches in the *Roman* Empire, into Patriarchal, Primates, Metropolitical, Provincial, Dioceſan, were only the determination of ſuch *adjuncts* or *extrinſick* things, partly by the Emperours, and partly by Churches Conſent upon the Emperours Permiſſion: And ſo that theſe new Church Governments were partly Magiſtratical, or by Power derived from the Emperours, and partly meer *Agreements or Contracts* by degrees degenerating into *Governments*: And ſo the new *forms* and *names* are all but *accidental*, of *adjuncts* of the true *Chriſtian Churches*. And though I cannot prove it unlawful to make ſuch *adjunctive* or *extrinſick* Conſtitutions, Forms and Names, conſidering the *Matter ſimply* it ſelf, yet by *accident* theſe *accidents* have proved ſuch to the true Churches, as the *accident* of *ſickneſs* is to the Body, and have been the cauſes of the Diviſions, Wars, Rebellions, Ruines and Confuſions of the Chriſtian World: 1. As they have ſerved the *covetouſneſs* and *ambition* of carnal Men: 2. And have enabled them to *oppreſs ſimplicity* and *ſincerity*: 3. And becauſe Princes have not exerciſed their *own Power themſelves*, nor committed it to *Lay-Officers*, but to *Church-men*: 4. Whereby the *extrinſick Government* hath ſo degenerated, and obſcured the *Intrinſick* and been confounded with it, that both going under the equivocal Name of *Eccleſiaſtical Government*, few Churches have had the Happineſs to ſee them practically diſtinct: Nay, few Divines do clearly in their Controverſies diſtinguiſh them: (Though *Marſilius Patavinus* and ſome few more have formerly given them very fair light, yet hath it been but ſlenderly improved.)

Which tempteth the *Eraſtians* to deny and pull down both together, becauſe they find one in the Paſtorshands which belongeth to the Magiſtrate, and we do not teach them to untwiſt and ſeparate them.

11. There ſeemeth to me no readier and directer way, to reduce the Churches to holy Concord, and true Reformation, than for the Princes and Magiſtrates who are the *extrinſick Rulers*, to re-aſſume their own, and to diſtinguiſh openly and practically between the *properly Prieſtly* or *Paſtoral intrinſick Office*, and their *extrinſick* part, and to ſtrip the Paſtors of all that is not *Intrinſecally their own* (it being *enough* for them, and things ſo heterogeneous not well conſiſting in one Perſon:) And then when the People know what is claimed as from the Magiſtrate only, it will take off moſt of their ſcruples as to Subjection and Conſent.

12. No mortal Man may abrogate or take down the Paſtoral Office, and the Intrinſick real Power thereof, and the Church-form which is conſtituted thereby; ſeeing God hath inſtituted them for perpetuity on Earth.

13. But whether one Church ſhall have *one Paſtor* or *many* is not at all of the *Form* of a *particular Church*: But it is of the *Integrity* or gradual Perfection of ſuch Churches as *need many*, to *have many*, and to others not ſo: Not that it is left meerly to the will of Man, but it is to be varied as natural neceſſity and cauſe requireth.

14. The Nature of the *Intrinſick* Office or Power (anon to be deſcribed) is moſt neceſſary to be underſtood as *diſtinct* from the *Power of Magiſtrates*, by them that would truly underſtand this. The *number* of Governours in a *Civil State* make that which is called a variety of *Forms* of Common-wealths, Monarchy, Ariſtocracy or Democracy: Becauſe *commanding Power* is the thing which is there moſt notably exerciſed, and primarily magnified. And a *wiſer* and *better* Man, yea, a thouſand, muſt ſtand by as Subjects, for want of *Authority* or true *Power*; which can be but in *One Supream*, either *Natural* or *Political* Perſon: Becauſe it cannot conſiſt in the exerciſe with Self-contradiction. If one be for War and another for Peace, *&c.* there is no Rule. Therefore the *Many*, muſt be *one Collective* or *Political Perſon*, and muſt Conſent, or go by the *major Vote*, or they cannot govern. But that which is called *Government* in *Prieſts* or *Miniſters*, is of another Nature: It is but a ſecondary ſubſervient branch of their Office: The firſt parts are *Teaching*, and *Guiding* the People as their Prieſts to God in publick Worſhip: And they *Govern* them by *Teaching*, and in order to further Teaching and Worſhipping God; and that not by *Might*, but by *Reaſon* and *Love*. Of which more anon. Therefore if a Sacred Congregation be *taught* and *conducted* in publick Worſhip, and *ſo governed* as conduceth hereunto, whether by *one*, *two*, or *many*,

it no more altereth the *Form* of the Church, than it doth the Form of a *School*, when a ſmall one hath one Schoolmaſter, and a great one four: Or of a *Hoſpital*, when a ſmall one hath *one Phyſician*, and a great one *many*; ſeeing that *Teaching* in the one, and *Healing* in the other is the *main* denominating Work, to which *Government* is but ſubſervient in the moſt notable Acts of it.

15. No mortal Man may take on him to make *another Church*, or *another Office* for the Church, as a *Divine Thing*, on the ſame grounds, and of the ſame Nature pretendedly as Chriſt hath made thoſe already made. The caſe of adding new Church *Officers* or *Forms* of Churches, is the ſame with that of making *new Worſhip Ordinances* for God, and accordingly to be determined (which I have largely opened in its Place.) *Accidents* may be added. *Subſtantials* of like pretended Nature may not be added: Becauſe it is an uſurping of *Chriſts Power*, without derivation by any proved Commiſſion; and an accuſing of him, as having done his own work imperfectly.

16. Indeed no Man can here make a new *Church Officer* of this *Intrinſick* ſort, without making him *new work*, which is to make *new Doctrine*, or *new Worſhip* (which are forbidden:) For to do *Gods work already made* belongs to the *Office already inſtituted.* If every *King* will make his *own Officers*, or authorize the *greater* to make the *leſs*, none muſt preſume to make Chriſt Officers and Churches without his Commiſſion.

17. No Man muſt make any Office, Church or Ordinance, which is *corruptive* or *deſtructive*, or *contrary*, or *injurious* to the Offices, Churches and Ordinances which Chriſt himſelf hath made. This *Bellarmin* confeſſeth, and therefore I ſuppoſe *Proteſtants* will not deny it. Thoſe humane Officers which uſurp the work of Chriſts own Officers, and take it out of their hands, do malignantly fight againſt Chriſts Inſtitutions: And while they pretend that it is but *preſerving* and not *corrupting* or *oppoſing Additions* which they make, and yet with theſe words in their mouths, do either give Chriſts Officers work to others, or hinder and oppreſs his Officers themſelves, and by their new Church forms undermine or openly deſtroy the old, by this expreſſion of their enmity they confute themſelves.

18. This hath been the unhappy caſe of the *Roman* frame of Church Innovations, as you may obſerve in the particulars of its degeneracy.

1. Councils were called *General* or *Oecumenical* in reſpect to *one Empire only*: And they thence grew to extend the Name to the *whole World*: When they may as well ſay, that *Conſtantine*, *Martian*, &c. were Emperours of the whole World, ſeeing by their authority they were called.

2. Theſe Councils at firſt were the *Emperours Councils* called to direct him what to ſettle in Church Orders by his own Power: But they were turned to claim an impoſing Authority of their own to command the Churches as by Commiſſion from God.

3. Theſe Councils at firſt, were only for *Counſel*, or for *Agreement* by way of contract or mutual Conſent to the particular Biſhops: But they degenerated into a *form of Government*, and claimed a ruling and commanding Power.

4. The Patriarchs, Primates and Metropolitans, at firſt claimed but a Power about *circumſtantials extrinſecal* to the Paſtoral Office, ſuch as is the *Timing* and *Placing* of Councils, the ſitting above others, &c. And the exerciſe of ſome part of the Magiſtrates Power committed to them, that is, the depoſing of other Biſhops or Paſtors from their ſtation of ſuch Liberty and Countenance as the Magiſtrate may grant or deny as there is cauſe. But in time they degenerated to claim the *ſpiritual Power of the Keys*, over the other Biſhops; in Point of Ordination, Excommunication, Abſolution.

5. Theſe Patriarchs, Primates and Metropolitans at firſt claimed their extrinſick Power but from Man, that is, either the Conſent and Agreement of the Churches, or the grant of the Emperours: But in time they grew to claim it as of *Divine* or *Apoſtolical* appointment, and as unalterable.

6. At firſt they were taken only for *Adjuncts*, *Ornaments*, *Supports* or *Conveniences* to the Churches. But afterwards they pretended to be *integral Parts* of the Church *univerſal*, and at laſt the Pope would needs be an *Eſſential* Part. And his *Cardinals* muſt claim the Power of the Church Univerſal in being the chooſers of an Univerſal Head, or a *King-Prieſt* and *Teacher* for all the Chriſtians of the World.

7. At firſt Lay-men (now called Chancellors, &c.) were only the Biſhops *Counſellors*, or Officers to the Magiſtrate or them, in performing the *extrinſecal* work about Church *adjuncts*, which a Lay-man might do. But at laſt they came to exerciſe the Intrinſick Power of the Keys, in Excommunications and Abſolutions, &c.

8. At firſt a number of particular Churches conſociated with their ſeveral Biſhops, were taken to be a *Community* or company of true Churches prudentially cantonized or diſtributed and conſociated for Concord. But after they grew to be eſteemed *proper political Societies*, or *Churches* of *Divine Appointment*, *if not the Eccleſiæ minimæ*, having turned the particular Churches into Oratories or Chappels, deſtroying *Ignatius* his Character of *one* Church, [*To every Church there is one Altar, and one Biſhop with his Presbyters and Deacons.*] Abundance more ſuch inſtances may be given.

Obj. *Wherever we find the Notion of a Church Particular, there muſt be Government in that Church: And why a national Society incorporated into one civil Government, joyning into the Profeſſion of Chriſtianity, and having a right thereby to participate of Goſpel Ordinances, in the convenient Diſtributions of them in the particular Congregations, ſhould not be called a Church, I confeſs I can ſee no reaſon.*

Anſw. 1. Here obſerve, that the queſtion is only of the *Name* (whether it may be *called* a Church) and not of the thing (whether all the Churches in a Kingdom may be under one King, which no ſober Man denieth.)

2. Names are at Mens diſpoſal much. But I confeſs I had rather the Name had been uſed no otherwiſe, or for no other Societies than Scripture uſeth it. My Reaſons are, 1. Becauſe when Chriſt hath appropriated or ſpecially applied one Name to the ſacred Societies of his Inſtitution, it ſeemeth ſomewhat bold to make that Name common to other Societies. 2. Becauſe it tendeth to confuſion, miſunderſtanding, and to cheriſh errours and coutroverſies in the Churches, when all names ſhall be made common or ambiguous, and holy things ſhall not be allowed any Name proper to themſelves, nor any thing can be known by a bare name without a Deſcription. If the name of Chriſt himſelf ſhould be uſed of every anointed King, it would ſeem not a little thus injurious to him. If the Name, Bible, Scripture, Preachers, &c. be made common to all that the Notation of the Names may extend to, it will introduce the aforeſaid inconveniences: So how ſhall we in common talk diſtinguiſh, between ſacred Societies of Divine Inſtitution and of humane, if you will allow us no peculiar Name, but make that common which Chriſt hath choſen?

3. And that the name is here uſed equivocally is manifeſt. For the Body political is informed and denominated from the *pars imperans*, the *Governing* Part or Head: Therefore as a *Head* of Divine Inſtitution, authorized for the ſpiritual or Paſtoral work, denominateth the Society accordingly; ſo a *civil Head* can make but a *civil Society*, and a Head of Mans making, but a humane Society. It is certain that Chriſt hath appointed the Epiſcopal or Paſtoral Office, and their work; and conſequently Epiſcopal or Paſtoral Churches: And it is certain that a King is no conſtitutive Part of one of theſe Churches, but Accidental; and therefore that he is an *Accidental Head*

to a Paſtoral Church as ſuch, to which the Paſtor is eſſential.

Therefore if you will needs call both theſe Societies [*Churches*] you muſt diſtinguiſh them into *Paſtoral Churches*, and *Regal Churches*, or *Magiſtratical Churches*; for the word [*National*] notifieth not the Government which is the conſtitutive part; and may be uſed of *Conſociated Churches*, though under many Civil Governours (as in the Saxon Heptarchy.)

So that our queſtion is much like this, *Whether all the Grammar Schools in* England *as under one King may be called one National School? Anſw.* Not without unfitneſs, and inconveniencies: But rather than breed any quarrel, they may call them ſo that pleaſe: But, 1. They muſt confeſs that a particular School is the *famoſius ſignificatum*. 2. That the King is King of Schools, but not a Schoolmaſter, nor a conſtitutive part of a School; 3. That if you will needs *denominate* them from the *Regent* part, as one, you muſt call them all one Royal School, if you will leave the well known ſenſe of words for ſuch uncouth Phraſes. But give us leave to call the Body which is eſſentiated by a King, by the name of a *Kingdom* only, though it have in it many *Schools*, *Academies*, *Colleges*, *Cities*, *Churches*, which they that pleaſe may call all one Royal School, Academy, Colledge, City and Church, if they love confuſion.

4. Chriſtianity giveth Men right to Communion in particular Churches, when they alſo make known their Chriſtianity to the Biſhops of thoſe Churches, and are received (as ſtated or tranſient) Members by mutual Conſent; but not otherwiſe: Nor doth meer Regal Government, give any ſubject right to Church Communion, except by a *Church* you mean a Kingdom.

Obj. *A particular Church then I would deſcribe thus [It is a Society of Men joined together in the viſible profeſſion of the true Faith, having a right to, and enjoying among them, the Ordinances of the Goſpel.)*

Anſw. 1. When you tell us by your deſcription what you will mean by [a *particular Church*) we may underſtand your denomination: But yet while it is unuſual, you muſt not expect that other Men ſo uſe the Word. Had you called your *deſcription* a *definition*, I would have asked you, 1. Whether by [*a Society*] you mean not ſtrictly [*a Political Society*) conſtituted by a *Pars gubernans, & gubernata?* If not, it's no Church ſave equivocally. If ſo, ſhould not the *Pars regens* which is conſtitutive have been put in? If private Men *join togeher*, &c. it makes but a community. 2. A *right* to Goſpel Ordinances is ſuppoſed, but need not be in the definition. 3. The *enjoying* of them, is not eſſential to a Church. The Relation may continue, when the *enjoyment* is a long time hindered. 4. [*Among them*] is a very ambiguous word: Is it *among them in the ſame place?* Or in the ſame Country or Kingdom? Or in the *ſame World?* If you difference and define them not, by Relation to the *ſame Biſhops* or *Paſtors*, and by *intended Perſonal Holy Communion*, your deſcription confoundeth the *Univerſal* Church, as well as the *National*, with a *Particular Church:* For the whole Chriſtian World, is [*a Society of Men joining together in the viſible profeſſion of the true Faith, having a right to, and enjoying among them the Ordinances of the Goſpel*]

Obj. *A Nation joining in the profeſſion of Chriſtianity is a true Church of God: Whence it evidently followeth, that there muſt be a form of Eccleſiaſtical Government over a Nation as a Church, as well as of Civil Government over it, as a Society governed by the ſame Laws——For every Society muſt have its Government belonging to it as ſuch a Society: And the ſame reaſon that makes the Government neceſſary in any particular Congregation will make it neceſſary for all the particular Congregations, joining together in one viſible Society, as a particular national Church. For the Unity and Peace of that Church ought much more to be looked after than of any one particular Congregation*, &c.

Anſw. 1. From one abſurdity many follow: Our Controverſie before was but of the *Name:* If an Accidental Royal or Civil Head may equivocally denominate an Eccleſiaſtical Society, and we grant you the uſe of an equivocal Name (or rather the abuſe) you will grow too hard upon us, if thence you will gather a neceſſity of [*a real Eccleſiaſtical Policy*, beſides the Civil. Names abuſed infer not the *things* ſignified by an univocal term.

2. You muſt *firſt* prove the *form* of Government, and thence infer the *denomination*, and not contrarily, firſt beg the Name, and then infer the Government.

3. If yet by [*a form of Eccleſiaſtical Government*] you meant nothing but the *King's extrinſick Government*) which you may as well call alſo a *form* of *School-Government*, of *College Government*, &c.) we would grant you all. But if I can underſtand you; you now ſpeak of *Eccleſiaſtical Government* as diſtinct from that. And then,

4. You are now grown up from a *may be*, to a *muſt be*, and *neceſſity:* And a greater neceſſity of one *National Eccleſiaſtical Government*, than of a *Particular Church Government*; which being undeniably of Chriſt's Inſtitution (by the Holy Ghoſt in the Apoſtles) you do not make all forms to be *indifferent* or deny this to be *jure divino*. What! *neceſſary* and more *neceſſary* than that which is *jure divino*, and yet *indifferent* and *not jure divino?* If you ſay, *It is neceſſary only on ſuppoſition that there be a national Church:* I anſwer; but your reaſons evidently infer that it is alſo neceſſary that *there be* ſuch a National Church, where it may be had: Though you deny the neceſſity of Monarchical Government by one High Prieſt in it. But I know you call not *this a form* of *Government*, unleſs as determinately managed by *one*, *many* or *moſt*. But why a *national ſpiritual Policy* as diſtinct from *Congregational*, may not be called [*a form of Government*] as well as *one Man's* diſtinct from *two*, over the ſame People, I ſee not. But this is at your liberty. But your *Neceſſity* of ſuch a National Regiment is a matter of greater moment.

In theſe three ſenſes I confeſs a *National* Church. 1. As all the Chriſtians in a Nation are under one *Civil Church Governour*; 2. As they are *conſociated* for *Concord*, and meet in Synods or hold Correſpondencies. 3. As they are all a part of the *univerſal* Church, cohabiting in *one Nation*. But all theſe are *equivocal* uſes of the word *Church*; the denomination being taken in the firſt from an *Accident*; in the ſecond the Name of a Policy being given to a *Community* agreeing for Concord; in the third the Name of the *whole* is given to a ſmall *integral part*.

But the *neceſſity* of any other Church, headed by your *Eccleſiaſtical National Governour*, *perſonal* or *collective*, Monarchical, Ariſtocratical or Democratical, I utterly deny, and find not a word of proof which I think I have any need to furniſh the Reader with an anſwer to.

5. And your judgment in this is down right againſt the Conſtitution, Canons and Judgment of the National Church of *England:* For that they uſe the Word in the ſenſes allowed by me, and not in *yours* is proved, 1. From the *viſible conſtitution* in which there is (beſides the King) no diſtinct *Eccleſiaſtical Head*. For the Archbiſhop of *Canterbury* is not the *proper Governor* of the Archbiſhop of *York* and his Province.

2. From the Canons. Can. 139. [*A National Synod the Church Repreſentative; Whoſoever ſhall affirm that the ſacred Synod of this Nation, in the name of Chriſt and by the King's authority aſſembled, is not the true Church of* England *by repreſentation, let him be excommunicated*, &c.] So that the Synod is but the

Repreſentative Church. And therefore not the *Political Head* of the Church: Whether it be the Laity, or the whole Clergy or both, which they repreſent, Repreſentation of thoſe that are no National Head, maketh them not a National Head.

3. From the ordinary judgment of Epiſcopal Divines, (maintained by Biſhop *Bilſon* and many others at large againſt the Papiſts) that all Biſhops *jure divino* are equal and independant, further than humane Laws, or Agreements or Difference of Gifts may difference them, or as they are bound to conſociation for Concord.

6. How ſhall I deny not only the *lawfulneſs*, but the *neceſſity* of ſuch a *Papacy* as really was in the Roman Empire, on your grounds? I have proved againſt *W. Johnſon* that the Pope was then actually but the Head of the Imperial Churches, and not of all the World. And if there muſt be one National Eccleſiaſtical Head under one King, why not one alſo in one Empire? Or whether it be one Monarch, or a collective Perſon, it is ſtill one *Political Perſon* which is now in queſtion. (Either a Ruling Pope, or a Ruling Ariſtocracy or Democracy, which is not the great matter in Controverſie.)

7. And why will not the ſame Argument carry it alſo, for one Univerſal viſible Head of all the Churches in the World? At leaſt as lawful? At leaſt as far as humane capacity and converſe will allow? And who ſhall chooſe this Univerſal Head? And who can lay ſo far a claim to it as the Pope? And if the *form* be indifferent, why may not the Churches by conſent at leaſt, ſet up one Man as well as many? Whether you carry it to an *Imperial Church*, or a *Papal*, to a *Patriarchal*, or *Provincial*, or *National*, till you have proved it to be of Divine Inſtitution, (and *Particular Churches* to be *unneceſſary*, *alterable* and of *humane inſtitution*,) I ſhall never grant you that it is to be preferred before that which is unqueſtionably of God. For though I eaſily grant that all the Churches of a Nation, Empire or the World, are to be more eſteemed and carefully preſerved, than one Biſhop's or Paſtor's particular Church; yet I will not grant you that *your humane Policy* is more neceſſary to the *ſafety* of all theſe Churches than the *Divine*. For the ſafety of theſe Churches may be better preſerved by *God's three great means* (1. The Polity of particular Churches with the conduct of their preſent faithful Biſhops or Paſtors; 2. The loving Conſociation of Neighbour Churches for Concord; 3. The protection and countenance of Magiſtrates) without any new Church-form, or National or Imperial or Univerſal Paſtor) than with it.

Nay when that ſort of Uſurpation hath been the very Engine of dividing, corrupting and undoing the Chriſtian Churches above a Thouſand Years, we are not eaſily perſwaded now, that it is yet either neceſſary or deſirable.

8. But the beſt and eaſieſt way to diſcern how far the making new Churches or Church Offices is lawful or unlawful, is by trying it by the quality of their *Office work*. For it is the *work* which giveth us the deſcription of the *Office*; and the *office* of the ruling part, which giveth us the definition of the *Church*, which that office conſtituteth.

The work which the new *humane Officer* is to do, is either, 1. The ſame which God hath already appointed Biſhops or Paſtors to do, or at leaſt the *unfixed Miniſters* in the Univerſal Church; 2. Or it is ſuch as he hath appointed *Magiſtrates* to do; 3. Or it is ſuch as belongeth to *private* and *lay-men*; 4. Or it is ſomewhat different from all theſe.

1. If it be of the *firſt ſort*, it is a contradiction. For Men that are by Office appointed to do the *ſame work* which Miniſters are already appointed to do, are not a *new office*, but *Miniſters* indeed, ſuch as Chriſt hath inſtituted: For the *office* is nothing but an *Obligation* and *Authority* to do the work.

2. If it be the *ſame work* which belongeth to the *Magiſtrate*, then it is no *new Office*, for they are *Magiſtrates*.

3. If it be that which belongeth to *private-Men*, by God's appointment, they cannot diſoblige themſelves by transferring it to a *new Officer*.

4. If it be none of all theſe, what is it? I doubt it may prove ſome needleſs or rather ſinful work, which God committed to none of theſe three ſorts, and therefore unfit to make a *Church office* of. Unleſs it be ſuch as I before deſcribed and granted, 1. I confeſs that the Magiſtrate may make new inferior Officers, to do his *own part* (as Church-Juſtices, Church-wardens, *&c.*) 2. I grant that the People may make an office for the better doing of ſome parts of their own work: They may make *Collectors*, *Door-keepers*, *Artiſts* by office, to keep the Clock, and Bells, and Church-buildings, *&c.* if the Magiſtrates leave it to them.

3. I grant that the Biſhops or Paſtors may do ſome *circumſtances* of their work by humane Officers: As to facilitate their Concord in Synods, by chooſing one to preſide, to chooſe time and place, to ſend Meſſengers to take votes, to moderate diſputes, to record agreements, *&c.* as aforeſaid: And theſe circumſtantials are the things that Officers may be made for.

But the very *modes and circumſtances which are part of the work* to which every Biſhop or Paſtor is *obliged*, he cannot commit to another; as to chooſe his *Text*, *Subject*, *Method*, *Words*, &c. Theſe are parts of his own work: Though *Concord* in theſe is the work of many.

Now what is the work beſides all theſe that we muſt have new *Churches* and *Offices* made for? Is it to *govern* all theſe Biſhops and Churches? How? By the *Word* or by the *Sword*? If by the *Sword*, the *Magiſtrate* is to do it? If by the *Word* (or *ſpiritual Authority*) either God hath made ſuch an *Office* as Archbiſhops or General Biſhops over many, or he hath not: If he have, we need no new humane Office for it, God having provided for it already: If not, but God hath left all Biſhops independent, and to learn of one another, as equal in Office, and unequal only in *Gifts*, then either ſuch an Office is fit and neceſſary, or not. If it be, you accuſe God of omiſſion in not appointing a Biſhop over Biſhops as well as a Biſhop of the loweſt Order. If not, then by what reaſon or power will you make new needleſs Officers in the Church? When *Cyprian* and his *Carthage* Council ſo vehemently diſclaimed being *Epiſcopi Epiſcoporum*.

19. I would fain know whether thoſe *new made Churches* of *humane* and not of *divine* Fabrication, (whether Univerſal (or Papal) Patriarchal, Provincial, *&c.*) were made by *former Churches*, or by *no Churches*. If by *no Churches*, then either by other *Societies* or by *ſingle Perſons*: If by other Societies, by what power do they make new Churches to Chriſt, who are themſelves no Churches? If by *ſingle Perſons*, either they are before *Church members*, or *not*. If not, how can thoſe make new Churches that be not ſo much as Members of Churches, without a Commiſſion from Chriſt? But if either *former Churches* or *their Members* made theſe *new Churches*, then 1. It followeth that there were another ſort of Churches before theſe new or humane Churches. And if ſo, either thoſe other that made theſe were themſelves made of God or not? And ſo the queſtion will run up till you bring it either to ſome *Church* of God's making which made theſe other, or ſome Perſon commiſſioned to do it. If you ſay the firſt, then he that will confeſs that there is a *ſpecies* of Churches of Chriſt's Inſtitution, and a *ſpecies* not of his inſtitution, muſt prefer the former, and muſt well prove the power of making the later. And ſo they muſt do, if they ſay that it was done by particular Perſons that were no particular Church-members. For if Chriſt commiſſioned them to ſettle any one

ſpecies of Churches, thoſe are to be eſteemed ſettled by Chriſt. But if you ſay that Chriſt left them to vary the *ſpecies* of Churches as they ſaw cauſe, and ſo on to the end of the World, 1. You muſt well prove it, 2. It is before diſproved: (unleſs you take the word *Church* equivocally.)

20. Laſtly, all Chriſtians are ſatisfied of Chriſt's Authority; and therefore in that they can agree: But ſo they are not, of any humane *Church-makers* authority; and therefore in that there will never be an agreement: Therefore ſuch new Churches, and Eccleſiaſtical Governments will be but (as they ever have been) the Engines of diviſion and ruin in the Churches: And the *ſpecies* of God's making, with the mutability of mutable Adjuncts and Circumſtances, will beſt preſerve the Churches Peace.

But if the true nature of Paſtoral or Eccleſiaſtical Government were well underſtood, it would put an end to all theſe Controverſies. Which may be moſtly gathered from what is ſaid before; to which I will add this little following.

Queſt. *Wherein conſiſteth the true nature of Paſtoral Church Government.*

Anſw. 1. NOT in any uſe of the *Sword* or corporal force.

2. Not in a power to contradict God's word.

3. Not in a power *co-ordinate* with Chriſt's, to do *his proper work*, or that which hath the ſame grounds, reaſons, and nature.

4. Not in an *unqueſtionable Empire*, to command things which none muſt preſume to examine, or judge of by a diſcerning judgment, whether they be forbidden by God or not.

5. Not now in making a *new word of God*, or *new Articles* of *Faith*, or new *univerſal Laws*, for the whole Church.

6. Not in any thing which derogates from the true power of *Magiſtrates*, or *Parents*, or *Maſters*.

But 1. It is a *Miniſterial* Power, of a *Meſſenger* or
1 Cor. 4. 1, 2. *Servant*, who hath a commiſſion to deliver his Maſters commands and exhortations.

1 Pet. 5. 1, 2, 3. Matth. 28. 19, 20. 1 Theſ. 5. 12, 23. 2. As it is over the *Laity* or *Flocks*, it is a power in the ſacred Aſſemblies to teach the People by Office, and to be their Prieſts or Guides in holy Worſhip. 3. And to rule the Worſhip-actions for the time, length, method, and orderly performance of them.

3. As to particular Perſons, it is the power of the
2 Tim. 4. 1, 2, 3, 5. Church Keys, which is, 1. To judge who is meet to be by Baptiſm taken in to the Church. 2. To reprove, exhort and inſtruct thoſe that by vice or ignorance, in order to Repentance, or *Knowledge*, or Confirmation do need the Paſtoral help. 3. To judge who is to be forbidden Church-communion as impenitent; or at leaſt, with whom that Church muſt be forbidden to communicate. 4. To judge who is meet for Abſolution as a Penitent. 5. To deliver Men perſonally a ſealed Pardon from Chriſt in his two Sacraments. 6. To viſit the ſick, and comfort the ſad, and reſolve the doubting, and help the poor. This is the true Church Government, which is like a Philoſopher's or Schoolmaſters in his School among volunteers, ſuppoſing them to have no power of the Rod or Violence, but only to take in or put out of their Schools: And what need is there of an Univerſal, Patriarchal or National Head, to do any of this work, which is but the Government of a perſonal Teacher and Conductor; and which worketh only on the Conſcience?

4. But beſides this there is a neceſſity of *agreeing* in the right management of this work: Which needeth no new *Head*, but only the Conſultations of the ſeveral Biſhops or Paſtors, and the Magiſtrates civil Rule, or *extrinſick Epiſcopacy* (as *Conſtantine* called it.)

5. And beſides this there is need to *ordain Paſtors* and *Biſhops* in the Church. And this is not done by any force neither; but 1. By judging what Men are fit, 2. By perſwading the People to conſent and receive them, and 3. By inveſting them by a delivery of poſſeſſion by the Impoſition of hands. Now for all this, there needs no humane *ſpecies* of Biſhops or Churches to be made.

6. Beſides this there is need of ſome *overſight* of theſe Paſtors and Miniſters and ſixed Biſhops when they are made; and of ſome general care of Paſtors and People, if they decline to Hereſies, Errors, Vices, or Lukewarmneſs: But for this, 1. When Magiſtrates have done their part, 2. And Neighbour Miniſters to one another, 3. And the conſociated Biſhops to the particular ones: 4. And unfixed Miniſters have done their part in the places where occaſionally they come, if moreover any general Paſtors or Archbiſhops are neceſſary, to rebuke, direct, and perſwade the Biſhops or their Flocks, by Meſſengers, Epiſtles or in Preſence, no doubt but God hath appointed ſuch as the Succeſſors of the Apoſtles, Evangeliſts and other General Miniſters of thoſe firſt times. But if no ſuch thing be appointed by Chriſt, we may be ſure it is not neceſſary nor beſt.

If it were but conſidered that the *Ruling Power* in the Church is ſo inſeparable from the *Teaching Power*, that it is exerciſed by teaching and only by God's Word, (either *generally*, or *perſonally* applyed) and that upon none but thoſe that willingly and by conſent receive it, it would quiet the World about theſe matters. And O that once Magiſtrates would take the Sword wholly to themſelves, and leave Church Power to work only by its proper ſtrength and virtue, and then all things would fall into joynt again; though the Ithacians would be diſpleaſed.

Queſt. 58. *Whether any part of the proper Paſtoral or Epiſcopal Power may be given or deputed to a Lay-man, or to one of any other Office, or the proper work may be performed by ſuch?*

Anſw. 1. SUch extrinſecal, or circumſtantial, or accidental Actions as are afore mentioned may be done by Deputies or others (as calling the Church together, ſummoning Offenders, recording actions, &c.)

2. The proper Epiſcopal or Paſtoral Work or Office cannot be deputed, in whole or part, any other way than by *Communication*, which is, by *Ordination*, or making another to be of the ſame Office. For if it may be done by a *Lay-man*, or one that is not of the *ſame order and office*, then it is not to be called any proper part of the Paſtoral or Epiſcopal Office: If a *Lay-man* may baptize, or adminiſter the Sacrament of Chriſt's Body and Blood, or may *ordain*, or *excommunicate* (Eccleſiaſtically) or *abſolve*, meerly becauſe a Biſhop authorizeth or biddeth him, Then 1. What need Chriſt have made an Office-work of it, and Perſons be devoted and conſecrated to it?

2. And why may not the Peoples election and the *King's Commiſſion* ſerve to enable a Lay-man to do it? For if *commanding* only be proper to the Biſhop or Paſtor, and *executing* be common to *Lay-men*, it's certain that the King may *command* all Biſhops and *Paſtors* to do their Office-work; and therefore he may command a *Lay-man* to do that which *a Biſhop* may *command* him to do.

3. And is it not a contradiction to ſay that a Man is a *Lay-man*, or of *another Order*, who is Authorized by a Biſhop, to do a *Biſhops Work* or *Office*? When as the *Office* it ſelf is nothing (as is oft ſaid) but an *Obligation and Authority to do the Work*. If therefore a Biſhop *authorize* and *oblige* any other Man to do the proper Work of a Biſhop or Paſtor (to Ordain, to Baptize, to give the Sacrament of the Euchariſt, to Excommunicate, to Abſolve, &c.) he thereby maketh that Man a Biſhop or a Paſtor, whatever he call him.

Obj. *But doth not a Biſhop preach* per alios *to all his Dioceſs? And give them the Sacraments* per alios, *&c?*

Anſw. Let not the *Phraſe* be made the Controverſie inſtead of the *Matter.* Thoſe other Perſons are either *Miniſters* of Chriſt, or *Lay-men.* If *Lay-men,* their Actions are *unlawful.* If *Miniſters,* they are Commiſſioned Officers of *Chriſts* themſelves, and it is the work of *their own Office* which they do, and it is *they* that ſhall have the *Reward* or *Puniſhment.* But if preaching to all theſe Churches or giving to all theſe Perſons in a thouſand Pariſhes the *Sacraments,* &c. were the Biſhops or Archbiſhops work, that is, *which they are obliged to do,* then they would Sin in not doing it. But if they are the *Governours only* of thoſe that are *obliged to do it,* and are not *obliged to do it themſelves,* then *governing the doers of it,* is only their work; and therefore it is but equivocally ſaid that the *work is theirs,* which *others* and *not they* are obliged to do; and that they *do their work per alios,* when they do but *govern* thoſe others in doing *their own work.*

Of this read the Lord *Bacons* Conſiderations, and *Grotius de Imper. ſumm. Poteſt. circa Sacra,* who ſoundly reſolve the Caſe, againſt doing the *Paſtoral Work per alium.*

Queſt. 59. *May a Lay-man preach or expound the Scriptures? Or what of this is proper to the Paſtors Office?*

Anſw. 1. NO doubt but there is *ſome Preaching* or *Teaching* and *Expounding* which a *Lay-man* may uſe. So did *Origen*; ſo did *Conſtantine*; ſo may a *King* or *Judge* on the Bench: So may a *Parent* to his Children, and a *Maſter* to his Family, and a *Schoolmaſter* or Tutor to his Scholars.

2. It is not any *one Method* or *Sermon-faſhion* which is proper to a Miniſter, and forbidden to a Lay-man: That Method which is moſt meet to the *Matter* and *Hearers,* may be uſed by one as well as by the other.

3. It is not the meer *publickneſs* of the Teaching, which muſt tell us what is unlawful for a Lay-man. For Writing and Printing are the moſt publick ways of Teaching; and theſe no Man taketh to be forbidden the Laity. *Scaliger, Caſaubon, Grotius, Eraſmus, Conſtantine,* King *James,* the Lord *Bacon,* and abundance more Lay-men have done the Church great ſervice by their Writings. And Judges on the Bench ſpeak oft Theologically to many.

But that which is proper to the Miniſters or Paſtors of the Church is, 1. To make a *ſtated Office of it,* and to be *ſeparated, ſet a-part, devoted,* or *conſecrated* and *appropriated* to this ſacred Work; and not to do it *occaſionally* only, or *ſometimes,* or *on the by*; but as *their Calling* and the Employment of their Lives.

2. To do it as *Called and Commiſſioned Miniſters of Chriſt,* who have a ſpecial *nunciative and Teaching Authority* committed to them; and therefore are in a ſpecial manner to be *heard,* according to their ſpecial Authority.

3. To be the *ſtated Teachers of particular Churches,* as *their Paſtors and Guides*; (though they may ſometime permit a Lay-man when there is cauſe to Teach them *pro tempore*) Theſe three are proper to the Miniſterial and Paſtoral Office.

But for the *regulating* of Lay-mens Teaching, 1. They muſt ſtatedly keep in their *Families* or within their *proper bounds.*

2. They muſt not preſume to go beyond their *abilities* eſpecially in matters dark and difficult.

3. They muſt not thruſt themſelves without a juſt call and need into *publick* or *numerous Meetings* as *Teachers,* nor do that which ſavoureth of *Pride* or *Oſtentation,* or which tendeth to cheriſh thoſe vices in others.

4. They muſt not live, or Preach, as *from under the Government of the Church Paſtors:* But being members of their flocks, muſt do all as *under their* lawful overſight and guidance: Much leſs muſt they proudly and ſchiſmatically ſet up themſelves againſt their lawful Paſtors, and bring them into contempt to get themſelves Reputation, and to draw away Diſciples after them.

Act.20.3
Heb.13.
17, 2
1 Theſ.
12, 1
1 Tim.
17

5. Times and Places muſt be greatly diſtinguiſhed. In *Infidel* or *groſly ignorant* Countreys, where through the want of Preachers there is a true *neceſſity,* Men may go much further than in Countreys where Teachers and Knowledge do abound.

Queſt. 60. *What is the true ſenſe of the diſtinction of Paſtoral Power,* in foro interiore & exteriore, *rightly uſed?*

Anſw. 1. NOt as if the Paſtors had any Power of the *Sword* or *outward force,* or of Mens *Bodies* or *Eſtates* immediately: For all the Paſtoral Power is *immediately* on the *Soul,* and but ſecondarily on the Body, ſo far as the perſwaded Soul will move it. *Reaſon* and *Love* and the *Authority of a Meſſenger of Chriſt,* are all the Power by which Biſhops or Paſtors as ſuch can work, *in foro interiore vel exteriore*; they Rule the Body but by Ruling the Soul.

2. But the true uſe of the diſtinction is only to ſerve inſtead of the uſual diſtinction of *Publick,* and *Perſonal* Obligation. It is one thing to ſatisfie a Mans private Conſcience about his own perſonal Caſe or Matters: And another thing to oblige the whole Church, or a particular Perſon, of his Duty as a member of the Society to the reſt. When the Paſtor abſolveth a penitent Perſon, *in foro interiore,* that is, in his own Conſcience, he delivereth him a diſcharge in the Name of Chriſt on Condition he be truly Penitent: Elſe not. But *in foro exteriore* he actually and abſolutely reſtoreth him to his viſible State of Church Communion. The reſt of the members perhaps may juſtly think this Man unlike to prove a true Penitent: And then *in foro interiore* they are not bound to believe him certainly penitent or pardoned by God: But *in foro exteriore* that he is reſtored to Church Communion, and that for order ſake they are bound to hold Communion with him, they are bound (internally) to believe. So that it comes near the ſenſe of the diſtinction of the *ſecret Judgment* (of God and Conſcience) and *Church Judgment.*

Queſt. 61. *In what ſenſe is it true that ſome ſay, that the Magiſtrate only hath the External Government of the Church, and the Paſtors the Internal?*

Anſw. 1. NOt as *External* and *Internal* are oppoſed in the *Nature of the Action.* For the *Voice* of the Paſtor in Preaching is *External,* as well as the *Kings.*

2. Not as they are oppoſed in the *manner of Reception.* For the *Ears* of the Auditors are *external Recipients* from the Preacher as well as from the King.

3. Not as diſtinguiſhing the *parts* that are to obey, the *Duties* commanded, and the Sins forbidden, as if the King ruled the *Body* only and the Paſtor the *Soul.* For the *Soul* is bound to obey the King, or elſe the Body could not be bound to obey him; unleſs by Cords. And the *Body* muſt obey the Preacher as well as the Soul. Murder, Drunkenneſs, Swearing, Lying, and ſuch other external Vices, are under the Paſtors Power to forbid in Chriſts name, as well as the Kings.

4. Not as if all the *external Parts* or *Actions* of Religion were exempted from the Paſtors Power. For Preaching, Praying, Reading, Sacraments, Church-aſſemblies, are external Parts of Religion, and under the Paſtors care.

But in two reſpects the *External Power* is only the *Kings* or Civil Magiſtrates. 1. As it is denominated from the *Sword* or *mulcts* or *corporal Penalties* which is the *external means of Execution:* Though in this reſpect the diſtinction were far more intelligibly expreſt by [*The Government by the Sword, and by the ſacred Word.*]

As Biſhop *Bilſon* of *Obed.* uſeth ſtill to diſtinguiſh them; with many others: See B. *Carlton* of Juriſdiction.

☞

2. But the principal Senſe of their Diſtinction is the ſame with *Conſtantines*, who diſtinguiſhed of a *Biſhop without* and *within*; or of our common Diſtinction of *Intrinſick* and *Extrinſick* Government: And though *Internal* and *External* have the ſame Signification, uſe maketh *Intrinſick* and *Extrinſick* more intelligible. And by *Internal* is meant that Power which *Intrinſecally* belongeth to the *Paſtors Office* as *Inſtituted by Chriſt*, and ſo is *Intrinſecal to the Paſtorſhip* and the *Church* (as Preaching, Praying, Sacraments, the Keys of Admiſſion and Excluſion, Ordination, *&c.*) And by *External* is meant, that which is *Extrinſecal* to the *Paſtorſhip* and the *Church*; which Princes have ſometimes granted them, but Chriſt hath made no part of their Office. In this Senſe the aſſertion is good and clear and neceſſary; that the diſpoſal of all things *Circa Sacra* all *Accidents* and *Circumſtances* whatſoever, which by Chriſts Inſtitution are not *Intrinſecal* to the Paſtorſhip and Church, but *extrinſecal*, do belong to the Power of Kings and Magiſtrates.

Queſt. 62. *Is the tryal, judgment, or conſent of the Laity neceſſary to the admittance of a member into the Univerſal or Particular Church?*

Anſw. 1. It is the Paſtors *Office* to *bear* and *exerciſe* the *Keys* of Chriſts Church: Therefore by *Office* he is to *receive* thoſe that come in; and conſequently to be the *Tryer* and *Judge* of their fitneſs.

2. It belongeth to the ſame Office which is to *Baptize*, to *Judge who is to be baptized:* Otherwiſe Miniſters ſhould not be rational Judges of their *own Actions*, but the *Executioners* of other Mens Judgment It is more the *Judging* who is to be baptized, which the Miniſters Office conſiſteth in, than in the bare doing of the outward act of Baptizing.

3. He that muſt be the ordinary Judge in Church-admiſſions, is ſuppoſed to have both *Ability* and *Leiſure* to make him fit; and *Authority* and *Obligation* to do the work.

4. The ordinary Body of the Laity have none of all theſe four Qualifications; much leſs all. 1. They are not ordinarily able; ſo to examine a Mans Faith and Reſolution with Judgment and Skill, as may neither tend to the wrong of *himſelf* nor of the Church. For it is great skill that is required thereunto. 2. They have not ordinarily *Leiſure* from their proper *Callings* and *Labours*, to wait on ſuch a work as it muſt be waited on; eſpecially in populous Places. 3. They are not therefore *obliged* to do that which they cannot be ſuppoſed to have *Ability* or *Leiſure* for. 4. And where they have not the other three, they can have no *Authority* to do it.

5. It is therefore as great a crime for the Laity to uſurp the Paſtors Office in this matter, as in Preaching, Baptizing or other Parts of it.

6. And though Pride often blind Men (both *People* and *Paſtors*) ſo as to make them overlook the *burden* and look only at the Authority and *Honour*; yet is it indeed an intolerable injury to the *Laity*, if any would lay ſuch a burden on them which they cannot bear, and conſequently would make them reſponſible for the omiſſions or miſdoing of it, to Chriſt their Judge.

7. There is not ſo much as any fair pretence for the Laity having Power to judge who ſhall be received into the *Univerſal Church:* For *who* of the Laity ſhould have this Power? Not *All*, nor the *Major* Vote of the Church: For who ever ſought the Votes of all the Chriſtians in the World, before he baptized a Man? Not any *one particular Church* or Perſons above the reſt: For they have no Right to ſhew for it, more than the reſt.

John 20. 21, 22, 23. & 21. 15, 16, 17. Mat. 28. 12, 20.

8. It is not in the Power of the Laity to keep a Man out of their own *particular Church Communion*, whom the *Paſtor* receiveth; becauſe, as is ſaid, it is his Office to judge and bear the Keys.

9. Therefore if it be ill done, and an unworthy Perſon be admitted, the Conſciences of the People need not accuſe themſelves of it, or be diſturbed, becauſe it is none of their Employment.

10. Yet the *Liberty* of the Church or People muſt be diſtinguiſhed from their *Governing Power*, and their *Executing* Duty from the *Power* of *Judging*. And ſo, 1. The People are to be guided by the Paſtors as *Volunteers*, and not by *Violence:* And therefore it is the Paſtors Duty, in all doubtful Caſes, to give the People all neceſſary Satisfaction, by giving them the Reaſons of his doings, that they may underſtandingly and quietly obey and ſubmit. 2. And in caſe the People diſcern any notable appearance of danger, by introducing Hereticks and groſly impious Men to corrupt the Church, and by ſubverting the order of Chriſt, they may go to their Paſtors to deſire Satisfaction in the caſe. 3. And if by open proof or notoriety it be certain, that by Ignorance, fraud or negligence the Paſtors thus corrupt the Church, the People may ſeek their due Remedy from other Paſtors and Magiſtrates; 4. And they may proteſt their own diſſent from ſuch proceedings; 5. And in caſe of extremity may caſt off Heretical and impious and intolerable Paſtors, and commit their Souls to the conduct of fitter Men; As the Churches did againſt the *Arrian* Biſhops, and as *Cyprian* declareth it his Peoples duty to do; as is aforeſaid.

1 Cor. 4. 1, 2. 1 Tim. 5. 17. Heb. 13. 7, 17. 1 Cor. 5. 3, 4, 5, 6, 11. 2 Theſ. 3. 6, 10, 14. Tit. 3. 10. 2 John. Mar. 13. 9, 23, 33. Mar. 4. 24. Mat. 7. 15, 16. Mat. 16. 6, 11, 12. Mar. 12. 38. & 8. 15. Phil. 2. 2, 3. Col. 2. 8. 1 Pet. 3. 17. Mat. 24. 4.

Queſt. 63. *What Power have the People in Church Cenſures and Excommunication?*

Anſw. This is here adjoined, becauſe it requireth but little more than the foregoing anſwer. 1. As it is the Paſtors Office to judge who is to be received, ſo alſo to judge who is to be *excluded*.

2. But the *Execution* of his Sentence belongeth to the People as well as to himſelf. It is they that either *hold Communion* with the Perſon, or *avoid* him.

1 Cor. 5. 3, 6, 11. 2 John. Tit. 3. 10.

3. Therefore though ordinarily they muſt acquieſce in the Paſtors Judgment, yet if he groſly offend againſt the Law of God, and would bring them, *e. g.* to Communion with *Hereticks* and openly *impious*, and excommunicate the Orthodox and Godly, they may ſeek their remedy as before.

Queſt. 64. *What is the Peoples Remedy in Caſe of the Paſtors Male-adminiſtration?*

Anſw. This alſo is here annexed for diſpatch, as being almoſt ſufficiently anſwered already.

1. It muſt be ſuppoſed that all Church diſorders and male-adminiſtrations cannot be expected to be remedied; but many while we are ſinners and imperfect muſt be born.

2. The firſt Remedy is to ſpeak ſubmiſſively to the Paſtor of his faults, and to ſay to *Archippus*, *Take heed to the Miniſtry which thou haſt received:* And if he hear not more *privately*, for the People more openly to warn and intreat him; not as his *Governours*, but as Chriſtians that have Reaſon to regard Chriſts Intereſt and their own, and have Charity to deſire his Reformation.

Col. 4. 17.

2. The next remedy is, to conſult with the neighbour Paſtors of other Churches, that they may admoniſh him; not as his Governours, but as neighbour Paſtors.

Acts 15.

3. The next remedy is to ſeek redreſs from thoſe Governours that have Power to correct or caſt out the intolerable.

4. The laſt remedy is that of *Cyprian*, to *deſert* ſuch intolerable Paſtors.

But in all this, the People muſt be ſure that they proceed not proudly, ignorantly, erroneouſly, paſſionately, factiouſly, diſorderly or raſhly.

Queſt. 65. *May one be a Paſtor or a Member of a particular Church who liveth ſo far from it, as to be uncapable of perſonal Communion with them?*

Anſw. THE *Name* is taken from the *Relation*; and the Relation is founded in *Capacity*, *Right*, and *Obligation* to actual Communion, Duties and Priviledges; 1. He that is ſo *ſtatedly diſtant* is *uncapable ſtatedly* of Communion, and therefore *uncapable* of the *Relation* and *Name*.

2. He that is but for a *Time accidentally ſo diſtant*, is but for *that time* uncapable of Communion with them: And therefore retaineth *Capacity*, *Right* and *Obligation ſtatedly* for the *future*, but not for the *preſent exerciſe*. Therefore he retaineth the *Relation* and *Name*, in reſpect to his future intended exerciſe; but not in ſo plenary a ſenſe, as he that is *capable* of preſent Communion.

3. It is not the *length* or *ſhortneſs* of the time of abſence that wholly cutteth off or *continueth* the *Relation* and *Name*, but the *probability* or *improbability* of a ſeaſonable acceſſion. For if a Man be removed but a day, with a purpoſe to return no more, his relation ceaſeth. And if a Man be long purpoſing and probably like to return, and by ſickneſs or otherwiſe be hindered, it doth not wholly end his relation.

4. If the delay be ſo long as either maketh the return *improbable*, or as neceſſitateth the Church to have another ſtatedly in the Paſtor's place, where they can have but one, and ſo the People by taking another, conſent (though with grief) to quit their relation and title to the former, there the Relation is at an end.

5. It is a deluſory formality of ſome, that call themſelves Members of a ſeparated (or other) Church, from which they moſt ordinarily and ſtatedly live at an utter diſtance, and yet take themſelves to be no Members of the Church where they live, and uſually join with: And all becauſe they *covenanted* with one and not with the other.

Queſt. 66. *If a Man be injuriouſly ſuſpended or excommunicated by the Paſtor or People, which way ſhall he have remedy?*

Anſw. AS is aforeſaid in caſe of Male-adminiſtration; 1. By admoniſhing the Paſtor or thoſe that wrong him. 2. By conſulting Neighbour Paſtors, that *they* may admoniſh him; 3. By the help of *Rulers*, where ſuch are, and the Churches good forbids it not. 4. In caſe of extremity by removing to a Church that will not ſo injure you. And what needs there any more, ſave patience?

Queſt. 67. *Doth preſence always make us guilty of the errors or faults of the Paſtor in God's Worſhip, or of the Church? Or in what caſes are we guilty?*

Anſw. 1. IF it *always* made us guilty no Man could join with any Paſtor or Church in the World, without being a wilful Sinner. Becauſe no Man worſhippeth God without Sin in matter or manner, omiſſion or commiſſion.

2. If it *never* made us guilty, it would be lawful to join with Mahometans and Bread-worſhippers, *&c.*

3. Therefore the following deciſion of the queſtion, *in what caſes it is a Duty or a Sin to ſeparate*, doth decide this caſe alſo. For when *ſeparation* is no *Duty*, but a *Sin*, there our preſence in the Worſhip is no Sin: But when ſeparation is a Duty, there our preſence is a Sin.

4. Eſpecially in theſe two caſes our preſence is a Sin; 1. When the very *Aſſembly and Worſhip* is ſo bad as God will not accept, but judgeth the *ſubſtance* of it for a Sin. 2. In caſe we our ſelves be put upon any Sin in *Communion*, or as a previous condition of our Communion (as to make ſome falſe profeſſion, or to declare our conſent to other Mens Sin, or to commit corporal viſible reputative Idolatry, or the like.) But the Paſtor and Church ſhall anſwer for their own faults, and not we, when we have cauſe to be preſent, and make them not ours by any ſinful action of our own.

Queſt. 68. *Is it lawful to communicate in the Sacrament with wicked Men?*

Anſw. THE anſwer may be gathered from what is ſaid before.

1. If they be ſo wicked for *number*, and *flagitiouſneſs*, and *notoriety*, as that it is our duty to forſake the Church, then to communicate with them is a Sin. Therefore the after reſolution of the juſt cauſes of ſeparation muſt be peruſed. As if a Church were ſo far defiled with Hereſie, or open Impiety, that it were juſtified by the Major Vote, and bore down *Faith* and *Godlineſs*, and the Society were become uncapable of the *Ends* of Church Aſſociation and Communion: In this and other caſes it muſt be deſerted.

2. If we do not perform our *own Duty* to remove unlawful Communions, whether it be by admonition of the Offender or Paſtor; or what ever is proved really our *Duty*,) the omiſſion of that *Duty* is our Sin.

3. But if we ſin not by omitting our own Duty, it will be no Sin of ours to communicate with the Church, where ſcandalous Sinners or Hereticks are permitted. The Paſtors and Delinquents Sins are not ours.

4. Yea, if we do not omit our own duty in order to the remedy, that will not juſtifie us in denying Communion with the Church while wicked Men are there: But it will rather aggravate our Sin, to omit one Duty firſt, and thence fetch occaſion to omit another.

Queſt. 69. *Have all the Members of the Church right to the Lord's Table? And is Suſpenſion lawful?*

OF this ſee the Defence of the Synods Propoſitions in *New England*. I anſwer,

1. You muſt diſtinguiſh between a fundamental Right of State, and an immediate right of preſent poſſeſſion; or if you will, between a *Right duly to receive the Sacrament*, and a Right to *immediate reception* ſimply conſidered.

2. You muſt diſtinguiſh between a *queſtioned controverted Right*, and an *unqueſtioned* Right; and ſo you muſt conclude as followeth.

1. Every Church-member (at leaſt adult) as ſuch, hath the Fundamental Right of ſtated Relation, or a *Right duly to receive the Sacrament*; that is, to receive it underſtandingly and ſeriouſly at thoſe ſeaſons when by the Paſtors it is adminiſtred.

2. But if upon faults or accuſations, this Right be duly queſtioned in the Church, it is become a controverted right; and the *poſſeſſion* or *admiſſion* may by the Biſhops or Paſtors of the Church, be ſuſpended, if they ſee cauſe, while it is under tryal, till a juſt deciſion.

3. Though Infants are true Members, yet the want of natural capacity, *duly* to *receive*, maketh it unlawful to give them the Sacrament, becauſe it is to be given only to *Receivers*, and *receiving* is more than eating and drinking; it is conſenting to the Covenant, which is the real *Receiving* in a moral ſenſe, or at leaſt *Conſent profeſſed*. So that they want

not a *ſtate* of *right*, as to their Relation, but a *natural capacity* to receive.

4. Perſons at age who want not the Right of a ſtated Relation, may have ſuch actual *Natural* and *Moral Indiſpoſitions*, as may alſo make them for that time unmeet to *Receive*. As Sickneſs, Infection, a Journey, Perſecution, ſcattering the Church, a Priſon: And (morally) 1. Want of neceſſary knowledge of the nature of the Sacrament (which by the negligence of Paſtors or Parents may be the caſe of ſome that are but newly paſt their Childhood;] 2. Some heinous Sin, of which the Sinner hath not ſo far repented, as to be yet ready to receive a ſealed Pardon, or which is ſo ſcandalous in the Church, as that in publick reſpects the Perſon is yet unfit for its priviledges. 3. Such Sins or accuſation of Sin, as make the Perſons Church-title juſtly controverted, and his Communion ſuſpended, till the caſe be decided. 4. Such fears of unworthy receiving, as were like to hurt and diſtract the Perſon, if he ſhould receive till he were better ſatisfied. Theſe make a Man uncapable of preſent Reception, and ſo are a bar to his plenary right: They have ſtill right to receive in a *due manner*: But being yet uncapable of that *due receiving*, they have not a plenary right to the *thing*.

5. The ſame may be ſaid of other parts of our Duty and Priviledges. A Man may have a relative, habitual or ſtated right, to *praiſe God*, and give him thanks for his Juſtification, Sanctification, and Adoption, and to godly Conference, to exerciſes of Humiliation, *&c.* Who yet for want of preſent actual Preparation, may be uncapable, and ſo want a plenary right.

6. The underſtanding of the double preparation neceſſary, doth moſt clearly help us to underſtand this caſe. A Man that is in an unregenerate ſtate, muſt be viſibly cured of that *ſtate* (of utter ignorance, unbelief, ungodlineſs,) before he can be a Member of the Church, and lay a claim to its priviledges. But when that is done, beſides this *general preparation*, a *particular preparation* alſo to each duty is neceſſary to the right doing of it. A Man muſt underſtand what he goeth about, and muſt conſider of it, and come with ſome ſuitable affections. A Man may have right to go a Journey that wants a Horſe; or may have a Horſe, that is not ſadled: He that hath Clothes muſt put them on, before he is fit to come into Company: He that hath right to write, may want a Pen, or have a bad one: Having of gracious habits, may need the addition, of bringing them into ſuch acts, as are ſuitable to the work in hand.

Qneſt. 70. *Is there any ſuch thing in the Church, as a Rank or* Claſſis, *or* Species *of Church-Members at age, who are not to be admitted to the Lord's Table, but only to hearing the Word and Prayer, between Infant-members, and adult confirmed ones?*

Anſw. SOme have excogitated ſuch a *Claſſis* or *Species* or Order, for convenience, as a prudent neceſſary thing: Becauſe to *admit all* to the Lord's Table they think dangerous on one ſide; and to caſt all that are *unfit* for it out of the Church, they think dangerous on the other ſide, and that which the People would not bear. Therefore to preſerve the reverence of the Sacrament, and to preſerve their own and the Churches Peace, they have contrived this middle way or rank. And indeed the Controverſie ſeemeth to be more about the *title* (whether it may be called a *middle order* of meer Learners) and Worſhippers, than about the Matter. I have occaſionally written more of it than I can here ſtay to recite: And the accurate handling of it requireth more words, than I will here uſe. This breviate therefore ſhall be all.

1. It is certain that ſuch Catechumens as are in *meer preparation* to Faith; Repentance and Baptiſm, are *no Church-members* or *Chriſtians* at all; and ſo in none of theſe ranks.

2. *Baptiſm* is the only ordinary regular door of entrance into the viſible Church; and no Man (unleſs in extraordinary caſes) is to be taken for a Church-member or viſible Chriſtian till baptized.

Two Objections are brought againſt this. 1. *The Infants of Chriſtians are Church-members as ſuch, before Baptiſm, and ſo are believers: They are baptized becauſe Members, and not Members, by Baptiſm.*

What makes a viſible member?

Anſw. This caſe hath no difficulty: 1. A Believer as ſuch, is a Member of Chriſt and the *Church inviſible*, but not of the *viſible Church*, till he be an *orderly Profeſſor* of that belief. And this *Profeſſion* is not left to every Man's will how it ſhall be made, but Chriſt hath preſcribed and inſtituted a certain *way and manner of profeſſion*, which ſhall be the only ordinary *Symbol* or *Badge*, by which the Church ſhall know *viſible Members*; and that is *Baptiſm*. Indeed when Baptiſm *cannot be had*, and open profeſſion without it may ſerve: For Sacraments are made for *Man*, and not *Man* for *Sacraments*. But when it may be had, it is Chriſt's appointed Symbol, *Teſſera* and Church-door. And till a Perſon be baptized, he is but irregularly and initially a *Profeſſor*; as an Embryo in the Womb is a Man; or as a Covenant before the writing, ſealing and delivering is initially a Covenant; or as Perſons privately contracted without ſolemn Matrimony are married; or as a Man is a Miniſter upon Election and Tryal before Ordination: He hath only in all theſe caſes, the beginning of a Title, which is not compleat; nor at all ſufficient *in foro Eccleſiæ*, to make a Man viſibly and legally, a married Man, a Miniſter, and ſo here a Chriſtian. For Chriſt hath choſen his own viſible Badge, by which his Church-members muſt be known.

2. And the ſame is to be ſaid of the Infant-title of the Children of Believers: They have but an *initial right before* Baptiſm, and not the Badge of viſible Chriſtians. For there are three diſtinct gradations to make up their viſible Chriſtianity. 1. Becauſe they are *their own*, (and as it were parts of themſelves) therefore Believers have *power* and *obligation* to dedicate their Children in Covenant with God. 2. Becauſe every Believer is himſelf dedicated to God, with all that is his own, (according to its capacity) therefore a Believers Child is ſuppoſed to be *virtually* (not actually] dedicated to God in his *own* Dedication or Covenant, as ſoon as his Child hath a being. 3. Being thus virtually and implicitely firſt dedicated, he is after *actually and regularly* dedicated in Baptiſm, and Sacramentally receiveth the Badge of the Church; and this maketh him a viſible Member or Chriſtian, to which the two firſt were but introductory, as *Conception* is to humane *Nativity*.

Object. *But the ſeed of Believers as ſuch are in the Covenant; and therefore Church-members.*

Anſ. The word *Covenant* here is ambiguous: Either it ſignifieth God's Law of Grace, or preſcribed terms for Salvation, with his immediate offer of the benefits to accepters, called the *ſingle Covenant of God*; or it ſignifieth this with *Man's conſent*, called the *Mutual Covenant* where both Parties covenant. In the former ſenſe, the Covenant only offereth *Church-memberſhip*, but maketh no Man a Church-member, till conſent. It is but God's conditional promiſe, If thou believe thou ſhalt be ſaved, *&c.* If thou give up thy ſelf and Children to me, I will be your God, and you ſhall be my People. But it is only the *Mutual Covenant* that maketh a Chriſtian or Church-member.

Object. *The promiſe is to us and our Children as ours.*

Anſw. That is, that you and your Children dedicated to God, ſhall be received into Covenant; but not otherwiſe. Believing is not only bare *aſſenting*, but *conſenting* to the Covenant, and delivering up your ſelves to Chriſt: And if you do *not conſent* that your Child ſhall be in the Covenant, and deliver him to God alſo, you cannot expect acceptance of him, againſt your wills; nor indeed are you to be taken for true Believers your ſelves, if you dedicate not your ſelves to him and all that are in your power.

Object. *This offer or conditional Covenant belongeth alſo to Infidels.*

Anſw. The offer is to them, but they *accept* it not. But every *believer accepteth* it for *himſelf*, and *his*, or devoteth to God himſelf and his Children when he ſhall have them: And by that virtual dedication or conſent, his Children are *virtually* in the Mutual Covenant; and *actually* upon actual Conſent and Dedication.

Object. *But it is Profeſſion and not Baptiſm, that makes a viſible Member.*

Anſw. That's anſwered before; it is *Profeſſion by Baptiſm*: For *Baptiſm* is that peculiar *act of profeſſion*, which God hath choſen to this uſe, when a Perſon is abſolutely devoted, reſigned and engaged to God in a ſolemn Sacrament, this is our regular *initiating profeſſion*: And it is but an irregular Embryo of a profeſſion, which goeth before Baptiſm ordinarily.

Prop. 3. The time of Infant memberſhip, in which we ſtand in Covenant by our Parents Conſent, cannot be determined by duration, but by the inſufficiency of Reaſon through immaturity of age, (or continuing ideots) to chooſe for ones ſelf.

Prop. 4. It is not neceſſary that the Doctrine of the Lord's Supper be taught Catechumens before Baptiſm; nor was it uſeful with the ancients ſo to do (though it may very well be done.)

Prop. 5. It is needful that the nature of the Lord's Supper be taught all the baptized before they receive it (as was opened before,) elſe they muſt do they know not what.

Prop. 6. Though the Sacrament of the Lord's Supper ſeal not another, but the ſame Covenant that Baptiſm ſealeth; yet are there ſome further truths therein expreſſed, and ſome more particular exerciſes of *Faith* in Chriſt's Sacrifice and coming, *&c.* and of Hope, and Love, and Gratitude, *&c.* requiſite. Therefore the ſame qualifications which will ſerve for Baptiſm, Juſtification, and Adoption, and Salvation, are not enough for the right uſe of Church Communion in the Lord's Supper, the one being the Sacrament of initiation and our new birth; the other of our Confirmation, Exerciſe and Growth in Grace.

7. Whether Perſons be baptized in Infancy or at age, if they do not before underſtand theſe higher Myſteries, they muſt ſtay from the exerciſe of them till they underſtand them: And ſo with moſt there muſt be a ſpace of time between their Baptiſm and fuller Communion.

8. But the ſame that we ſay of the *Lord's Supper* muſt be ſaid of other parts of Worſhip; *Singing Pſalms*, *Praiſe*, *Thankſgivings*, &c. Men *muſt learn* them, before they can *practiſe* them: And uſually theſe as Euchariſtical Acts concur with the Lord's Supper.

9. Whether you will call Men in this ſtate, Church-members of a middle *rank* and *order*, *between* the *Baptized*, and the *Communicants*, is but a *lis de nomine*, a verbal Controverſie. It is granted that ſuch a middle ſort of Men there are in the Church.

10. It is to be maintained that theſe are in a ſtate of Salvation, even before they thus communicate. And that they are not kept away for want of a *ſtated Relation-title*, but of an *immediate capacity*, as is aforeſaid.

11. There is no neceſſity, but upon ſuch unfitneſs, that there ſhould be one Days time between Baptiſm and the Sacrament of the Lord's Supper: Nor is it deſirable: For if the baptized underſtand thoſe Myſteries the firſt day, they may communicate in them.

12. Therefore as Men are prepared, ſome may ſuddenly communicate and ſome ſtay longer.

13. When Perſons are at age, if Paſtors, Parents and themſelves be not groſly negligent, they may and ought to learn theſe things in a very little time; ſo that they need not to be ſettled in a lower Learning ſtate, for any conſiderable time, unleſs their own negligence be the cauſe.

14. And in order to their Learning, they have right to be Spectators and Auditors at the Euchariſt, and not to be driven away with the Catechumens, as if they had no right to be there. For it is a thing beſt taught by the practice to beholders.

15. But if any ſhall by *ſcandal* or *groſs* neglect of Piety, and not only by Ignorance give cauſe of queſtioning their Title, and ſuſpending their Poſſeſſion of thoſe ſacred Priviledges, theſe are to be reckoned in another rank, even among thoſe whoſe title to Church-memberſhip it ſelf becometh controverted, and muſt undergo a tryal in the Church.

And this much I think may ſerve to reſolve this conſiderable queſtion.

Queſt. 71. *Whether a Form of Prayer be lawful.*

Anſw. I Have ſaid ſo much of this and ſome following queſtions in many Books already, that to avoid repetition, I ſhall ſay very little here.

The queſtion muſt be out of queſtion with all Chriſtians:

I. Becauſe the *Scripture* it ſelf hath many forms of Prayer; which therefore cannot be unlawful.

Object. *They were lawful then, but not now.*

Anſw. He that ſaith ſo, muſt prove where God hath ſince forbidden them. Which can never be.

Object. *They may lawfully be read in Scripture for inſtruction, but not uſed as Prayers.*

Anſw. They were uſed as Prayers then and are never ſince forbidden: Yea, *John* and Chriſt did teach their Diſciples to pray, and Chriſt thus prefaceth his form, *When ye pray, ſay*——

II. All things muſt be done to Edification: But to uſe a form of Prayer is for the Edification of many Perſons, (at leaſt thoſe that cannot otherwiſe do ſo well) therefore thoſe Perſons *muſt* uſe a form. Full experience doth prove the Minor, and nothing but ſtrangeneſs to Men can contradict it.

Queſt. 72. *Are Forms of Prayer or Preaching in the Church lawful?*

Anſw. YES: Moſt Miniſters ſtudy the methodical form of their Sermons before they preach them: And many write the very words, or ſtudy them: And ſo moſt Sermons are a form. And ſure it is as lawful to think before-hand what to ſay in praying as in preaching.

God gave forms of preaching to *Moſes* and the Prophets: See a large form of prayer for all the people, *Deut.* 26. 13,14,15. And ſo elſewhere there are many.

1. That which God hath not forbidden is lawful: But God hath *not forbidden* Miniſters to ſtudy their Sermons or Prayers, either for *matter*, *method* or *words*, and ſo to make them many ways a form.

2. That which God *preſcribed* is lawful (if he reverſe it not:) But God *preſcribed publick forms of prayer*; as the titles and matter of many of the *Pſalms* prove, which were daily uſed in the Jewiſh Synagogues.

Object. *Pſalms being to be ſung, are more than Prayers.*

Anſw. They were *Prayers*, though *more*. They are *called Prayers*, and for the *Matter* many of them were no more than Prayers; but only for the meaſures of words: Nor was their ſinging like ours now, but liker to our ſaying. And there are many other Prayers recorded in the Scripture.

3. And all the Churches of Chriſt at leaſt theſe

Thirteen or Fourteen Hundred Years have taken publick forms for lawful: Which is not to be gainſayed without proof.

Queſt. 73. *Are publick Forms of Man's deviſing or compoſing lawful?*

Anſw. YES: 1. The Miniſters afore-mentioned throughout the Chriſtian World, do deviſe and compoſe the form of their own *Sermons and Prayers:* And that maketh them not unlawful. 2. And whoever ſpeaketh *ex tempore*, his words are a form when he ſpeaketh them, though not a premeditated form. 3. And when Scripture ſo vehemently commandeth us to ſearch, meditate, ſtudy the Scriptures, and take heed to our ſelves and unto Doctrine, *&c.* What a Perſon is that who will condemn Prayer or Preaching, only becauſe we before hand ſtudied or conſidered what to ſay? As if God abhorred diligence and the uſe of reaſon. Men are not tyed (now) from thinking before hand what to ſay to the Judge at the Bar for Eſtate or Life, or what to ſay on an Embaſſage, or to a King, or any Man that we converſe with? And where are we forbidden to forethink what to ſay to God? Muſt the People *take heed how they hear*, and *look to their foot when they go into the houſe of God?* And muſt not we take heed what we *ſpeak*, and look to our *words* that they be fit and decent?

Object. *Forms are Images of prayer and preaching, forbidden in the ſecond Commandment.*

Anſw. Prove it, and add not to the Word of God. 1. The Scripture and God's Servants, even Chriſt himſelf, had broken the ſecond Commandment, when they uſed or preſcribed forms. 2. Forms are no more Images than *extemporate* words are, as they ſignifie our Minds. Are all the Catechiſms, printed and written Sermons and Prayers, Images or Idols? All forms that Parents teach their Children? O charge not ſuch untruths on God; and invent not falſhoods of his Word, while you cry down Man's inventions.

Queſt. 74. *Is it lawful to impoſe Forms on the Congregation or the People in publick Worſhip?*

YES, and more than lawful: It is the Paſtor's duty ſo to do. For whether he fore-think what to pray or not, his Prayer is to them a *form* of words: And they are bound in all the lawful parts, to concur with him in Spirit or Deſire, and to ſay *Amen.* So that every Miniſter by Office is daily to impoſe a form of Prayer on all the People in the Congregation. Only ſome Men impoſe the ſame form many times over, or every day, and others impoſe every day a new one.

God gave forms of preaching to *Moſes* and the Prophets: See a large form of prayer for all the people, *Deut.* 26. 13,14,15. And ſo elſewhere there are many.

Queſt. 75. *Is it lawful to uſe Forms compoſed by Man, and impoſed not only on the People, but on the Paſtors of the Churches?*

Anſw. THE queſtion concerneth not the lawfulneſs of impoſing, but of *uſing forms impoſed.* And 1. It is not lawful to uſe them meerly on that account *becauſe they are impoſed* or *commanded*, without ſome greater reaſons of the unlawfulneſs. For elſe it would be unlawful for any other to uſe impoſed Forms; as for a Scholar or Child, if the Maſter or Parent impoſe them, or for the Congregation when the Paſtor impoſeth them, which is not true.

2. The uſing of impoſed Forms may by other accidents be ſometimes good and ſometimes evil, as the Accidents are that make it ſo.

1. Theſe accidents may make it evil. 1. When the form is bad for matter or manner, and we voluntarily prefer it before that which is better, being willing of the impoſiton. 2. When we do it to gratifie our ſlothfulneſs, or to cover our wilful ignorance and diſability. 3. When we voluntarily obey and ſtrengthen any unlawful uſurping Paſtors or Powers that impoſe it without authority, and ſo encourage Church-tyranny. 4. When we chooſe a ſingular form impoſed by ſome ſingular Paſtor, and avoid that which the reſt of the Churches agree in, at a time when it may tend to diviſion and offence. 5. When the weakneſs and offence of the Congregation is ſuch, that they will not joyn with us in the impoſed form, and ſo by uſing it, we drive them from all publick Worſhip or divide them.

2. And in the following circumſtances the uſing of an impoſed form is lawful and a duty: 1. When the Miniſter is ſo weak that he cannot pray well without one, nor compoſe ſo good a one himſelf: 2. Or when the errors or great weakneſs of the generality of Miniſters is ſuch, as that they uſually corrupt or ſpoil God's Worſhip by their own manner of praying, and no better are to be had; and thereupon the wiſe and faithful Paſtors and Magiſtrates ſhall impoſe one ſound and apt Liturgy to avoid error and diviſion in ſuch a diſtempered time; and the ableſt cannot be left at liberty without the relaxing of the reſt. 3. When it is a means of the Concord of the Churches, and no hinderance to our other Prayers. 4. When our hearers will not join with us if we uſe them not: (For error and weakneſs muſt be born with on one ſide, as well as on the other.) 5. When obedience to juſt Authority requireth it, and no command of Chriſt is croſt by it. 6. When the impoſition is ſo ſevere that we muſt ſo worſhip God publickly, or not at all; and ſo all God's publick Worſhip will be ſhut out of that Congregation, Country or Nation, unleſs we will uſe impoſed Prayers. 7. In a word, when the good conſequents of *Obedience*, *Union*, *avoiding Offence*, *Liberty for God's publick Worſhip* and *preaching the Goſpel*, &c. are greater than the bad conſequents which are like to follow the uſing of ſuch forms: The preponderating accidents muſt prevail. 8. And if a Man's own Judgment and Conſcience cannot be ſatisfied, to do God's work comfortably and quietly any other way, it may go far in the determination. And the common good of many Churches muſt ſtill be preferred before a leſs.

Queſt. 76. *Doth not the Calling of a Miniſter ſo conſiſt in the exerciſe of his own Miniſterial Gifts, that he may not officiate without them, nor make uſe of other Mens Gifts inſtead of them?*

Anſw. 1. THE Office of the Miniſtry is an *Obligation* and *Authority* to do the Miniſterial work, by thoſe *perſonal competent abilities* which God hath given us.

2. This *obligation* to uſe our *own abilities*, forbiddeth us not to make uſe of the *helps*, *gifts and abilities of others*; either to *promote* our *own abilities* and *habits*, or to further us in the *act* or the exerciſe of them. For, 1. There is no ſuch *prohibition* in Scripture. 2. All Men are *inſufficient* for themſelves; and Nature and Scripture require them to uſe the beſt help they can get from others. 2. God's Service muſt be done in the *beſt manner* we can. But many Miniſters cannot do it ſo well (*conſideratis conſiderandis*) without other Mens help as with it.

3. We may uſe other Mens gifts to help us, 1. For *Matter*, 2. *Method*, 3. *Words*, and ſo for a *threefold form* of preaching or prayer.

4. He that uſeth a *Scripture form of Matter, Method or Words*, uſeth his *own abilities* no more, than if he uſed a form out of another Book. But it is lawful to uſe a *Scripture form:* Therefore it is lawful ſo far to take in aſſiſtance in the uſe of our own abilities.

5. He that uſeth a *form* uſeth his *own abilities*

alſo (not only perhaps at other times, but) in the uſe of it. He uſeth his *underſtanding* to diſcern the true ſenſe and aptitude of the words which he uſeth: He uſeth his *holy Deſires* in putting up thoſe Prayers to God: And his other *Graces*, as he doth in other Prayers. He uſeth his *Utterance* in the apt and decent ſpeaking of them.

6. A Miniſter is not always bound to uſe his *own* gifts to the *utmoſt* that he can, and other Mens as *little* as he can. For, 1. There is no ſuch Command from God. 2. All things muſt be done to the Churches edification: But ſometimes the greater uſe of another Man's gifts, and the leſs uſe of his own may be to the Churches greater edification.

Inſtances of the lawful uſe of other Mens gifts are ſuch as theſe.

1. For *Matter*, an abler Miniſter may tell a young Man what ſubjects are fitteſt for him in preaching and prayer; and what is the ſenſe of the Scriptures which he is to open; and what is the true ſolution of ſeveral doubts and caſes. A Miniſter that is young, raw or ignorant, (yea, the beſt) may be a Learner while he is a Teacher: But he that is a Learner maketh uſe ſo far of the gifts of others. And indeed all Teachers in the World make uſe of the gifts of others. For all teach what they learn from others.

2. For *Method*; it is lawful to learn that as well as *Matter* from another. Chriſt taught his Diſciples a *Method of Prayer:* And other Men may open that method to us. All Tutors teach their Pupils *Method* as well as Matter: For *Method* is needful to the due underſtanding and uſing of the *Matter*. A *Method* of *Divinity*, a *Method* of *Preaching*, and a *Method* of *Praying* may be taught a Preacher by word, and may be written or printed for his uſe.

3. For *Words*, 1. There is no more prohibition in God's Word, againſt learning or uſing another Man's *Words*, than his *Method* or *Matter*. Therefore it is not unlawful. 2. A Tutor or Senior Miniſter may teach the Scripture words to a Pupil or Junior Miniſter; yea, and may ſet them together and compoſe him a Sermon or Prayer out of Scripture in its words. (For he that may uſe an ill-compoſed Scripture form of his own gathering, may uſe a well-compoſed form of anothers.) 3. All the Books in our Libraries are forms of words; and it is lawful ſure to uſe ſome of all thoſe words which we read; or elſe our Books would be a ſnare and limitation to our Language. 4. All Preachers ordinarily uſe Citations, Teſtimonies, *&c.* in other Mens words. 5. All Miniſters uſe *Pſalms* in the Metre of other Mens compoſing (and uſually *impoſing* too.) And there is no more prohibition againſt uſing other Mens words in a Prayer, than in a Pſalm. 6. Almoſt all Miniſters uſe other Mens gifts and form of words, in reading the Scriptures, in their *Vulgar Tongues:* For God did not write them by his Apoſtles and Prophets in *Engliſh*, *French*, *Dutch*, &c. but in Hebrew, Chaldee and Greek: Therefore the wording them in Engliſh, *&c.* is a *humane form* of *words:* And few Miniſters think they are bound to tranſlate all the Bible themſelves, leſt they uſe other Mens words or abilities. 7. If a young Miniſter that can pray but weakly, hear more apt expreſſions and ſentences in another Miniſters Prayers, than his own are, he may afterward make uſe of thoſe ſentences and expreſſions. And if of *one ſentence*, why not of *two* or *ten*, when God hath not forbidden it? So alſo in preaching. 8. It is lawful to read another Man's Epiſtles or Sermons in the Church, as the primitive Churches did by *Clements* and ſome others. 9. An impoſition may be ſo ſevere, that we ſhall not uſe our *own words*, unleſs we will uſe ſome of *other Mens*. 10. All Churches almoſt in the World, have conſented in the uſe of Creeds, Confeſſions, and Prayers, and Pſalms in the words of others.

But yet 1. No Miniſter muſt on theſe pretences ſtifle his own gifts, and grow negligent; 2. Nor conſent to Church-tyranny or Papal Uſurpations; 3. Nor do that which tendeth to eat our ſeriouſneſs in the Worſhip of God, and turn all into dead Imagery or Formality.

Queſt. *Is it lawful to read a Prayer in the Church?*

Anſw. 1. THat which is not forbidden is lawful: But to *read a Prayer* is not forbidden (as ſuch, though by accident it may.)

2. The Prayers in the Scripture Pſalms, were uſually read in the Jewiſh Synagogues lawfully: For they were written to that end; and were indeed the Jewiſh Liturgy. Therefore to read a Prayer is not unlawful.

3. He that hath a weak Memory may read his own Sermon Notes: Therefore he may read his Prayers.

4. I add as to this caſe and the former together, that 1. Chriſt did uſually frequent the Jewiſh Synagogues.

2. That in thoſe Synagogues there were *forms* of *Prayer*, and that ordinarily read: At leaſt Scripture *forms:* And if either the Jewiſh Rabbins (cited by *Scaliger*, *Selden in Eutych. Alexandr.* &c.) or the ſtrongeſt probability may be credited, there were alſo *humane forms*. For who can imagine that thoſe Phariſees ſhould have no humane forms, 1. Who are ſo much accuſed of formality, and following Traditions: 2. And uſed *long* and *frequent Prayers*: But if indeed they had no ſuch forms, then *long* and *frequent extemporate Prayers* are not ſo great a ſign of the Spirits gifts as is imagined, when ſuch Phariſees abounded in them. But there is little probability, but that they uſed both ways.

3. That Chriſt did not ſeparate from the Synagogues for ſuch Prayers ſake.

4. Yea, that we never read that Chriſt medled in the Controverſie, it being then no Controverſie; nor that he once reproved ſuch *forms* or *reading* them, or ever called the Jews to repent of them.

If you ſay, His general reproof of Traditions was not *as ſuch*, but as *ſet before*, or *againſt the Commands of God*. 2. He *named* many of their *particular Traditions* and *Corruptions*, Mat. 15. & 23, *&c.* and yet never named *this*. 3. His being uſually preſent at their Aſſemblies, and ſo joining with them in their Worſhip, would be ſuch an appearance of his approbation, as would make it needful to expreſs his diſallowance of it, if indeed he thought it ſinful. So that whoever impartially conſidereth all this, that he joined with them, that he particularly reproved other Corruptions, and that he never ſaid any thing at all againſt *Forms* or *reading* Prayers, that is recorded, will ſure be moderate in his judgment of ſuch indifferent things, if he know what moderation is.

Queſt. 77. *Is it lawful to pray in the Church without a preſcribed or premeditated form of Words?*

Anſw. THere are ſo few ſober and ſerious Chriſtians that ever made a doubt of this, that I will not beſtow many words to prove it.

1. That which is not forbidden is lawful. But Church-prayer without a premeditated or preſcribed form of words is not forbidden (by God) therefore (as to God's Laws) it is not unlawful.

2. To expreſs holy deſires underſtandingly, orderly, ſeriouſly and in apt expreſſions, is lawful praying. But all this may be done without a ſet form of words; therefore to pray without a ſet form of words may be lawful.

3. The conſent of the Univerſal Church, and the experience of godly Men, are arguments ſo ſtrong, as are not to be made light of.

4. To which Scripture inſtances may be added.

Queſt. 78. *Whether are ſet Forms of* Words, *or* free Praying *without them the better way? And what are the Commodities and Incommodities of each way?*

Anſw. I Will firſt Anſwer the later Queſtion, becauſe the former dependeth on it.

I. The Commodities of a ſet form of Words, and the diſcommodities of *free-praying* are theſe following.

1. In a time of dangerous Hereſie which hath infected the Paſtors, a ſet form of preſcribed Words tendeth to keep the Church, and the Conſciences of the joyners from ſuch Infection, offence and guilt.

2. When Miniſters are ſo weak as to diſhonour Gods Worſhip by their unapt, and ſlovenly, and unſound Expreſſions, preſcribed or ſet Forms which are well compoſed, are ſome preſervative and cure. When free praying leaveth the Church under this inconvenience.

3. When Miniſters by faction, paſſion or corrupt intereſts, are apt to put theſe Vices into their Prayers, to the injury of others, and of the Cauſe and Church of God, *free praying* cheriſheth this, or giveth it opportunity, which ſet forms do reſtrain.

4. Concordant ſet forms do ſerve for the exacteſt Concord in the Churches, that all at once may ſpeak the ſame things.

5. They are needful to ſome weak Miniſters that cannot do ſo well without them.

6. They ſomewhat prevent the laying of the reputation of Religious Worſhip upon the Miniſters abilities: When in *free praying*, the *honour and comfort* varieth with the various degrees of Paſtoral abilities: In one Place it is excellently well done, in another but drily, and coldly, and meanly: In another erroneouſly, unedifyingly, if not diſhonourably, tending to the contempt of holy Things: Whereas in the way of *ſet Liturgies*, though the *ableſt* (at that time) doth *no better*, yet the *weakeſt* doth, (for words) *as well*, and *all alike*.

7. And, if proud weak Men have not the *compoſing and impoſing of it*, all know that *Words drawn up by Study*, upon ſober *Premeditation* and *Conſultation*, have a greater Advantage, to be *exact and apt*, than thoſe that were never thought on till we are ſpeaking them.

8. The very fear of doing amiſs, diſturbeth ſome unready Men, and maketh them do all the reſt the worſe.

9. The *Auditors* know before hand, whether that which they are to join in be ſound or unſound having time to try it.

10. And they can more readily put in their Conſent to what is ſpoken, and make the Prayers their own, when they know before hand what it is, than they can do, when they know not before they hear it; it being hard to the duller ſort of hearers, to concur with an *Underſtanding* and *Conſent* as quick, as the ſpeakers *words* are. Not but that this may be done, but not without great difficulty in the duller ſort.

11. And it tendeth to avoid the Pride and Self-deceit of many, who think they are good Chriſtians, and have the Spirit of Grace and Supplication, becauſe by Learning and Uſe they can ſpeak many hours in variety of Expreſſions in Prayer; which is a dangerous miſtake.

II. The Commodities of *Free extemporate Prayers*, and the diſcommodity of preſcribed or ſet forms are theſe following.

1. It becometh an advantage to ſome *Proud* Men who think themſelves wiſer than all the reſt, to obtrude *their Compoſitions*, that none may be thought wiſe enough, or fit to ſpeak to God but in *their Words:* And ſo introduce Church-tyranny.

2. It may become a *hindrance* to able worthy Miniſters that can do better.

3. It may become a *dividing ſnare* to the Churches, that cannot *all Agree* and *Conſent* in ſuch humane Impoſitions.

4. It may become an advantage to Hereticks when they can but get into Power (as the Arrians of old) to corrupt all the Churches and publick Worſhip: And thus the Papiſts have corrupted the Churches by the Maſs.

5. It may become an engine or occaſion of *Perſecution*, and *ſilencing* all thoſe Miniſters that cannot Conſent in ſuch Impoſitions.

6. It may become a means of *depraving* the *Miniſtry*, and bringing them to a *common idleneſs and ignorance*, (if other things alike concur.) For when Men perceive that no greater Abilities are *uſed* and *required*, they will commonly labour for and get no greater, and ſo will be unable to pray without their forms of Words.

7. And by this means Chriſtian Religion may decay and grow into contempt: For though it be deſirable that its *own worth* ſhould keep up its reputation and ſucceſs, yet it never hitherto was ſo kept up without the Aſſiſtance of Gods eminent Gifts and Graces in his Miniſters: But where ever there hath been a learned, able, holy, zealous, diligent Miniſtry, Religion uſually hath flouriſhed: And where ever there hath been an ignorant, vicious, cold, idle, negligent and reproached Miniſtry, Religion uſually hath died and been reproached. And we have now no reaſon to look for that which never was, and that God ſhould take a new courſe in the World.

8. And the opinion of impoſing Forms of Prayer, may draw on the opinion of impoſing forms of *Preaching* as much, and of reſtraining *free Preaching* as much as *free Praying*, as we ſee in *Moſcovy*. And then when nothing but bare *Reading* is required, nothing more will be ordinarily ſought; and ſo the Miniſtry will be the ſcorn of the People.

9. And it will be a ſhameful and uncomfortable failing, when a Miniſter is not able on variety of occaſions, to vary his Prayers accordingly; and when he cannot go any further than his Book or Leſſon; it being as impoſſible to make Prayers juſt fitted to all occaſions which will fall out, as to make *Sermons* fit for all, or as they ſay, to make a Coat for the Moon: And the People will contemn the Miniſters when they perceive this great deficiency.

10. And it is a great difficulty to many Miniſters to learn and ſay a form without Book; ſo that they that can all Day ſpeak what they know, can ſcarce recite a form of words one quarter of an hour, the memory more depending upon the *Body* and its temper, than the exerciſe of the underſtanding doth. He that is tied *juſt to theſe words and no other*, is put upon double Difficulties (like him that on height muſt walk on a narrow plank, where the fear of falling will make him fall.) But he that may expreſs the juſt deſires of his Soul in what words occur that are apt and decent, is like one that hath a field to walk in: For my own part, it is eaſier to me to *Pray or Preach* ſix hours in *Freedom*, about things which I underſtand, than to pray or preach the tenth part of an hour in the fetters of a form of words which I muſt not vary. And ſo the neceſſity of a *Book* coming in, doth bring down the reputation of the Miniſters abilities, in the Peoples eyes.

11. But the grand incommodity greater than all the reſt is, that it uſually occaſioneth *careleſneſs*, *deadneſs*, *formality* and *heartleſs* Lip labour in our Prayers to God; whileſt the free way of preſent Prayer tendeth to excite our Cogitations to conſider what we ſay. And it is not only the multitude of dead-hearted Hypocrites in the Church, that are thus tempted to perſevere in their Lip-labour and Hypocriſie, and to draw near to God with their Lips when their Hearts are far from him, and are gratified in their ſelf-deceit, whileſt Parrot-like they ſpeak the words which they regard not, and their Tongues do overgo their Hearts: But even *better Men* are great-

ly tempted to dead remiſsneſs: I mean both the *ſpeakers* and the *hearers:* For, 1. It is *natural* to *Mans mind* to have a *ſlothful wearineſs* as well as his *Body*; and to do no more than he findeth a *neceſſity* of doing: And though *Gods Preſence alone* ſhould ſuffice to engage all the Powers of our Souls, yet ſad Experience telleth us, that *Gods eye and Mans together* will do more with almoſt all Men, than one alone. And therefore no Mens *Thoughts* are ſo accurately governed as their *Words.* Therefore when a Miniſter knoweth before-hand that, as to *Mans* approbation, he hath no more to do, but to read that which he ſeeth before him, he is apt to let his Thoughts fly abroad, and his affections lye down, becauſe no Man taketh account of theſe. But in *extemporate* diverſified Prayer, a *Man cannot do it* without an Excitation of his Underſtanding to think (to the utmoſt) what to ſay; and an Excitation of his Affections, to ſpeak with Life, or elſe the hearers will perceive his coldneſs. And though all this may be *Counterfeit* and hypocritically *Affected*, yet it is a great help to ſeriouſneſs and ſincerity, to have the faculties all *awake:* And it is a great help to awaken them, to be under ſuch a *conſtant neceſſity* even from *Man.* As thoſe that are apt to *ſleep* at Prayer, will do it leſs when they know Men obſerve them, than at another Time.

2. And both to ſpeaker and hearers, humane frailty maketh it hard to be equally affected with the ſame thing ſpoken a hundred times, as we are at firſt when it is new, and when it is cloathed in comely variety of Expreſſions. As the ſame Book affecteth us not at the twentieth reading as it did at the firſt. Say not, it is a diſhonourable weakneſs to be thus carried by the novelty of things or words: For though that be true, it is a diſhonour common to all Mankind, and a diſeaſe which is your own, and which God alloweth us all lawful means to cure, and to correct the unhappy Effects while it is uncured.

12. Laſtly, Set forms ſerve unworthy Men to hide their unworthineſs by, and to be the matter of a Controverſie in which they may vent their envy againſt them that are abler and holier than themſelves.

II. Having now truly ſhewed you the Commodities and Incommodities of both the ways, for the other Queſtion, *Which of them is the beſt*, I muſt give you but ſome Rules to anſwer it your ſelves.

1. That is beſt which hath moſt and greateſt Commodities, and feweſt and leaſt diſcommodities.

2. For neither of them is forbidden, in it ſelf conſidered, nor evil, but by accident.

3. One may have more Commodities and the other more diſcommodities in one Countrey, and age than in another; and with ſome Perſons than with others.

4. Sober Chriſtians ſhould be very backward in ſuch Caſes to quarrel with the Churches where they live or come, but humbly ſubmit to them in lawful things, though they think them inconvenient; becauſe it is not they that are the Governours and Judges.

5. The Commands of Authority and the Concord of the Churches may weigh down many lighter accidents.

6. I crave leave to profeſs that my own Judgment is, that ſomewhat of both ways joined together will beſt obviate the incommodities of both. To have ſo much wholeſome, methodical, unqueſtionable forms as near as may be in Scripture Phraſe, as is neceſſary to avoid the inconvenience of a total Excluſion of Forms, and to the attainment of their deſireable Ends; and to have ſo much withal of *Freedom* in *Prayer*, as is neceſſary to its ends, and to avoid the deadneſs, formality, and other incommodities of Forms alone. Though by this Opinion I croſs the Conceits of prejudiced Men on both extreams, I think I croſs not the Judgment of the Church of *England*, which alloweth *free Prayers* in the Pulpit, and at the Viſitation of the ſick: And I croſs not the opinion of any ancient Church that ever I read of, nor of the Fathers and Paſtors whoſe works are come to our Hands; nor yet of *Luther*, *Melancthon*, *Bucer*, *Zuinglius*, *Calvin*, *Beza*, *Zanchius* and the reſt of our famous Reformers; nor yet of the famous Nonconformiſts of *England*, *Cartwright*, *Hilderſham*, *Greenham*, *Perkins*, *Baine*, *Ameſius*, &c. And I leſs fear erring in all this Company, than with thoſe on either of the extreams.

I have a Manuſcript of Mr. *Cartwrights* in which, having fully proved the falſhood of *Sutliffs* Suſpicion that he was acquainted with *Hackets* Project, he anſwereth his Charge, as if he were againſt Forms of Prayer, that all the Years that he lived at *Middleburg* and *Antwerp*, he conſtantly uſed the ſame Form before Sermon, and moſtly after Sermon, and alſo did read Prayers in the Church; and that ſince he ſeldom concluded but with the Lords Prayer.

Queſt. 79. *Is it lawful to forbear the Preaching of ſome Truths, upon Mans Prohibition, that I may have liberty to preach the reſt: Yea, and to Promiſe before-hand to forbear them? Or to do it for the Churches Peace?*

Anſw. 1 Some Truths are of ſo great moment and neceſſity, that without them you cannot preach the Goſpel in a ſaving ſort. Theſe you may not forbear nor Promiſe to forbear.

2. Some Truths are ſuch as God *at that time* doth call Men eminently to publiſh and receive (as againſt ſome Hereſie when it is in the very height, or the Church in greateſt danger of it: Or concerning ſome *Duty* which God then ſpecially calleth Men to perform (as the Duty of Loyalty juſt in the time of a perillous Rebellion, *&c.*) Such preaching being a Duty, muſt not be forborn, when it cannot be performed upon lawful Terms.

3. But ſome Truths are controverted among good Men; and ſome are of a lower nature and uſefulneſs: And concerning theſe I further ſay,

1. That you may not *renounce* them or *deny* them, nor *ſubſcribe* to the *ſmalleſt untruth* for liberty to preach the greateſt Truth.

2. But you may for the Time that the Churches benefit requireth it, both *forbear* to preach them, and *promiſe* to forbear, both for the Churches Peace, and for that Liberty to preach the Goſpel, which you cannot otherwiſe obtain. The Reaſons are:

1. Becauſe it is not a duty to preach them at that Time: For no duty is a duty at all times: Affirmative Precepts bind not *ad ſemper*, becauſe Man cannot always do them.

2. It is a Sin to prefer a leſſer *Truth* or *Good* before a *Greater.* You cannot ſpeak all things at once. When you have all done, ſome, yea, a thouſand muſt be by you omitted. Therefore the leſs ſhould be omitted rather than the greater.

3. You have your Office to the Churches Edification. Preaching is made for Man, and not Man for Preaching. But the Churches Edification requireth you rather to preach the Goſpel, than that Opinion or Point which you are required to forbear. Without this the hearers may be ſaved, but not without the Goſpel.

And what a Man may do and *muſt* do, he may on good occaſion *promiſe* to do.

He that thinketh Dioceſans, or Liturgies, or Ceremonies unlawful, and yet cannot have leave to preach the Goſpel (in time of need) unleſs he will *forbear*, and *promiſe* to *forbear* to preach againſt them, may and ought ſo to *do and promiſe*, rather than not to preach the Goſpel.

Obj. *But if Men impriſon or hinder me from preaching, that is their fault: But if I voluntarily forbear any Duty, it is my own fault.*

Anſw. 1. It is to forbear a *Sin*, and not a *Duty* at that time: It is no more a duty than reading or ſinging or praying at Sermon time. 2. When you are in Priſon, or know in all probability you ſhall be there, though by other Mens fault, it is your own fault if you will deny a lawful means to avoid it: For your *not preaching* the Goſpel is then your *own Sin*, as well as other Mens: And theirs excuſeth not yours.

Queſt. 80. *May or muſt a Miniſter ſilenced, or forbid to Preach the Goſpel, go on ſtill to preach it, againſt the Law?*

Anſw. Diſtinguiſh between, 1. *Juſt ſilencing* and *Unjuſt*; 2. *Neceſſary preaching*, and *unneceſſary*.

1. Some Men are *juſtly* forbidden, to preach the Goſpel, as 1. Thoſe that are *utterly unable*, and do worſe than nothing when they do it. 2. Thoſe that are *Hereticks* and ſubvert the *Eſſentials* of Chriſtianity or Godlineſs. 3. Thoſe that are ſo *Impious* and *Malignant*, that they turn all againſt the Practice of that Religion which they profeſs; In a word, *All that do* (directly) *more hurt than good.*

2. In ſome places there are ſo many able Preachers, that ſome *tolerable* Men may be ſpared, if not accounted ſupernumeraries; and the Church will not ſuffer by their ſilence. But in other Countreys either the Preachers are ſo *few*, or ſo *bad*, or the People ſo very *ignorant*, and *hardned* and *ungodly*, or ſo great a number that are in deep neceſſity, that the need of preaching is undeniable. And ſo I conclude,

1. That he that is *juſtly ſilenced*, and is *unfit to Preach*, is bound to forbear.

2. He that is ſilenced by *juſt Power though unjuſtly* in a Countrey that *needeth not* his Preaching, muſt *forbear there*, and if he can muſt go into another Countrey where he may be more ſerviceable.

3. Magiſtrates may not Eccleſiaſtically *Ordain* Miniſters or *degrade* them, but only either *give them Liberty*, or deny it them as there is cauſe.

4. Magiſtrates are not the *Fountain* of the *Miniſterial Office*, as the Soveraign is of all the Civil Power of inferiour Magiſtrates; but *both Offices* are immediately from God.

5. Magiſtrates have not Power from God to forbid Men to Preach in *all Caſes*, nor *as they pleaſe*, but *juſtly only* and according to *Gods Laws*.

6. Men be not made Miniſters of Chriſt only *pro tempore* or on tryal, to go off again if they diſlike it; but are abſolutely dedicated to God, and take their Lot for better and for worſe; which maketh the Romaniſts ſay, that *Ordination* is a *Sacrament* (and ſo it may be aptly called;) and that we receive an *indelible Character*, that is, an *obligation during Life*, unleſs God himſelf diſable us.

7. As *we* are *nearlier devoted* and *related* to God, than Church *Lands*, *Goods*, and *Temples* are, ſo the *ſacriledge* of alienating a *conſecrated Perſon unjuſtly*, is greater and more unqueſtionable than the ſacriledge of alienating conſecrated Houſes, Lands or Things. And therefore no Miniſter may Sacrilegiouſly alienate himſelf from God and his undertaken office and work.

8. We muſt do *any lawful Thing* to procure the *Magiſtrates Licence* to Preach in his Dominions.

9. *All Men* ſilenced or forbidden by Magiſtrates to Preach, are not thereby obliged or warranted to forbear. For, 1. The Apoſtles expreſly determine it, *Acts* 4. 19. *Whether it be better to hearken to God rather than to you, judge ye.* 2. Chriſt oft foretold his Servants, that they muſt Preach againſt the Will of Rulers, and ſuffer by them. 3. The Apoſtles and ordinary Miniſters alſo for 300 Years after Chriſt did generally preach againſt the Magiſtrates, will, throughout the Roman Empire and the World. 4. The Orthodox Biſhops commonly took themſelves bound to Preach when *Arrian* or other Heretical Emperours forbad them. 5. A moral Duty of ſtated neceſſity to the Church and Mens Salvation is not ſubjected to the Will of Men for *Order* ſake: For *Order* is for the *thing ordered* and for the *End*. Magiſtrates cannot diſpenſe with us, for not *Loving our Neighbours*, or not *ſhewing Mercy to the Poor*, or *ſaving the Lives of the Needy in Famine* and Diſtreſs. Elſe they that at laſt ſhall hear, *I was hungry and ye fed me not, I was naked and ye cloathed me not, I was in Priſon and ye viſited me not*, might oft ſay, our *Parents, Maſters or Magiſtrates forbad us.* Yet a *leſſer Moral Duty* may be forbidden by the Magiſtrate for the ſake of a *greater*, becauſe *then it is no Duty* indeed, and may be forborn if he forbid it not; as to ſave one Mans Life, if it would prove the Death of a Multitude; or to ſave one Mans Houſe on Fire, if ſo doing would Fire many. Therefore,

10. It is lawful and a duty to forbear ſome *certain Time* or *Number* of Sermons, Prayers, or Sacraments, *&c.* when either the *preſent uſe* of them would apparently procure more *hurt than good*, or when the *forbearance* were like to procure more *good* than the *doing* of them: For they are all for our *Edification*, and are *made for Man* and *not Man* for them (though for God.) As if forbearing this Day would procure me Liberty for many Days ſervice afterward, *&c.*

11. It is not lawful at the Command of Man to forſake or forbear our Calling and Duty, when it is to be judged *Neceſſary* to the Honour of God, to the good of the Church, and of Mens Souls: That is, when as in *Daniels* Caſe, *Dan.* 6. our Religion it ſelf and our owning the true God, doth ſeem ſuſpended by the ſuſpence of our Duty: Or when the *multitude* of *ignorant*, *hardned ungodly* Souls, and the want of fit Men for *number* and *quality*, doth put it *paſt Controverſie*, that our work is *greatly neceſſary*.

12. Thoſe that are not immediately called by Chriſt as were the Apoſtles, but by *Men*, being yet ſtatedly obliged to the Death when they *are called*, may truly ſay as *Paul*, *Neceſſity is laid upon me, and woe be to me if I preach not the Goſpel.* Mat. 28. 20. Rom. 10. 14. 1 Cor. 9. 16.

13. Papiſts and Proteſtants concur in this Judgement. Papiſts will preach when the Law forbids them: And the Judgment of Proteſtants is, among others, by Biſhop *Bilſon* of Subjection, and Biſhops *Andrews Tortur. Tort.* plainly ſo aſſerted. Acts 5.42. & 10. 42. 2 Tim. 4. 1, 2. Acts 8. 4, 12. & 15. 35.

14. But all that are bound to preach, are not bound to do it to the ſame number, nor in the ſame manner; as they have not the ſame opportunity and call. Whether it ſhall be in this place or that, to more or fewer, at this hour or that, are not determined in Scripture, nor alike to all.

15. The Temples, Tithes, and ſuch adjuncts of Worſhip and Miniſtry, are at the Magiſtrates diſpoſe, and muſt not be invaded againſt his Laws.

16. Where any are obliged to Preach in a forbidden diſcountenanced ſtate, they muſt ſtudy to do it with ſuch prudence, caution, peaceableneſs, and obedience in all the lawful Circumſtantials, as may tend to maintain Peace and the honour of Magiſtracy, and to avoid temptations to ſedition, and unruly paſſions.

Queſt. 81. *May we lawfully keep the Lords Day as a Faſt.*

Anſw. Not ordinarily: Becauſe God hath made it a day of Thankſgiving; and we muſt not pervert it from the uſe to which it was appointed by God. But in Caſe of *extraordinary neceſſity*, it may be done; As, 1. In Caſe that ſome great Judgment call us ſo ſuddenly to Humiliation and Faſting, as that it cannot be deferred to the next Day (as ſome ſudden invaſion, fire, ſickneſs, *&c.*) 2. In Caſe by Perſecution, the Church be denied Liberty to meet on any other Day, in a time when publick Faſting and Prayer is a Duty. 3. In Caſe the People be ſo poor, or Servants, Children and Wives be ſo hardly reſtrained, that they *cannot* meet at any other Time. It is lawful in ſuch Caſes, becauſe Poſitives give way to Moral or Natural Duties, *cæteris paribus*, and leſſer duties unto greater: The Sabbath is made for Man, and not man for the Sabbath. Luke 6. 5. & 13. 15. Mat. 2. 27.

Queſt. 82. *How ſhould the Lords Day be ſpent, in the main?*

Anſw. I Have ſo far opened that in the Family-directions,
that I will now only ſay, 1. That
Pſal.92.1, *Euchariſtical Worſhip* is the *great* Work of the Day:
2,3,4,5. And that it ſhould be kept as a Day of *publick Thankſgiving*
Pſal. 118. for the *whole Work of Redemption*, eſpecially
1,2,3,15, for the *Reſurrection* of our Lord.
19,23,24,
27,28,29. 2. And therefore the Celebration of the Sacrament
Act. 20.7, of the Lords Supper was always a chief part of its Obſervation
9. in the primitive Churches: Not meerly for
Rev.1.10. the *Sacrament* ſake; but becauſe with it was ſtill
Act.24.14. 25,26,&c. joyned all the *Laudatory* and *Thankſgiving* worſhip;
Pſal.1ſt. 7, and it was the Paſtors work ſo to pray, and praiſe
8,9,10. God, and preach to the People, as tendeth moſt to
1 Cor. 16. 1, 2. poſſeſs their Souls, with the livelieſt Senſe of the
Love of the Father, the *Grace* of the Son, and the
Communion of the Holy Spirit, on the account of our
Redemption.

3. Though Confeſſion of Sin and Humiliation muſt not be the *chief* work of the Day, yet it may and muſt *come* in, as in due *Subordination* to the chief. 1. Becauſe there are uſually many Perſons preſent who are members only of the *viſible* Church, and are not fit for the *Laudatory* and *Rejoycing* Part. 2. Becauſe while we are in the Fleſh, our *Salvation* is imperfect, and ſo *are we*; and much Sin ſtill remaineth, which muſt be a grief and burden to Believers: And therefore while Sin is mixt with Grace, Repentance
Pſal. 2.9, and Sorrow muſt be mixed with our Thankſgivings,
10,11. and we muſt *rejoice with trembling*: And though *we*
Heb. 12. *receive a Kingdom which cannot be moved*, yet muſt
28, 29. our *acceptable ſervice of God* be *with reverence and godly Fear, becauſe our God is a conſuming Fire*
3. Our Sin and Miſery being that which we are *ſaved from*, doth enter the definition of our Salvation. And without the ſenſe of *them*, we can never know aright what Mercy is, nor ever be truly glad and thankful. But yet take heed that this ſubordinate Duty be not pretended for the neglecting of that Thankſgiving which is the work of the Day.

Queſt. 83. *May the People bear a Vocal Part in Worſhip, or do any more than ſay,* Amen?

1 Cor. 14. *Anſw.* YES: The People ſhould ſay *Amen*; that
Pſal. 150. is, openly ſignifie their Conſent: But the
& 81. 2,3. meaning is not that they muſt *do no more*, nor *other-*
& 98. 5. *wiſe* expreſs their conſent ſaving by that ſingle Word.
& 94. 1,2, 3, &c. For, 1. There is no Scripture which *forbiddeth more*.
& 105. 7, 2. The People bear an equal part in *ſinging the*
2, &c. *Pſalms*; which are *Prayer and Praiſe and Inſtruction.*
& 145. 3. If they may do ſo in the *Pſalms* in *Metre*, there
throughout. can no Reaſon be given but they may lawfully do ſo,
Col. 3.16. in the *Pſalms in Proſe*; for *ſaying* them and *ſinging*
them are but *modes of Utterance*; both are the ſpeaking of Prayer and Praiſe to God: And the ancient ſinging was liker our *ſaying*, than to our Tunes, as moſt judge. 4. The Primitive Chriſtians were ſo full of the Zeal and Love of Chriſt, that they would have taken it for an injury and a quenching of the Spirit to have been *wholly reſtrained* from bearing their part in the Praiſes of the Church. 5. The uſe of the Tongue keepeth awake the Mind, and ſtirreth up Gods Graces in his Servants. 6. It was the decay of Zeal in the People that firſt ſhut out Reſponſes; while they kept up the ancient Zeal, they were inclined to take their part vocally in their Worſhip: And this was ſeconded by the pride and Uſurpation of ſome Prieſts thereupon, who thought the People of God too prophane to ſpeak in the Aſſemblies, and meddle ſo much with Holy Things.

Yet the very remembrance of former Zeal, cauſed moſt Churches to retain many of the *words* of their Predeceſſours, even when they loſt the *Life* and *Spirit* which ſhould animate them: And ſo the *ſame Words* came into the Liturgies, and were uſed by too many *cuſtomarily*, and in *formality*, which their Anceſtors had uſed in the *fervour* of their Souls.

6. And if it were not that a *dead hearted formal* People by ſpeaking the Reſponſes careleſly and hypocritically do bring them into diſgrace with many that ſee the neceſſity of *ſeriouſneſs*, I think few good People would be againſt them now. If all the *ſerious zealous* Chriſtians in the aſſembly ſpeak the ſame words in a ſerious manner, there will appear nothing in them that ſhould give offence. If in the *fulneſs of their Hearts*, the People ſhould break out into ſuch words of Prayer or Confeſſion or Praiſe, it would be taken for an extraordinary pang of Zeal; and were it *unuſual*, it would take exceedingly. But the *better* any thing is, the more *loathſome* it appeareth when it is mortified by hypocriſie and dead formality, and turned into a mockery, or an affected ſcenical act. But it is here the Duty of every Chriſtian to labour to reſtore the *Life and Spirit* to the *Words*, that they may again be uſed in a ſerious and holy manner as heretofore.

7. Thoſe that would have private Men pray and propheſie in Publick, as warranted by 1 *Cor.* 14. [*Ye may all ſpeak*, &c.] do much contradict themſelves, if they ſay alſo that a Lay-man may ſay nothing but *Amen*.

8. The People were all to ſay *Amen* in *Deut.* 27. 15, 16, 18, 19, 20, *&c.* And yet they oftentimes ſaid more. As *Exod.* 19. 8. in as ſolemn an Aſſembly as any of ours, when God himſelf gave *Moſes* a Sermon (in a form of words) to Preach to the People, and *Moſes* had repeated it as from the Lord (it being the Narrative of his Mercies, the command of obedience, and the Promiſes of his great Bleſſings upon that Condition,) *All the People anſwered together and ſaid, All that the Lord hath ſpoken we will do.* The like was done again, *Exod.* 24. 3. And *Deut.* 5. 27. And leſt you ſhould think either that the Aſſembly was not as ſolemn as ours, or that it was not well done of the People to ſay more than *Amen*, God himſelf who was preſent declared his Approbation, even of the *Words* when the ſpeakers Hearts were not ſo ſincere in ſpeaking them as they ought: *ver.* 28,29. [*And the Lord heard the voice of your Words when you ſpake unto me, and the Lord ſaid unto me, I have heard the voice of the words of this People* —— *They have well ſaid all that they have ſpoken. O that there were ſuch a heart in them* ——

Obj. *But this is but a ſpeech to* Moſes *and not to God.*

Anſw. I will recite to you a form of Prayer which the People themſelves were to make publickly to God; *Deut.* 26. 13, 14, 15. [*Then ſhalt thou ſay before the Lord thy God; I have brought away the hallowed things out of my Houſe, and alſo have given them to the Levite and to the ſtranger, to the fatherleſs and the Widow, according to all thy Commandments which thou haſt commanded me: I have not tranſgreſſed thy Commandments, neither have I forgotten them: I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean uſe, nor given ought thereof for the dead; but I have hearkened to the voice of the Lord my God, and have done according to all that thou haſt commanded me: Look down from thy holy Habitation, from Heaven, and bleſs thy People Iſrael, and the Land which thou haſt given us, as thou ſwareſt unto our Fathers, a Land that floweth with milk and honey.*] Is not here a full form of Prayer to be uſed by all the People? And remember that *Joſeph* and *Mary* and Chriſt himſelf were under this Law, and that you never read that Chriſt found fault with the *Peoples ſpeech*, nor ſpake a word to reſtrain it in his Churches.

In *Lev.* 9. 24. *When all the People ſaw the Glory of the Lord, and the fire that came out from it and conſumed the burnt Offering, they ſhouted and fell on their Faces:* Which was an Acclamation more than bare *Amen*.

2 *King.* 23. 2, 3. King *Joſiah went up into the houſe of the Lord, and all the men of* Judah, &c. *And the Prieſts and the Prophets, and all the People both ſmall and great; and he read in their ears all the words of the book of the Covenant. And the King ſtood by a pillar and made a Covenant before the Lord, to walk after the Lord, and to keep his Commandments,* &c. *with all their heart, and all their ſoul,* &c. *and all the people ſtood to the Covenant?* Where as a King is the Speaker, it's like that the People uſed ſome words to expreſs their conſent.

1 *Chron.* 16. 35, 36. When *David* delivered a Pſalm for a form of Praiſe: In which it is ſaid to the People, v. 33. [*And ſay ye, ſave us O God of our ſalvation and gather us together, and deliver us from the Heathen that we may give thanks to thy holy name, and glory in thy praiſe: bleſſed be the Lord God of Iſrael for ever and ever*] *All the people ſaid Amen, and praiſed the Lord.* Where it is like that their praiſing the Lord was more than their Amen.

And it is a command Pſal. 67. 3, 5. *Let all the people praiſe thee O God, let all the people praiſe thee:* And he that will limit this to *ſingle Perſons*, or ſay that it muſt not be *Vocally* in the Church, or it muſt be only in *metre* and never in *proſe*, or only in *tunes* and not *without*, muſt prove it, leſt he be proved an adder to God's word.

But it would be tedious to recite all the repeated Sentences in the Pſalms; which are commonly ſuppoſed to be the Reſponſes of the People, or repeated by them. And in *Rev.* 14. 2, 3. the voice as *of many waters and as of a great thunder*, and the *voice of Harpers harping with their harps*, who *ſung a new ſong before the Throne*, and *before the four beaſts* and *the elders*, a *ſong which none could learn but the hundred forty* and *four thouſand which were redeemed from the Earth, which were not defiled with women, who were Virgins and followed the Lamb*, &c. doth ſeem very plainly to be ſpoken of the Praiſes of all the Saints. *Chap.* 17. 15. by *waters* is meant *people, multitudes*, &c. And *Chap.* 19 5, 6, 7, 8. there is expreſly recited a form of Praiſe for all the People, [*A voice came out of the Throne ſaying, Praiſe our God all ye his ſervants, and ye that fear him both ſmall and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings ſaying, Alleluja: for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honour to him; for the marriage of the Lamb is come, and his wife hath made her ſelf ready; and to her was granted*, &c.

And indeed he that hath ſtiled all his People *Prieſts to God* and a *holy* and *royal Prieſthood, to offer up ſpiritual Sacrifices acceptable to God by Jeſus Chriſt, and to ſhew forth the Praiſes* (τὰς ἀρετὰς) the *virtues, of him that hath called us out of darkneſs into his marvellous Light,*] doth ſeem not to make them for ſo prophane a Generation, as to be prohibited from ſpeaking to God in publick any otherwiſe than by the Mouth of a Prieſt.

And it ſeemeth to be *more* allowed (and not leſs) under the *Goſpel*, than under the *Law*; becauſe then the People as *under guilt* were kept at a *greater diſtance* from God, and muſt ſpeak to him more by a Prieſt that was a Type of Chriſt our interceſſor. But now we are *brought nigh*, and *reconciled to God*, and have the *Spirit of Sons*, and may go by Chriſt alone unto the Father. And therefore though it be true that Miniſters yet are *Sub-interceſſors* under Chriſt our High Prieſt, yet they are really called *Prieſts*, but deſcribed more in the New Teſtament by other parts of their office.

mb. 1.
54.
.10,31
d. 20.
.4.16,
17.
.13,
.12.
21,22,

Obj. *But the Peoples reſponſes make a confuſed noiſe in the Aſſemblies, not intelligible.*

Anſw. All things are ill done, that are done by ill Men that carnally and formally ſlubber it over: But if the beſt and holieſt People would unanimouſly ſet themſelves to do it, as they do in *ſinging Pſalms*, ſo that they did not only ſtand by to be the hearers of others, it would be done more orderly and ſpiritually as well as ſinging is.

Queſt. 84. *Is it not a Sin for our Clerks to make themſelves the mouth of the People, who are no ordained Miniſters of Chriſt?*

Anſw. 1. In thoſe places where *ordained Deacons* do it, this objection hath no place. 2. The Clerks are not appointed to be the *Mouth of the People*, but only each Clerk is *one of the People* commanded to do that which *all ſhould do*, leſt it ſhould be wholly left undone. If all the Congregation will ſpeak all that the Clerk doth, it will anſwer the primary deſire of the Church-Governours, who bid the People do it: But if they that will not do it themſelves, ſhall pretend that the Clerk doth uſurp the Miniſtry, becauſe *he ceaſeth* not as well as *they*; they might as well ſay ſo by a few that ſhould *ſing Pſalms* in the Church, when the reſt are againſt it and forbear. May not a Man do his duty in ſinging or ſaying, when *you* refuſe *yours*, without pretending to be *your mouth*, or uſurping the Miniſtry?

Queſt. 85. *Are repetitions of the ſame words in Church Prayers, lawful?*

Anſw. 1. It is not lawful to affect them as the Heathens, who think they ſhall be heard for their *Battologie*, or ſaying over the ſame words, as if God were moved by them as by a charm. 2. Nor is it lawful to do that which hath a ſtrong *appearance* of ſuch a conceit, and thereby to make God's worſhip ridiculous and contemptible: As the Papiſts in their Pſalters, and Prayer Books, repeating over the Name of *Jeſus* and *Mary* ſo oft together as maketh it ſeem a ludicrous canting.

Mat.6.18.

But, 1. It is lawful to ſpeak the ſame words from fulneſs and fervency of zeal; 2. And when we are afraid to give over leſt we have not yet prevailed with God. 3. And in God's *ſolemn praiſes* (*ſung* or *ſaid*,) a word or ſentence oft repeated ſometime hath an elegancy, and affecting decency; and therefore it is ſo often uſed in the Pſalms; yea and in many Scripture Prayers. 4. In ſuch caſes, to bring a ſerious *urgency of ſpirit* to the repeated words, and not to quarrel with the *repetitions*, is the duty of one that joineth with true Chriſtian Aſſemblies, as a Son of Piety and Peace.

Pſal. 136. & 107. 8, 13, 21, &c.

Queſt. 86. *Is it lawful to bow at the naming of Jeſus?*

Anſw. The queſtion either reſpecteth the Perſon of Jeſus, named by any of his names, or elſe this *name Jeſus* only. And that either *ſimply* in it ſelf *conſidered*; or elſe *comparatively* as *excluding*, and not *including other names.*

1. That the Perſon of *Jeſus* is to be bowed to, I never knew a Chriſtian deny.

2. That we may lawfully expreſs our reverence by bowing, when the *Names* [God, Jehovah, Jeſus, Chriſt, &c.] are uttered, I have met with few Chriſtians who deny, nor know I any reaſon to deny it.

3. Had I been fit to have preſcribed directions to other Miniſters or Churches, I would not have perſwaded, much leſs commanded them, to bow at the Name of *Jeſus*, any more than at the *Name* of *God, Jehovah, Chriſt*, &c. for many Reaſons which the Reader may *imagine*, though I will not now mention them.

4. But if I live and join in a Church where it is commanded and peremptorily urged to bow at the Name of *Jeſus*, and where my not doing it would be diviſive, ſcandalous or offenſive, I will bow at the Name of *God, Jehovah, Jeſus, Chriſt, Lord*, &c. one as well as the other: Seeing it is not bowing at Chriſt's Name that I ſcruple, but the conſequents of

Mic. 6. 6.
Jer. 23. 27
Iſa. 52. 5, 6
Iſa. 29. 24.
Iſa. 42. 8, 9
Pſal. 2. 10, 11.
Phil. 2. 9, 10, 11, 12.
Pſal. 34. 3.
& 66. 2.
& 68. 4.
& 72. 19.
& 76. 1, 2.
& 96. 2.
& 100. 4.
& 111. 9.
& 148. 13.
& 149, 3.
Iſa. 9. 6, 7.
& 12. 4.
Pſal. 138. 2, 3.
Rev. 15. 4.
1 Chron. 29. 20.
2 Chron. 29, 30.

ſeeming to diſtinguiſh and prefer that Name alone before all the reſt.

Queſt. 87. *Is it lawful to ſtand up at the Goſpel as we are appointed?*

Anſw. 1. HAD I been a preſcriber to others my ſelf, I ſhould not have required the Church to ſtand up at the reading of *one part* of a Chapter by the Name of the Goſpel, and not at the *ſame words* when the *whole* Chapter is read.

2. But if I live where Rulers *peremptorily command* it (I ſuppoſe not forbidding us to ſtand up at the *Goſpel read in Chapters*, but ſelecting this as an inſtance of their ſignified Conſent to the Goſpel, who will do no more) I would obey them rather than give offence, by *ſtanding up at the reading of the Chapters and all*; which I ſuppoſe will be no violation of their Laws.

Queſt. 88. *Is it lawful to kneel, when the Decalogue is read?*

Anſw. 1. IF I lived in a *Church* that miſtook the Commandments for Prayers, as many ignorant People do, I would not ſo harden them in that error. 2. And if I knew that *many* of the *People* preſent are of that mind, I *had rather* do nothing that might ſcandalize or harden them in it.

But 1. That the thing in it ſelf is lawful, is paſt doubt: As we may kneel to the King when we hear him or ſpeak to him; ſo it is lawful to kneel to God, when we read a Chapter or hear it read, and ſpecially the Decalogue ſo terribly delivered, and written by his own finger in ſtone. 2. And if it be peremptorily commanded, and the omiſſion would be offenſive, I would uſe it though miſtaking Perſons are preſent, 1. Becauſe I cannot diſobey, and alſo differ from the whole Aſſembly, without a greater hurt and ſcandal, than ſeeming to harden that miſtaking Perſon! 2. And becauſe I could and would by *other means* remove that Perſons danger, as from me, by making him know that it is no Prayer. 3. And the rather in our times, becauſe we can get the Miniſter in the Pulpit publickly to tell the People the contrary. 4. And in Chatechizing it is his appointed Duty ſo to do. 5. And we find that the ſame old ſilly People who took the *Commandments* for a *Prayer*, took the *Creed* to be ſo too: When yet none kneeled at the Creed: By which it appeareth that it is not kneeling which deceived them.

Queſt. 89. *What Geſtures are fitteſt in all the publick Worſhip.*

Anſw. 1. THE Cuſtoms of ſeveral Countries, putting ſeveral ſignifications on geſtures, much varieth the Caſe.

2. We muſt not lightly differ from the cuſtoms of the Churches where we live in ſuch a thing.

3. According to the *preſent ſtate of our Churches*, and the *ſignification of geſtures*, and the *neceſſities* of Mens Bodies, all conſidered, I like beſt, 1: *To kneel in Prayer and Confeſſion of Sin* (unleſs it be in crowded Congregations where there is no room) 2. To *ſtand up* in actions of *meer Praiſe to God*, that is, at the *ſinging* and *reading* of the *Pſalms* of *Praiſe*, and at the other *Hymns*. 3. To *ſit* at the *hearing* of the *Word read* and *preached* (becauſe the Body hath a neceſſity of ſome reſt.)

4. Had I my choice, I would receive the Lord's Supper ſitting: But where I have not, I will uſe the geſture which the Church uſeth. And it is to be noted that the Church of *England* requireth the Communicant only to *receive* it *kneeling*; but not to *eat* or *drink* it *kneeling* when they have received it. The ancient Churches took it for an univerſal Cuſtom, eſtabliſhed by many general Councils, (and continued many Hundred Years) that no Churches ſhould kneel in any act of *Adoration* upon any Lord's Day in the Year, or any Week Day between *Eaſter* and *Whitſontide*; but only *ſtand* all the time. But becauſe the wearineſs of the Body is apt to draw the Mind into Conſent, and make God's Service burdenſome to us, it ſeemeth a ſufficient complyance with their Cuſtom and the Reaſons of it, if we *ſtand up only* in *acts of Praiſe* (and at the profeſſion of our aſſent to the Chriſtian Faith and Covenant.

1 Chron. 17. 16. 2 Sam. 7. 17.

5. And becauſe there is ſo great a difference between the auditors in moſt Aſſemblies, ſome being weak and not able to ſtand long, *&c.* therefore it is utterly unmeet to be *too rigorous* in urging an Uniformity of Geſture, or for any to be too cenſorious of other Men for a Geſture.

Queſt. 90. *What if the Paſtor and Church cannot agree about ſinging Pſalms, or what Verſion or Tranſlation to uſe, or time or place of meeting?* &c.

Anſw. 1. IT is the office of the Paſtor to be the Guide aud Ruler in ſuch things, (when the Magiſtrate interpoſeth not) and the People ſhould obey him: 2. But if the Paſtor injure the Church by his miſguidance and male-adminiſtration, he ought to amend and give them ſatisfaction: And if he do not, they have their remedy before-mentioned. 3. And if the People be obſtinate in diſobedience upon cauſeleſs quarrels, the Paſtor muſt firſt labour to convince them by Reaſon and Love, and his Authority; and if no means will bring them to ſubmiſſion, he muſt conſider whether it be *better* as to the publick good of the Church of Chriſt that he comply with them, and ſuffer them, or that he depart and go to a more tractable People: And accordingly he is to do. For they cannot continue together in Communion if one yield not to the other: Uſually or oft-times it will be better to leave ſuch an obdurate ſelf-willed People, leſt they be hardned by yielding to them in their Sin, and others encouraged in the like by their example: And their own experience may at laſt convince them, and make them yield to better things, as *Geneva* did when they revoked *Calvin*. But ſometimes the publick good requireth that the Paſtor give place to the Peoples folly, and ſtay among them, and rather yield to that which is *not beſt* (ſo it be otherwiſe lawful) (as a worſe Tranſlation, a worſe Verſion, Liturgy, Order, Time, Place, *&c.*) than quite forſake them. And he that is in the right, may in that caſe yield to him that is in the wrong, in point of practice.

I meddle not here with the Magiſtrates part.

Queſt. 91. *What if the Paſtor excommunicate a Man, and the People will not forbear his Communion, as thinking him unjuſtly excommunicated?*

Anſw. 1. EIther the Paſtor or the People are in the Error. 2. Either the Perſon is a dangerous Heretick, or groſly wicked, or not. 3. Either the People do own the *Error or Sin*, for which he is excommunicated, or only judge the Perſon not guilty. 4. The Paſtors, and the Peoples part in the execution muſt be diſtinguiſhed. And ſo I conclude,

1. That if the Paſtor err and wrong the People he muſt repent, and give them ſatisfaction: But if it be *their error* and *obſtinacy*, then 2. If the Paſtor foreknow that the People will diſſent, in ſome ſmall diſpenſable caſes he may forbear to excommunicate one that deſerveth it! Or if he know it after, that they will not forbear Communion with the Perſon, he may go on in his office, and be ſatisfied that he hath diſcharged his own duty, and leave them under the guilt of their own faults. 3. But if it be an *intolerable*

tolerable Wickedneſs or Hereſie (as Arrianiſm, Socinianiſm, *&c.*) and the People own the *Error* or *Sin* as well as the Perſon; the Paſtor is then to admoniſh them alſo, and by all means to endeavour to bring them to Repentance; and if they remain impenitent to renounce Communion with them and deſert them. 4. But if they own not the *Crime*, but only think the Perſon injured, the Paſtor muſt give them the proof for their ſatisfaction; and if they remain unſatisfied, he may proceed in his office as before.

Queſt. 92. *May a whole Church, or the greater part be excommunicated?*

Anſw. 1. TO excommunicate is by Miniſterial Authority to pronounce the Perſon unmeet for Chriſtian Communion, as being under the guilt of impenitence in heinous Sin; and to charge the Church to forbear Communion with him, and avoid him, and to bind him over to the Bar of God.

2. The Paſtor of a particular Church may pronounce all the Church uncapable of Church Communion and Salvation till they repent, *e. g.* If they ſhould all be impenitent Arrians, Socinians, Blaſphemers, *&c.* For he hath authority and they deſerve it. But he hath no Church that he is Paſtor of, whom he can command to avoid them. 3. The Neighbour Paſtors of the Churches about them, may upon full proof, declare to their own Churches, that ſuch a Neighbour Church that is faln to Arrianiſm, *&c.* is unmeet for Chriſtian Communion and to be owned as a Church of Chriſt, and therefore charge their flocks not to own them, nor to have occaſional Communion with their Members when they come among them. For there is *Authority*, and a *meet object*, and *neceſſity* for ſo doing; and therefore it may be done. 4. But a ſingle Paſtor of another Church may not uſurp authority over any Neighbour Church, to judge them and excommunicate them, where he hath neither *call* nor full *proof*, as not having had opportunity to admoniſh them all, and try their Repentance. Therefore the Pope's Excommunications are rather to be contemned, than regarded. 5. Yet if many Churches turn *Hereticks* notoriouſly, one ſingle Neighbour Paſtor may renounce their Communion, and require his flock for to avoid them all. 6. And a Paſtor may as lawfully cxcommunicate the Major part of his Church, by charging the Minor part to avoid them, as he may do the Minor part; except that accidentally the inconveniences of a diviſion may be ſo great, as to make it better to forbear: And ſo it may oft fall out alſo, if it were the Minor part.

2 Joh. 10. 11.
3 Joh. 9. 10.
Rev. 2. 5, 16. & 3. 5, 15, 6.

Queſt. 93. *What if a Church have two Paſtors, and one excommunicate a Man, and the other abſolve him, what ſhall the Church and the Diſſenter do?*

Anſw. IT was ſuch caſes that made the Churches of old chooſe Biſhops, and ever have but one Biſhop in one Church. But 1. He that is in the wrong is firſt bound to repent and yield to the other 2. If he will not, the other in a tolerable ordinary caſe may for Peace give way to him, though not conſent to his injurious dealing. 3. In a dubious caſe they ſhould both forbear proceeding till the caſe be cleared. 4. In moſt caſes, each party ſhould act according to his own judgment, if the Counſel of Neighbour Paſtors be not able to reconcile them. And the People may follow *their* own judgments, and forbear obeying either of them formally till they agree.

Queſt. 94. *For what Sins may a Man be denied Communion or excommunicated? Whether for impenitence in every little Sin? Or for great Sin without impenitence?*

Anſw. 1. I Have ſhewed before that there is a ſuſpenſion which is but a forbearance of giving a Man the Sacrament, which is only upon an *Accuſation* till his cauſe be tryed: And an innocent Perſon may be falſly accuſed, and ſo tryed.

2. Some Sins may be of ſo heinous a ſcandal, that if the Perſon repent of them this day, his abſolution and reception may be delayed till the ſcandal be removed. 1. Becauſe the publick good is to be preferred before any Man's perſonal good. 2. And the Churches, or Enemies about, cannot ſo ſuddenly know of a Man's Repentance. If they hear of a Man's Murder, Perjury or Adultery to day, and hear that he is abſolved to morrow, they will think that the Church conſiſteth of ſuch, or that it maketh very light of Sin. Therefore the ancient Churches delayed and impoſed Penances, partly to avoid ſuch ſcandal. 3. And partly becauſe that ſome Sins are ſo heinous, that a ſudden profeſſion is not a ſufficient evidence of Repentance, unleſs there be alſo ſome evidence of Contrition.

3. But ordinarily no Man ought to be excommunicate for any Sin whatſoever, unleſs *Impenitence* be added to the Sin. Becauſe he is firſt to be admoniſhed to repent, *Matth.* 18. 15, 16. *Tit.* 3. 10. And *Repentance* is the Goſpel condition of pardon to believers.

Luke 13. 3, 5.
Act. 2. 37, 38, 39, &c.

4. A Man is not to be excommunicated for *every Sin* which he *repenteth not of*. Becauſe, 1. Elſe all Men ſhould be excommunicated. For there are in all Men ſome errors about Sin and Duty, and ſo ſome Sins which Men cannot yet perceive to be Sin. 2. And *Miniſters* are not *infallible*, and may take that for a Sin which is no Sin, and ſo ſhould excommunicate the innocent. 3. And daily unavoidable Infirmities, though repented of, yet awaken not the Soul ſometimes to a notable contrition; nor are they fit matter for the Churches admonition. A Man is not to be called openly to Repentance before the Church for every idle word, or hour

Gal. 6. 1, 2, 3, 4.
Jam. 3. 1, 2, 3.

4. Therefore to Excommunication theſe two muſt concur, 1. A *heinouſneſs* in the *Sin*, 2. *Impenitence* after due admonition and patience.

Queſt. 95. *Muſt the Paſtors examine the People before the Sacrament?*

Anſw. 1. REgularly they ſhould have ſufficient notice after they come to age that they own their Baptiſmal Covenant, and that they have that due *underſtanding* of the Sacrament and the Sacramental work, and ſuch a *Chriſtian Profeſſion* as is neceſſary to a due participation.

2. But this is fitlieſt done at their ſolemn tranſition out of the Infant-Church-ſtate into their adult: And it is not neceſſarily to be done every time they come to the Lord's Table (unleſs the Perſon deſire help for his own benefit;) but *only once*, before their firſt communicating: If it be the ſatisfaction of the *Paſtor* or *Church* that is intended by it.

Queſt. 96. *Is the Sacrament of the Lord's Supper a Converting Ordinance?*

Anſw. YOU muſt diſtinguiſh 1. Between the Converſion of *Infidels* without the Church, and of *Hypocrites* within it: 2. Between the *primary* and *ſecondary* intention of the Inſtitutor. 3. Between the *primary duty* of the receiver, and the *event*. And ſo I conclude.

1. That God did not command Miniſters to give Infidels the Lord's Supper to convert them to Chriſtianity.

2. He requireth us to give it to none but thoſe that profeſs themſelves converted from Infidelity and

Luke 22. 19.
1 Cor. 11. 24.
Act. 2. 37. 38.
Matth. 28. 19, 20.

1 Cor. 10. 16. 2 Cor. 6. 14. Acts 8. 13. 37, 38. 1 Cor. 11. 27, 28, 29, 30. and a ſtate of wickedneſs, and to none that profeſs not true ſaving Faith and Repentance.

3. God never commanded or allowed any *Infidel* to demand or receive it to his converſion.

4. God commandeth the Paſtors of the Church, to deliver it to Hypocrites, (who at the Heart are Infidels or impenitent and ungodly) if they *profeſs Faith* and *Repentance*, and deſire or require it,

5. There is much in the nature of the Sacrament, which tendeth to the converſion of an Hypocrite.

6. And God often bleſſeth it to the converſion of Hypocrites; ſo that it may thence be ſaid to be his *ſecondary* intention.

7. But yet he that knoweth himſelf to be a meer Hypocrite, or void of ſaving Faith and Repentance, ſhould not come firſt and immediately to the Sacrament, to be converted by it: But ſhould firſt ſo long hear, read, meditate and pray, till he repent and believe, and his Heart conſent to the Covenant of God: And then he ſhould come with penitent Contrition, and ſolemnly renew his Covenant in this Sacrament, and there receive a ſealed Pardon.

Queſt. 97. *Muſt no Man come to the Sacrament, that is uncertain or doubtful of the ſincerity of his Faith and Repentance?*

1 Cor. 11. 28, 29, 31. *Anſw.* 1. HE that is ſure of his Unſoundneſs and Hypocriſie ſhould not come.

2. He that upon tryal is *not ſure*, but yet as far as *he can underſtand* his *own Heart and Life*, doth judge himſelf an impenitent Hypocrite, ſhould uſe other means to know himſelf certainly, and fullier to repent before he cometh. And though ſome melancholy and timerous Perſons be falſly perſwaded that they are impenitent, yet it is better that ſuch forbear the Sacrament, while they uſe other means for the better acquaintance with themſelves, than that all the Hypocrites and wicked impenitent People be told that it is *their duty* to come, if they can but make themſelves uncertain whether they be impenitent or not.

3. But he that after the beſt endeavours he can uſe to know himſelf, can ſay, *I am not certain that I truly repent, but as far as I can know my Heart I do*; is not to be hindred from the Sacrament by that uncertainty. 1. For few of the beſt attain to a full certainty of their own ſincerity. 2. And all that can be expected from us is, that we proceed *according to the beſt of our underſtandings*, and the beſt acquaintance with our ſelves that we can get. 3. And otherwiſe it would keep us from all other Duties proper to true Chriſtians; as from Thankſgiving for our Juſtification, Sanctification, Adoption, *&c.*

4. He that only erreth about the *Nature* of true Faith and *Repentance*, and not about the reality of it in himſelf, ſhould not be kept away by that error: As if he can ſay, [*As far as I know my Heart, I am willing to part with every known Sin, and to know every Sin that I may part with it; but I am afraid this is not true Repentance*] or he that ſaith, [*I believe the Goſpel to be true, and I am willing to have Chriſt upon his Covenant terms, and wholly to reſign my ſelf unto him; but I am afraid yet that I am not a true believer.*] This Perſon is truly penitent, and is a true Believer, and therefore ought to come.

5. The caſe *de eſſe*, whether a *Man be a true Chriſtian* or not, is in order before the caſe *de ſcire*, whether he be certain of it, or not. He that is an
2 Cor. 13. Hypocrite is bound by God firſt to *know* that he is
5, 6. ſo, and then to *repent*, and then to *communicate.* He that is *ſincere*, is bound by God, to *know* that he is ſincere, and to be thankful, and to communicate: And Man's neglect of one duty will not make God change his Laws, which ſtill bind them to all this at once.

Queſt. 98. *Is it lawful or a Duty to join Oblations to the Sacrament, and how?*

Anſw. 1. THere is no queſtion but a Chriſtian muſt give up himſelf Soul and Body, Rom. 12. 1 1 Pet. 2, 5, 9. with all that he hath to God for his Service; and *this Oblation* is Chriſtianity it ſelf.

2. It is undoubted that the Lord's Day is a fit time for our depoſiting what we have to ſpare, for charitable and pious uſes, and this is partly of Divine appointment, 1 *Cor.* 16. 1, 2.

3. No doubt but what we give to the poor, ſhould be for God's ſake, and from our Love to God; and therefore muſt firſt be devoted or given up to God, Matth. 10. ult. & 25. 40, &c. and but ſecondarily to the poor.

4 It is certain that the Lord's Supper is as fit a Seaſon as any part of that Day, for ſuch Oblations and Collections. The ancient Chriſtians did therefore call *it the Communion*, becauſe in it they ſhewed their Love and Communion, and feaſted in common to that end. There are two ſeveral ſorts of *Oblations* which may *lawfully* be made (and *fitly*) at the Communion. 1. The Creatures of *Bread and Wine* ſhould be offered or preſented before God, as acknowledging him to be the *Creator* and *Giver* of all, and to deſire his *acceptance* and *benediction* of them for that holy uſe. 2. Our *Alms* or *charitable* Contribution may be then fitly offered to God, that *he* may *firſt accept* it, and ſo it may be communicated to the Church and Poor. When we receive from God the moſt obliging benefits, when we return our greateſt thanks, when we reſign our ſelves and all to God, it's then ſure a ſeaſonable time, to expreſs all by the oblation of our benevolence: That Hypocrites may 1 Cor. 16. 1, 2. not pretend that they are charitable in ſecret, but the Church may have due notice of it, and the Paſtors be duly entruſted with it.

Queſt. 99. *How many Sacraments are there appointed by Chriſt.*

Anſw. THE word [*Sacrament*] hath ſo many ſignifications, that it is not fit for the Queſtion till it be explained. Paſſing all others now, we muſt take notice, 1. That our uſe of it is not ſo large as the Latin Interpreter who putteth it for [*Myſtery,*] but for [*A ſolemn Dedication of Man to God by a Vow expreſſed by ſome ſacred Ceremony, ſignifying mutually our Covenant to God, and God's reception of us and his Covenant with us.*] Of which ſee *Martinius* fully in *Onom. de Sacram. Bellarmine* himſelf reckoneth five. And it is brought into the Church from the *Roman Military Oath* called a *Sacrament*, in which as *Tertul. de Cor. Mil.* ſheweth, the Soldier ſware fidelity and obedience to *Cæſar*, renouncing *Father*, *Mother*, &c. for his Service, and ſwearing to prefer it and its ſafety before them all: See *Martinius* reciting the Oath out of divers Authors. This is our ſenſe of the word: Let no Man now that taketh it in other Senſe, pretend therefore that we differ in Doctrine.

2. Seeing it is no Scripture word, it is not of neceſſity to the Faith or Peace of the Church; but when Diſputers agree not of the Senſe of the word they had beſt lay it by, and uſe ſuch terms whoſe Senſe they can agree on.

3. The name [*Sacrament*] is either taken from the *Covenant ſworn to*, or from the *Sign* or *Ceremony* of Conſent by which we oblige our ſelves, or from both together.

4. The Covenant of Chriſtianity is different from a particular Covenant of ſome *Office*; and accordingly the *Sacrament* is to be diſtinguiſhed.

5. As Civil, Oeconomical and Eccleſiaſtical Offices are diſtinct, ſo are their ſeveral Sacraments.

6. The ſolemn renewing of the ſacred Vow or Covenant, without any inſtituted obliging ſign, is to be diſtinguiſhed from the renewing it by ſuch a ſign of God's inſtitution: And now I conclude,

1. As the word [*Sacrament*] is taken improperly

ſecundum quid, from the nobler part only, that is, *the Covenant*, (as a Man's Soul is called the *Man*) ſo there are as many *Sacraments* as *Covenants*; and there is *in ſpecie* but one *Covenant* of *Chriſtianity*, and ſo but one *Sacrament* of *Chriſtianity*, variouſly expreſſed.

2. As the word [*Sacrament*] is taken properly and fully according to the foreſaid deſcription; ſo there are properly *two Sacraments* of *Chriſtianity*, or of the *Covenant of Grace*: That is, *Baptiſm*, the Sacrament of *initiation* (moſt fully ſo called) and the *Lord's Supper*, or the *Sacrament of Confirmation, Exerciſe and Progreſs*.

3. As the word [*Sacrament*] is taken leſs properly, defectively, *ſecundum quid*, for the ſame *Covenant of Grace* or *Chriſtianity* renewed by *any arbitrary ſign* of our own, without a *ſolemn Ceremony of Divine Inſtitution*, ſo there are *divers Sacraments of Chriſtianity* or the *Covenant of Grace*, that is, *divers ſolemn renewals of our Covenant with God*. As 1. At our ſolemn tranſition from the ſtate of *Infant-memberſhip* unto that of the *Adult*, when we ſolemnly own our *Baptiſmal Covenant*, which *Calvin* and many Proteſtants (and the Engliſh Rubrick) call *Confirmation*. 2. The ſolemn *owning the Chriſtian Faith and Covenaant*, in our conſtant *Church-aſſemblies*, when we *ſtand up* at the *Creed* or profeſſion of our Faith, and all renew our Covenant with God, and Dedication to him: 3. At ſolemn Days of *Faſting* or Humiliation, and of *Thankſgiving* when this ſhould be ſolemnly done. Specially upon ſome publick defection. 4. Upon the publick Repentance of a particular Sinner before his abſolution. 5. When a Man is going out of the World, and recommending his Soul to God by Chriſt: All theſe are ſolemn renewings of our Covenant with God, in which we may uſe any lawful, natural or arbitrary Signs or Expreſſions, to ſignifie our own Minds by, as *ſpeaking*, *ſubſcribing*, *ſtanding up*, *lifting up the hand*, *laying it upon a Book*, *kiſſing the Book*, &c. Theſe *Sacraments* are improperly ſo called: And are Divine as to the *Covenant renewed*, but *humane* as to the *expreſſing ſigns*.

4. *Ordination* is not improperly or unfitly called [*a Sacrament*,] becauſe it is the ſolemnizing of a *mutual Covenant between God and Man*, for our dedication to his ſpecial Service, and his reception of us and bleſſing on us, though Impoſition of Hands be not ſo ſolemn a Ceremony by meer Inſtitution, as Baptiſm and the Lord's Supper. But then it muſt be noted, that this is not *Sacramentum Chriſtianitatis*, a Sacrament of the *Chriſtian Covenant*; but *Sacramentum Ordinis vel officii particularis*; a *Sacrament* of *Orders*, or a particular Office, but yet of Divine Inſtitution.

5. The ſolemn Celebration of Marriage, is an *Oeconomical Sacrament*; that is, a ſolemn obligation of Man and Woman by Vow to one another, and of both to God in that relation, which may be arbitrarily expreſſed by lawful Signs or Ceremonies.

6. The ſolemn Covenant of a Maſter with his Servant, is on the ſame account, an Oeconomical Sacrament.

7. The inauguration of a King, in which he is ſworn to his Subjects, and dedicated to God in that Office, and his Subjects ſworn or conſent to him, is a Civil Sacrament; whether Unction be added or not. And ſo is a Judges entrance on his Office, when it is done ſo ſolemnly by an obliging Vow or Covenant.

8. Confirmation in the Papiſts ſenſe, as conferred by Chriſm on Infants for giving them the Holy Ghoſt, is but an unwarrantable imitation of the old miraculous operation by the Apoſtles, and neither a Chriſtian Sacrament, nor a warrantable practice, but a preſumption.

9. The ſame may be ſaid of their Sacrament of *Extream Unction*.

10. Their Sacrament of Marriage is no otherwiſe a Sacrament, than the Inauguration of a King is; which is approved by God as well as Marriage, and ſignifieth alſo an honourable Collation of Power from the Univerſal King.

11. Their Sacrament of *Penance* is no otherwiſe a *Sacrament* than many other fore-mentioned renewings of our Covenant are.

12. Therefore the Papiſts ſeven Sacraments, or ſeptenary diſtribution, is *confuſed*, partly *redundant*, partly *defective*, and unworthy to be made a part of their Faith or Religion, or the matter of their peeviſh and ignorant contendings. And they that peremptorily ſay without diſtinguiſhing that there are but *two Sacraments* in all, do but harden them by the unwarrantable narrowing of the word.

Queſt. 100. *How far is it lawful, needful or unlawful for a Man to afflict himſelf by external Penances for Sin?*

Anſw. *Neg.* 1. NOT to the deſtroying of his Body, Life or Health, or the diſabling or unfitting Body or Mind, for the ſervice of God. Iſa.58.3,5,6,7,8,&c. Mar.9.13. & 12.7.

2. Not to be the expreſſion of any ſinful inordinate dejection, deſpondency, ſorrow or deſpair. Mat.6.1,3,5,6,17. Zech.8.19.

3. Not ſo as may be an outward appearance of ſuch inordinate Paaſſions, or as may be a ſcandal to others, and deter them from Religion as a melancholy hurtful Thing. 2Cor.2 7. Col.2.22,23,24.

4 Nor as if God would accept the meer external *ſelf-afflicting* for *it ſelf*, or as if he *loved our hurt*, or as if we *merited* of him by our unprofitable voluntary Troubles. Joel.1.14. & 2.15. Dan.9.3. Act.10.13.

But 1. It is a Duty to expreſs true godly ſorrow by its proper exerciſe and ſigns, ſo far as either the *acting* of it, or the *increaſe* or continuance by the means of thoſe expreſſions is profitable to our ſelves. 1Cor.7.5. Luk.2.37. Mat.4.2. 2 Sam.12.22.

2. And alſo ſo far as is needful to the *profiting of others*, by ſhewing them the evil of Sin, and drawing them to repentance. Luke 18.12. 2Cor.7.9,10,11.

3. And ſo far as is neceſſary to the ſatisfying of the Church of the Truth of our Repentance, in order to our *Abſolution* and *Communion*. 1 Cor.9.27. Col.1.5,6 Rom.13.13,14.

4. Eſpecially ſo far as is neceſſary to ſubdue our fleſhly Luſts, and tame our Bodies, and bring them into a due Subjection to our Faith, and to avoid our Sin for the time to come. And alſo by the exerciſe of ſober Mortification prudently, to keep under all our worldly Phantaſies, and love of this preſent world, without unfitting our ſelves for Duty.

5. And ſo far as is needful by ſuch mortification, to fit us for fervent Prayer, eſpecially by faſting on days of Humiliation; and to help us in our Meditations of Death and Judgment, and to further our heavenly Contemplations and Converſation.

6. The greateſt difficulty is, *Whether any ſelf-revenge be lawful or due*; which is anſwered by what is ſaid already: None ſuch as diſableth us for Gods ſervice is lawful. But true Repentance is an *anger* or great *diſpleaſure* with our ſelves for Sin, and a hatred of Sin, and loathing of our ſelves for it: And to *judge*, *condemn* and *afflict* our own Souls by a voluntary *ſelf-puniſhing* is but that exerciſe of Juſtice on our ſelves, which is fit for *pardoned Sinners* that are not to be condemned by the Lord, and indeed the juſt exerciſe of Repentance and Diſpleaſure againſt our ſelves. On which accounts of ſober *ſelf-revenge* we may cheriſh ſuch degrees of godly Sorrow, Faſting, courſe Cloathing (as Sackcloth) and denying our ſelves the Pleaſures of this World, as ſhall not be hurtful but helpful to our Duty. And if great and heinous Sinners have of old on theſe Terms, *exceeded* other Men in their auſterities, and ſelf-afflictings, we cannot condemn them of Superſtition, unleſs we more particularly knew more cauſe for it. But Popiſhly to think that *ſelf-afflicting* without reſpect to ſuch cauſes or neceſſities is a meritorious Perfection, fit for Pſal.69.10. Levit.16.29,31. & 23.27,32. Numb.29.7. & 30.13. Ezra 8.21 Iſa.58.5.

others, is Superſtition indeed. And to think as many of the Melancholy do, that *ſelf-murder* is a lawful ſelf-revenge, is a heinous Sin, and leadeth to that which is more heinous and dangerous.

Queſt. 101. *Is it lawful to obſerve ſtated times of Faſting impoſed by others, without extraordinary occaſion? And particularly,* Lent?

2 Chron. 20. 3. Ezra 8.21. Jonah 3.5. Zech. 8.19 Joel 2.15. Read *Dallæus* Treatiſe *de Jejuniis.*

Anſw. Remember that I here meddle not with the Queſtion, How far is it lawful for Rulers to impoſe ſuch Faſts on others; Save only to ſay, 1. That it is undoubtedly fit for Kings to do it by Precepts, and Churches by Conſent, in extraordinary caſes of defection, ſin or judgments. 2. That it is undoubtedly ſinful Uſurpation, for either Pope or any pretended Eccleſiaſtical Univerſal Rulers, to impoſe ſuch on the *Univerſal Church* (becauſe there are no Univerſal Rulers.) Or for a *Neighbour Biſhop* by Uſurpation to impoſe it on a Neighbour Church. 3. And that it is ſinful in all or *many Churches*, to make by their *Agreements* ſuch things to be *neceſſary* to their *Union* or *Communion* with their Neighbour Churches, ſo that they will take all thoſe for Schiſmaticks that differ from them in ſuch indifferent things. But as to the *Uſing* of ſuch Faſts (omitting the impoſing) I ſay,

Iſa. 58. 3, 5, 6, 7, 8.

I. 1. That ſo great and extraordinary a Duty as holy *Faſting*, muſt not be turned into a meer Formality or Ceremony.

2. No particular Man muſt be ſo obſervant of a publick *commanded anniverſary Faſt*, as for it to neglect any Duty commanded him by God which is inconſiſtent with it. (As to rejoice or keep a Day of *Thankſgiving in Lent*, upon an *extraordinary obliging Cauſe*; to keep the *Lords Day in Lent*, as a Day of *Thankſgiving* and *Rejoycing*; to preſerve our *own health*; &c.) It is not lawful in obedience to Man, to faſt ſo much, or uſe ſuch diet as is like to deſtroy our lives or health: Theſe being not ſo far put into the Power of Man: Nor can Man diſpence with us as to the duty of Self-preſervation. If *God himſelf* require us not to offer him our lives and health needleſly, as an acceptable Sacrifice, nor ever maketh *ſelf-deſtruction* our Duty, no nor any thing that is not for Mans *own good*; then we are not to believe without very clear proof that either *Prince* or *Prelates* have *more Power* than ever God doth uſe himſelf.

3. Such an *Anniverſary* Faſt as is meet for the *remembrance* of ſome great *Sin* or *Judgment*, if commanded, is to be kept, both for the *Reaſon* of it, and for the *Authority* of the Commander. For 1. It is not unlawful as *Anniverſary*. (For 1. It is not forbidden, and 2. There may be juſt occaſion: Some arbitrarily keep an anniverſary *Faſt* on the Day of their Nativity (as I have long done;) and ſome on the Day that they fell into ſome great Sin; and ſome on the Day of the Death of a Friend, or of ſome perſonal, domeſtick, or national Calamity: And none of this is forbidden.) 2. And that which is not unlawful in it ſelf, is not therefore unlawful to be done becauſe it is *commanded*; ſeeing *Obedience* to Superiours is our Duty and not our Sin, unleſs in ſinful Things.

4. Whether it be lawful or meet to commemorate Chriſts Sufferings by anniverſary Faſts, is next to be conſidered.

II. As for *Lent* in particular: We muſt diſtinguiſh, 1. Between the ancient *Lent*, and the later *Lent*; 2. Between keeping it on a Civil account, and on a Religious. 3. Between true faſting, and change of dyet. 4. Between the *Imitation* of Chriſts forty days Faſting, and the meer *Commemoration* of it. Which premiſed I conclude,

1. The keeping a true Faſt or Abſtinence from food, for forty days, on what account ſoever, being impoſſible, or ſelf murder, is not to be attempted.

2. The *Imitation* of Chriſt in his forty days faſting is not to be attempted or pretended to: Becauſe his *miraculous* works were not done for *our imitation*. And it is *preſumption* for us to pretend to ſuch a *power* as is neceſſary to *Miracles*; or yet to make any *Eſſayes* at ſuch an imitation any more than at the *raiſing of the dead*.

3. The pretending of a faſt when men do but change their dyet; Fleſh for Fiſh, Fruit, Sweetmeats, *&c.* is but hypocritical and ridiculous: Moſt poor labourers, and temperate Miniſters do live all the year on a more fleſh-denying dyet, and in greater abſtinence than many Papiſts do in *Lent*, or on their faſting days. And what a ridiculous diſpute is it to hear, *e g*, a *Calvin* that never eateth but one ſmall meal a day for many years, to plead againſt the keeping of the Popiſh faſts, and their Clergy call him voracious, and carnal, and an Epicure, and plead for faſting as holy mortification, who eat as many meals and as much meat on a *Lent* day or faſting day, as *Calvin* did in three feaſting Days; and drink as much Wine in a *Lent*, as he in twenty Years? Sure I am I know many ſuch on both ſides: Some that eat but a ſmall meal a Day, and never drink Wine at all, and others that drink Wine daily, and eat of many Diſhes at a meal, and that to the full, and of the ſweeteſt, as Fiſh, Fruits, *&c.* yet rail at the former for not faſting as they do. So deluſory are the outward appearances, and ſo falſe the pretenſions of the carnal ſort!

4. The ancient *Lent* conſiſted firſt of one Day (*Good-friday*) alone; and after that of three Days, and then of ſix, and at laſt it came up to forty. (Of which read *Dallæus ubi ſupra* at large.)

5. None can queſtion the lawfulneſs of an obedient keeping of ſuch a *Civil Lent faſt* as our *Statutes* command, for the vending of Fiſh, and for the breed of Cattle; ſo be it, no bodily neceſſity or greater Duty be againſt it.

6. It is not unlawful for thoſe that cannot *totally* faſt, yet to uſe *more abſtinence* and a more *mortifying ſort of diet* than *ordinary* for the *exerciſes of Repentance* and *Mortification*, in due time.

7. If Authority ſhall appoint ſuch a *mortifying abſtemious courſe* upon lawful or tolerable grounds and ends, I will obey them, if they peremptorily require it, when my health or ſome greater Duty forbiddeth it not.

8. As for the Commanding ſuch an *Abſtinence* as in *Lent*, not in *Imitation*, but bare *Commemoration* of Chriſt forty days Faſt, I would not command it if it were in my Power: But being peremptorily commanded, I cannot prove it *unlawful to obey*; with the fore-mentioned Exceptions.

9. It was anciently held a crime to faſt on the *Lords Days*, even in *Lent*; and I take that Day to be ſeparated by Chriſt and the Holy Ghoſt for a Church Feſtival or day of Thankſgiving; therefore I will not keep it *as a faſt*, though I were commanded, unleſs in ſuch an extraordinary neceſſity, as aforeſaid.

Of Pilgrimages, Saints, Relicts and Shrines, Temples, of their Miracles, of Praying to Angels, to Saints, for the Dead, of Purgatory, of the Popes Pardons, Indulgences, Diſpenſations; of the Power of true Paſtors to forgive Sins, with a multitude of ſuch Caſes, which are commonly handled in our Controverſal Writers againſt the *Papiſts*, I muſt thither refer the Reader for a Solution, becauſe the handling of all ſuch particular Caſes would ſwell my Book to a magnitude beyond my intention, and make this part unſuitable to the reſt.

Queſt. 102. *May we continue in a Church, where ſome one Ordinance of Chriſt is wanting, as Diſcipline, Prayer, Preaching or Sacraments, though we have all the reſt?*

Anſw. Diſtinguiſh 1. Of Ordinances: 2. Of a ſtated want, and a temporary want:

3. Of one that may have better; and one that cannot.

1. *Teaching*, *Prayer* and *Praiſe*, are Ordinances of ſuch neceſſity that Church Aſſemblies have not their proper uſe without them.

2. The *Lords Supper* is of a *ſecondary need*, and muſt be uſed when it may, but a Church-Aſſembly may attain its ends ſometimes without it, in a good degree.

3. *Diſcipline* is implicitely exerciſed when none but the Baptized are Communicants, and when profeſſed Chriſtians voluntarily aſſemble, and the preaching of the Word doth diſtinguiſh the precious from the vile: Much more when notorious ſcandalous Sinners are by the Laws kept from the Sacrament. (As our Rubrick and Canons do require.)

4. But for the fuller explicite and exacter exerciſe of Diſcipline, it is very deſirable for the *well being* of the Churches: But it is but a ſtronger fence or hedge, and preſervative of Sacred Order; and both the *being* of a Church; and the *profitable uſe* of Holy Aſſemblies, may ſubſiſt without it: As in *Helvetia* and other Countreys it is found.

I conclude then, 1. That he that *conſideratis conſiderandis* is a *free Man* ſhould chooſe that Place where he hath the fulleſt opportunities of worſhipping God and edifying his Soul.

2. He is not to be accounted a *free-man* that cannot remove, without a greater hurt, than the good, either to the *Church* or *Countrey*, or to his *Family*, his *Neighbour*, or *Himſelf*.

3. Without Teaching, Prayer and Divine Praiſes we are not to reckon that we have proper Church-Aſſemblies and Communion.

4. We muſt do all that is in our Power to procure the right uſe of *Sacraments* and *Diſcipline*.

5. When we *cannot* procure it, it is lawful and a Duty to join in thoſe Aſſemblies that are without it, and rather to enjoy the *reſt* than *none*. Few Churches have the Lords Supper above once a Month, which in the Primitive Church was uſed every Lords day and ofter: And yet they meet on other Days.

Acts 28. ult. & 11. 26. & 20. 7, 20, &c. 1 Cor. 14. Acts 2.42. 1 Tim. 4. 13, 14. 2 Tim. 4. 1, 2. 2 Tim. 3. 16. Heb. 10. 25, 26. Col. 4.16. Act.13,27 & 15. 21. 1 Theſ. 5. 27. 1 Cor. 5. 34, &c.

6. It is poſſible that Preaching, Prayer and Praiſe may be ſo excellently performed in ſome Churches that want both *Diſcipline* and the *Lords Supper*, and all ſo *coldly* and *ignorantly* managed in another Church that *hath all the Ordinances*, that Mens Souls may much more flouriſh and proſper under the former than the later.

7. If forbearing or wanting ſome Ordinances for a time, be but in order to a probable procurement of them, we may the better forbear.

Mat. 26. 31. Acts 8. 1.

8. The Time is not to be judged of only by the *length*, but by the *Probability* of ſucceſs. For ſometime Gods Providence, and the Diſturbances of the Times, or the craft of Men in Power may keep Men ſo long in the dark, that a long expectation or waiting may become our Duty.

Queſt. 103. *Muſt the Paſtors remove from one Church to another when ever the Magiſtrate commandeth us, though the Biſhops contradict it, and the Church conſent not to diſmiſs us; and ſo of other Caſes of diſagreement?*

Anſw. 1. As in Mans Soul, the *Intellectual Guidance*, the *Will*, and the *executive Power* do concur, ſo in Church Caſes of this Nature, the *Poteſtative* Government of the Magiſtrate, the *Directive Guidance* of the Senior *Paſtors*, and the Attractive Love of the People (who are the chief inferiour final Cauſe) ſhould all concur: And when they do not, it is Confuſion: And when Gods order is broken which commandeth their Concurrence, it is hard to know what to do, in ſuch a Diviſion which God alloweth not: As it is to know whether I ſhould take part with the Heart againſt the Head, or with the Head againſt the Stomach and Liver, on Suppoſitions of croſs Inclinations or Intereſts; when as Nature ſuppoſeth either a *Concord* of *Inclination and Intereſt*, or elſe the Ruine, Sickneſs or Death of the Perſon: And the Cure muſt be by *reconciling* them, rather than by knowing which to ſide with againſt the reſt.

But ſeeing we muſt ſuppoſe ſuch diſeaſes frequently to happen, they that cannot cure them muſt know how to behave themſelves, and to do their own Duty. For my own part in ſuch Caſes I would do thus.

1. I would look at my *ultimate End*, *Gods Glory*, and at the next End the *good of Souls* and *welfare* of the *Church*; and ſo at the *Peoples Intereſt* as it is the *End* of the *Order* of Magiſtracy and Miniſtry: And I would take my ſelf to be ſo obliged to that *End*, as that no point of *meer Order* could diſoblige me; the *End* being better than the *Means* as ſuch: Therefore I would *do all things to Edification*, ſuppoſing that all Power of Man is as *Paul*'s was for *Edification* and not for *Deſtruction*.

Eph.4.12, 14. 2 Cor.10. 8.& 13.10 Rom. 14. 19. Rom.15.2 1 Cor.10. 23. 1 Cor.14. 5, 12, 26, 2 Cor. 12. 19.

2. But in judging of what is beſt for the Church, I muſt take in every accident and circumſtance, and look to *many*, more than to a *few*, and to diſtant *parts* as well as to thoſe *near me*, and to the *Time* and *Ages* to come, as well as to the *Preſent*, and not go upon miſtaken Suppoſitions of the Churches good: He that doth not *ſee all things* that are to be weighed in ſuch a Caſe, may err by leaving out *ſome one*.

3. I would obey the Magiſtrate *formally* for *Conſcience ſake* in all things which belong to his Office; and particularly in this Caſe, if it were but a Removal from place to place, in reſpect to the *Temple*, or *Tythes*, or for the *Civil Peace*, or for the *Preſervation of Church order* in Caſes where it is not *groſly injurious to the Church* and *Goſpel*.

4. In Caſes which by Gods appointment belong to the Conduct of Biſhops, or Paſtors, or the Concord of Conſociate Churches, I would *formaliter* follow them. And in particular, if they ſatisfie me that the removal of me is an apparent injury to the Church, (as in the *Arrians* Times when the Emperours removed the Orthodox from all the great Churches to put in *Arrians*) I would not obedientially and voluntarily remove.

5. If Magiſtrates and Biſhops ſhould concur in commanding my remove in a Caſe notoriouſly injurious and pernicious to the Church (as in the aforeſaid Caſe, to bring in an *Arrian*) I would not obey *formally for Conſcience ſake*; ſuppoſing that God never gave them ſuch a Power againſt Mens Souls and the Goſpel of Chriſt: And there is no Power but of God.

6. But I would prefer both the Command of the Magiſtrate, and the Direction of the Paſtors, before the meer *will* and *humour* of the *People*, when their *ſafety* and *welfare* were not concerned in the Caſe.

7. And when the Magiſtrate is *peremptory*, uſually I muſt obey him *Materially*, when I do it not *formally* (in Conſcience to his meer Command.) Becauſe though in ſome Caſes he may do that which belongeth not to his Office, but to the Paſtors, yet his violence may make it become the Churches Intereſt, that I yield and give place to his Wrath: For as I muſt not *Reſiſt him by force*, ſo if I depart not at his Command, it may bring a greater Suffering on the Churches: And ſo for preventing a greater evil he is to be *ſubmitted* to in many Caſes, where he goeth againſt God and without authority; though not to be *formally obeyed*.

8. Particular Churches have no ſuch Intereſt in their Miniſters or Paſtors, as to keep them againſt their wills and the Magiſtrates, and againſt the intereſt of the Univerſal Church, as ſhall be next aſſerted.

I have ſpoken to this Inſtance as it taketh in all other Caſes of Difference between the Power of the *Magiſtrate*, the *Paſtors* and the *Peoples Intereſt*, when they diſagree, and not as to this Caſe alone.

Queſt. 104. *Is a Paſtor obliged to his Flock for Life? Or is it lawful ſo to oblige himſelf? And may he remove without their Conſent? And ſo alſo of a Church-member, the ſame Queſtions are put.*

THeſe four Queſtions I put together for brevity, and ſhall anſwer them diſtinctly.

I. 1. A Miniſter is obliged to *Chriſt* and the *Univerſal Church for Life*, (*durante vita*,) with this Exception, if God diſable him not. 2. But as a Paſtor he is not obliged to *this or that Flock* for Life. There is no ſuch command or example in Gods Word.

II. To the Second: 1. It is lawful to oblige our ſelves to a People for Life in ſome Caſes, *Conditionally*; that is, if God doth not apparently call us away. 2. But it is never lawful to do it *Abſolutely*: 1. Becauſe we ſhall engage our ſelves againſt God; againſt his power over us, and intereſt in us, and his wiſdom that muſt guide us. God may call us whither he pleaſe: And though now he ſpeak not by ſupernatural Revelation, yet he may do it by providential alterations. 2 And we ſhall elſe oblige our ſelves againſt the Univerſal Church, to which we are more ſtrictly bound, than to any particular Church, and whoſe good may oblige us to remove. 3. Yea, we may bind our ſelves to the hurt of that Church it ſelf; ſeeing it may become its intereſt to part with us. 4. And we ſhould ſo oblige our ſelves againſt our Duty to authority, which may remove us.

III. To the third Queſtion I anſwer, 1. A Paſtor may not cauſeleſly remove, nor for his own worldly commodity when it is to the hurt of the Church and hinderance of the Goſpel. 2. When he hath juſt cauſe, he muſt acquaint the People with it, and ſeek their Satiſfaction and Conſent. 3. But if he cannot procure it, he may remove without it: As 1. When he is ſure that the intereſt of the Goſpel and Univerſal Church require it: 2. Or that juſt authority doth oblige him to it.

The reaſons are plain from what is ſaid; and alſo 1. He is no more bound to the *People*, than they are to him: But *they* are not ſo bound to *him*, but they may remove on juſt occaſion. 2. If he may not remove, it is either becauſe *God forbids* it, or becauſe his own *Contract* with them hath obliged him againſt it: But 1. God no where forbids it: 2. Such a contract is ſuppoſed not made, nor lawful to be made.

IV. As to the Peoples Caſe, it needs no other anſwer; 1. No member may remove without Cauſe: 2. Nor abruptly and uncharitably to the Churches Diſſatiſfaction, when he may avoid it. But 3. He may remove upon many juſt Cauſes (private or publick) whether the Church and Paſtors Conſent or not, ſo the manner be as becometh a Chriſtian.

Queſt. 105. *When many Men pretend at once to be the true Paſtors of a particular Church againſt each others Title, through differences between the Magiſtrates, the Ordainers and the Flocks, what ſhould the People do, and whom ſhould they adhere to?*

What Paſtor to adhere to.

Anſw. THis Caſe is moſtly anſwered before in *Queſt.* 82. *&c.* I need only to add theſe Rules of Caution. 1. Do not upon any pretence accept of an *Heretick*, or one that is *utterly unfit* for the Office.

2. Do not eaſily take a *dividing Courſe* or *Perſon*, but keep as much as may be in a way of *Concord* with the united faithful Paſtors and Churches in your Proximity or Countrey.

3. Look to the *publick good* and *intereſt of Religion*, more than to your *particular Congregation*.

4. Neglect not the greateſt Advantages for your own Edification: But rather take them by a removal of your dwelling, though you ſuffer by it in your Eſtates, than by any Diviſion, Diſturbance of the Churches Peace, or common Detriment.

5. Do not eaſily go againſt the Magiſtrates Commands; unleſs they be apparently unlawful, and to the Churches detriment or ruine, in the reception of your Paſtors.

6. Do not eaſily forſake him that hath been juſtly received by the Church, and hath Poſſeſſion, that is, till neceſſity require it.

Queſt. 106. *To whom doth it belong to Reform a corrupted Church? To the Magiſtrates, Paſtors, or People.*

Anſw. A Church is reformed three ſeveral ways, 1. By the perſonal Reformation of every Member: 2. By doctrinal Direction; and 3. By publick forcible Execution, and conſtraint of others.

1. Every Member, whether Magiſtrates, Paſtors or People muſt reform themſelves; by forſaking all their own Sins, and doing their own Duties. If a Ruler command a private Perſon to go to Maſs, to own any Falſhood, or to do any Sin, he is not to be obeyed, becauſe God is to be firſt obeyed.

1 Cor. 11. 28, 29, 31. 33, 34. 1 Cor. 5. 11. Dan. 3. & 6.

2. The Biſhops or Paſtors are to reform the Church by Doctrine, Reproof, and juſt Exhortations, and Nunciative Commands in the name of Chriſt to Rulers and People to do their ſeveral Duties; and by the actual doing of his own.

1 Cor. 5. 3, 4, 5. 1 Pet. 5. 2. 3. Luke 22. 24, 25, 26, 27.

3. The King and Magiſtrates under him, only, muſt Reform by the Sword, that is, by outward force, and Civil Laws and Corporal Penalties: As forcibly to break down Images, to caſt out Idolaters, or the Inſtruments of Idolatry from the Temples, to put true Miniſters in poſſeſſion of the Temples, or the Legal publick maintenance; to deſtroy, puniſh or hurt Idolaters, *&c.* Suppoſing ſtill the Power of Parents and Maſters in their ſeveral Families.

Queſt. 107. *Who is to Call Synods, Princes Paſtors or People?*

Anſw. 1. THere are ſeveral *ways* of *Calling* Synods: 1. By Force and Civil Mandates, 2. By Paſtoral Perſwaſion and Counſel; and 3. By humble Intreaty and Petition.

The queſtion of the power of Synods is ſufficiently anſwered before.

1. Magiſtrates only (that is, the Supream by his own Power, and the Inferiour by Power derived from him) may call Synods by *Laws and Mandates*, enforced by the *Sword* or Corporal Penalties or Mulcts.

2. Biſhops or Paſtors in due Circumſtances may call Synods by Counſel and Perſwaſive Invitation.

3. The People in due Circumſtances and Neceſſity, may call Synods by way of *Petition* and *Intreaty*.

But what are the due Circumſtances?

Anſw. 1. The Magiſtrate may call them by Command at *his Diſcretion*, for his *own Counſel*, or for the *Civil Peace*, or the *Churches Good*.

2. The *Paſtors* and *People* may not call them, nor meet when the *Magiſtrate forbiddeth it*, except when the *neceſſity* of the Church requireth it: Synods may profitably be ſtated for order, when it may be lawfully obtained (both as to limits of Place, Numbers and Time:) But theſe prudential Orders are not of *ſtated Neceſſity*, but muſt give place to weightier reaſons on the contrary.

3. Synods themſelves are not ordinarily neceſſary, by *Nature* or *Inſtitution* (Let him that affirmeth it, prove it) But that which is ſtatedly neceſſary is, The *Concord of the Churches* as the *End*, and a *neceſſary correſpondency* of the Churches as the *Means*, and *Synods* when they may *well* be had, as a convenient ſort of means.

4. When Synods cannot be had, or are needleſs, Meſſengers and Letters from Church to Church may keep up the Correſpondency and *Concord*.

5. In caſes of real *neceſſity* (which are very rare,

though *uſefulneſs* be more frequent) the Biſhops and People ſhould firſt Petition the King for his Conſent: And if that cannot be had, they may meet ſecretly and in ſmall numbers for mutual conſultation and advice about the work of God; and not by keeping up the *formality* of their ſet numbers, times, and places, and orders, provoke the King againſt them.

6. The contempt of Synods by the Separatiſts, and the placing more Power in Synods than ever God gave them by others, yea and the inſiſting on their circumſtantial orders, making them like a Civil Senate or Court, have been the two extreams which have greatly injured and divided the Churches, throughout the World.

Queſt. 108. *To whom doth it belong to appoint Days and Aſſemblies for publick Humiliation and Thankſgiving?*

Anſw. THE anſwer of the laſt Queſtion may ſerve for this. 1. The Magiſtrate only may do it by way of Laws, or civil Mandate enforced by the Sword.

2. The Paſtors may do it in Caſe of *Neceſſity*, by Paſtoral advice and exhortation, and nunciative command in the name of Chriſt.

3. The People may do it by Petition.

4. As ordinary Church Aſſemblies muſt be held if the Magiſtrate forbid them (of which next) ſo muſt extraordinary ones, when *extraordinary* cauſes make it a Duty.

5. When the Magiſtrate forcibly hindereth them, natural impoſſibility reſolveth the Queſtion, about our Duty.

Queſt. 109. *May we omit Church-Aſſemblies on the Lords-Day, if the Magiſtrate forbid them?*

May we omit Church-aſſemblies on the Lord's day, if forbidden by Magiſtrates.

Anſw. 1. IT is one thing to *forbid* them for a *Time*, upon ſome ſpecial cauſe, (as Infection by Peſtilence, Fire, War, *&c.*) And another to forbid them ſtatedly or prophanely.

2. It is one thing to omit them for a time, and another to do it ordinarily.

3. It is one thing to omit them in *formal Obedience* to the Law; and another thing to omit them in Prudence or for Neceſſity, becauſe we cannot keep them.

4. The Aſſembly and the Circumſtances of the Aſſembly muſt be diſtinguiſhed.

1. If the Magiſtrate for a greater good, (as the common ſafety) forbid Church Aſſemblies in a time of Peſtilence, aſſault of Enemies, or Fire, or the like Neceſſity, it is a Duty to obey him. Becauſe poſitive Duties give place to thoſe great natural Duties which are their End: So Chriſt juſtified himſelf and his Diſciples violation of the external reſt of the Sabbath. For the Sabbath was made for Man, and not Man for the Sabbath. 2. Becauſe Affirmatives bind not *ad ſemper*, and out of ſeaſon Duties become Sins. 3. Becauſe *one* Lord's Day or Aſſembly is not to be preferred before *many* which by the omiſſion of that one are like to be obtained.

2. If Princes *prophanely* forbid *holy Aſſemblies* and *publick worſhip*, either *ſtatedly*, or as a *renunciation of Chriſt* and our *Religion*; it is not lawful formally to obey them.

3. But it is lawful prudently to do that *ſecretly* for the preſent neceſſity, which we cannot do publickly, and to do that with *ſmaller numbers*, which we cannot do with *greater aſſemblies*, yea and to omit *ſome aſſemblies* for *a time* that we may thereby have opportunity for *more*: Which is not *formal* but only *material* obedience.

4. But if it be only ſome *circumſtances* of aſſembling that are forbidden us, that is the next caſe to be reſolved:

Queſt. 110. *Muſt we obey the Magiſtrate if he only forbid us worſhipping God, in ſuch a* Place, *or* Country, *or in ſuch* Numbers, *or the like?*

What if we be forbidden only Place, Numbers, &c.

Anſw. WE muſt diſtinguiſh between ſuch a determination of Circumſtances, modes or accidents, as *plainly deſtroy* the *worſhip* or the *end*, and ſuch as *do not*. For inſtance, 1. He that ſaith, you ſhall never aſſemble but once a Year, or never but at Midnight; or never but ſix or ſeven minutes at once, *&c.* doth but determine the *circumſtance* of *Time*: But he doth it ſo as to *deſtroy* the worſhip, which cannot ſo be done, in conſiſtency with its ends. But he that ſhall ſay, You ſhall not meet till nine a Clock, nor ſtay in the Night, *&c.* doth no ſuch thing.

So 2. He that ſaith, you ſhall not aſſemble but at *forty Miles diſtance* one from another; or you ſhall meet only in a room that will hold but the twentieth part of the Church; or you ſhall never preach in any City or popular Place but in a Wilderneſs far from the Inhabitants, &c. doth but determine the circumſtance of Place. But he ſo doth it, as tends to deſtroy or fruſtrate the work which God commandeth us. But ſo doth not he that only boundeth Churches by Pariſh bounds, or forbiddeth inconvenient places.

3. So he that ſaith, you ſhall never meet under an hundred thouſand together, or never above five or ſix doth but determine the accident of *Number*. But he ſo doth it as to deſtroy the work and end. For the firſt will be impoſſible; and in the ſecond way they muſt keep Church aſſemblies without Miniſters, when there is not ſo many as for every ſuch little number to have one. But ſo doth not he that only ſaith, you ſhall not meet above ten thouſand, nor under ten.

4. So he that ſaith, you ſhall not hear a Trinitarian, but an Arrian, or you ſhall hear only one that cannot preach the eſſentials of Religion, or that cries down Godlineſs it ſelf, or you ſhall hear none but ſuch as were ordained at *Jeruſalem* or *Rome*, or none but ſuch as ſubſcribe the Council of *Trent*, &c. doth but determine *what Perſon* we ſhall hear. But he ſo doth it as to deſtroy the work and end. But ſo doth not he that only ſaith, you ſhall hear only *this* able Miniſter, rather than that.

2. I need not ſtand on the application. In the later caſe we owe *formal obedience*. In the former we *muſt ſuffer*, and *not obey*.

For if it is meet ſo to obey, it is meet in obedience to give over God's worſhip. Chriſt ſaid, *when they perſecute you in one City, flee to another*: But he never ſaid, if they forbid you preaching in any City, or populous place, obey them. He that ſaid, *Preach the Goſpel to every Creature, and to all Nations, and all the World*, and that *would have all Men to be ſaved and to come to the knowledge of the Truth*, doth not allow us to forſake the Souls of all that dwell in Cities and populous Places, and preach only to ſome few Cottingers elſewhere: No more than he will allow us to love, pity and relieve the Bodies only of thoſe few, and take none for our Neighbours that dwell in Cities, but with Prieſt and Levite, to paſs them by.

Mat. 10. 30. Mar. 16. 15. Mat. 28. 19. 1 Tim. 2. 4 2 Tim. 2. 25, 26. & 4. 1, 2, 3.

Queſt. 111. *Muſt Subjects, or Servants forbear weekly Lectures, reading or ſuch helps, above the Lords Days worſhip, if Princes or Maſters do command it?*

Anſw. 1. THere is great difference between a meer *Subject*, or Perſon governed, and a Servant, Slave or Child.

2. There is great difference between ſuch as are hindered by juſt cauſe and real neceſſities, and ſuch as are hindred only prophane malignity.

1. Poor People have not ſo much leiſure from their callings, as the rich: And ſo *providing for their fami-*

lies, may at that time, by neceſſity become the greater and the preſent duty.

2. So may it be with Soldiers, Judges and others that have preſent urgent work of publick conſequence; when others have no ſuch impediment.

3. He that is the Child or Slave of another, or is *his own* by *propriety*, is more at his power, than he that is only a *Subject*, and ſo is but to be *governed* in order to his *own* and the common good.

4. A Servant that hath abſolutely hired himſelf to another, is for that time near the condition of a Slave: But he that is hired but with limitations, and exceptions of Liberty, (expreſt or underſtood) hath right to the excepted Liberty.

5. If the King forbid Judges, Soldiers or others, whoſe labours are due to the publick, to hear Sermons at that time when they ſhould do their work: Or if Parents, or Maſters ſo forbid Children and Servants, they muſt be obeyed, while they exclude not the publick Worſhip of the Lord's own Day, nor neceſſary Prayer and Duty in our private daily caſes.

6. But he that is under ſuch Bondage as hindereth the needful helps of his Soul, ſhould be gone to a freer place, if lawfully he can. But a *Child*, *Wife* or ſuch as are *not free* muſt truſt on God's help in the uſe of ſuch means as he alloweth them. 7. A Prince, or Tutor, or Schoolmaſter, who is not a *Proprietor* of the Perſon, but only a *Governour*, is not to be obeyed *formally* and for Conſcience ſake, if he forbid his Subjects or Scholars ſuch daily or weekly helps for their Salvation as they have great need of, and have no neceſſity to forbear; ſuch as are hearing or aſſembling with the Church on the Week Days at convenient time, reading the Scriptures daily, or good Books, accompanying with Men fearing God, praying, *&c.* Becauſe God hath commanded theſe when we can perform them.

Queſt. 112. *Whether Religious Worſhip may be given to a Creature? And what?*

Anſw. WHile the terms of the Queſtion remain ambiguous, it is uncapable of an anſwer.

1. By *Worſhip* is meant either *Cultus in genere*, any *honour* expreſſed to another; or ſome *ſpecial act* of *Honour*. We muſt underſtand the Queſtion in the firſt General Senſe, or elſe we cannot anſwer it, till Men tell us, what Acts of *honouring* they mean.

2. By *Religious* is meant either in general, that which we are bound to by God, or is done by virtue of a Religious, that is, a Divine Obligation, and ſo is made part of our Religion, that is, of our *Obedience to God*; or elſe by *Religious* is meant *Divine*, or that which is properly due to God. The queſtion muſt be taken in the firſt general Senſe; or elſe it is no queſtion, but ridiculous, (to ask whether we may give God's proper Worſhip to a Creature.)

And ſo I anſwer, 1. By way of diſtinction. 2. Of ſolution.

1. We muſt diſtinguiſh between the honour or worſhipping acts of the *Mind*, and of the *Body*. 2. Between Idolatry as againſt the firſt Commandment, and Idolatry or Scandal as againſt the ſecond.

Af. Prop. 1. There is due to every Creature, a true eſtimation of it according to the degree of its dignity or goodneſs; and a Love proportionable: As alſo a Belief, a Truſt, a Fear, proportionable to every Man's credibility, fidelity, power, *&c.*

2. There is an eminent degree therefore of eſtimation, reverence and love and truſt due to good Men above bad, and to thoſe in Heaven above thoſe on Earth; and a peculiar Honour to Rulers as ſuch, which is not due to their inferiours. Pſal. 15.4.

3. This is to be expreſſed by the *Body*, by convenient actions.

4. The higheſt honour which we owe to any, is for the Image of God in them, *viz.* 1. His *Natural Image* as *Men*, 2. His *Moral Image* as *Saints*, 3. His *Relative Image* of *Supereminency*, as *Superiours*. And ſo it is *God in them firſt*, and they next as the *Images* of God, who are to be honoured.

5. There is no honour to be given to any Creature, but that of which *God himſelf* is the *End*; *viz.* as it referreth to *his Glory*.

6. Therefore *all honour* given to Men, muſt be *thus far Religious Honour* (or Worſhip:) For as all things are ſanctified to and by Saints, ſo all things that religious Men do, muſt be religiouſly done. 1 Tim. 4.5. Tit. 1.15. 1 Cor. 10. 14.

7. As Perſons, ſo *Places*, *Books*, *Words*, *Utenſils*, *Times*, &c. muſt be honoured for God's ſake, as they are *related to God*, with ſuch *eſtimations* and *expreſſions* as are ſuitable to their Relations. 1 Pet. 4.3. 1 Cor. 6.9. & 10. 17. Rev. 21.8. & 22. 15. Act. 17. 16.

Neg. 1. No Creature muſt be eſteemed to be a God; nor any of God's proper attributes of honour given to any Creature whatſoever. Gal. 5.20. 2. Commandment.

2. No Creature muſt be eſteemed better or *greater* or *wiſer* than it is; (as far as we have means to know it.) Rev. 22.8, 9.

3. Whatſoever outward *expreſſions* of honour (by word or deed) are *appropriated* to the *true God*, 1. By *Divine Inſtitution*, 2. Or by *Nature*, 3. Or by *received Uſage*, that expreſſion of honour ought not to be uſed to a Creature, were the Heart never ſo free from honouring it. 1. Becauſe it is *bodily Idolatry*: 2. And Scandal as being Idolatry interpretatively, in the juſt ſenſe of others. Rev. 2. 14, 20. 1 Cor. 8. & 10. 19, 28. 1 John 5. 21. Dan. 3.

4. Whatſoever outward *expreſſions* of honour, *Idolaters* have uſed, and do uſe to *ſignifie* their *inward Idolatry*, or taking a Creature or a Fiction to be God, and ſo make it a *Teſſera* or *Symbol* or *profeſſing Sign* of that their Idolatry, if thoſe actions are ſo uſed or eſteemed among as, or within the notice of our actions; it is unlawful for us to uſe the like to any Creature. Becauſe the uſe of their *expreſſion*, maketh it to be a *Profeſſion of Idolatry by us*, and ſo to be interpretative Idolatry and Scandal: For to uſe *profeſſing Symbols* is to *profeſs*.

Except when there is ſome notorious reaſon to uſe the *ſame words* or *actions* to *another lawful ſignification*, which is of greater weight than the ſcandal; and we make it *as publick* to obviate the ſcandal, that we do it not to the Idolaters intents.

For example, [if the Mahometans make it a Symbol of their Religion, to ſay [*God is but one*] upon a falſe ſuppoſition that the Chriſtians make *more Gods* than one; yet it is lawful for us to uſe that *ſymbolical word* to a better end. But if they add to their Symbol [*And* Mahomet *is his Prophet*,] we may *not uſe that*, becauſe it's 1. Symbolical of a falſe Religion; 2. And a falſhood of it ſelf.

So if they make it a diſtinctive note of their religious meetings, to congregate the People by *Voice* and not by *Bells*; when it will be taken for a *profeſſing* their Religion to do the ſame, we muſt avoid it: But not when there is great cauſe for it (as if we have no other means) and the reaſon againſt it, or ſcandal may be well avoided.

5. Image Worſhip, (or bowing or otherwiſe worſhipping towards an Image as an *object*) in *the time of Divine Worſhip*, or when we otherwiſe pretend to be *worſhipping God*, is ſo groſs an appearance of *inward Idolatry*, (either as viſibly deſcribing *God* to be like a *Creature*, or elſe as ſeeming to mean what Idolaters did by that action) that God hath thought meet to forbid it to all Mankind by a ſpecial Law. (Command. 2.)

6. The *ſcandal* of *ſeeming Idolatry* is a heinous Sin, and not to be excuſed by the contrary *meaning* of the Heart, no more than *lying idolatrous profeſſions* are. Becauſe to *blaſpheme* God as if he were *like a Creature*, or to tell the World by our *actions* that a *Creature is God*, are both very heinous. And ſo is it to *murder our Brethrens Souls*, by tempting them to the like. Rom. 1 1 King. Rev. 2 Joſ. 23 2 King. Exod.

7. It

Gen. 27. 7. It is no appearance of Idolatry to kneel to a
29. King, or a Father, or Superiour, when we are pro-
&32. 10. feſſing nothing but to honour them with due Ho-
&44. 8. nour : But when the Church aſſembleth profeſſedly
Exod. 11. 8. to worſhip God, if then they mix expreſſions of
2 King. 5. veneration to Angels, and Saints in Heaven, or to a
18. King, or any Creature, in their *worſhipping of God*,
Gen. 41. without a very notorious ſignification of ſufficient
43. Ruth 2. 10 difference, it will ſeem a joining them in part of the
1 Sam. 25. ſame *Divine* Honour.

23, 41. 8. So we may put off our Hats to the Chair of State, or Kings Image, yea and kneel towards it as to him, if he command it in due time and place, when it is humane Worſhip only which we profeſs : But to kneel or bow as an act of honour towards the Image of King, Saints or Angel, in the time of our *profeſſed worſhipping of God*, is *ſcandalous*, and an appearance that we give them a part of that which we are giving to God.

9. Yet it is not unlawful even in the ſacred Aſſemblies, to bow to our Superior at our entrance, or going out, or in the intervals of God's Worſhip; becauſe the time and cuſtom and manner may ſufficiently notifie the diſtinction, and prevent the ſcandal.

10. If any preſumptuous Clergy-men on pretence of their Authority, will bring Images into the Churches, and ſet them before us in Divine Worſhip, as objects only of Remembrance, and means of exciting our affections to God, that they may ſhew *quam proxime ſe accedere poſſe ad peccatum ſine peccato*, how near they can come to ſin without ſin, it is not
Lev. 26. 1. meet for any good Chriſtians to follow them in
Gal. 2. 4, 5. their preſumption, nor by obeying them to invite
& 5. 1. them to proceed in their Church Tyranny. Though
1 Cor. 7. I now determine not, whether in caſe *of neceſſity*, a
23. Man may not be *preſent* with *ſuch a Church*, if their Worſhip of God himſelf be ſound, ſuppoſing him ſufficiently to notifie his diſſent, and that he do not himſelf ſcandalouſly direct his Worſhip toward ſuch Images ? (As in the Lutheran Churches we may ſuppoſe they do not.)

Queſt. 113. *What* Images, *and* what uſe *of* Images, *is lawful or unlawful ?*

Iſa. 40. 18, *Anſw.* 1. I*T is unlawful to make any Image of God.*
25. Becauſe it would be a blaſpheming of
& 46. 5. him, as pretending him to be like to that which he
Exod. 20. is not like to, that is, a Creature.

4. Obj. *Man is God's Image : It is lawful to make an*
Gen. 1. 26. *Image of Man, and ſo an Image of God's Image, and*
& 5. 1. Deut. 4. *that may be a ſecondary Image of God.*

16, 17, 18, *Anſw*, 1. It is the *Soul* of Man, of which no Image
23, 25. & 5. 8. can be drawn or made, which is the Image of God,
& 16. 22. and not the Body. 2. The *Image of him* who *ſecun-*
2 Chron. *dum quid* as to the *Soul*, is *God's Image*, is *not God's*
33. 7. *Image*, but *Man's quoad corpus* as to *another* part.
Ezek. 8. We need not contend much about the *Name* whe-
3, 5. ther this may be called a *Remote Image* of God
Dan. 3. Rom. 1. 23 (though undoubtedly unfit.) But we muſt not really
Heb. 12. take it to be *like him*, or uſe it for his Image.

29. Obj. *God hath imprinted his Image on the whole*
Col. 3. 10. *Creation*; e. g. *He is called a conſuming fire*; *therefore*
Deut. 9. Exod. 23. *fire may be pictured as his Image.*

24. *Anſw.* The ſame anſwer ſerveth as to the former
& 34. 13. objection. And it is not all the *Impreſſions* and *Veſti-*
Deut. 7. 5. *gia* of God's Power, Wiſdom and Goodneſs, which
1 King. 14. are called *his Image*; as the *Houſe* is not the Image
9, 23. 2 King. 17. of the Builder, or a Clock of a Clockmaker, *&c.*
19. And if God be Metaphorically called *Fire*, as he is
2 Chron. called, a *Lyon, &c.* becauſe of the ſimilitude of ſome
14. 3, 5. operation or effect, it followeth not that theſe are
Hab. 2. 18. Jer. 10. 8. his *Image*; much leſs that the *Image of theſe* is *his*
Deut. 27. *Image.*

15. 2. *No Image may be made to be a Teacher of Lies.*
Iſa. 17. 8. As we may not lie by *Words*, ſo neither by *Images.*
& 41. 29. Therefore falſe ſtories, or falſe Images of realities, when made as *true*, and pretended to be true Images 2 Chron. 28. 2.
or Repreſentations, are unlawful.

3. *Therefore it is unlawful to make an* Image of a & 34. 3, 4.
Spirit, pretending it to be a true Image. Becauſe it Hoſ. 13. 2.
will be a Lie. Ezek. 16. 17.

4. *It is unlawful ſo to make, place or uſe any Image,* & 23. 14.
as is like to do more harm than good. & 30. 13.

5. *Therefore it is unlawful ſo to make, place or uſe* Hoſ. 10. 1, 2.
them, as that they are like to tempt a Man to any Sin, 2 King. 21.
unleſs neceſſity for ſome greater good require it. (Of 7.
which more anon.) Jer. 8. 19.

6. *Therefore all Images of ſuch Idols or feigned Dei-* & 51. 47.
ties are unlawful, as are like to be any temptation to any to believe in them, or worſhip them.

7. *Therefore alſo all Images of ſuch Creatures as others uſe to give unlawful worſhip or honour to, are unlawful when they are like to be a temptation to us or others to do the like.* As among Papiſts the *Image* of the Crucifix, the Virgin *Mary*, and Angels may not be made, placed or uſed ſo as may tempt any to worſhip them ſinfully as they uſe to do.

8. *The Image of an over-honoured or falſly honoured Perſon, (though not adored) may not be ſo made, placed or uſed, as tendeth to tempt others alſo to ſuch honour.* As of *Mahomet*, or *Apollonius*, as *Alexander Severus* placed him and others, with *Abraham* and *Chriſt* in his *Lararium* or Chappel.) And many give too much honour by Images to *Alexander*, *Cæſar*, and ſuch other great Thieves and Murderers of Mankind.

9. *It is unlawful to make laſcivious Images of naked Perſons, and place or uſe them ſo, as tendeth to be a temptation to luſt or immodeſty.* A common Sin of Perſons of unclean Imaginations.

10. *It is alſo unlawful ſo to repreſent Plays, pompous Honours, ſplendid cloathings or buildings as tendeth more to tempt the beholders to ſinful deſires, than to any good.*

11. *It is unlawful to place Images in Churches or in ſecret before our Eyes when we are worſhipping God, when it tendeth to corrupt the imagination, or by poſſeſſing it, to hinder the ſpiritual exerciſe of the Mind.* Which is the ordinary effect of Images.

12. *It is unlawful to uſe Images ſcandalouſly, as any of the aforeſaid Sinners uſe them, though we do it not with the ſame intent.* That is, ſo to uſe them as is interpretatively or in outward appearance the ſame with their uſe : Becauſe by ſo doing we ſhall diſhonour God as they do, and harden them in Sin. Therefore Images in Churches or in Oratories in thoſe Countries where others uſe them ſinfully, or near ſuch Countries, where the ſame may harden Men in their Sin, is evil.

13. *It is unlawful to make Taliſmans or ſhapes, upon falſe ſuppoſitions that the very ſhape naturally diſpoſeth the matter to receive ſuch influences of the Stars, by which it ſhall preſerve Men from Plagues, Fire, Wild Beaſts, Serpents, Diſeaſes, or ſhall otherwiſe work Wonders*; for which *Gaffarel* vainly pleadeth at large : Such as they call *naturally magical* and *charming* ſhapes.

14. *Much more unlawful it is purpoſely to make ſhapes to be Symbols or Inſtruments by which the Devil ſhall operate, whether it be for good or evil*; it being unlawful ſo far to uſe him.

15. *So is it to make ſuch ſhapes on conceit that God, or good Angels will operate in or by them*; as ſome uſe the *Croſs* or other *Images* to defend them from Devils, to cure the Tooth-ache or other Diſeaſes, or ſuch like uſe : When God hath neither appointed any ſuch means to be uſed, for ſuch ends, nor promiſed any ſuch bleſſing or operation by them.

16. *It is unlawful to place the Image of a tutelary Saint or Angel in Houſe, Church or Town, on ſuppoſition that we ſhall be the ſafer while that Image is there placed; or elſe to profeſs our truſt in that particular guardian.* Becauſe no Man knoweth what Angel God doth make his Guardian, nor can we diſtinguiſh them ; much leſs that he maketh ſuch or ſuch a *Saint* our Guardian.

And Mens own (fooliſh) chooſing ſuch a one to be their *Guardian*, will not make them ſo. Nor hath God appointed or promiſed to bleſs any ſuch imagery.

17. *It is ſinful to uſe ſuch amorous Images of the Perſons towards whom your luſt is kindled, as tendeth to increaſe or keep up that luſt, or to make profeſſion or oſtentation of it.* As luſtful Perſons uſe to carry or keep the Pictures of thoſe on whom they dote.

18. *It is unlawful to make ſuch uſe of the Pictures of our deceaſed Friends, as tendeth to increaſe our inordinate ſorrow for them.*

19. *It is unlawful to make ſuch Images, Monuments or Memorials of the beſt and holieſt Perſons or Martyrs, as may endanger* or tempt Men *to any inordinate veneration of, or confidence in the Perſons honoured.*

20. *Inward Images of God imprinted on the phantaſie are ſinful; and ſo are other ſuch falſe and ſinful Images as aforementioned, though they be not made externally for the uſe of the Eye.*

21. I think it is unlawful to make an Image, or any equal inſtituted ſign to be the publick common Symbol of the Chriſtian Religion (though it be but a profeſſing ſign:) Becauſe God having already inſtituted the Symbols or publick *Teſſeræ* of our Chriſtian Profeſſion or Religion, it is uſurpation to do the like without his commiſſion. As the King having made the wearing of a *George* and *Star* the Badge of the Order of the *Garter*, would take it ill, if any ſhall make another Badge of the Order, much more if they impoſe it on all of the Order; though I preſume not to condemn it.

1. All Images painted or engraven are not unlawful. For God himſelf commanded and allowed the uſe of many in the Old Teſtament. And Chriſt reprehendeth not *Cæſar*'s Image on his Coin.

2. The civil uſe of Images in Coins, Sign-poſts, Banners, Ornaments of Buildings, or of Books, or Chambers, or Gardens, is not unlawful.

2 Chron. 3. 10. Mat. 22. 10. Numb. 21 9. 2 King, 16. 17. 1 King. 7. 25, 26, 29, 36, 18, 19.

3. As the word [*Image*] is taken in general for *Signs*, there is no queſtion but they are frequently to be uſed: As all a Man's *Words* are the *Images*, that is, the ſignifiers of his Mind; and all a Man's *writings* are the ſame made viſible. It is therefore a blind confounding Error of ſome now among us (otherwiſe very ſober good Men) who accuſe all *Forms* of *Prayer*, and of *Preaching* as ſinful, becauſe (ſay they) they are *Idols*, or *Images* of *Prayer* and of *Preaching*: They are neither *engraven* nor *painted Images* of any Creature: But all words are or ſhould be *Signs* of the *Speakers Mind*. And if you will *ſecundum quid* call only the *inward Deſires* by the name of *Prayer*, then the *words* are the *ſigns* of ſuch Prayer. But becauſe *Prayer* in the full ſenſe is *Deſire expreſſed*, therefore the expreſſions are not the *ſigns* of ſuch Prayer, but *part* of the *Prayer it ſelf*, as the *Body* is of the *Man*: Nor is a *form*, that is, fore-conceived or premeditated words (whether in mind or writing) any more an *Image of Prayer*, than *extemporate Prayer is*. All words are *ſigns*, but never the more for being premeditated, or written. And according to this opinion, all Books are ſinful Images, and all Sermon-notes, and the printing of the Bible it ſelf, and all pious Letters of one Friend to another, and all Catechiſms: Strangers will hardly believe, that ſo monſtrous an opinion as this, ſhould in theſe very inſtances be maintained, by Men otherwiſe ſo underſtanding and truly godly, and every way blameleſs, as have and do maintain it at this day.

4. The making and uſing of the *Image of Chriſt*, as born, living, preaching, walking, dying (a Crucifix,) riſing, aſcending, is not unlawful in it ſelf, though any of the forementioned *accidents* may make it ſo in ſuch caſes. As Chriſt was *Man* like one of us, ſo he may be pictured as a Man.

Object. *His divine Nature and humane Soul are Chriſt, and theſe cannot be pictured: Therefore an Image of Chriſt cannot be made.*

Anſw. It is not the *name*, but the *thing* which I ſpeak of: Chooſe whether you will call it an *Image of Chriſt ſecundum corpus*, or an *Image of Chriſt's Body*. You cannot picture the Soul of a Man, and yet you may draw the Picture of a Man's Body.

5. It is a great part of a *Believers work*, to have *Chriſt's Image* very much upon *his imagination* and ſo upon *his mind*. As if he ſaw him in the Manger, in his temptations, in his preaching, in his praying, watching, faſting, weeping, doing good, as crowned with Thorns, as crucified, *&c.* that a Crucified Saviour being ſtill as it were before our Eyes, we may remember the price of our Redemption, and the example which we have to imitate; and that we are not to live like a *Dives* or a *Cæſar*, but like the Servants of a *Crucified Chriſt*. A Crucifix well beſitteth the *Imagination* and *Mind* of a Believer.

Rom. 8. 29. Rev. 1. 12, *&c.* 2 Cor. 4. 4. Col. 1. 15. Phil. 3. 8, 9, 10, *&c.*

6. It is a great part of true Godlineſs, to ſee *God's Image* in the Glaſs of the Creation; to love and honour his Image on his Saints, and all the impreſſions of his Power, Wiſdom and Goodneſs on all his works; and to love and honour *him* as appearing in *them*.

1 Cor. 11. 7. 2 Cor. 3. 18. Col. 3. 10.

7. It is lawful on juſt occaſion, to make the Image of Fire or Light as ſignifying the inacceſſible Light in which God is ſaid to dwell, and the Glory in which he will appear to the bleſſed in Heaven. For by many ſuch reſemblances the Scripture ſetteth theſe forth, in *Rev.* 1. *and* 21. *and* 22, *&c.* And *Moſes* ſaw God's back parts, *viz.* a Created Glory.

Exod. 25. 18, 19. & 37. 8, 2.

8. It is lawful to repreſent an Angel on juſt occaſions, in ſuch a likeneſs as Angels have aſſumed in apparitions; or as they are deſcribed in *Ezekiel* or elſewhere in Scripture, ſo be it we take it not for an Image of their true ſpiritual Nature, but an improper repreſentation of them, like a Metaphor in Speech.

1 King. 6. 24, 25, 26, 27. Ezek. 10. 2, 4, 7, 9, 14. 1 King. 7. 29, 36. & 8. 6, 7.

9. It is lawful (ſeaſonably and in fit circumſtances) to uſe Images, 1. For *memory*, 2. For *clearer apprehenſion*, 3. For *more paſſionate affection*, even in religious caſes; which is commonly called the *Hiſtorical uſe* of them. For theſe ends the *Geneva* Bible, and ſome other, have the Scripture Hiſtories in Printed Images: To ſhew the Papiſts that it is not *all Images*, or *all uſe* of them, that they were againſt. And ſo Men were wont to picture *Dives* in his feaſting, with *Lazarus* in rags, over their Tables, to mind them of the ſinfulneſs of Senſuality. And ſo the ſacred Hiſtories are ordinarily painted, as uſeful ornaments of Rooms, which may profit the Spectators.

1 Sam. 4. 4. 2 King. 19. 15. Pſal. 80. 1. & 99. 1. Iſa. 6. 2, 6.

10. Thus it is lawful to honour the memory of learned, great, and virtuous Perſons, Saints and Martyrs, by keeping their Images; and by the beholding of them to be remembred of our duty, and excited to imitation of them.

Ut Beza Icones Viror. Illuſtrium.

11. It is lawful to uſe Hieroglyphicks, or *Images* expreſſing *Virtues* and *Vices*; as Men commonly make Images to decipher Prudence, Temperance, Charity, Fortitude, Juſtice, *&c.* and Envy, Sloth, Pride, Luſt, *&c.* As they do of the five Senſes, and the four Seaſons of the Year, and the ſeveral parts of Man's age, and the ſeveral ranks and qualities of Perſons, *&c.*

12. Thus it is lawful to repreſent the *Devil*, and *Idols*, when it tendeth but to make them odious. For as we muſt not take their Names into our Mouths, *Pſal.* 16. 4. *Exod.* 23. 13. *Epheſ.* 5. 3. that is, when it tendeth to honour them, or tempt Men to it; and yet may name them as *Elias* did in ſcorn, or as the Prophets did by reproof of Sin; ſo is it alſo in making repreſentations of them. Even as a Drunkard may be painted in his filth and folly to bring ſhame and *odium* on the Sin.

13. It is lawful to uſe Hieroglyphicks inſtead of Letters, in teaching Children, or in Letters to Friends; or to make Images to ſtand as characters in ſtead of *Words*, and ſo to uſe them even about ſacred things.

14. As it is lawful to uſe arbitrary *profeſſing Signs* even about *holy things*, which ſignifie no more *than words*, and have by *nature* and *cuſtom* an aptitude to ſuch a uſe; while it is extended no farther, than to *open our own minds*; ſo it may be lawful to uſe ſuch a characteriſtical or hieroglyphical Image to that end, when it hath the *ſame aptitude*, but not otherwiſe. As a circular figure or ring being a hieroglyphick of perpetuity, and ſo of conſtancy, is uſed as a ſignificant profeſſion of conſtancy in Marriage; and ſo the receiving of each others Picture, might be uſed. And ſo in *Covenanting*, or taking an *Oath*, the profeſſing ſign is left to the cuſtom of the Country; whether we ſignifie our conſent by geſture, words, action, writing. And as it is lawful to make an Image on a *Seal* which hath a ſacred ſignification, (as a flaming Heart on an Altar, a Bible, a Praying Saint, *&c.*) as well as to write a religious Motto on a Seal; ſo it is lawful to put *this Seal* to a *ſubſcribed Covenant* with God and his Church, or our King and Country, when we have a lawful call to ſeal ſuch a Covenant. But if Law or Cuſtom would make ſuch a *Seal*, to be the *common publick Badge* or *Symbol* of the *Chriſtian Religion*, I think it would become unlawful.

Neh,9.48
ſth. 8. 8.

As the Crucifix for ought I know might thus have been arbitrarily uſed as a *Seal*, or as a tranſient arbitrary profeſſing ſign, as the Croſs was by the ancients at the beginning. If any Man had ſcorned me for believing in a *Crucified Chriſt*, I know not but I might have made a Crucifix by art, act or geſture, to tell him that I am not aſhamed of Chriſt; as well as I may tell him ſo by word of mouth. But if Mens inſtitution or cuſtom ſhall make this a *Symbol or Badge of a Chriſtian*, *and twiſt it in Baptiſm*, or adjoin it, as a *dedicating Sign*, and as the *common profeſſing Symbol* that every baptized Perſon muſt uſe, to ſignifie and declare that he is *not aſhamed of Chriſt crucified*, but believeth in him, and *will manfully fight under his banner againſt the Fleſh, the World, and the Devil to the death:* Though he call it but a *Profeſſing Sign*, and ſay, *He doth but ſignifie his own mind, and not God's act and grace:* I ſhould wiſh to diſtinguiſh between a *private* or *arbitrary* act of Profeſſion, and a *common publick Badge and profeſſing Symbol of our Religion:* And tell him that I think the inſtituting of the later belongs to God alone: And that he *hath made two Sacraments to that end*; which Sacraments are *eſſentially ſuch Symbols and Badges* of *our Profeſſion*, and are *dedicating Signs* on the *receivers part*; and that *Chriſt crucified* is the *chief Grace* or *Mercy* given to the Church, and his *Sacrifice* is his *own act*; and therefore objectively, the *Grace, and Act of God* alſo, is here ſignified: And therefore on two accounts ſet together, I fear this uſe of the Crucifix is a Sin: 1. As it is an *Image*, (though it ſhould be *tranſient*) uſed as a *medium in God's Worſhip*, and ſo forbidden in the *ſecond Commandment*, (for it is not a meer *circumſtance* of Worſhip, but an *outward act* of Worſhip.) 2. Becauſe it is a *new humane Sacrament*, or hath *too much* of the *Eſſence* of a Sacrament, and ſo is an uſurpation of his Prerogative that made the *Sacraments:* For as I ſaid, it belongeth to the *King* to make the *common Badge* or *Symbol* of his own *Subjects*, or any *Order* honoured by him. And the *General* giveth out *his Colours*. And though one may arbitrarily wear *another Colour*, yet if any ſhall give out *common Colours* to his *Army*, *Regiment* or *Troop*, beſide *his own*, to be the *Symbol or Badge* of his Soldiers, I think he would take it for too much boldneſs. Yet if only an inferior Captain gave but *ſubordinate* Colours, not to notifie a *Soldier of the Army* as ſuch, but to diſtinguiſh *his Troop* from the reſt, it were not ſo much as the other: So if a Biſhop or Ruler did but make ſuch a Symbol by which the Chriſtians of his charge might be diſcerned from all others, and not as a Badge of Chriſtianity it ſelf, though I know no reaſon for ſuch diſtinction, and it may be faulty otherwiſe, yet would it not be this uſurping of *Sacramental Inſtitution*, which now I ſpeak of. All profeſſing Signs are not *Symbols of Chriſtianity*. Chriſt hath done his *own work* well already: His Colours, Sacraments or Symbols are ſufficient; we need not deviſe more, and accuſe his inſtitutions of inſufficiency; nor make more work for our ſelves in Religion, when we leave undone ſo much that he hath made us.

15. All abuſe of Images will not warrant us to ſeparate from the Church which abuſeth them: Nor is all ſuch abuſe, Idolatry. If the Church or our Rulers will againſt our will place Images inconveniently in Churches, we may lawfully be there, ſo that they be not *Symbols* of *Idol Worſhip*, or of a Religion or Worſhip ſo ſinful in the ſubſtance, as that God will not accept it; and ſo be it we make no ſinful uſe of thoſe inconvenient Images our ſelves. Though meer Temptation and ſcandal make them ſinful in thoſe that ſo abuſe them, and ſet them up; yet he that is not the author of that Temptation or Scandal, may not forſake God's Worſhip, becauſe that ſuch things are preſent, nor is not to be interpreted a Conſenter to them, while he cometh only about lawful Worſhip,)and perhaps hath fit opportunity at other times to profeſs his diſſent.)

16. It is lawful to preſerve the honeſt and ſober Love to our Friends, by keeping their Pictures; or to ſhew our Love by decent Monuments.

17· Where we may uſe *Creatures themſelves* to profit us by the *ſight*, we may (ordinarily) uſe the *Images* of thoſe Creatures. As the ſight of Trees, Fruits, Cities, *&c.* may delight us, and mind us of the Power, Wiſdom and Goodneſs of God, (or the ſight of the Sun, Moon, Stars, *&c,*) So may the pictures of the ſame things. And as a dead Body, Skeleton, or Skull, may profitably mind us of our latter end; ſo may the picture of any of theſe, which we may more conveniently keep.

18. It is not unlawful to pray before or towards an Image, in a Room where Images are placed only for Ornament, and we have no reſpect to them as a *medium* or object of our Worſhip, except by accident, as aforeſaid.)

19. It is not unlawful to make an Image (out of the caſes of accidental evil before named) to be *objectum vel medium excitans ad cultum Dei*, and object or *medium* of our *Conſideration, exciting our minds to worſhip God:* (As a *Deaths-head* or a *Crucifix*, or an hiſtorical Image of Chriſt or ſome holy Man, yea, the ſight of any of *God's Creatures*, may be ſo holily uſed, as to ſtir up in us a *worſhipping affection*, and ſo is *medium cultus excitans vel efficienter.*) But no Creature, or *Image*, (I think) may lawfully be made the *medium cultus vel terminus, in genere cauſæ finalis*, a *worſhipped medium*, or the *terminus*, or the *thing* which we *worſhip mediately*, on pretence of *repreſenting God*, and that we *worſhip him in it ultimately*. And this I take to be the thing forbidden directly in the ſecond Commandment; *viz.* To worſhip a Creature (with Mind or Body) in the Act of Divine Worſhip, as repreſenting God, or as the *mediate term* of our Worſhip, by which we ſend it unto God, as if it were the more acceptable to him. So that it is lawful by the ſight of a Crucifix to be *provoked* to *worſhip God*; but it's unlawful to *offer him* that worſhip, by *offering it to the Crucifix firſt*, as the *ſign, way* or *means* of our ſending it to God.

20. Yet a *Creature* may be honoured or worſhipped with ſuch worſhip as is due to him, by the means of ſuch a repreſenting *terminus* or Image. If the King command his Subjects to bow towards his Image or Throne when he is abſent, as an act of honour, or humane worſhip to himſelf, it is lawful ſo to do, God having not forbid it. But God hath forbid us to do ſo by *himſelf*, becauſe he hath *no Image*, and is confined to no place, and to avoid the danger and appearance of Idolatry.

21. Yet is it lawful to lift up our *hands* and *eyes towards Heaven*, as the place of God's Glory: And I condemn not the antient Churches that worſhipped *towards the Eaſt*: But it was not *Heaven*, or the Sun, or Eaſt that they worſhipped, or to which they ſent their worſhip, as any *terminus medius*, or thing mediately worſhipped; but only to God himſelf whoſe Glory is in the Heavens.

Queſt. 114. *Whether Stage-plays where the Virtuous and Vitious are perſonated, be lawful?*

Because this is a kind of Imagery, the Queſtion may be here fitly handled. But I have ſaid ſo much before of Stage-plays, and the Sin that is uſed in them, *Lib.* 1. *Chap.* 18. *Part.* 2. that I have nothing more to ſay here, but only to decide this particular Caſe of Conſcience concerning them.

As I am not willing to thruſt any Man into extreams, nor to trouble Men with calling thoſe Sins which God hath not forbidden; ſo I have reaſon to adviſe Men to go in doubtful caſes on the ſafer ſide, much more to diſſwade them from undoubted Sin, and eſpecially from great and multiplied Sins: And therefore I muſt thus decide the queſtion.

1. *It is not abſolutely unlawful to perſonate another Man*, nor doth the ſecond Commandment forbid ſuch living Images in this extent. I paſs by the inſtance of the Woman of *Tekoah*, 2 Sam. 14. becauſe the bare Hiſtory proveth not the lawfulneſs. But *Paul*'s ſpeaking as of himſelf and *Apollos* the things which concerned others, was approvable: And as Chriſt frequently taught by *Parables*, ſo his Parables were a deſcription of good and evil, by the way of feigned Hiſtory, as if ſuch and ſuch things had been done by ſuch Perſons as never were. And this fiction is no *falſhood*; for the hearer knoweth that it is not meant as an Hiſtorical Narrative, but a *Parable*; and it is but an *Image* in words, or a *painted Doctrine*. And if a Perſon and Action may be feigned by words, I know not where it is forbidden to feign them by perſonal repreſentation. Therefore to *perſonate* another is not ſimply a Sin.

2. To perſonate *good Men* in *good Actions*, is not ſimply unlawful: Becauſe 1. It is not unlawful as it is *perſonating*, as is ſhewed: 2. Nor as *lying*: Becauſe it is not an *aſſerting*, but a *repreſenting*; nor ſo taken.

3. To perſonate a *bad Man*, in a *bad Action*, is more dubious; but ſeemeth not in all caſes to be unlawful. To paſs by *David*'s feigning himſelf mad (as of uncertain quality,) it is common with Preachers, to ſpeak oft the words of wicked Men, as in their Names or Perſons, to diſgrace them: And *Prov.* 5. 11, 12, *&c.* cometh near it. And whether *Job* be a Hiſtory, or a Dialogue perſonating ſuch Speakers, is doubted by the moſt learned Expoſitors.

4. I think it poſſible to deviſe and act a Comedy or Tragedy, which ſhould be lawful, and very edifying. It might be ſo ordered by wiſe Men.

5. I think I never knew or heard of a lawful Stage-play, Comedy or Tragedy, in the age that I have lived: And that thoſe now commonly uſed, are not only *Sins*, but heinous aggravated Sins; for theſe reaſons.

1. They perſonate odious *Vices* commonly vitiouſly, that is, 1. Without *need*, reciting ſinful words, and repreſenting ſinful actions; which as they were evil in the firſt committing, ſo are they in the *needleſs* repetition: Epheſ. 5. 3, 12. *But fornication, and all uncleanneſs, or covetouſneſs* (or luſt) *let it not be once named among you as becometh Saints: Neither filthineſs, nor fooliſh talking, nor jeſting which are not convenient; but rather giving of thanks.*——*For it is a ſhame even to ſpeak of thoſe things which are done of them in ſecret.* 2. Becauſe they are ſpoken and acted commonly *without that ſhame*, and *hatred*, and *grief* which ſhould rightly affect the hearers with an abhorrence of them; and therefore tend to *reconcile* Men to Sin, and to tempt them to take it but for a matter of ſport.

2. There are uſually ſo many words *materially falſe* (though not *proper Lies*) uſed in ſuch actings of good and evil, as is unſavoury, and tendeth to tempt Men to fiction and falſe ſpeaking. Pſal.26.4. & 119. 113 1 Tim. 6. 20

3. There are uſually ſuch multitudes of *vain words* poured out on the Circumſtantials, as are a Sin themſelves, and tempt the hearers to the like. Matth.12. 36, 37. 1 Pet.1.1

4. They uſually mix ſuch amorous or other ſuch enſnaring expreſſions or actions, as are fitted to kindle Mens ſinful Luſts, and to be Temptations to the evil which they pretend to cure. Eccleſ.7.3 4, 5, 6, 7 Eph.4.29 30. & 5. 15, 16.

5. A great deal of precious Time is waſted in them, which might have been much better ſpent; to all the lawful ends which they can intend. Luke 12. 17, 18, 19 Rom. 13. 13, 14.

6. It is the preferring of an unmeet and dangerous Recreation, before many fitter: God having allowed us ſo great choice of better, it cannot be lawful to chooſe a worſe. The *Body*, which moſt needeth exerciſe, with moſt of the Spectators, hath no exerciſe at all: And the Mind might be much more fruitfully recreated many ways; by variety of Books, of Converſe, by contemplating God and his works, by the fore-thoughts of the heavenly Glory, *&c.* So that it is unlawful as unfitted to its pretended ends.

7. It uſually beſt ſuiteth with the moſt carnal Minds, and more corrupteth the affections and paſſions; as full experience proveth: Thoſe that moſt love and uſe them are not reformed by them, but commonly are the moſt looſe, ungodly, ſenſual People.

8. The beſt and wiſeſt Perſons leaſt reliſh them, and are commonly moſt againſt them. And they are beſt able to make experiment, what doth moſt help or hurt the Soul. Therefore when the ſenſual ſay, *We profit by them, as much as by Sermons*, they do but ſpeak according to their ſenſe and luſt: As one that hath the Green-ſickneſs may ſay, *Coals* and *Clay* and *Aſhes do more good than Meat*: Becauſe they are not ſo fit to judge, as thoſe that have a healthful ſtate and appetite. And it ſeldom pleaſeth the *Conſcience* of a *dying Man*, to remember the time he ſpent at *Stage-plays*. Joh. 6. 1 Pet.4. Mat. 18 2 Rom. 14

9. Uſually there is *much coſt* beſtowed on them, which might be better employed, and therefore is unlawful. Phil.4. Pſal. 1. 2 Tim.

10. *God* hath appointed a *ſtated means* of inſtructing Souls, by Parents, Miniſters, *&c.* which is much more fit and powerful: Therefore that *time* were better ſpent. And it is doubtful whether *Play-houſes* be not a *ſtated means of Man's inſtitution*, ſet up to the *ſame pretended uſe* as the *Church* and *Miniſtry* of Chriſt, and ſo be not againſt the ſecond Commandment. For my part I cannot defend them, if any ſhall ſay that the Devil hath apiſhly made theſe *his Churches*, in competition with the *Churches* of Chriſt.

11. It ſeemeth to me a heinous Sin for Players to live upon that as a *Trade* and *Function*, and to be educated for it, and maintained in it. That which might be uſed as a *Recreation*, may not alway be made a Trade of.

12. There is no mention that ever ſuch Plays were uſed in Scripture times by any godly Perſons.

13. The Primitive Chriſtians and Churches were commonly againſt them: Many Canons are yet to be ſeen, by which they did condemn them. Read but Dr. *Jo. Reignolds* againſt *Albericus Gentilis*, and you ſhall ſee unanſwerable Teſtimonies, from Councils, Fathers, Emperors, Kings, and all ſober antiquity againſt them.

14. Thouſands of young People in our time have been undone by them: Some at the Gallows, and many Apprentices who run out in their accounts, neglect their Maſter's buſineſs, and turn to Drunkenneſs,

neſs, and Whoredom, and Debauchery, do confeſs that *Stage-plays* were not the laſt or leaſt of the temptations which did overthrow them.

15. The beſt that can be ſaid of theſe Plays is, that they are controverted and of doubtful lawfulneſs: But there are other means enough of *undoubted* and uncontroverted lawfulneſs, for the ſame honeſt ends: And therefore it is a Sin to do that which is doubtful without need.

Upon all theſe reaſons, I adviſe all that love their Time, their Souls, their God and Happineſs, to turn away from theſe Nurſeries of Vice, and to delight themſelves in the Law and Ordinances of their Saviour. *Pſal.* 1. 2, 3.

Queſt. 115. *Is it ever unlawful to uſe the known Symbols and Badges of Idolatry?*

Anſw. 1. ORdinarily it is unlawful, as being the thing forbidden in the ſecond Commandment. For he that uſeth them, 1. Is corporally Idolatrous, what ever his ſecret thoughts may be. 2. And he is *interpretatively* an Idolater, and actually perſwadeth others to be ſo.

2. But yet though no Man may ever uſe ſuch Symbols of Idolatry *formaliter, quà tales, as ſuch*, yet *materially* he may uſe them in ſome caſes.

As 1. When an Idolater will take an *Ordinance of God*, and an *appointed Duty*, and turn it into a *Symbol* of his *Idolatry*: (As in the foregoing inſtance of the Mahometans.) We may not therefore forſake *that duty*; but we muſt do it in ſuch a manner, as may ſufficiently diſclaim the Idolaters uſe of it. As if any Idolaters will make a Symbol of ſome Scripture Texts, or of the Lord's Day, or of the Sacramental Bread and Wine, *&c.* we muſt not therefore diſuſe them.

2. When a thing *indifferent* is made an Idolatrous Symbol or Badge, though I muſt not uſe it *as Idolaters* do, yet if any act of Divine Providence make it become *neceſſary* as a *Moral Duty*, I may be obliged to uſe it, diſclaiming the Idolaters manner and end: And then it will be known that I uſe it not as *their Symbol*. As if a Man by Famine or a Swoon, were dying in an Idols Temple, I might give him meat and drink there to ſave his Life, though ſuch as was a Badge of their Idolatry, while I diſclaim their ends and uſe: The reaſon is, 1. Becauſe at ſuch a time, it is a *natural duty*, and therefore may not be omitted for fear of *ſcandal*, or ſeeming ſin, which at that time is no Sin. 2. Becauſe Chriſt hath taught us in the inſtance of himſelf and his Diſciples, that poſitive Commands give place to *natural, cæteris paribus.* And that the Sabbath was made for Man, and not Man for the Sabbath: And that we muſt learn what this meaneth, *I will have mercy and not Sacrifice.* And if we muſt break the reſt of the Sabbath for the *life*, yea, the *feeding* of an Ox or an Aſs, much more of a Man: And the Poſitives of the ſecond Commandment muſt be regulated as the Poſitives of the fourth. 3. And the ſcandal in ſuch a caſe may be *avoided*, by declaring that I do diſclaim their uſe and ends.

Mar.9.13. & 12.7. Mar.2.17.

In a Country where kneeling or being uncovered to the Prince is a Civil honouring Cuſtom, if the Prince ſhould be a *Caligula*, and command the Subjects to worſhip him and his Image as a God, and make *bowing, kneeling*, or *being uncovered* the Badge or Symbol of it; Here I would ordinarily avoid even that which before was a duty, becauſe it was but by *accident* a duty, and now interpreted a heinous Sin. But in caſe that the *Life* of any Man lay on it, or that the ſcandal on Religion for my denying Civil Honour to the Prince, would be greater and of more perilous conſequence, than the ſcandal of ſeeming Idolatry, I would perform that *Civil Honour* which I did before, and which God enjoineth me to perform to my Prince: But I would avoid the ſcandal by *open proteſting* (ſeaſonably) againſt the Idolatry.

Queſt. 116. *Is it unlawful to uſe the* Badge *or* Symbol *of any Error or Sect in the Worſhip of God?*

Anſw. 1. IT is unlawful to uſe it *formally* as ſuch. 2. But not *materially*, when 1. There are juſt and weighty reaſons for it: 2. And I may diſown the Error.

Every Sect of erring Chriſtians accordingly uſeth to err in worſhip, and have ſome badge and ſymbol of their Sect and error.

For 1. All Sects and erroneous Perſons may turn *holy Words* and *Duties* into Symbols of their Errors. 2. All Chriſtians in the World being imperfect do ſometime err in *matter* or *manner* in their worſhip. And he that will *materially* avoid all the *Badges* or Symbols of their Errors, ſhall have no Communion with any Church or Chriſtian. 3. As we muſt do our beſt ſo to avoid all their *Errors*, that we *chooſe* them not, and make them not formally our *own practice*; (as Tautologies, vain Repetitions, Diſorders, unfit Phraſes, *&c.* We muſt our ſelves when *we are* the *Speakers* do as much better as we can:) So we muſt not therefore ſeparate from them that *do* uſe them, nor deny them our Communion when they uſe them: Elſe we muſt ſeparate from all others, and all others from us. 4. But when we are preſent with them, our *Minds* muſt diſown all the faults of the holieſt Prayer in the World which we join in: We may be bound to ſtay with them, and join in all that's good and warrantable, and yet as we go along, to diſown in our minds all that we know to be amiſs.

Queſt. 117. *Are all indifferent things made unlawful to us, which ſhall be abuſed to Idolatrous Worſhip?*

Anſw. YOU muſt diſtinguiſh 1. Of the *Symbol* of Idolatry before ſpoken of, and other by-abuſes: 2. Of an abuſe done in *former ages* or *remote* Countries, and in our *own Age* and Country. 3. Of the Reaſons inviting us to uſe them, whether *neceſſary* or *not?*

1. The Caſe of Symbols or Badges is not here ſpoken of, but other abuſes.

2. An abuſe committed in the *age and place* we live in, or any other, which will by the ſcandal embolden others to the like, may not be complyed in without ſo great reaſon, as will notably preponderate the evil conſequents.

3. But yet in many caſes *ſuch abuſed indifferent* things may after be lawfully uſed by Believers: For inſtance.

1. *Names* may be things indifferent, abuſed to Idolatry, and yet lawfully uſed by us. As the name [*God, Deus*, Lord, Holy, Juſt, Good, Temple, Altar, Sacrifice, Prieſt, Heaven, Sun, Moon, *Jupiter, Saturn*, and a hundred ſuch:] I mean theſe *Letters* and *Syllables* in theſe Languages. That theſe *names* are all in themſelves *indifferent* appeareth in that they are neither *naturally neceſſary*, nor by *God's Inſtitution*, but *arbitrary* ſigns of humane invention and choice: For we may eaſily and lawfully make *new words* to ſignifie all the ſame things that theſe do. And that they are *abuſed to Idolatry* is notoriouſly known. And that yet they are lawfully uſed, the practice of all Chriſtians, Engliſh and Latin, even the moſt ſcrupulous themſelves doth judge.

2. And the uſe of Temples (theſe individuals which have been uſed to Idolatry) is lawful.

3. So alſo of Bells, Pulpits, Cups, Tables, and Fonts, and other Utenſils.

4. The Bible it ſelf, as it is this individual *Book* rather than another, is a thing indifferent. Yet it may be read in after it hath been abuſed to Idolatry.

5. If the King would not give only the *Garments*, but the *Mony, Lands, Lordſhips, Houſes*, which have

been conſecrated or otherwiſe abuſed to Idolatry, to any poor People, or moſt of the ſcrupulous, they would think it lawful to receive and uſe them: Yea, it's lawful to dedicate the *ſame Lands and Mony* afterwards to *holy* uſes, and to maintain Religious Worſhip.

6. Otherwiſe it were in the power of any Idolater when ever he pleaſed to deprive all the Chriſtian World of their Chriſtian Liberty, and to make *nothing indifferent* to us, ſeeing they can abuſe them all.

7. Yea, almoſt nothing is then already indifferent, there being few things that ſome Perſon in ſome time and place hath not abuſed to Idolatry.

8. If the queſtion be only of all *individual* things abuſed to Idolatry, the deciſion now given will hold good: But if it be alſo of all *ſpecies of ſuch things*, it will be a diſhonour to a Man's reaſon to make a queſtion of it.

Queſt. 118. *May we uſe the Names of Week Days which Idolatry honoured their Idols with; as* Sunday, Monday, Saturday, *and the reſt? And ſo the Months?*

Anſw.: IT were to be wiſhed that the cuſtom were changed: 1. Becauſe the names have been ſo groſly abuſed: 2. And we have no need of them: 3. And as the Papiſts ſay, [our Monuments, Temple-names, and other Relicts among you prove ours to be the old Religion, and keep poſſeſſion for us till it be reſtored.] So the Heathens ſay to all the Chriſtians, [your very names of your Days and Months prove our Religion to be elder than yours, and keep poſſeſſion for us till it be reſtored.]

2. It is meet that we wiſely do our duty toward the reformation of this abuſe.

3. But yet long Cuſtom and ſound Doctrine hath ſo far taken away the ſcandal and ill effects, that rather than be an offence to any by ſeeming ſingularity, it is as lawful ſtill to uſe theſe names, as it was to *Luke* to uſe the names of *Caſtor* and *Pollux*, *Jupiter* and *Mercury* hiſtorically.

4. In ſuch caſes the true ſolution of the queſtion muſt be, by weighing accidents and foreſeen conſequents together wiſely and impartially: And he that can foreſee which way is likely to do moſt good or hurt, may ſatisfactorily know his duty.

Queſt. 119. *Is it lawful to pray ſecretly when we come firſt into the Church, eſpecially when the Church is otherwiſe employed?*

Anſw. 1. THis is a thing which God hath given us no *particular* Law about; but the General Laws muſt regulate us, *Let all be decently, in order, and to edification.*

2. Our *great* and *principal* buſineſs in coming to the Church aſſembly is to join with them in the *publick Worſhip*; and this is it that accordingly as our great buſineſs we muſt intend and do.

3. In a place where ſuperſtition makes ignorant People think it a matter of neceſſity, ſo to begin with ſecret Prayer, when the Church is otherwiſe employed, the uſe of it is the more ſcandalous, as encouraging them in their error.

4. It is the beſt way to come before the publick Worſhip begin, and then they that think it moſt decent may do it without ſcruple or juſt offence.

5. But as a Man's Heart may put up a ſhort ejaculation as he walketh up the Church, without loſing what elſe he might hear, ſo a Man may on his Knees be ſo brief, as that his loſs ſhall be but ſmall: And whether his profit preponderate that little times loſs, he can judge better than another. Therefore though I like beſt keeping to Concord with the Aſſembly in our Devotion, yet theſe are things in which it ill beſeemeth Chriſtians to judge or deſpiſe each other: And I ſhall take on either ſide the judging and deſpiſing of thoſe that differ from us, to be a far greater Sin, than the doing or not doing of the thing.

Object. *Is it not called in* Eccleſ. 5. 1, 2. *the ſacrifice of fools who know not that they do evil.*

Anſw. No: I have wondered to hear that Text ſo ordinarily thus perverted. The Text is, [*Keep thy foot when thou goeſt to the houſe of God, and be more ready to hear, than to offer the ſacrifice of fools*——] Which is no more, than that it is the imagination and cuſtom of fools to think to pleaſe God by their Sacrifices, and bringing ſomewhat to him, while they refuſe or neglect to hear his commands and obey him: Whereas *Obedience* is better than Sacrifice; and the Sacrifice of the wicked is abomination to the Lord: And he that turneth away his ear from hearing the Law, his Prayer is abominable: And becauſe they hate inſtruction—— they ſhall cry and God will not hear them. Therefore be firſt careful to hear what God ſaith to thee, and to learn his will and do it, and then bring thy Sacrifice to him: Leave thy gift at the Altar, and go and be reconciled to thy Brother: Obey firſt, and then come and offer thy gift. This is all the meaning of the Text. See alſo *Pſal.* 50. 8. and compare theſe cited Texts, 1 *Sam.* 15. 22. *Prov.* 15. 8. *and* 21. 17. *Matth.* 5, *&c.* But whether we ſhould begin with *Prayer* or *Hearing* when we enter into the Church, God hath left to prudence to be decided by the General Rules.

Queſt. 120. *May a Preacher kneel down in the Pulpit, and uſe his private Prayers, when he is in the aſſembly?*

Anſw. THis will have the ſame anſwer with the former; and therefore I ſhall trouble the Reader with no more.

Queſt. 121. *May a Miniſter pray publickly in his own Name ſingly, for himſelf or others? Or only in the Churches Name, as their Mouth to God?*

Anſw. IT is good to be as exact in order and decency as we can: But they that would not have other Mens Ceremonies brought in on that pretence, ſhould not bring in their own made Doctrines.

2. It is certain that all the Aſſembly come thither, not only to *hear* a Prayer, but to *pray* as well as the Miniſter: And therefore the practice of all Churches in the World (as is ſeen in all the Liturgies) is for the Miniſter to ſpeak in the *Plural Number*, and uſually to pray in the *Churches Name*. And ſo he is both their *Guide and Mouth* in Prayer. Therefore even when he prayeth for *himſelf*, it is uſually fitteſt (or very fit) for him rather to ſay, [*We beſeech thee give the ſpeaker thy aſſiſtance*, &c.] than [*I beſeech thee.*]

2. And even ſubjectively it is not inconvenient to ſpeak of himſelf in the third Perſon [*Give him*] or [*Give the ſpeaker thy help*].] inſtead of [*Give me.*]

3. But they that will place a *neceſſity* in *either* of theſe, and make the contrary a *Sin*, muſt have more knowledge than I have to be able to prove it.

For 1. In the latter caſe the Miniſter doth not pray *in his own Perſon*, but only *for his own Perſon*, when he ſaith, [*We beſeech thee give me thy help*, &c.

2. And I know no word of God that ſaith, either that the Miniſter is *only the Mouth of the People*, or that he is to ſpeak *only in their Names*, or that he may not pray for himſelf or them in his Miniſterial capacity in the *firſt Perſon*.

1 Tim.
1,
Iſa.59.
Jer.27.
& 7. 1
& 29.
& 37.
& 42.
20.
1 Sam.
& 12.

For, 1. He is a *Miniſter of Chriſt for the Church*, and not the *Miniſter of the Church* properly. And he is ſubordinate to Chriſt in his *Prieſtly Office*, as well as in his *Teaching* and *Ruling Office*: And the *Prieſts* did always take it for their Office not only to ſpeak

Cor. 13. ſpeak as the *People Mouth*, but as *Sub-mediators* or
7. *Interceſſors* for them to God: And as then they were
hil. 1. 9. Types of Chriſt by ſtanding between God and the
Col. 1. 9, 3. People, ſo they were his Officers as well as Types:
Theſ. 5. 23. And ſo they are his Officers to this Day: And as
Theſ. 1. they teach and rule in his Name by Office, ſo do they
11. intercede in his Name: All Men confeſs that they
Theſ. 3. may do this in *private*: And where is it forbidden
10. to be done in *publick?*

2. And there are ſome caſes in which it is *fitteſt* that it ſhould be ſo. That is, when it is ſuppoſed that the Congregation do not join with him. As 1. When the whole Church is fallen into ſome *error* of judgment, (as who hath not many) and he knoweth that they differ from him, it is fitter for him to pray as a *Sub-interceſſor for them* in his *own Perſon*, than to ſpeak as in *their Perſons*, who he knoweth join not with him: For that hath a plain untruth in it. 2. If the whole Church be fallen into ſome *little Sin*, which ſeduction yet hindereth them from *repenting of*, he were better confeſs it, and profeſs ſorrow for it, in his *own Perſon*, than in *theirs* that join not with him in it. 3. When he prayeth for ſomewhat for himſelf and them that is above their underſtanding (as for direction in ſome difficult Controverſies, *&c.*) I know not that he is bound to ſpeak in their names that underſtand him not.

Therefore this is no buſineſs for Chriſtians that are not poſſeſt with a proud, peeviſh, ſelf-conceited, quarrelſome humour, to cenſure or deſpiſe a Miniſter for: Nor ſhould any introduce that falſe Doctrine of Man's invention into the Church, that the *Miniſter is only to pray in publick as the Peoples Mouth.* But the power of prejudice is great.

Queſt. 122. *May the name* Prieſts, Sacrifices, *and* Altars *be lawfully* now *uſed inſtead of* Chriſt's Miniſters, Worſhip *and the* Holy Table?

Anſw. 1. HE that uſeth them in deſign to bring in the Popiſh Tranſubſtantiation and real Sacrifice of the Maſs, doth heinouſly ſin in ſuch a deſign and uſe.

2. In a time and place where they may not be uſed without ſcandal, or tempting or encouraging any to their Errors, the Scandal will be a grievous Sin.

3. The New Teſtament uſeth all the Greek Names which we tranſlate, *Prieſts*, *Sacrifice* and *Altars*, therefore we may uſe the ſame in Greek: And our Tranſlation and Engliſh Names are not intolerable: If *Prieſt* come from *Presbyter* I need not prove that: If it do not, yet all Miniſters are *ſubordinate* to *Chriſt* in his Prieſtly Office as eſſentially as in the reſt. And *Rev.* 1. 6. *and* 5. 10. *and* 20. 6. it is ſaid, that we are or ſhall be made *Prieſts of God*, and *unto God.* And 1 *Pet.* 2. 5. we are [*an holy Prieſthood*] and *ver.* 9. a [*royal Prieſthood:*] If this be ſaid of all, then eſpecially of Miniſters.

And the word *Sacrifice* is uſed of us and our offered Worſhip, 1 *Pet.* 2. 5. *Heb.* 13. 15, 16. *Phil.* 4. 18. *Epheſ.* 5. 2. *Rom.* 12. 1.

And *Heb.* 13. 10. ſaith, *We have an Altar whereof they partake not*, &c. And the word is frequently uſed in the *Revelations*, *Chap.* 6. 9. *and* 8. 3, 5. *and* 16. 7, &c. in relation to Goſpel times. We muſt not therefore be quarrelſome againſt the *bare names*, unleſs they be abuſed to ſome ill uſe.

4. The ancient Fathers and Churches did ever uſe all theſe words ſo familiarly without any queſtion or ſcruple raiſed about them, either by the Orthodox or any Hereticks that at preſent I can remember to have ever read of, that we ſhould be the more wary how we condemn the bare words, leſt thence we give advantage to the Papiſts to make them tell their followers, that all *Antiquity was on their ſide.* Which were very eaſie for them to prove, if the Controverſie were about the *Names* alone. Extreams and paſſionate imprudence do give the Adverſaries great advantages.

5. The names of *Sacrifice* and *Altar*, were uſed by the ancient Churches, not properly, but meerly in *alluſion* to the Jewiſh and Heathen *Sacrifices and Altars*, together with a tropical uſe from the Chriſtian Reaſons of the Name.

As the Lord's Supper is truly the Commemoration of Chriſt's Sacrifice, and therefore called by Proteſtants, *A Commemorative Sacrifice*; ſo that our Controverſie with the Papiſts, is not, Whether it may be called a *Sacrifice*, but whether it be only the *Sacrament of a Sacrifice*, or a *Sacramental Commemorative Sacrifice*, or alſo a *Real proper Sacrifice* of the very *Body* and *Blood* it ſelf of Chriſt. For we acknowledge, that [*This is a Sacrifice*] is no more tropical a ſpeech, than [*This is my Body and Blood.*]

6. Yet it muſt be noted, that the Scripture uſeth the word [*Sacrifice*] about our *ſelves*, and our *Thankſgivings*, and Praiſes, and works of Charity, rather than of the *Lord's Supper*: And the word [*Prieſts*] of all Men Lay or Clergy that offer theſe foreſaid Sacrifices to God. Though the ancient Doctors uſed them familiarly, by way of alluſion, of the Sacrament and its Adminiſtrators.

7. In a word, as no Chriſtian muſt uſe theſe or any words, to falſe ends or ſenſes, or deceiving purpoſes, nor yet to ſcandal; ſo out of theſe caſes, the words are lawful: And as the Fathers are not to be any further condemned for uſing them, than as the *words* (which they foreſaw not) have given advantage to the Papiſts, to bring in an ill Senſe and Doctrine; ſo thoſe that now live in Churches and Countries, where the publick profeſſed Doctrine doth free them from the ſuſpicion of a Popiſh ill Senſe, ſhould not be judged nor quarrelled with for the terms; But all ſober Chriſtians ſhould allow each other the liberty of ſuch Phraſes without cenſoriouſneſs or breach of Charity or Peace.

Queſt. 123. *May the Communion-Table be turned Altar-wiſe? and Railed in? And is it lawful to come up to the Rails to communicate?*

Anſw. THE anſwer to this is moſtly the ſame with that to the foregoing queſtion. 1, God hath given us no particular Command or Prohibition about theſe Circumſtances; but the General Rules, for *Unity*, *Edification*, *Order* and *Decency*: Whether the Table ſhall ſtand this way or that way, here or there, *&c.* he hath not particularly determined.

2. They that turn the Table Altar-wiſe and Rail it in, out of a deſign to draw Men to Popery, or in a ſcandalous way which will encourage Men to, or in Popery, do ſin.

3. So do they that *Rail* in the Table to ſignifie that the *Vulgar* or *Lay-Chriſtians* muſt not come to it, but be kept at a *diſtance*; when Chriſt in his perſonal preſence admitted his Diſciples to communicate at the Table with himſelf.

4. But where there are no ſuch ends, but only to imitate the Ancients that did thus, and to ſhew reverence to the Table on the account of the Sacrament, by keeping away Dogs, keeping Boys from ſitting on it: And the profeſſed Doctrine of the Church condemneth Tranſubſtantiation, the Real Corporal Preſence, *&c.* (as ours doth.) In this caſe Chriſtians ſhould take theſe for ſuch as they are, indifferent things, and not cenſure or condemn each other for them; nor ſhould any force them upon thoſe that think them unlawful.

5. And to communicate is not only *lawful* in this caſe, where we *cannot prove* that the Miniſter ſinneth, but even when we *ſuſpect an ill deſign in him*, which we *cannot prove*; yea, or when we *can prove* that his perſonal interpretation of the *Place*, *Name*, *Scituation*,

tion and *Rails* is unſound: For we aſſemble there to communicate in, and according to the *profeſſed Doctrine of Chriſtianity* and the *Churches*, and *our own open Profeſſion*, and not after every private opinion and error of the Miniſter. As I may receive from an Anabaptiſt or Separatiſt notwiſtanding his perſonal errors; ſo may I from another Man, whoſe error deſtroyeth not his Miniſtry, nor the Ordinance, as long as I conſent not to it, yea, and with the Church profeſs my diſſent.

6. Yet *cæteris paribus*, every free Man that hath his choice, ſhould chooſe to communicate rather where there is moſt purity and leaſt error, than with thoſe that ſwerve more from regular exactneſs.

Queſt. 124. *Is it lawful to uſe* David's *Pſalms in our Aſſemblies?*

Matth. 26. 30.
Mark 14. 26.
Luk. 4. 16. & 6. 6.
John 6. 59. & 18. 20.
Mar. 1. 21, 23, 29. & 3. 1. & 6. 2.
1 Chron. 16. 7.
Pſal. 105. 2. & 95. 2.
Jam. 5. 13.
1 Chron. 16. 9.

Anſw. YES: 1. *Chriſt* uſed them at his laſt Supper, as is moſt probable: And he ordinarily joined with the Jews that uſed them. And ſo did the Apoſtles.

2. It is confeſſed lawful to read or ſay them: Therefore alſo to ſing them. For *ſaying* and *ſinging* difference not the main end.

3. They are ſuitable to our uſe, and were the Liturgy of the Jewiſh Church, not on a *Ceremonial account*, but for that *fitneſs* which is common to us with them.

4. We are commanded in the New Teaſtament to *ſing Pſalms*: And we are not commanded to compoſe *new ones*: Nor can every one *make* Pſalms who is commanded to *ſing* Pſalms. And if it be lawful to ſing Pſalms of our own or our Neighbours making, much more of *God's making* by his Spirit in his Prophets.

Obj. *They are not ſuitable to all our caſes, nor to all the Aſſembly.*

Anſw. 1. We may uſe them in that meaſure of ſuitableneſs to our caſes which they have. You may join with a Man in Prayer who expreſſeth *part* of your *wants*, though he expreſs not all. Elſe you muſt join with no Man in the World.

2. If ungodly Men are preſent when the faithful ſpeak to God, muſt we not ſpeak our proper caſe, becauſe they are preſent? The Miniſter in Church-adminiſtrations ſpeaketh principally in the name of the *Faithful*, and not of *Hypocrites*. Muſt he leave out of his Prayers all that is proper to the *Godly*, meerly becauſe ſome wicked Men are there? No more muſt the Church do in *ſinging* unto God.

3. They that cannot ſpeak every word in a Pſalm juſt as their own caſe; may yet ſpeak it as *inſtructive*: Otherwiſe they might not *read* or *ſay* it.

Jam. 5. 13.
Eph. 5. 19.
Col. 3. 16.

But the Sectarian Objections againſt ſinging *David*'s Pſalms are ſo frivolous, that I will not tire the Reader with any more.

Queſt. 125. *May Pſalms be uſed as Prayers, and Praiſes, and Thankſgivings, or only as Inſtructive? Even the reading as well as the ſinging of them?*

Anſw. THE ſober Reader who knoweth not what errors others hold, will marvel that I trouble Men with ſuch queſtions. But I have oft been troubled with thoſe that (having no other ſhift to deny the lawfulneſs of written and ſet forms of Prayer) do affirm that Pſalms are neither to be read or ſung at all as Prayers, but only as *doctrinal Scriptures* for inſtruction. But that this is falſe appeareth,

Pſal. 72. 20.
Pſal. 90. Title.
Pſal. 86. Title.
Pſal. 17. Title, &c.

1. In that thoſe that are real material Prayers, and Praiſes, and Thankſgivings, and were penned for that very uſe, as the Titles ſhew, and thoſe that were ſo uſed by the Jewiſh Synagogues where Chriſt was ordinarily preſent, may be ſo uſed by us: But ſuch are the Pſalms both as *ſaid* and *ſung*.

2. And thoſe that we are commanded to *ſing* as *Pſalms*, and have Chriſt's example ſo to uſe (who ſung a Hymn or Pſalm of Praiſe at his laſt Supper,) we alſo may ſo uſe. But, &c.

3. And thoſe that are by God's Spirit *fitted* for our uſe in Prayer, Praiſe and Thankſgiving, and never forbidden ſo to be uſed, may by us be ſo uſed: But ſuch are the Pſalms, &c. I will weary you with no more.

Queſt. 126. *Are our Church-Tunes lawful, being of Man's invention?*

Anſw. YES: They are a *lawful invention*, allowed us by God, and fitted to the General Rules of *Edification*. Scripture is no *particular Rule* for ſuch Modes and Circumſtances.

Object. *They breed a carnal pleaſure by the melody, which is not fit for ſpiritual devotion.*

Anſw. It is a *lawful ſenſitive pleaſure*, *ſanctified* to a holy uſe, not *hindering*, but greatly *helping* the Soul, in ſpiritual worſhip.

Luke 12. 17, 18, 19. & 16. 20, 21, 22.

Either you call it *carnal*, becauſe it gratifieth the *ſinful* corrupt inclinations of Man: Or only becauſe it is *ſenſitive*, or a pleaſure in the *imagination* and lower faculties. If the former, 1. There is nothing in it which is a *neceſſary* cauſe of any *ſinful* pleaſure, nor an *impediment* to *ſpiritual* pleaſure. 2. But a luſtful Perſon will turn all ſenſitive pleaſure into ſin: Our Meat, and Drink, and Clothes, and Houſes, and Friends, and Health: The Bread and Wine in the Sacrament may be thus abuſed.

2. But you muſt know, that as our *Bodies* are here united to our *Souls*, ſo they act together, and while the ſenſitive part is ſubordinate to the rational, it is ſerviceable to it, and not a hinderance: When you come to have Souls that are ſeparated from the Body, you ſhall uſe no bodily inſtruments: And yet even then it is uncertain to us, whether the ſenſitive powers of the Soul do not accompany it, and be not uſed by it, But certainly in the mean time, he that will not *uſe Senſe*, ſhall not *uſe Reaſon*. And he that acteth not *ſenſibly*, acteth not as *a Man*: It is not a ſin to be a Man: And therefore not to ſee, to hear, to taſte, to ſmell, &c. Nor is it a ſin to taſte ſweetneſs in our Meat and Drink, nor is it a ſinful pleaſure for the eyes to behold the Light, or the variety of the beauteous works of God, or to take pleaſure in them. *His works are great, ſought out of all them that have pleaſure therein*, Pſal. 111. 2.

Rom. 18. 32.
Titus 1. 35.
Rom. 14. 20.
1 Cor. 3. 21.
2 Cor. 4. 15.

You know not what it is to be a Man, if you know not that God hath made all Senſes, to be the inlets of objects, and ſo of holy pleaſure into the Soul. Would he have given us Eyes, and Ears, and Appetites, and made his Creatures ſweet and beauteous, that all might either be *Sin* or *uſeleſs* to us? No: All things are *ſanctified*, and *pure* to the *pure*. The *Senſe* is the natural way to the *Imagination*, and that to the *Underſtanding*: And he that will have *none but* ſenſitive pleaſure, were better have *none at all*. It is therefore a fooliſh pretence of Spirituality, to dream of acting with our Senſes, or avoiding thoſe delights, which may and muſt be ſanctified to us. *Harmony* and *Melody* are ſo high a pleaſure of the Senſe, that they are neareſt to Rational delights, if not participating of them, and exceedingly fitted to elevate the mind and affections unto God.

And as it is the very nature of true Holineſs, to be ſo ſuited to holy things, as that they may be our Delight, and he is the genuine Saint, and the beſt of Chriſtians, who moſt *delighteth* in God and Holineſs: So that is the beſt means to make us the beſt Chriſtians, which helpeth us beſt to theſe Delights: And if any thing on Earth be like to Heaven, it is to have our Delight in God. And therefore if any thing may make us heavenly, it is that which raiſeth us to ſuch delights. And therefore a Choir of holy Perſons,

ſons, melodiouſly ſinging the Praiſes of *Jehovah*, are likeſt to the Angelical Society, *Pſalm* 150.

Queſt. 127. *Is Church-Muſick by Organs or ſuch Inſtruments lawful.*

Rev. 14. 2, 3. The voice of Harpers harping with their Harps, is ordinarily expounded of publick Worſhip.

Anſw. I Know that in the perſecuted and poorer times of the Church, none ſuch were uſed (when they had not Temples, nor always a fixed Meeting-place). And that the Author of the *Queſt. & Reſp.* in *Juſtin. Martyr* ſpeaketh againſt it: (Which *Perkins* and others cite to that purpoſe.) And I grant,

1. That as it is in the Power of weak diſeaſed Chriſtians, to make many things unlawful to their Brethren leſt we be hurtful to them, and to deprive us of much, not only of our *Liberties* but our *Helps*; ſo in abundance of Congregations, Church-Muſick is made unlawful by accident, through their miſtake. For it is unlawful (*cæteris paribus*) by an unneceſſary thing to occaſion Diviſions in the Churches: But where one part judgeth Church *Muſick unlawful*, for another part to uſe it, would occaſion Diviſions in the Churches, and drive away the other part. Therefore I would wiſh Church-muſick to be no where ſet up, but where the Congregation can accord in the uſe of it; or at leaſt where they will not divide thereupon.

2. And I think it unlawful to uſe ſuch ſtreins of Muſick as are Light, or as the Congregation cannot eaſily be brought to underſtand: Much more on purpoſe to commit the whole work of ſinging to the Choriſters, and exclude the Congregation. I am not willing to join in ſuch a Church where I ſhall be ſhut out of this noble work of Praiſe.

3. But *plain* intelligible Church-muſick, which occaſioneth not Diviſions, but the Church agreeth in, for my part I never doubted to be lawful. For, 1. God ſet it up long after *Moſes* Ceremonial Law, by *David*, *Solomon*, &c.

1 Sam. 18. 6. 1 Chron. 15. 16. 2 Chron. 5. 13. & 7. 6. & 23. 13. & 34. 22. Pſal. 98. & 99. & 149. & 150.

2. It is not an inſtituted Ceremony meerly, but a *natural* help to the minds alacrity: And it is a *Duty* and not a Sin to uſe the helps of Nature and lawful Art, though not to inſtitute Sacraments, *&c.* of our own. As it is lawful to uſe the comfortable helps of Spectacles in reading the Bible, ſo is it of Muſick to exhilarate the Soul towards God.

3. Jeſus Chriſt joined with the Jews that uſed it, and never ſpake a word againſt it.

4. No Scripture forbiddeth it, therefore it is not unlawful..

5. Nothing can be againſt it, that I know of, but what is ſaid againſt Tunes and Melody of Voice. For whereas they ſay that it is a *humane Invention:* So are *our Tunes* (and *Metre*, and *Verſions*) Yea it is *not a humane Invention:* As the laſt *Pſalm* and many other ſhew, which call us to praiſe the Lord with Inſtruments of Muſick.

And whereas it is ſaid to be a carnal Mind of Pleaſure, they may ſay as much of a melodious harmonious conſort of Voices, which is more excellent Muſick than any Inſtruments.

And whereas ſome ſay that they find it do them harm, ſo others ſay of melodious ſinging: But as wiſe Men ſay they find it do them good. And why ſhould the experience of ſome prejudiced ſelf-conceited Perſon, or of a half-man that knoweth not what melody is, be ſet againſt the experience of all others, and deprive them of all ſuch Helps and Mercies, as theſe People ſay they find no Benefit by.

And as ſome deride Church-muſick by many ſcornful Names, ſo others do by ſinging (as ſome Congregations near me teſtifie, who theſe many years have forſaken it and will not endure it: But their Paſtor is fain to unite them, by the conſtant and total omiſſion of ſinging Pſalms). It is a great wrong that ſome do to ignorant Chriſtians, by putting ſuch whimſeys and ſcruples into their Heads, which as ſoon as they enter, turn that to a ſcorn and ſnare and trouble; which might be a real help and comfort, to them as it is to others.

Queſt. 128. *Is the Lords Day a Sabbath, and ſo to be called and kept, and that of Divine Inſtitution? And is the Seventh Day Sabbath abrogated?* &c.

Anſw. ALL the Caſes about the Lords Day (except thoſe practical Directions for keeping it, in the Oeconomical part of this Book) I have put into a peculiar Treatiſe on that Subject by it ſelf; and therefore ſhall here paſs them over, referring the Reader to them in that Diſcourſe.

Queſt. 129. *Is it lawful to appoint humane Holy Days, and obſerve them?*

Anſw. THis alſo I have ſpoke to in the foreſaid Treatiſe, and in my *Diſput. of Church-Govern. and Cer.* Briefly, 1. It is not lawful to appoint another *weekly Sabbath*, or *Day* wholly ſeparated to the Commemoration of *our Redemption:* For that is to mend (pretendedly) the Inſtitutions of God; Yea and to contradict him who hath judged one Day only in ſeven to be the fitteſt weekly proportion.

2. As *part* of ſome Days may be weekly uſed in Holy Aſſemblies, ſo may *whole Days* on juſt extraordinary occaſions, of Prayer, Preaching, Humiliation, and *Thankſgiving.*

3. The Holy Doctrine, Lives and Sufferings of the Martyrs and other Holy Men, hath been ſo great a Mercy to the Church, that (for any thing I know) it is lawful to keep anniverſary Thankſgivings in remembrance of them, and to encourage the weak, and provoke them to conſtancy and imitation.

4. But to dedicate Days or Temples to them in any higher Sence, as the Heathens and Idolaters did to their *Heroes* is unlawful; or any way to intimate an Attribution of Divinity to them, by Word or Worſhip.

5. And they that live among ſuch Idolaters muſt take heed of giving them ſcandalous Encouragement.

6. And they that ſcrupulouſly fear ſuch Sin more than there is cauſe, ſhould not be forced to Sin againſt their Conſciences.

7. But yet no Chriſtians ſhould cauſeleſly refuſe that which is lawful, nor to joyn with the Churches in holy exerciſes on the days of thankful commemoration of the Apoſtles and Martyrs; and excellent Inſtruments in the Church: Much leſs petulantly to work and ſet open Shops to the offence of others: But rather to perſwade all to imitate the Holy Lives of thoſe Saints to whom they give ſuch Honours.

Queſt. 130. *How far is the Holy Scriptures a Law and perfect Rule to us?*

Anſw. 1. FOR all Thoughts, Words, Affections, and actions, of *Divine Faith and Obedience:* (ſuppoſing ſtill Gods Law of Nature.) For it is no *believing God* to believe what he never revealed; nor no Truſting God, to truſt that he will certainly give us that which he never either directly nor indirectly promiſed: Nor no obeying God, to do that which he never commanded.

2. The *Contents* will beſt ſhew the Extent: Whatever is *Revealed, Promiſed and Commanded* in it, for *that* it is a perfect Rule. For certainly it is perfect in its kind and to its proper uſe.

3. It is a perfect Rule for all that is of *Univerſal* 2 Tim. 3.
Moral Neceſſity: That is, Whatever it is neceſſary 16.
that Man believe, think, or do, in all ages and places 2 Pet. 1.
of the World, this is of Divine Obligation. What- 10.
ever the World is *Univerſally* bound to (that is, all 2 Tim. 3.
Men in it) it is certain that Gods Law in Nature 15.
or Scripture or both, bindeth them to it. For the Rom. 15.
World 4. & 16. 26.

Joh.5.39. Act.17.2, 11. World hath *no Univerſal King* or *Lawgiver* but God.

Joh. 19. 24,28, 36. 37. 4. Gods own Laws in Nature and Scripture are a perfect Rule for all the Duties of the *Underſtanding*, *Thoughts*, *Affections*, *Paſſions*, immediately to be exerciſed on *God* himſelf; for no one elſe is a diſcerner or judge of ſuch Matters.

5. It perfectly containeth all the Eſſential and Integral Parts of the *Chriſtian Religion:* So that nothing is of it ſelf and directly any part of the *Chriſtian Religion* which is not there.

6. It inſtituteth thoſe Sacraments perfectly, which are the ſeals of Gods Covenant with Man, and the delivery of the Benefits, and which are the Badges or Symbols of the Diſciples and Religion of Chriſt in the World.

7. It determineth what Faith, Prayer and Obedience, ſhall be his appointed Means and Conditions of Juſtification, Adoption, and Salvation. And ſo what ſhall be Profeſſed and Preached in his Name to the World.

8. It is a perfect Inſtrument of Donation or Conveyance of our Right to Chriſt, and of Pardon and Juſtification, and Adoption, and the Holy Spirits Aſſiſtances, and of Glory. As it is Gods Covenant, Promiſe or Deed of Gift.

9. It inſtituteth certain Miniſters as his own Church-officers, and perfectly deſcribeth their Office, as inſtituted by him.

10. It inſtituteth the form of his Church Univerſal which is called, his Body: And alſo of particular Holy Societies for his Worſhip: And preſcribeth them certain Duties, as the common Worſhip, there to be performed.

11. It determineth of a *weekly Day*, even the *firſt*, to be ſeparated for and uſed in this holy Worſhip.

12. It is a perfect *General* Rule for the regulating of thoſe things, which it doth not command or forbid in particular. As that all be done *wiſely*, to *edification*, in *charity*, *peace*, *concord*, *ſeaſon*, *order*, &c.

13. It giveth to Magiſtrates, Paſtors, Parents and other Superiors, all that Power by which they are authorized, to oblige us under God, to any undetermined Particulars.

14. It is the perfect Rule of Chriſts judging, rewarding and puniſhing at laſt, according to which he will proceed.

15. It is the only Law that is made by Primitive Power.

16. And the only Law that is made by Infallible Wiſdom.

17. And the only Law which is faultleſs, and hath no thing in it that will do the Subject any harm.

Pſal.12.6. & 19.7,8, 9, 10. Pſal. 119. 18. And the only Law which is from abſolute Power, the Rule of all other Laws, and from which there is finally no appeal.

Thus far the holy Scripture with the Law of nature is our perfect Rule. But not in any of the following reſpects.

1. It is no particular Revelation or perfect Rule of natural Sciences, as Phyſicks, Metaphyſicks, *&c.*

2. It is no Rule for the Arts, for Medicine, Muſick, Arithmetick, Geometry, Aſtronomy; Grammar, Rhetorick, Logick; nor for the Mechanicks, as Navigation, Architecture; and all the Trades and Occupations of Men: No not Husbandry by which we have our food.

3. It is no particular Rule for all the mutable ſubordinate Duties of any Societies: It will not ſerve inſtead of all the Statutes of this and all other Lands, nor tell us, when the Terms ſhall begin and end, nor what work every Parent and Maſter ſhall ſet his Children and Servants in his Family, *&c.*

4. It is no full Rule in particular for all thoſe Political Principles which are the ground of humane Laws: As whether each Republick be Monarchical, Ariſtocratical or Democratical? What Perſon or of what Family ſhall Reign? Who ſhall be his Officers and Judges, and how diverſified? So of his Treaſury, Munition, Coin, *&c.*

5. It is no Rule of Propriety in particular, by which every Man may know which is his own Land, or Houſe, or Goods, or Cattle.

6. It is no particular Rule for our natural Actions, what Meat we ſhall eat, what Cloaths we ſhall wear; So of our reſt, labour, *&c.*

7. It is no particular Law or Rule for any of all thoſe Actions and Circumſtances about Religion or Gods own Ordinances, which he hath only commanded *in general*, and left in *ſpecie* or particular to be determined by Man according to his General Laws: But of theſe next.

Queſt. 131. *What Additions or humane Inventions in or about Religion, not commanded in Scripture, are lawful or unlawful?*

Anſw. 1. THeſe following are unlawful. 1. To feign any new Article of Faith or Doctrine, any Precept, Promiſe, Threatning, Prophecy or Revelation, and falſly to farther it upon God, and ſay, that it is of him, or his ſpecial Word. Deut. 12. 32. Rev. 22. 18. Col.2.18,

2. To ſay that either that is written in the Bible which is not, or that any thing is the Senſe of a Text which is not; and ſo that any thing is a Sin or a Duty by Scripture which is not. Or to father Apocryphal Books or Texts or Words upon the Spirit of Chriſt. 19,20,21, 22,23,26, 27. Mat.15.3, 8,9. Gal.1.8,9. Jer. 5.12;

3. To make any Law for the Church univerſal, or as obligatory to all Chriſtians; which is to uſurp the ſoveraignty of Chriſt: For which treaſonable Uſurpation it is that Proteſtants call the Pope Antichriſt. Jer.14.14. & 23.25. 26,32. Ezek.13. 9, 19. & 22.28.

4. To add new Parts to the Chriſtian Religion. Zech.13. 2,3,4,5,6.

5. To make any Law, which it did properly belong to the Univerſal Soveraign to have made, if it ſhould have been made at all: Or which implieth an accuſation of ignorance, overſight, errour or omiſſion in Chriſt and the Holy Scriptures.

6. To make new Laws for Mens inward Heart-duties towards God.

7. To make new Sacraments for the ſealing of Chriſts Covenant and Collation of his Benefits therein contained, and to be the publick *Teſſeræ*, *Badges* or *Symbols* of Chriſtians and Chriſtianity in the World.

8. To feign new *Conditions* of the Covenant of God, and neceſſary means of our Juſtification, Adoption and Salvation.

9. To alter Chriſts inſtituted Church-Miniſtry, or add any that are ſupra-ordinate, co-ordinate, or derogatory to their Office, or that ſtand on the like pretended ground, and for equal Ends.

10. To make new ſpiritual Societies or Church-forms which ſhall be either *ſupra-ordinate*, *co ordinate* or *derogatory* to the Forms of Chriſts Inſtitution. Gal. 2.5.

11. Any impoſitions upon the Churches (be the thing never ſo lawful) which is made by a pretended Power not derived from God and the Redeemer. Acts 15. 23,24,25. 2 Cor.10. & 13. 10.

12. Any thing that is contrary to the Churches Good and Edification, to Juſtice, Charity, Piety, Order, Unity or Peace. 1 Cor.14. 5, 12, 26. 2 Cor. 12. 19.

13. Any unneceſſary burden impoſed on the Conſciences of Chriſtians; eſpecially as neceſſary either to their Salvation, Communion, Liberty or Peace. Eph.4.12, 16. 1 Tim.1.4.

14. And the exerciſe of any Power, pretended to be either *Primitive* and underived, or *Infallible*, or *Impeccable*, or *Abſolute*.

15. In general, any thing that is contrary to the Authority, matter, form, obligation, honour or ends of the Laws of God, in Nature or Scripture.

16. Any thing which ſetteth up thoſe Judaical Laws and Ceremonies which Chriſt hath abrogated, in that form and reſpect in which he abrogated them.

17. Where there is a doubt among ſober conſcionable Chriſtians, leſt in obeying Man they ſhould

ſin againſt God and diſobey his Laws, and the matter doubted of is confeſſed *unneceſſary* by the Impoſers; ſo infinite is the diſtance between God and Man, and ſo wholly dependent on him are the higheſt, that they ſhould be exceeding unwilling to vie with the Authority of their Maker in Mens Conſciences, or to do any thing unneceſſary which tendeth to compel Men to tread down Gods Authority in their Conſciences, and to prefer Mans. Much more unwilling ſhould they be, to ſilence the ſober Preachers of Chriſts Goſpel upon ſuch Accounts.

Queſt. 132. *Is it unlawful to obey in all thoſe Caſes, where it is unlawful to impoſe and command? Or in what Caſes? And how far Paſtors muſt be believed and obeyed?*

Anſw. I Muſt intreat the Reader carefully to diſtinguiſh here, 1. Between Gods Law *forbidding Rulers* to do evil, and his Law *forbidding Subjects* or private Men.

2. Between *Obedience formally* ſo called; which is, when we therefore *obey in Conſcience, becauſe it is commanded*, and the *Commanders Authority* is the *Formal Reaſon* and *Object* of our Obedience: And Obedience *Material* only, which is properly *no Obedience*, but a doing the thing which is commanded upon other *Reaſons*, and not at all *becauſe it is commanded*.

3. Between *Formal Obedience* to the *Office* of the Ruler in General, and formal Obedience to him, as commanding *this very Matter* in particular.

4. Between ſuch Authority in the Ruler as will warrant his *Impoſitions before God* for his *own Juſtification*, and ſuch Authority as may *make it my Duty* to obey him. And ſo I anſwer,

1. We ſhall not be judged by thoſe Laws of God, which *made the Rulers Duty*, but by that which *made our own*. It is not all one to ſay, *Thou ſhalt not command it*; and to ſay, *Thou ſhalt not do it*.

2. Whatever God abſolutely forbiddeth Men *to do*, we muſt not do whoever command it.

3. There are many of the things forementioned *Abſolutely* and *always unlawful* as being *evil of themſelves*, which no Man may either *command* or do: And there are ſome of them, which are only *evil by accident*, which may not be *commanded*, but may *be done* when contrary weightier Accidents do preponderate.

4. Many ſuch things may be done *Materially* on other Reaſons (as for the Churches good, the furtherance of the Goſpel, the winning of Men to God, the avoiding of ſcandal, or of hurt to others or our ſelves, *&c.*) when they are not to be done in *formal Obedience*, out of Conſcience to the Authority impoſing: (As if it be commanded by one that hath no juſt Power).

5. Our Actions may participate of *Obedience in general*, as being Actions of *Subjects*, when they are not *Obedience* in the full and perfect formality as to the Particular. The laſt Leaf of *Rich. Hooker*'s eighth Book of *Eccl. Polit.* will ſhew you the Reaſon of this. He that hath not juſt Power to command me this one particular Act, yet may be my *Ruler* in the General, and I am bound to *Honour him* in General as my Ruler; and to diſobey him in a thing Lawful for me to do, though not for him to command, may be *diſhonouring* of him, and an appearance of diſobedience and denial of his Power. A Parent is forbidden by God to command his Child to ſpeak an *idle word*, or to do a vain and uſeleſs action (much more a hurtful). Yet if a Parent ſhould command a Child to ſpeak an idle word, or do a vain Action, the Duty of Obedience would make it at that Time, not to be *vain* and *idle* to him, yea if he bid him throw away a *cup of Wine*, or a *piece of Bread*, which is *evil* when *cauſeleſs*, the Child may be *bound* to do it: Not only becauſe he knoweth not but the Parents may have lawful Ends and Reaſons for their Command (as to *try* and *exerciſe* his Obedience); but alſo if he were ſure that it were not ſo; Becauſe he is a *Subject*, and the *honouring* of a Parent is ſo great a good, and the diſhonouring him by that diſobedience may have ſuch ill Conſequents, as will preponderate the evil of the loſs of a Cup of Wine, *&c.* Yet in this Caſe, the Act of Obedience is but *mixt:* It is an act of *Subjection* or *Honour* to a *Parent*, becauſe in *General* he is a *Governour:* But it is but *Materially* Obedience in reſpect of that *particular Matter*, which we know he had no Authority to command.

6. In this reſpect therefore, A Ruler may have ſo much Power as may induce on the Subject an Obligation to obey, and yet not ſo much as may juſtifie his commands before God, nor ſave himſelf from Divine Puniſhment.

I add this ſo diſtinctly, leſt any ſhould miſapply Mr. *Rich*, *Hooker*'s Doctrine aforeſaid, Eccl. Pol. l. 8. p. 223, 224. [*As for them that exerciſe Power altogether againſt order, though the kind of Power which they have may be of God, yet is their exerciſe thereof againſt God, and therefore not of God, otherwiſe than by Permiſſion as all injuſtice is* —— *Uſurpers of Power whereby we do not mean them that by violence have aſpired unto Places of higheſt Authority, but them that uſe more Authority than they did ever receive in form and manner, beforementioned* —— *Such Uſurpers thereof, as in the Exerciſe of their Power, do more than they have been authorized to do, cannot in Conſcience, bind any Man to Obedience.*]

Leſt any ſhould gather hence that they are never bound in Conſcience, to obey their Parents, their King, their Paſtors, in any Point wherein they exerciſe more Power than God gave them, I thought meet to ſpeak more exactly to that Point, which needed this diſtinguiſhing. For the ground is ſure that *There is no Power but of God*; and that *God hath given no Man Power againſt himſelf, his Laws* and *Service:* But yet there are many Caſes in which God *bindeth Children* and *Subjects* to obey their Superiours, in ſuch matters as they did ſinfully command. Joh.19.11 Rom.13.1

7. It greatly concerneth all ſober Chriſtians therefore to be well ſtudied in the Law of God, that we may certainly know what thoſe things are which God hath abſolutely forbidden us to do, whoever command them, and to diſtinguiſh them from things that depend on mutable accidents: That as the three Witneſſes, and *Daniel*, *Dan.* 3. & 6. we may be true to God whatever we ſuffer for it; and yet may obey Men in all that is our Duty to them.

Thus the Apoſtles knew that no Man had Power from God to ſilence them, or perſecute them for the Goſpel. Therefore they would not obey thoſe that forbad them to Preach: And yet they would appear before any Magiſtrate that commanded them, and obey their ſummons; and ſo we may do even to an Uſurper, or a private Man.

8. The principal and moſt notable Caſe, in which we muſt obey when a Ruler ſinfully commandeth, is, when the matter which he commandeth is not ſuch as is either forbidden us by God, or out of the *Verge* of his Place and Calling at all to *meddle with* and *command*, nor yet ſuch as is deſtructive of our Duty to God; but *ſuch as in General belongeth to his Office to determine of according to Gods general Rules*; *but he miſſes it in the manner and goeth againſt thoſe Rules*; *yet not ſo far as to deſtroy the Duty we owe to God, or the end of it.*

For inſtance, it is not in the Rulers Power to determine whether there ſhall be Preaching or none; true Doctrine or falſe, *&c.* But it is in his Power to regulate the Circumſtances of Time, Place, *&c.* (next to be recited.) Now if he do theſe to *Order*, *Unity* and *Edification*, I will obey him formally and fully for Conſcience ſake: If he ſo do it as is deſtructive to the end (as is aforeſaid), as to ſay, You ſhall meet only at twenty miles diſtance, or only at midnight, *&c.* I will obey him no further than *neceſſity* and the *common good* requireth me: If he do it only with a *tolerable Inconvenience* (as to ſay, *You ſhall meet no where but in the open fields*, &c.) I will obey for Conſcience ſake as I am in general a Subject bound to Honour the Magiſtrate; but not as he nameth an unmeet Circumſtance; in that reſpect my Obedience ſhall be but material.

I need not handle it as a diſtinct Queſtion, Whether Paſtors are to be believed or obeyed any farther than they ſhew a Word of God revealing and commanding the particular Thing? *Divine Faith and Obedience* is one thing, and *Humane* is another. 1. If as a Preacher he ſay, *This is Gods Word, believe it and obey it as ſuch*, you muſt believe with a humane Faith that it is liker that he knoweth what he ſaith, than you do (unleſs, 1. You ſee evidence, 2. Or the conſent of more credible Perſons to be againſt him, and then you are not to believe him at all). Even as a Child believeth his Teacher in order to learn the things himſelf, ſo you are ſo far to take his Word whil you are Learning to know whether it be ſo, or not. But not to reſt in it as certain, nor to take your belief of him and obedince to him, to be a believing and obeying God formally, though a Duty.

Queſt. 133. *What are the Additions or Inventions of Men, which are not forbidden by the Word of God, (whether by Rulers or by private Men, invented)?*

Anſw. THis is handled under the Directions for Worſhip: To which I refer the Reader, as alſo for part of the Anſwer to the former Caſes: Yet here I ſhall trouble you with ſo much Repetition, as to ſay that,

1. Such inventions and additions are lawful as God hath commanded Men (Rulers, Paſtors, Parents, or private Perſons) to make under the Regulation of his General Laws.

2. All ſuch additions are Lawful as are meerly *ſubordinate* and *ſubſervient* to Gods Laws and Orders, and not forbidden by him, among the fore-mentioned prohibited Additions.

Inſtances are many. 1. All ſuch *modes* of a Duty as are neceſſary *in genere*, or one way or other to be determined of, but left to humane Prudence as to particulars. As 1. Whether I ſhall(this Week or Month) publiſh the Goſpel by *Speaking*, or by *Writing*, or by *Printing*. 2. Whether I ſhall uſe *this method or that*, or another method in this Sermon. 3. Whether I ſhall uſe *theſe Phraſes and Words*, or other words 4. Whether I ſhall uſe *Notes* for my Memory or not? And whether large ones or ſhort ones? 5. Whether I ſhall be an *hour or two* in Preaching? 6. Whether I ſhall preach with a *loud voice* or a *low?* 7. Whether I ſhall at this time more endeavour explication or application, comfort or terror, reprehenſion or direction, *&c.* All which are to be varied by Mans lawful Invention according to Gods *general* Rules.

2. It is alſo lawful and needful, that our own Invention or our Superiours, according to Gods general Laws, do determine of the *particular Subjects* of our Office; which Scripture doth not particularly determine of, *viz.* 1. Scripture telleth not Miniſters what Countrey, Pariſh or Church they ſhall beſtow their Labours in. 2. Nor to how many they ſhall be a Paſtor. 3. Nor what Text or Subject they ſhall Preach on. 4. Nor what ſingular Perſons they ſhall apply comfort, counſel or terror to, this or that. 5. Nor whom they ſhall admit to the Sacrament (but by the General Rule or Deſcription). 6. Nor whom they ſhall openly rebuke or excommunicate. 7. Nor whom they ſhall abſolve. It telleth them not who the Perſons be to whom the Scripture Character doth belong, in any of theſe Caſes. 8. Nor whether the witneſſes ſay *truly* or *falſly* who accuſe a Man. 9. Nor whether the accuſed be to be taken as guilty of Hereſie, Scandal or Schiſm, *&c.*

3. It is alſo a lawful Invention of Man, to find, chooſe and uſe, ſuch *natural Helps*, as are uſeful to further us in the Obedience of Gods Laws, and the Practice of his worſhip, and are not forbidden by him. (Yea *in genere* they are commanded, and yet never particularly determined of in the Scripture: As, 1. What will *clear* a Preachers *voice*, to ſpeak audibly. 2. The advantage of a Pulpit to be above the People. 3. The uſe of *Spectacles* to them that need them to read the Scripture. 4. The *tranſlating* the Scriptures in our *native language*. 5. Which *tranſlation* of many we ſhall uſe in the Churches. 6. The *Printing* of the Bible. 7. The dividing it into *Chapters* and *Verſes*. 8. The *Printing* of *good Books*, to expound and apply the Scripture: Commentaries, Sermons, *&c.* 9. The forms of School-exerciſes, Diſputations, *&c.* to prepare Students for the Miniſtry; and what Books of Divinity Tutors ſhall read to their Pupils, or every Student ſhall have in his Library? 10. The *manner* and *tune* of ſinging Pſalms in the Churches. 11. What *verſion* or *metre* to uſe, this or that? 12. What form of Catechiſm, (verbal, written or printed) to uſe among many, in the Church or Family. 13. Whether to pray in the *ſame words* often or in *various*. 14. Whether to uſe words of our own compoſing or invention primarily, or of other Mens? And that by direction, perſwaſion or command. 15. To uſe a written or printed form, or neither: To read it on the Book, or ſpeak it by memory? 16. To uſe Scripture forms only, of Prayer, Praiſe, Pſalms and Hymns, or thoſe that are of later compoſure alſo. 17. To print the Bible and uſe it with Marginal Notes, and Contents, or without. 18. To baptize in a River, Well, Pool or Font. 19. To have Sponſors or Witneſſes of the Parents truſtineſs, and the Child's Covenant, or not. 20. At how many days old, Children ſhall be baptized. 21. Whether they ſhall be Named in Baptiſm, or before, or after. 22. Whether one of the Miniſters ſhall be a Tutor or Teacher to the reſt, that are younger. 23. How far the reſt ſhall ſubmit their judgments to one that is eldeſt and ableſt, and be ruled by him. 24. Whether there ſhall be any Deaconeſſes in the Church? 25. Whether a Church ſhall have one Miniſter, two or more? 26. Who ſhall be the Men? 27. What ſpace of ground ſhall be the Church bounds, for the cohabitation of the Members. 28. How many Neighbour Churches ſhall make a Synod; and which be they. 29. How many Members a Synod ſhall conſiſt of. 30. Who ſhall be preſident? Or whether any? And who ſhall gather the Votes. 31. Who ſhall record their Acts as Scribe? 32. What Meſſenger ſhall carry them to the Churches? 33. What Letters for Correſpondence and Communion ſhall be written to the Churches? 34. When Paſtors ſhall remove from one Church to another? And to which? 35. Who ſhall be ordained Miniſters to preach, baptize and gather Churches? 36. How many the Ordainers ſhall be? 37. Whether there ſhall be any Muſick by Inſtruments in the Church or Houſe, for the Praiſes of God? and what? 38. Who ſhall lead the Pſalm? 39. Who ſhall read? 40. What words the Churches Profeſſion of Faith ſhall be expreſſed by? 41. By what ſigns the Church ſhall ſignifie their conſent? Whether lifting up the hand, ſtanding up, bowing the head, or by voice, or by writing. 42. By what ſign or ceremony ſhall take an Oath? Whether lifting up the hand toward Heaven, or laying it on a Book, or kiſſing the Book, *&c.* 43. Whether the People at the Sacrament ſit near the Table, or keep farther off. 44. Whether it be put into each Perſons hand, or they take it themſelves. With many more ſuch like.

4. And it is a lawful invention to determine of

meer Circumſtances of *Time and Place* which God hath not determined of in Scripture. As, 1. At how many times in the *Year* or *Week*, Baptiſm ſhall be adminiſtred? 2. At what age Perſons be admitted to the Lord's Supper. 3. On what days and hours of the Week there ſhall be Lectures, or Church-aſſemblies. 4. How oft and when Miniſters ſhall catechiſe and inſtruct the People privately. 5. On what hour the Church ſhall aſſemble on the Lord's Days, and receive the Sacrament. 6. How long Prayer, Reading and Sermon ſhall be? 7. At what hour to *end* the publick exerciſes? 8. At what hours to pray in Families or in ſecret? 9. How often Diſciplinary meetings ſhall be held, for the trying of accuſed Members? 10. How often Synods ſhall meet? and how long continue? Of Holy Days before.

5. The ſame it to be ſaid for the *Places* of Holy Exerciſes. 1. What Edifices the Churches ſhall have for ſuch uſes? 2. In what *Places* they ſhall be ſcituate? 3. Where the Pulpit ſhall ſtand? 4. And where the Font? 5. And where the Table? 6. Where each of the People ſhall ſit? 7. Where Synods ſhall meet? 8. How many Temples ſhall be in a City, &c.

6. The ſame is to be ſaid of all accidental ſubordinate Officers? As Lectors, Clerks, Door-keepers, Church-wardens and many before mentioned.

7. The ſame is to be ſaid of Church Utenſils. As Table, Cups, Linen, Pulpits, Fonts, Clock, Hour-glaſs, Bells, Seats, decent habit of Cloaths, &c.

8. The ſame may be ſaid of Decent Geſtures, not particularly commanded: As what Geſture to preach in, ſtanding or ſitting? What Geſture to read in? What Geſture to hear in? What Geſture to ſing Pſalms in? Whether to be covered or bare-headed? In what Geſture to receive the Lord's Supper (in which Scripture no more regulateth us, than of the room, the hour of communicating, the number of Communicants, the place, in all which Chriſt's example was not a particular Law.)

9. The ſame may be ſaid of Order: 1. Whether the Paſtor ſhall begin with Prayer, reading or exhortation? 2. Whether the People ſhall begin with Prayer or Ejaculations privately. 3. Whether we ſhall make but one or two long continued Prayers, or many ſhort ones. 4. Whether we ſhall pray before Sermon immediately and after, in the Pulpit or in the Reading place? 5. When the Pſalms ſhall be ſaid or ſung, and how many? 6. How many Chapters ſhall be read? And which and in what order? 7. Whether Baptiſm ſhall be before or after or when? 8. When the Catechumens and Learners ſhall be diſmiſſed, and the proper Euchariſtical Church-Exerciſes begin. 9. When Collections made, &c.

But, O Lord, have compaſſion on thy ſcattered flock, who are afflicted and divided by the Imperiouſneſs of thoſe Paſtors, who think it not enough for the exerciſe of their Domination, to promote all thine own holy Laws and Doctrines, and to make their *own Canons* in *all theſe caſes*, or ſuch like; but they muſt needs make *more work* than *all this cometh to*, for themſelves and for the flocks, even unto thoſe diſtractions and diſſipations and fierce perſecutions and contentions, which many Hundred Years have exerciſed the Greek and Latin Churches, and many more throughout the World.

Queſt. 134. *What are the miſchiefs of unlawful Additions in Religion?*

Anſw. Alas; many and great. 1. They tend to dethrone Chriſt from his Soveraignty, and legiſlative Prerogative. 2. And to advance Man, blind and ſinful Man into his Place. 3. And thereby to debaſe Religion, making it but a *humane* or a *mixed* thing: (And it can be no more noble than its Author is.) 4. And thereby they debaſe alſo the *Church of God*, and the Government of it, while they make it to be but a *humane Policy*, and not Divine. 5. They tend to depoſe God from his Authority in Mens Conſciences, aud to leave or join him there but with Man. 6. They tends to Mens *doubtfulneſs* and *uncertainty* of their Religion; ſeeing Man is fallible, and ſo may his conſtitutions be. 7. They tend to drive out all true Religion from the World, while Man that is ſo bad is the maker of it; and it may be ſuſpected to be *bad*, that is made by ſo bad an Author. 8. And it taketh off the fear of God, and his judgment: For it is Man that muſt be feared ſo far as Man is the maker of the Law. And it deſtroyeth the conſolation of believers which conſiſteth in the hopes of a reward from God: For he that ſerveth Man muſt be rewarded by Man: And though they do not *exclude* God, but join him with themſelves, yet this mixture debaſeth and deſtroyeth Religion, as the mixture of God and Mammon in Mens Love, and as mix'd and debaſed Metals do the Soveraigns Coin. 9. It hardneth Infidels and hindereth their Converſion: For they will reverence no more of our Religion than we can prove to be *Divine*: And when they find *one part* of it to be humane, they ſuſpect the reſt to be ſo too, and contemn it all, even as Proteſtants do Popery for the abundance of humane trinkets and toys with which we ſee them exerciſe, and delude their ſilly followers. 10. It is the great engine of dividing all the Churches, and breeding and feeding contentions in the Chriſtian World. 11. And becauſe Men that *will command*, *will be obeyed*, and they that are *abſolutely ſubjected to God*, *will obey none againſt him*, whatever it coſt them (as *Dan.* 3. *and* 6. *Heb.* 11. *Luke* 14. 26, 33. *Matth.* 5. 10, 11, 12.) therefore it hath proved the occaſion of bloody Perſecutions in the Churches, by which profeſſed Chriſtians draw the guilt of Chriſtian Blood upon themſelves. 12. And hereby it hath dolefully hindered the Goſpel, while the Perſecutors have ſilenced many worthy Conſcionable Preachers of it. 13. And by this it hath quenched Charity in the Hearts of both ſides, and taught the ſufferers and the afflicters to be equally bitter in cenſuring if not deteſting one another. Rom. 14. & 15. 14. And the Infidels ſeeing theſe diſſentions and bitter Paſſions among Chriſtians, deride and ſcorn and hate them all. 15. Yea, ſuch cauſes as theſe in the Latin and Greek Churches have engaged not only Emperors and Princes againſt their own Subjects, ſo that Chronicles and Books of Martyrs perpetuate their diſhonour, as *Pilate*'s Name is in the Creed, but alſo have ſet them in bloody Wars among themſelves. Theſe have been the Fruits, and this is the tendency of uſurping Chriſt's Prerogative over his Religion, and Worſhip in his Church.

And the greatneſs of the Sin appeareth in theſe aggravations. 1. It is a mark of pitiful *Ignorance* and *Pride* when duſt ſhall thus (like *Nebuchadnezzar*) exalt it ſelf againſt God, to its certain infamy and abaſement.

2. It ſheweth that Men little *know themſelves*, that think themſelves fit to be the makers of a Religion for ſo many others: And that they have baſe thoughts of all other Men, while they think them unfit to worſhip God any other way, than that of their making; and think that they will all ſo far deny God as to take up a Religion that is made by Man.

3. It ſhews that they are much void of Love to others, that can thus uſe them on ſo ſmall occaſion.

4. And it ſheweth how little true ſenſe or reverence of Chriſtian Religion they have themſelves who can thus debaſe it, and equal their own inventions with it.

5. And it leaveth Men utterly unexcuſable, that will not take warning by ſo many Hundred Years experiences of moſt of the Churches! through the World? Even when we ſee the yet continued diviſions,

ſions of the Eaſtern and Weſtern Churches, and all about a humane Religion (in the parts moſt contended about:) When they read of the Rivers of Blood that have been ſhed in *Piedmont*, *France*, *Germany*, *Belgia*, *Poland*, *Ireland*, and the Flames in *England*, and many other Nations, and all for the humane parts of Mens Religion? He that will yet go on and take no warning, may go read the 18th and 19th of the *Revelation*, and ſee what Joy will be in Heaven and Earth, when God ſhall do Juſtice upon ſuch.

But remember that I ſpeak all this of no other, than thoſe expreſly here deſcribed.

Queſt. 135. *What are the miſchiefs of Mens error on the other extream, who pretend that Scripture is a Rule where it is not, and deny the foreſaid lawful things, on pretence that Scripture is a perfect Rule (ſay ſome, for all things?)*

Anſw. 1. They fill their own minds with a multitude of cauſeleſs ſcruples, which on their Principles can never be reſolved, and ſo will give themſelves no reſt.

2. They make themſelves a Religion of their own, and Superſtition is their daily Devotion; which being erroneous, will not hang together, but is full of contradictions in it ſelf; and which being humane and bad, can never give true ſtability to the Soul.

3. Hereby they ſpend their days much in melancholy troubles, and unſetled diſtracting doubts and fears; inſtead of the Joys of ſolid Faith, and Hope, and Love..

4. And if they eſcape, this their Religion is contentious, wrangling, cenſorious and factious, and their zeal flyeth out againſt thoſe that differ from their peculiar Superſtitions and Conceits.

5. And hereupon they are uſually mutable and unſettled in their Religion: This Year for one, and the next for another; becauſe there is no Certainty in their own inventions and conceits.

6. And hereupon they ſtill fall into manifold Parties, becauſe each Man maketh a Religion to himſelf, by his miſ-interpretation of God's Word: So that there is no end of their Diviſions.

7. And they do a great deal of hurt in the Church, by putting the ſame diſtracting and dividing conceits into the heads of others. And young Chriſtians, and Women, and ignorant well-meaning People, that are not able to know who is in the right, do often turn to that Party which they think moſt ſtrict and godly, (though it be ſuch as our Quakers.) And the very good conceit of the People whom they take it from, doth ſettle ſo ſtrong a prejudice in their mind, as no argument or evidence ſcarcely can work out: And ſo Education, Converſe and humane Eſtimation, breedeth a ſucceſſion of dividers and troublers of the Churches.

8. They ſin againſt God by calling *good evil*, and *light* darkneſs, and honouring Superſtition, which is the work of Satan, with holy names. Iſa. 5. 20, 21.

9. They ſin by *adding* to the Word of God; while they ſay of abundance of lawful things, *This* is unlawful, and *that* is againſt the Word of God, and pretend that their touch not, taſte not, handle not, is in the Scriptures. For while they make it a Rule for every Circumſtance in particular, they muſt ſqueeze, and force, and wreſt it, to find out all thoſe Circumſtances in it which were never there, and ſo by falſe expoſitions make the Scriptures another thing. Col. 2. 22, 23.

10. And how great a Sin is it to father Satan's Works on God, and to ſay that all theſe and theſe things are forbidden or commanded in the Scripture, and ſo to belie the Lord and the Word of Truth.

11. It engageth all Subjects againſt their Rulers Laws and Government, and involveth them in the Sin of denying them juſt Obedience: While all the Statute Book muſt be found in the Scriptures, or elſe condemned as unlawful.

12. It maintaineth Diſobedience in Churches, and cauſeth Schiſms and Confuſions unavoidably. For they that will neither obey the Paſtors, nor join with the Churches, till they can ſhew Scriptures particularly for every Tranſlation, Method, Metre, Tune, and all that's done, muſt join with no Churches in the World.

13. It bringeth Rebellion and Confuſion into Families, while Children and Servants muſt learn no Catechiſm, hear no Miniſter, give no account, obſerve no hours of Prayer, nay, nor do no work, but what there is a particular Scripture for.

14. It ſets Men on Enthuſiaſtical expectations, and irrational ſcandalous worſhipping of God, while all Men muſt avoid all thoſe Methods, Phraſes, Books, Helps, which are not expreſly or particularly in Scripture, and Men muſt not uſe their own Inventions, or prudence in the right ordering of the works of Religion.

15. It deſtroyeth Chriſtian Love and Concord, while Men are taught to cenſure all others, that uſe any thing in God's Worſhip which is not particularly in Scripture, and ſo to cenſure all true Worſhippers in the World.

16. Yea, it will tempt Men at laſt to be weary of their own Religion, becauſe they will find it an unſatisfactory, uncomfortable, tireſome thing, to do their own ſuperſtitious work.

17. And they will tempt all that they draw into this opinion, to be weary of Religion alſo. And truly had not God's part, which is *wiſe*, and *good*, and *pleaſant*, prevailed againſt the hurtfulneſs of Mens Superſtition, which is fooliſh, bad and unpleaſant, Religion had e're this been caſt off as a weariſome diſtracting thing: Or which is as bad, been uſed but to delude Men.

18. Yea, it will tempt Men at laſt to Infidelity: For Satan will quickly teach them to argue, that if Scripture be a perfect particular Rule, for forty things that were never there, then it is defective, and is not of God, but an undertaking of that which is not performed, and therefore is but a deceit.

19. And the notoriouſneſs and ridiculouſneſs of this error, will tempt the prophane to make religious People a ſcorn.

20. Laſtly. And Rulers will be tempted in Church and State, to take ſuch Perſons for intolerable in all Societies, and ſuch whoſe Principles are inconſiſtent with Government. And no thanks to this opinion, if they be not tempted to diſlike the Scripture it ſelf, and inſtead of it to fly to the Papiſts Traditions, and the Churches Legiſlative Soveraignty or worſe.

But here alſo remember that I charge none with all this, but thoſe before deſcribed.

Queſt. 136. *How ſhall we know what parts of Scripture Precept or Example, were intended for univerſal conſtant obligations, and what were but for the time and perſons that they were then directed to?*

Anſw. It is not to be denyed, but ſome things in Scripture, even in the New Teſtament, are not Laws, much leſs univerſal and perpetual. And the difference is to be found in the Scripture it ſelf.

1. All that is certainly of *univerſal and perpetual* obligation, which is but a Tranſcript of the *Univerſal* and *perpetual Law of Nature*.

2. And all that which hath the expreſs Characters of *Univerſality* and *Perpetuity* upon it: And ſuch are all the ſubſtantial parts of the Goſpel; As [*Except ye Repent, ye ſhall all periſh*, Luke 13. 3, 5. *Except*

a Man be born again, he cannot enter into the Kingdom of Heaven, John 3. 3, 5. *He that believeth in him, ſhall not periſh, but have everlaſting Life*, John 3. 16. *He that believeth and is baptized ſhall be ſaved, and he that believeth not, ſhall be damned*, Mark 16. 16. *Without Holineſs none ſhall ſee God*, Heb. 12. 14. *Go, preach the Goſpel to all Nations, baptizing them*, &c. *teaching them to obſerve all things that I have commanded you.* Matth. 28. 19, 20.] Abundance ſuch Texts have the expreſs Characters of *Univerſality* and *Perpetuity* (which many call *Morality*.)

3. And with theſe we may number thoſe which were given to all the Churches, with commands to keep them, and propagate them to poſterity.

4. And thoſe that have a plain and neceſſary connexion to theſe before mentioned.

5. And thoſe which plainly have a full parity of reaſon with them: And where it is evident that the Command was given to thoſe particular times and Perſons, upon no reaſons proper to them alone, but ſuch as were common to all others. I deny not but (as *Ameſius* noteth after others) many ceremonial and temporary Laws, are urged (when they are made) with natural and perpetual motives: But the reaſons of *making* them were narrower, what ever the reaſons of obeying them may be.

On the other ſide, Narrow and temporary Precepts and Example, 1. Are void of all theſe foreſaid Characters. 2. They are about *Materials* of *temporary* uſe. 3. Or they are but the ordering of ſuch cuſtoms as were there before, and were proper to thoſe Countries. 4. And many ſpeeches are plainly appropriate to the Time and Perſons. 5. And many actions were manifeſtly occaſional, without any intimation of reaſon or purpoſe of obliging others to imitation.

For inſtance, 1. Chriſts preaching ſometimes on a Mountain, ſometimes in a Ship, ſometimes in a Houſe, and ſometimes in the Synagogues, doth ſhew that all theſe are lawful in ſeaſon on the like occaſion: But he purpoſed not to oblige Men to any one of them alone.

2. So Chriſts giving the Sacrament of his Body and Blood, in an upper room, in a private Houſe, after Supper, to none but Miniſters, and none but his Family, and but to Twelve, and on the fifth Day of the Week only, and in the geſture of a decumbent leaning ſitting; all theſe are plainly occaſional, and not intended as obliging to imitation: For that which he made a Law of, he ſeparated in his ſpeeches, and commanded them to do it in remembrance of him till his coming. And *Paul* expoundeth the diſtinction, 1 *Cor.* 11. in his practice.

So the promiſe of the Spirit of Revelation and Miracles is expounded by the event, as the ſeal of the Goſpel and Scripture, proper to thoſe times in the main.

So the primitive Chriſtians ſelling their eſtates, and diſtributing to the Poor, or laying it down at the Apoſtles feet, was plainly appropriated to that time, or the like occaſions, by the Reaſon of it; which was ſuddenly to ſhew the World what the belief of Heaven through the Promiſes of Chriſt, could make them all, and how much their Love was to Chriſt and one another, and how little to the World: And alſo by the ceſſation of it, when the Perſecutions abated, and the Churches came to any ſettlement; yea, and at firſt it was not a thing commanded to all, but only voluntarily done.

So the Womens Vail, and the cuſtom of kiſſing each other as a token of Love, and Mens not wearing long Hair, were the Cuſtoms of the Country there ordered and improved by the Apoſtles about ſacred things; but not introduced into other Countries that had no ſuch cuſtom.

So alſo Anointing was in thoſe Countries taken for *ſalubrious*, and *refreſhing* to the Body, and a ceremony of initiation into Places of great Honour; whereupon it was uſed about the *Sick*, and God's giving the gift of healing in thoſe times was frequently conjunct with this means. So that hence the anointing of the ſick came up; and the ancient Chriſtians turned it into an initiating Ceremony, becauſe we are Kings and Prieſts to God. Now theſe occaſions extend not to thoſe Countries where Anointing neither was of ſuch uſe, or *value*, or *ſignification*.

So alſo *Paul*'s becoming a Jew to the Jews, and being ſhaved, and purifying himſelf, and circumciſing *Timothy*, are evidently temporary complyances in a thing then lawful, for the avoiding of offence, and for the furtherance of the Goſpel; and no obligatory perpetual Laws to us. And ſo moſt Divines think the eating of things ſtrangled and Blood were forbidden for a time to them only that converſed with the Jews, *Acts* 15. Though *Beckman* have many Reaſons for the perpetuity, not contemptible.

So the Office of Deaconeſſes (and ſome think of Deacons) ſeemeth to be fitted to that time, and ſtate, and condition of Chriſtians. And where the Reaſons and Caſe is the ſame, the Obligations will be the ſame. In a word, the Text it ſelf will one way or other ſhew us, when a Command or Example is univerſally and durably obligatory, and when not.

Queſt. 137. *How much of the Scripture is neceſſary to Salvation, to be believed, and underſtood?*

Anſw. This queſtion is the more worthy conſideration, that we may withal underſtand the uſe of Catechiſms, Confeſſions and Creeds (of which after,) and the great and tender Mercies of God to the weak, and may be able to anſwer the Cavils of the Papiſts againſt the Scriptures, as inſufficient to be the Rule of Faith and Life, becauſe much of it is hard to be underſtood.

1. He that believeth *God to be true*, and the *Scripture to be his Word*, muſt needs believe *all to be true*, which he believeth to be *his Word*.

2. All the Scripture is profitable to our knowledge, love and practice; and none of it to be neglected, but all to be loved, reverenced and ſtudied, in due time and order, by them that have time and capacity to do it.

3. All the Holy Scriptures, either as to matter or words, are not ſo neceſſary, as that no Man can be ſaved, who doth not either believe or underſtand them: But ſome parts of it are more neceſſary than others.

4. It is not of neceſſity to Salvation to believe every Book or Verſe in Scripture, to be Canonical, or written by the Spirit of God. For as the Papiſts Canon is larger than that which the Proteſtants own; ſo if our Canon ſhould prove defective of any one Book, it would not follow that we could not be ſaved for want of a ſufficient Faith. The Churches immediately after the Apoſtles time, had not each one all their writings, but they were brought together in time, and received by degrees, as they had proof of their being written by authorized inſpired Perſons. The ſecond of *Peter*, *James*, *Jude*, *Hebrews* and *Revelations* were received in many Churches ſince the reſt. And if ſome Book be loſt, (as *Henoch*'s Prophecy, or *Paul*'s Epiſtle to the *Laodiceans*, or any other of his Epiſtles not named in the reſt) or if any hereafter ſhould be loſt or doubted, as the *Canticles*, or the ſecond or third Epiſtle of *John*, the Epiſtle of *Jude*, &c. it would not follow, that all true Faith and Hope of Salvation were loſt with it.

It is a Controverſie whether 1 *John* 5. 7. and ſome other particular Verſes be Canonical or not, becauſe ſome Greek Copies have them, and ſome are without them: But whoever erreth in that only, may be ſaved.

5. There are many hundred or thouſand Texts of Scripture, which a Man may poſſibly be ignorant of the meaning of, and yet have a ſaving Faith, and be in a ſtate of Salvation. For no Man living underſtandeth it all.

Rom. 14. 17, 18. Rom. 12. 8, 9, 10. 1 Cor. 15. 2, 3, 4, 5, 6. 6. The holy Scripture is an entire comely Body, which containeth not only the *eſſential parts* of the true Religion, but alſo the *Integral* parts, and the ornaments and many accidents: Which muſt be diſtinguiſhed, and not all taken to be equal.

Mar. 16. 16. 7. So much as containeth the *Eſſentials* of true Religion, muſt be *underſtood* and *believed* of neceſſity to Salvation: And ſo much as containeth the *Integrals* of Religion doth greatly *conduce* to our Salvation, both that we may be the *ſurer* and the *better Chriſtians*, as having greater helps to both.

8. The very adjuncts alſo have their uſe to make us the more adorned Chriſtians, and to promote our knowledge of greater things.

Queſt. 138. *How may we know the Fundamentals, Eſſentials, or what parts are neceſſary to Salvation? And is the Papiſts way allowable that (ſome of them) deny that diſtinction, and make the difference to be only in the degrees of Mens opportunities of knowledge?*

Anſw. 1. THoſe Papiſts perverſeneſs can mean no better than that *Chriſtianity* it ſelf is *not neceſſary* to Salvation, to thoſe that have not opportunity to know it (As *Johnſons Rejoynd.* to me, and *Sancta Clara* and many others plainly intimate) And were that never ſo true and certain, it were nothing to the queſtion between them and us, which is, What are the *Eſſentials* of *Chriſtianity?* And what is *neceſſary* to ſalvation, where *Chriſtianity* is neceſſary? or Where the Chriſtian Religion is made known, and men may come to the knowledge of it, if they will do their beſt? This is the true ſtate of our Controverſie with them. And whereas they would make all the parts of Chriſtian faith and practice equally neceſſary where men have a capacity and ability to know, believe and practiſe them, It is a groſs deceit, unworthy of men pretending to a mediocrity of knowledge in the nature of Religion: And thereby they make all ſins and errors as equal as all *duties* and *truths*. Whereas 1. There is no man that hath not ſome *error* and ſome *ſin*. 2. There is no man that doth all that ever he was able to do, to underſtand all the truth. 3. Therefore there is no man whoſe errors themſelves are not (many of them at leaſt) culpable or ſinful. 4 And they that diſtinguiſh between *Mortal* and *Venial* ſins, and yet will not diſtinguiſh between *Mortal* and *Venial Errors*, are either blind, or would keep others blind. As it is not ſo damning a ſin for a man to think a Vain thought. or to ſpeak a Vain word, as not to Love God, or Holineſs, (no though he was more able to have forborn that idle word, than to have Loved God:) So it is not ſo mortal a ſin, (that is, inconſiſtent with a juſtified ſtate) to miſtake in a ſmall matter, (as who was the Father of *Arphaxad*, or what year the world was drowned in, &c.) as to blaſpheme the Holy Ghoſt, or deny Jeſus Chriſt to be the Saviour of the world, or to deny that there is a God, or everlaſting life, or a difference between Good and Evil. All *ſins* are not equal in magnitude or danger. Therefore all *errors* are not equal in magnitude, ſinfulneſs or danger.

Jam. 3. 2. 1 John 1. ult.

2. And what Prieſt is able to know whom to take for a Chriſtian and baptizable upon ſuch terms as theſe? Who knoweth juſt what opportunities of knowledge other men have had? and what impediments? And will they *in deed baptize a man* that is a Heathen, becauſe he had not opportunity to come to the knowledge of Chriſtianity? I think they will not: Or will they deny Baptiſm to one that knoweth and believeth only all the Articles of the Creed, and the chief points of Religion, becauſe he knoweth not as *much more*, as he had opportunity to know? I think not. Do not theſe men perceive how they condemn themſelves? For do they not ſay themſelves, that Baptiſm to the due receiver waſheth away ſin, and puts the perſon in a ſtate of life? O when will God deliver his poor Church from factious deceivers?

3. Either *Chriſtianity* is *ſomething*, and *diſcernable*, or *nothing*, and *undiſcernable*? If the later, then Chriſtians are not to be diſtinguiſhed from Heathens and Infidels. If the former, then Chriſtianity hath its *Conſtitutive* parts, by which it is what it is. And then it hath *eſſential* parts diſtinguiſhable from the reſt.

4. The word *Fundamentals* being but a Metaphor, hath given room to Deceivers and Contenders to make a Controverſie, and raiſe a Duſt about it. Therefore I purpoſely uſe the word [*Eſſential*] which is not ſo liable to Mens Cavils.

5. Thoſe are the *Eſſentials* of *Chriſtianity*, which are neceſſary to the Baptiſm of the Adult. Know but that, and you anſwer all the pratings of the Papiſts, that bawl out for a *liſt of Fundamentals*. And ſure it is not this day unknown in the Chriſtian World, either what a *Chriſtian is*, or *who is to be baptized*: Do not the Prieſts know it, who baptize all that are *Chriſtened* in the world? And why is *Baptiſm* called our *Chriſtening*, if it make us not Chriſtiant? And why hath Chriſt promiſed, that *He that believeth and is baptized, ſhall be ſaved*, Mark. 16. 16. if that ſo much faith as is neceſſary to Baptiſm, will not alſo ſerve to a Mans ſtate of Salvation?

6. The *Baptiſmal Covenant of Grace* therefore is the Eſſential part of the *Goſpel*, and of the *Chriſtian Religion*: And all the reſt are the Integrals, and Accidents, or Adjuncts.

7. The Covenant containeth,

I. Objectively, 1. *Things True* as ſuch, 2. *Things Good* as ſuch, 3. *Things Practicable* or to be *done*, as ſuch: The *Credenda*, *Deligenda*, (& *Eligenda*) & *Agenda*; as the Object of Mans *Intellect*, *Will*, and *Practical Power*.

The *Credenda* or things to be *known* and *believed* are, 1. God as God, and our God and Father 2. Chriſt as the Saviour and our Saviour, 3. The Holy Ghoſt as ſuch, and as the Sanctifier and our Sanctifier (as to the offer of theſe Relations in the Covenant).

The *Diligenda* are the ſame three Perſons in theſe three Relations as *Good* in themſelves and unto us, which includeth the grand benefits of Reconciliation and Adoption, Juſtification, and Sanctification, and Salvation.

The *Agenda* in time of Baptiſm that make us Chriſtians, are 1. The actual *Dedition*, reſignation or dedication of our ſelves, to God the Father, Son and Holy Ghoſt in theſe Relations. 2. A Promiſe or Vow to *endeavour faithfully* to live according to our undertaken Relations (though not in perfection); that is, as Creatures to their Creator, and their Reconciled God and Father; as Chriſtians to their Redeemer, their Teacher, their Ruler, and their Saviour; And as willing Receivers of the Sanctifying and Comforting Operations of the Holy Spirit.

II. The Objects tell you what the Acts muſt be on our part, 1. With the Underſtanding, to *know* and *believe*; 2. With the Will to *love*, *chuſe*, *deſire* and *reſolve*; and 3. Practically to deliver up our ſelves for the *preſent*, and to *promiſe* for the time to come. Theſe are the Eſſentials of the Chriſtian Religion.

8. The *Creed* is a larger explication of the *Credenda*, and the *Lords Prayer* of the *Diligenda*, or things to be *willed*, *deſired* and *hoped* for; and the

Decalogue of the Natural part of the *Agenda.*

9. Suffer not your own Ignorance, or the Papiſts Cheats to confound the Queſtion, about *Fundamentals*, as to the *Matter*, and as to the *expreſſing words.* It is one thing to aſk, *What is the Matter Eſſential to Chriſtianity?* And another, *What Words, Symbols or Sentences are Eſſential to it?* To the firſt, I have now anſwered you. To the ſecond I ſay, 1. Taking the Chriſtian Religion as it is an *Extrinſick Doctrine in ſignis*, ſo the Eſſence of it is, *Words* and *Signs expreſſive* or *ſignificant of the material Eſſence.* That they be *ſuch in ſpecie*, is all that is eſſential. And if they ſay, *But which be thoſe Words?* I anſwer, 2. That no particular *Words* in the world are eſſential to the Chriſtian Religion. For, 1. No one *Language* is eſſential to it. It is not neceſſary to ſalvation, that you be baptized, or learn the Creed or Scriptures, in Hebrew, or Greek, or Latin, or Engliſh; ſo you learn it in any Language underſtood. 2. It is not neceſſary to ſalvation, that you uſe the *ſame words* in the *ſame Language*, as long as it hath more words than one to expreſs the ſame thing by. 3. It is not neceſſary to ſalvation, that we uſe the *ſame*, (or any one ſingle) *form*, *method* or *order* of words, as they are in the Creeds without alteration. And therefore while the Ancients did tenaciouſly cleave to the ſame Symbol or Creed, yet they uſed various words to expreſs it by. (As it may be ſeen in *Irenæus*, *Tertullian*, *Origen* and *Ruffin*, elſewhere cited by me; ſo that it's plain, that by the ſame Symbol, they meant the ſame *Matter*, (though expreſs'd in ſome variety of words.) Though they avoided ſuch variety as might introduce variety of *ſenſe* and *matter*.

10. *Words* being needful, 1. To make a Learner underſtand, 2. To tell another what he underſtandeth, it followeth that the great variety of Mens Capacities maketh a great variation in the neceſſity of *Words* or *Forms*. An Engliſhman muſt have them in Engliſh, and a Frenchman in French. An *underſtanding Man* may receive all the Eſſentials in a *few words*: But an *Ignorant Man* muſt have *many words* to make him underſtand the matter. To him that *Underſtandeth* them, the *words* of the *Baptiſmal Covenant* expreſs *all the Eſſentials of Chriſtianity*: But to him that *underſtands them not*, the *Creed* is neceſſary for the explication: And to him that *underſtandeth not that*, a *Catechiſm* or larger Expoſition is neceſſary. This is the plain explication of this queſtion, which many Papiſts ſeem loth to underſtand.

Queſt. 139. *What is the Uſe and Authority of the Creed? And is it of the Apoſtles framing or not? And is it the Word of God, or not?*

Anſw. 1. THE Uſe of the Creed is, to be a plain explication of the Faith profeſſed in the Baptiſmal Covenant: 1. For the fuller inſtruction of the duller ſort, and thoſe that had not preparatory knowledge, and could not ſufficiently underſtand the meaning of the three Articles of the Covenant, what it is to believe in God the Father, Son and Holy Ghoſt without more words. 2. And for the ſatisfaction of the Church, that indeed Men underſtood what they did in baptiſm, and profeſſed to believe.

2. The *Creed* is the *Word of God*, as to all the *Doctrine* or *Matter* of it, whatever it be as to the *order* and *Compoſition* of words.

3. That is oft by the Ancients called the *Apoſtles*, which containeth the *matter* delivered by the Apoſtles, though not in a form of words compiled by them.

Uſher. Voſſium Symbo- 4. It is certain, that *all* the words now in our Creed, were not put in by the Apoſtles. 1. Becauſe ſome of them were not in, till long after their days. 2. Becauſe the ancient *formulæ* agree not in *words* among themſelves.

5. It is not to be doubted of, but the Apoſtles did appoint and uſe a Creed commonly in their days. And that it is the ſame with that which is now called the *Apoſtles* and the *Nicene* in the main; but not juſt the ſame compoſure of Words, nor had they any ſuch preciſe compoſure as can be proved: But this much is eaſily provable.

1. That Chriſt compoſed a Creed when he made his Covenant, and inſtituted Baptiſm, *Mat.* 28. 19.

2. That in the Jewiſh Church, where Men were educated in the knowledge of the Scriptures, and expectation of the Meſſiah, it was ſuppoſed that the People had ſo much preparatory knowledge, as made them the more capable of Baptiſm, as ſoon as they did but ſeriouſly profeſs to *Believe*, and *Conſent* to the terms of the Covenant: and therefore they were preſently baptized, *Acts* 2. 38, 39, 40.

3. That this could not be rationally ſuppoſed among the *Gentiles*, and common *Ignorant* People of the World. And *Ignorantis non eſt Conſenſus*. He doth not Covenant who underſtandeth not the Covenant, as to *what is promiſed him*, and *what he promiſeth*.

4. That the Apoſtles baptized, and cauſed others to baptize many thouſands, and ſettle many Churches, before any part of the New Teſtament was written, even many and many years.

5. That the Apoſtles did their work as well and better than any that ſucceeded them.

6. That *their* Succeſſors in the Common Miniſtery, did as far as any Church Hiſtory leadeth us up, *Inſtruct* and *Catechiſe* Men in the *meaning* of the *Baptiſmal Covenant*, (which is the Chriſtian Faith,) before they *baptized them*: Yea, they kept them long in the ſtate of *Catechumens* uſually, before they would baptize them. And after baptized but twice a year, at *Eaſter* and *Whitſuntide* (as our Liturgy noteth.) And they received an account of their tolerable underſtanding of Religion, before they would receive them into the Church.

7. No doubt then, but the Apoſtles did cauſe the baptizable, to underſtand the three Articles of Chriſt's own *Creed* and *Covenant*, and to give ſome account of it before they baptized them, ordinarily among the Gentiles.

8. No doubt therefore but they uſed many more explicatory Words, to cauſe them to underſtand thoſe few.

9. Their is neither proof nor probability, that they uſed a Compoſure of juſt the ſame words, and no more or leſs: Becauſe they had to do with Perſons of ſeveral Capacities, ſome *knowing*, who needed fewer words, and ſome *ignorant* and *dull*, who needed more: Nor is any ſuch Compoſure come down to our hands. Heb. 5. 11, 12. & 6. 1, 2, 3.

10. But it is more than probable, that the *Matter* opened by them *to all the Catechumens* was ſtill the ſame, when the *words* were not the ſame. For *Gods Promiſes* and *Mans Conditions* are ſtill the *ſame* (where the Goſpel cometh). Though ſince by the occaſion of Hereſies, ſome few material clauſes are inſerted. For all Chriſtians had one Chriſtianity, and muſt go one way to Heaven.

11. It is alſo more than probable, that they did not *needleſly* vary the words, leſt it ſhould teach Men to vary the matter: But that all Chriſtians before baptiſm, did make the *ſame profeſſion of faith* as to the *ſenſe*, and very *much* the ſame as to the *very words*; uſing *neceſſary caution*, and yet avoiding unneceſſary preciſeneſs of formality: But ſo as to obviate damnable Hereſies, that the Chriſtian profeſſion might attain its ends.

12. Laſtly, no doubt but this practice of the Apoſtles was exemplary and imitated by the Churches, and that thus the Eſſentials of Religion were by the tradition of the *Creed* and *Baptiſm* delivered by themſelves, as far as Chriſtianity went, long before any Book of the New Teſtament was written: And every *Chriſtian* was an *Impreſs*, or *Tranſcript*, or 2 Tim. 1. 13. 2 Cor. 3. 2, 3, 7.

Specimen

Heb. 8. 10. & 10. 16. *Specimen* of it. And that the following Churches uſing the ſame Creed, (wholly in *Senſe*, and moſtly in *Words*) might ſo far well call it *the Apoſtles Creed*: As they did both the *Weſtern* and the *Nicene*.

Queſt. 140. *What is the uſe of Catechiſms?*

Anſw. TO be a more *familiar* Explication of the Eſſentials of Chriſtianity, and the Principal Integrals, in a *larger* manner than the Creed, Lords Prayer and Decalogue do; that the ignorant may the more eaſily underſtand it. Every Man cannot gather out of the Scripture the greateſt Matters in the true Method, as diſtinct from all the reſt: And therefore it is part of the work of the Churches Teachers, to do it to the hands and uſe of the ignorant.

Queſt. 141. *Could any of us have known by the Scriptures alone, the Eſſentials of Religion from the Reſt, if Tradition had not given them to us in the Creed, as from Apoſtolical Collection?*

Anſw. YES: For the Scripture it ſelf telleth us what is neceſſary to Salvation: It deſcribeth to us the Covenant of Grace, both Promiſes and Conditions: And it were ſtrange if ſo large a Volume, ſhould not as plainly tell us what is neceſſary to Salvation, as fewer Words? The Scripture hath not Leſs than the Creed, but more.

Queſt. 142. *What is the beſt Method of a true Catechiſm or Sum of Theology?*

Anſw. GOD willing I ſhall tell the Church my Opinion of that at large in a peculiar *Latin* Treatiſe, called, *Methodus Theologiæ*, which here I cannot do. Only I ſhall ſay, that among all the great variety of Methods uſed in theſe Times, I think none cometh nearer the *Order of the Matter* (which is the true Commendation of a Method) than thoſe which open Theology, 1. In the breviate of the Baptiſmal Covenant. 2. In the three explicatory Sums, the Creed, Lords Prayer, and Decalogue, with the added Goſpel Precepts. 3. In the *Largeſt form*, which is the whole Scripture: And that our common Engliſh Catechiſm, and *Paræus* or *Vrſine*, and many ſuch who uſe that common eaſie Method, are more truly Methodical, than moſt that pretend to greater accurateneſs (Though I much commend the great induſtry of ſuch as *Dudley*, *Fenner*, *Gomarus*, and eſpecially *George Sohnius*.)

Queſt. 143. *What is the uſe of various Church Confeſſions or Articles of Faith?*

Anſw. I Will paſs by the *very ill* uſe that is made of them in too many Countreys, where unneceſſary Opinions, or uncertain are put in, and they that can get into favour with the Secular Power, take advantage under pretence of *Orthodoxneſs* and *Vniformity*, *Truth* and *Peace*, to ſet up their Opinions and Judgments to be the common Rule, for all to bow to, though wiſer than themſelves: And to ſilence all Miniſters, and ſcatter and divide the flocks that will not ſay or ſwear as they do, that is, that they are wiſe Men, and are in the right.

The true and commendable uſe of various Church *Profeſſions*, or *Confeſſions* of Faith is, 1. To be an Inſtruction to the more ignorant how to underſtand the Scriptures in moſt of the moſt weighty Points. 2. To be an Enumeration of thoſe Doctrines, againſt which no Miniſter ſhall be allowed to Preach, and according to which he is to inſtruct the People. 3. To be a Teſtimony to all Neighbour or Foreign Churches in an heterodox, contentious and ſuſpicious Age, how we underſtand the Scriptures, for the confuting of Scandals and unjuſt Suſpicions, and the maintaining Communion in Faith and Charity, and Doctrine.

Queſt. 144. *May not the Subſcribing of the whole Scriptures ſerve turn for all the foreſaid ends, without Creeds, Catechiſms, or Confeſſions.*

Anſw. BY *Subſcribing* to the Scriptures you mean either, Generally and *Implicitely* that All in them is True and Good (though perhaps you know not what is in it.) Or elſe *particularly* and *explicitely* that every Point in it is by you both underſtood and believed to be true.

In the firſt Senſe, it is not ſufficient to Salvation: For this implicite Faith hath really no Act in it, but a belief that all that God ſaith is true: Which is only the formal object of Faith, and is no more than to believe that there is a God (for a Liar is not a God). And this he may do, who never believed in Chriſt, or a word of Scripture, as not taking it to be Gods Word; yea, that will not believe that God forbiddeth his beaſtly Life. Infidels ordinarily go thus far.

In the ſecond Senſe (of an explicite, or particular actual belief) the belief of the whole Scripture is enough indeed, and more than any Man living can attain to. No Man *underſtandeth* all the Scripture. Therefore that which no Man hath, is not to be exacted of *all Men*, or *any Man* in order to Miniſtration or Communion. While, 1. No Man can ſubſcribe to any one Tranſlation of the Bible, that it is not faulty, being the work of defectible Man: 2. And few have ſuch acquaintance with the *Hebrew*, and *Chaldee*, and *Greek*, as to be able to ſay that they underſtand the Original Languages perfectly: 3. And no Man that underſtands the *Words*, doth perfectly underſtand the *Matter*. It followeth that no Man is to be forced or urged to ſubſcribe to all things in the Scriptures, as particularly underſtood by him, with an *Explicite* Faith. And an *Implicite* is not half enough.

2. The true *Mean* therefore is the ancient way; 1. To ſelect the Eſſentials for all Chriſtians, to be believed particularly and explicitely. 2. To Collect certain of the moſt needful Integrals, which Teachers ſhall not Preach againſt. 3. And for all Men moreover to profeſs in General that they implicitely believe all which they can diſcern to be the holy Canonical Scripture, and that all is true, which is the Word of God: Forbearing each other even about the number of Canonical Books and Texts.

And it is the great Wiſdom and Mercy of God, which hath ſo ordered it, that the Scripture ſhall have enough to exerciſe the ſtrongeſt, and yet that the weakeſt may be ignorant of the meaning of a thouſand Sentences, without danger of Damnation, ſo they do but underſtand the Marrow or Eſſentials, and labour faithfully to increaſe in the Knowledge of the reſt. 1 Cor. 8. 2. & 13. 2, 3, 4. 1 Cor. 8. Rom. 8.

Queſt. 145. *May not a Man be ſaved that believeth all the Eſſentials of Religion, as coming to him by Verbal Tradition, and not as contained in the Holy Scriptures, which perhaps he never knew?*

Anſw. 1. HE that believeth ſhall be ſaved, which way ever he cometh by his belief: So be it it be ſound as to the *Object* and *Act*; that is, if it contain all the Eſſentials, and they be predominantly Believed, Loved and Practiſed.

2. The Scriptures being the Records of Chriſts Doctrine delivered by *Himſelf*, his *Spirit* and his *Apoſtles*, it is the Office of Miniſters, and the Duty of all Inſtructors to open theſe Scriptures to thoſe they teach, and to deliver particulars upon the authority of theſe inſpired ſealed Records which contain them.

3. They that thus receive particular Truths, from a Teacher explaining the Scripture to them, do receive them in a Subordination to the Scripture *Materially*, and as to the Teachers part; though not *formally* and as *to their own Part*: And though the Scripture authority being not underſtood by them, be not the formal Object of their Faith, but only *Gods Authority* in general.

4. They that are ignorant of the being of the Scripture, have a great diſadvantage to their Faith.

5. Yet we cannot ſay, but it may be the Caſe of thouſands to be ſaved by the Goſpel delivered by Tradition, without reſolving their Faith into the authority of the Scriptures. For,

1. This was the Caſe of all the Chriſtians (as to the New Teſtament) who lived before it was written: And there are ſeveral Articles of the Creed now neceſſary, which the Old Teſtament doth not reveal. Mat. 16. 16.

2. This may be the Caſe of thouſands in ignorant Countreys where the Bible being rare, is to moſt unknown. Rom. 10. 9, 10, 13, 14, 15.

3. This may be the Caſe of thouſands of Children who are taught their Creed and Catechiſm, before they underſtand what the Bible is.

4. This may be the Caſe of thouſands among the Papiſts, where ſome perverſe Prieſts do keep not only the *Reading*, but the *Knowledge* of the Scriptures from the People, for fear leſt they ſhould be taught to reſolve their Faith into it; and do teach them only the Articles of Faith and Catechiſm, as known by the Churches Tradition alone.

Queſt. 146. *Is the Scripture fit for all Chriſtians to read, being ſo obſcure?*

John 5. 39. Pſal. 1. 2. Deut. 6. & 11. *Anſw.* 1. THE Eſſentials and Points neceſſary to Salvation are plain.

Pſal. 19. 7, 8, 9, 10, 11. 2 Tim. 3. 15. Pſal. 119. 98, 105, 133, 148. 2. We are frequently and vehemently commanded to delight in it, and meditate in it Day and Night; to ſearch it; to teach it our very Children, ſpeaking of it at home and abroad, lying down and riſing up, and to write it on the Poſts of our Houſes, and on our Doors, &c.

Act. 17. 11 Acts 8. 3. It is ſuited to the neceſſity and underſtanding of the meaneſt, to give light to the ſimple, and to make the very fooliſh wiſe.

4. The ancient Fathers and Chriſtians were all of this Mind.

5. All the Chriſtian Churches of the World, have been uſed to read it openly to all, even to the ſimpleſt: And if they may *Hear* it, they may *Read* the ſame Words which they hear.

6. God bleſſed the ignorant *Ethiopian* Eunuch when he found him reading the Scriptures, though he knew not the Senſe of what he read, and ſent him *Philip* to inſtruct him and convert him.

7. *Timothy* was educated in the Knowledge of the Scriptures in his Childhood.

Tim. 3. 15. Rom. 15. 4 Matth. 12. 24. 8. That which is written to and for all Men, may be read by all that can: But the Scripture was written to and for all, —— &c.

Object. *But there are many things in it hard to be underſtood?*

Anſw. 1. And there are many things eaſie to be underſtood. 2. We never ſaid that Men ſhould not uſe the help of their Teachers, and all that they can to underſtand it. 3. Were not *thoſe Teachers* once ignorant? And yet they did read it by the *help of Teachers*: And ſo may others. 4. As the King for Concord commandeth all the Schoolmaſters to teach one Grammer: So God maketh it the Miniſters Office to inſtruct People in the Scriptures. And were it not a queſtion unworthy of a Schoolmaſter, to diſpute, Whether the Scholars muſt learn by their *Book*, or by their *Maſter*? Yea, to conclude that it muſt be by their *Maſter*, and not by their *Book*? Or that they muſt never open their Book, but when their Maſter is juſt at hand to teach them? The Doctrine of the Papiſts who tell us that the Scriptures ſhould not be read by the Vulgar, it being the riſe of all Hereſies, is ſo inhumane and impious, as ſavouring of groſs enmity to *Scriptures*, and to *Knowledge*, that were there no other, it would make the Lovers of Religion and Mens Souls, to pray earneſtly to Chriſt to ſave his flocks from ſuch Seducers, who ſo Jewiſhly uſe the Key of Knowledge?

Object. *But many wreſt the Scriptures to their own Deſtruction, and what Hereſie is not defended as by their Authority?* 2 Pet. 3. 16.

Anſw. 1. And many thouſands receive ſaving Knowledge and Grace by them. *The Law of the Lord is perfect, converting the Soul.* All Scripture is profitable to Inſtruction, &c. to make the Man of God perfect. It is the incorruptible Seed by which we are born again, and the ſincere Milk, by which we are nouriſhed. Pſal. 19. 3, 8, 9, 10. 2 Tim. 3. 16. 1 Pet. 1. 23

2. And is it not as true, 1. That the Law of the Land is abuſed by every falſe Pretender, Lawyer and Corrupt Judge? What Title ſo bad, that is not defended in *Weſtminſter* Hall ſometimes under pretence of Law? And what Action ſo bad, that ſome pretend not Law for? What then? Muſt the Law be forbidden the common People for this?

2. Nay, what is ſo much abuſed to unrighteouſneſs and ſin as *Reaſon* it ſelf? What Hereſie or Crime do not Men plead Reaſon for? Muſt Reaſon therefore be forbidden the Vulgar?

3. Yea, contrarily, this ſignifieth that *Law and Reaſon* are ſo far from being things to be forbidden Men, that they are indeed thoſe things by which Nature and Neceſſity have taught all the World to try and diſcern right from wrong, good from bad: Otherwiſe good and bad Men would not all thus agree in pretending to them, and appealing to their Deciſions.

4. If many Men are poyſoned or killed in eating or drinking, if many Mens eye-ſight is abuſed to miſlead them unto Sin, &c. the way is not, to eat nothing but what is put into our Mouths; nor to put out our Eyes, or wink, and be led only by a Prieſt, but to uſe both the more cautiouſly, with the beſt advice and help that we can get.

5. And do not theſe Deceivers ſee, that their Reaſon pleadeth as ſtrongly that Prieſts and Prelates themſelves ſhould never read the Scripture, (and conſequently that it ſhould be baniſhed out of the World?) For who that is awake in the World can be ignorant, that it is Prieſts and Prelates, who have been the Leaders of almoſt all Hereſies and Sects: Who differ in their Expoſitions and Opinions? And lead the Vulgar into all the Hereſies which they fall into? Who then ſhould be forbidden to read the Scripture, but Prieſts and Prelates, who wreſt them to their own and other Mens Deſtruction?

Queſt. 147. *How far is Tradition and Mens Words and Miniſtry to be uſed or truſted in, in the exerciſe of Faith?*

Anſw. 1. THE Churches and Miniſters received the Goſpel in *Scripture* from the Apoſtles, and the *Creed* as the ſummary of Faith: And they delivered it down to others, and they to us: Heb. 2. 3. 4 2 Pet. 1. 17 18, 19, 20, 21. 2 Joh. 1. 1, 2, 3, 4, 5. & 4. 6.

2. The Miniſters by Office are the *Inſtructors* of the People in the *meaning* of it. And the keepers of the Scriptures, as Lawyers are of the Laws of the Land. 2 Tim. 2. 2 Titus 1. 5.

Queſt. 148. *How know we the true Canon of Scripture from Apocrypha?*

Anſw BY theſe means ſet together: 1. There is for the moſt part, a ſpecial venerable excellency in the Books themſelves, which helpeth us in the diſtinct Reception of them.

2. The Tradition of infallible Church Hiſtory telleth us, which Books they are which are written by Men inſpired by the Holy Ghoſt, and who ſealed their Doctrine with Miracles in thoſe Times: It being but matter of Fact (which Books ſuch Men wrote whom God bare witneſs to) infallible Church Hiſtory (ſuch as we have to know which are the Statutes of the Land, and which are counterfeit) is a ſufficient Notification and Proof.

3. The ſanctifying Spirit ſtill in all Ages and Chriſtians atteſteth the Divinity and Truth of the *Doctrine* of the *main Body* of the Bible; eſpecially the Goſpel: And then if we *ſhould err* about the Authority of a particular Book, it would not overthrow our Faith. It is not neceſſary to Salvation, to believe this particular Text to be Divine. But it is ſin and folly to doubt cauſeleſly of the Parts, when the Spirit atteſteth the Doctrine and the Body of the Book. I paſs theſe things briefly, becauſe I have largelier handled them elſewhere.

Queſt. 149. *Is the publick Reading of the Scripture the proper Work of a Miniſter? Or may a Lay-man ordinarily do it? Or another Officer?*

Anſw. In ſuch Caſes as I before ſhewed that a Layman may *Preach*, he may alſo Read the Scriptures. Of which look back.

2. No doubt but it is a Work well beſeeming the ordained Miniſters or Paſtors, and an integral Part of their Office; and ſhould not be put off by them when they can do it.

3. When they need help the Deacons are ordained Miniſters authorized to help them in ſuch Work, and fitteſt to do it.

4. Whether in a Caſe of neceſſity a Lay-man may not ordinarily read the Scripture to the Congregation, is a Caſe that I am loth to determine, being loth to ſuppoſe ſuch a neceſſity. But if the Miniſter cannot, and there be no Deacon, I cannot prove it unlawful for a Lay-man to do it under the Direction of the Paſtor. I lived ſometime under an old Miniſter of about eighty Years of Age (who never preached himſelf), whoſe Eye-ſight failing him, and having not maintenance to keep an aſſiſtant, he did by Memory ſay the Common-prayer himſelf, and got a Taylor one Year, and a Threſher or poor daylabourer another Year to read all the Scriptures. Whether that were not better than nothing, I leave to Conſideration.

And I think it is commonly agreed on, that where there is no Miniſter, it is better for the People to meet and hear a Lay-man read the Scriptures and ſome good Books, than to have no publick Helps and Worſhip.

Queſt. 150. *Is it lawful to read the* Apocrypha, *or any good Books beſides the Scriptures to the Church? As Homilies,* &c.

Anſw. 1. It is not lawful to read them as Gods Word, or to pretend them to be the Holy Scriptures, for that is a falſhood, and an addition to Gods Word.

2. It is not lawful to read them ſcandalouſly, in a title and manner tending to draw the People to believe that they are *Gods Word*, or without a ſufficient diſtinguiſhing of them from the Holy Scripturs.

3. If any one of the Apocryphal Books, (as *Judith*, *Tobit*, *Bell and the Dragon*, &c.) be as fabulous, falſe and bad as our Proteſtant Writers (*Reignoldus*, *Ameſius*, *Whitakers*, *Chamier*, and abundance more) affirm them to be, it is not lawful ordinarily to read them, in that honourable way as Chapters called Leſſons are uſually read in the Aſſemblies. Nor is it lawful ſo to read heretical, fabulous, or erroneous Books.

But it is lawful to read publickly Apocryphal and humane Writings, Homilies, or edifying Sermons on theſe Conditions following.

1. So be it they be indeed ſound Doctrine, Holy, and fitted to the Peoples Edification.

2. So be it they be not read ſcandalouſly without ſufficient differencing them from Gods Book.

3. So they be not read to exclude or hinder the reading of the Scriptures, or any other neceſſary Church-duty.

4. So they be not read to keep up an ignorant lazy Miniſtry that can or will do no better; nor to exerciſe the Miniſters ſloth, and hinder him from Preaching.

5. And ſpecially if Authority command it, and the Churches Agreement require it, as a Signification what Doctrine it is which they profeſs.

6. Or if the Churches Neceſſities require it; as if they have no Miniſter, or no one that can do ſo much to their Edification any other way.

7. Therefore the *uſe of Catechiſms* is confeſſed lawful in the Church, by almoſt all.

Queſt. 151. *May Church Aſſemblies be held where there is no Miniſter? Or what publick Worſhip may be ſo performed by Lay-men? (As among Infidels, or Papiſts, where Perſecution hath killed,* impriſoned, *or expelled the Miniſters.)*

Anſw. 1. Such an Aſſembly as hath no Paſtor, or Miniſter of Chriſt, is not a *Church*, in a *political* Senſe as the word ſignifieth a *Society conſiſting of Paſtor and Flock:* But it may be a Church in a larger Senſe, as the word ſignifieth only a *Community or Aſſociation of private Chriſtians for mutual help in holy Things.*

2. Such an Aſſembly ought on the Lords Days, and at other fit Times to meet together for mutual help, and the publick worſhipping of God, as they may, rather than not to meet at all.

3. In thoſe *Meetings* they may do all that followeth. 1. They may *pray* together; a Lay-man being the Speaker. 2. They may *ſing Pſalms*. 3. They may *read the Scriptures*. 4. They may read ſome holy edifying Writings of Divines, or repeat ſome Miniſters Sermons. 5. Some that are ableſt may ſpeak to the Inſtruction and Exhortation of the reſt, as a Maſter may do in his Family, or Neighbours to ſtir up Gods Graces in each other, as was opened before. 6. And ſome ſuch may Catechize the younger and more ignorant. 7. They may by mutual Conference open their Caſes to each other, and communicate what Knowledge or Experience they have, to the Praiſe of God and each others Edification. 8. They may make a ſolemn Profeſſion of their *Faith*, *Covenant*, and *Subjection* to God the *Father*, *Son* and *Holy Ghoſt:* And all this is better than nothing at all.

But 1. None of them may do any of this *as a Paſtor*, Ruler, Prieſt, or *Office-Teacher* of the Church: 2. Nor may they *Baptize:* 3. Nor adminiſter the *Lords Supper*; 4. Nor *excommunicate* by *Sentence* (but only executively agree to avoid the notoriouſly impenitent). 5. Nor *abſolve miniſterially*, or as by Authority: Nor exerciſe any of the *Power of the Keys*, that is, of *Government*. 6. And they muſt do their beſt to get a Paſtor as ſoon as they are able.

Queſt. 152. *Is it lawful to* ſubſcribe *or* profeſs *full Aſſent and Conſent to any Religious Books beſides the Scripture, ſeeing all are fallible?*

Anſw. 1. It is not lawful to profeſs or ſubſcribe that any Book is truer or better than it is: Or that there is no fault in any that is faulty; or to profeſs that we believe any mortal Man to be totally Infallible in all that he ſhall write or ſay, or impeccable in all that he ſhall do.

2. Becauſe all Men are fallible, and ſo are we in

judging, it is not lawful to ſay of any large and dubious Books, in which we know no fault, *that there is no fault or error in them*: we being uncertain, and it being uſual for the beſt Men even in their beſt writings, *Prayers* or works to be faulty, as the conſequent or effect of our common culpable imperfection. But we may ſay, *That we know no fault or error in it*, if indeed we do not know of any.

3. It is lawful to profeſs or ſubſcribe our *Aſſent* and *Conſent* to any humane Writing which we judge to be *true and good*, according to the meaſure of its Truth and Goodneſs: As if Church-Confeſſions that are ſound be offered us for our Conſent, we may ſay or ſubſcribe, *I hold all the Doctrine in this Book to be true and good*. And by ſo doing I do not aſſert the *Infallibility* of the *Authors*, but only the *Verity of the Writing*. I do not ſay that *He cannot err*, or that he *never erreth*; but that *he erreth not in this*, as far as I am able to diſcern.

Queſt. 153. *May we lawfully* ſwear *Obedience in all things lawful and honeſt, either to Vſurpers, or to our lawful Paſtors?*

Anſw. 1. If the queſtion were of *Impoſing* ſuch Oaths, I would ſay, that it was many a Hundred Years before the Churches of Chriſt (either under Perſecution, or in their Proſperity and Glory) did ever know of any ſuch practice, as the People or the Presbyters ſwearing Obedience to the Biſhops. And when it came up, the Magiſtracy, Princes and Emperors fell under the Feet of the Pope; and the Clergy grew to what we ſee it in the *Roman* Kingdom, called a Church. And far ſhould I be from deſiring ſuch Oaths to be impoſed.

2. But the queſtion being only of the *taking* ſuch *Oaths*, and not the *Impoſing* of them, I ſay that 1. It is not lawful to ſwear Obedience to an *Vſurper* Civil or Eccleſiaſtical, *in licitis & honeſtis*; becauſe it is a ſubjecting our ſelves to him, and an acknowledging that authority which he hath not; for we can ſwear no further to obey the King himſelf but *in things lawful and honeſt*: And to do ſo by an Uſurper is an injury to the King, and unto Chriſt.

2. But if the King himſelf ſhall command us to ſwear Obedience to a *ſubordinate Civil Vſurper*, he thereby ceaſeth to be an Uſurper, and receiveth *authority*, and it becometh our duty. And if he that was an *Eccleſiaſtical Vſurper, quod perſonam*, that had no true Call to a *Lawful Office*, ſhall after have a Call, or if any thing fall out, which ſhall make it our *duty* to *conſent* and *call him*, then the impediment from his *Vſurpation* is removed.

3. It is not lawful, though the Civil Magiſtrate command us to *ſwear obedience* even in *licitis & honeſtis*, to ſuch an Uſurper, whoſe *Office it ſelf is unlawful*, or forbidden by Chriſt, *as he is ſuch an Officer*. No Proteſtant thinketh it lawful to ſwear obedience to the *Pope as Pope*: Nor do any that take *Lay-Elders* to be an unlawful Office, think it lawful to *ſwear obedience to them* as ſuch.

4. If one that is in *an unlawful Eccleſiaſtical Office*, be alſo at once in *another* that is *lawful*, we may ſwear obedience to him in reſpect of the *lawful Office*. So it is lawful to ſwear obedience to the *Pope* in *Italy*, as a *Temporal Prince* in his *own Dominions*: And to a Cardinal, (as *Richelieu*, *Mazarine*, *Ximenes*, *&c.*) as the *Kings Miniſters*, exerciſing a power derived from him: So it is lawful for a Tenant, where Law and Cuſtom requireth it, to ſwear fidelity to a *Lay-Elder*, as his *Land-lord* or *Temporal Lord* and *Maſter*. And ſo the old Non-conformiſts, who thought the Engliſh *Prelacy* an unlawful Office, yet maintained that it is lawful to take the Oath of Canonical Obedience, becauſe they thought it was impoſed by the King and Laws, and that we ſwear to them not as Officers claiming a Divine Right in the Spiritual Government, but as *Ordinaries*, or Officers made by the *King* to exerciſe ſo much of Eccleſiaſtical Juriſdiction under him, as he can delegate; according to the *Oath of Supremacy*, in which we all acknowledge the King to be Supream in all Eccleſiaſtical Cauſes, that is, not the Supream Paſtor, Biſhop or Spiritual Key-bearer or Ruler, but the Supream *Civil Ruler* of the Church, who hath the power of the *Sword*, and of determining all things *extrinſick* to the Paſtoral Office; and ſo of the *Coercive Government* of all Paſtors and Churches, as well as of other Subjects. And if Prelacy were proved never ſo unlawful, no doubt but by the King's Command we may ſwear or perform formal Obedience to a Prelate as he is the Kings Officer. Of the Non-conformiſts judgment in this, read *Bradſhaw* againſt *Canne*, *&c.*

5. But in ſuch a caſe no Oath to Inferiors is lawful without the conſent of the Soveraign Power, or at leaſt againſt his will.

6. Though it be a duty for the flock to obey *every Presbyter*, yet if they would make all the People *ſwear obedience* to them, all wiſe and conſcionable Chriſtians ſhould diſſent from the introduction of ſuch a cuſtom, and deny ſuch Oaths as far as lawfully they may: That is,

1. If the King be *againſt it*, we muſt *refuſe* it.

2. If he be *neutral* or meerly paſſive in it, we muſt refuſe, unleſs ſome apparent neceſſity for the Churches good require it.

1. Becauſe it ſavoureth of *Pride* in ſuch Presbyters.

2. Becauſe it is a *new Cuſtom* in the Church, and contrary to the antient practice.

3. It is not only *without* any authority given them by Chriſt, that they exact ſuch Oaths, but alſo *contrary* to the great *humility*, *lowlineſs* and *condeſcenſion*, in which he deſcribeth his Miniſters, who muſt be great, by being the *Servants of all*. Mat.22.4; 10. Luke 22. 27, &c. Mark 9. 35. 1 Pet.5.2, 3. 1 Cor. 9. 19, 1Cor.4.1. 2Cor.4.5

4. And it tendeth to corrupt the Clergy for the future.

5. And ſuch new impoſitions give juſt reaſon to Princes and to the People to ſuſpect, that the Presbyters are aſpiring after ſome inordinate exaltation, or have ſome ill project for the advancement of themſelves.

7. But yet if it be not only their own ambition which impoſeth it, but either the *King* and *Laws command it*, or neceſſity require it for the avoidance of a greater evil, it may be lawful and a *Duty* to take an Oath of Obedience to a *lawful Presbyter* or *Biſhop*. Becauſe 1. It is a Duty to obey them: 2. And it is not forbidden us by Chriſt to promiſe or ſwear to do our Duty, (even when they may ſin in demanding ſuch an Oath.

8. If an *Office* be *lawful* in the eſſential parts, and yet have unlawful integrals, or adjuncts, or be abuſed in exerciſe, it will not by ſuch additions or abuſes be made unlawful to ſwear Obedience to the Officer as ſuch.

9. If one Presbyter or Biſhop would make another Presbyter or Biſhop to ſwear Obedience to him without authority, the Caſe is the ſame as of the Uſurpers before mentioned.

Queſt. 154. *Muſt all our preaching be upon a Text of Scripture?*

Anſw. 1. In many Caſes it may be lawful to preach without a Text; to make ſacred Orations like *Greg. Nazianzenes*, and Homilies like *Macarius's*, *Ephrem Syrus's* and many other ancients, and like our own Church-Homilies. Acts2.&3. Luke4.18

2. But ordinarily it is the fitteſt way to preach upon a Text of Scripture. 1. Becauſe it is our very Office to teach the People the Scripture: The Prophets brought a *new word* or *meſſage* from God; but the *Prieſts* did but keep, interpret, and preach the Law already received: And we are not Succeſſors of the *inſpired Prophets*, but as the Prieſts were, *Teachers* Mal. 2. 7.

chers of Gods received Word. And this practice will help the People to underſtand our Office. 2. And it will preſerve the due eſteem and reverence of the *Holy Scriptures,*, which the contrary practice may diminiſh.

Queſt. 155. *Is not the Law of* Moſes *abrogated, and the whole Old Teſtament out of date, and therefore not to be read publickly and preached on?*

Anſw. 1. THE Covenant of Innocency is ceaſed *ceſſante ſubditorum capacitate*, as a *Covenant* or *Promiſe*. And ſo are the Poſitive Laws proper to *Adam*, in that ſtate, and to many particular Perſons ſince.

2. The Covenant mixt of Grace and Works proper to the Jews, with all the Jewiſh Law as ſuch, was never made *to us* or to the reſt of the World; and to the Jews it is ceaſed by the coming and perfecter Laws and Covenant of Chriſt.

3. The Prophecies and Types of Chriſt, and the Promiſes made to *Adam*, *Abraham* and others of his coming in the fleſh, are all fulfilled, and therefore not uſeful to all the ends of their firſt making: And the many Prophecies of particular Things and Perſons paſt and gone are accompliſhed.

4. But the *Law of Nature* is ſtill Chriſt's Law: And that Law is much expounded to us in the Old Teſtament: And if God once, for *another uſe*, did ſay, *This is the Law of Nature*, the truth of theſe words as a *Divine Doctrine and Expoſition* of the Law of Nature is ſtill the ſame.

5. The Covenant of Grace made with *Adam* and *Noah* for all Mankind, is ſtill in force as to the *great benefits* and *main condition*, that is, as *to pardon given by it to true penitent believers, with a right to everlaſting Life*, and as to the obligation to ſincere Obedience for Salvation: Though not as to the yet *future coming* of Chriſt in the fleſh. And this Law of Grace was never yet repealed any further than Chriſts coming did fulfil it and perfect it: Therefore to the reſt of the World who never can have the Goſpel or perfecter Teſtament as Chriſtians have, the *former Law of Grace* is yet in force: And *that* is the Law, conjoined with the Law of Nature, which now the *World without the Church* is under: Under I ſay, as to the force of the Law, and a former promulgation made to *Adam* and *Noah*, and ſome common intimations of it in merciful forbearances, pardons and benefits; though how many are under it as to the knowledge, reception, belief and obedience of it, and conſequently are ſaved by it, is more than I or any Man knoweth.

2 Tim. 3. 15. Rom. 15. 4. & 16. 26 ☞ Matth. 22. 29. Luke 24. 27, 32, 45. John 5. 39. Acts 17. 2. 11. & 18. 24, 25. Joh. 20. 9. Joh. 7. 38, 42. & 10. 35. & 13. 18. & 19. 24, 28. Luk. 4. 18, 21.

6. There are many Prophecies of Chriſt and the Chriſtian Church in the Old Teſtament yet to be fulfilled; and therefore are ſtill God's Word for us.

7. There are many Precepts of God to the Jews and to particular Perſons, given them on Reaſons common to them with us; where parity of Reaſon will help thence to gather our own duty now.

2 Tim. 3. 16. 2 Pet. 1. 19, 20. Acts 8. 32, 33, 35. Rom. 1. 2.

8. There are many holy expreſſions (as in the *Pſalms*) which are fitted to Perſons in our condition, and came from the Spirit of God; and therefore as ſuch are fit for us now.

9. Even the fulfilled Promiſes, Types and Prophecies, are ſtill *Gods Words*, that is, his Word given to their ſeveral proper uſes: And though much of their *Uſe* be changed or ceaſed, ſo is not all: They are yet uſeful to us, to confirm our Faith, while we ſee their accompliſhment, and ſee how much God ſtill led his Church to Happineſs in one and the ſame way.

10. On all theſe accounts therefore we may ſtill read the Old Teſtament, and preach upon it in the publick Churches.

Queſt. 126. *Muſt we believe that* Moſes *Law did ever bind other Nations; or that* any other *parts of the Scripture bound them, or belong to them? Or that the Jews were all God's Viſible Church on Earth?*

Anſw. I Conjoin theſe three queſtions for diſpatch. I. 1. Some of the *Matter* of *Moſes* Law did bind all Nations, that is, The Law of *Nature* as ſuch. 2. Thoſe that had the *knowledge* of the Jewiſh Law, were bound collaterally to *believe* and obey all the *expoſitions of the Law of Nature* in it, and all the Laws, which were given upon *Reaſons common* to all the World (as about degrees of Marriage, particular Rules of Juſtice, *&c.*) As if I heard God from Heaven tell another that ſtandeth by me, [*Thou ſhalt not marry thy Fathers Widow, for it is abominable.*] I ought to apply that to me, being his ſubject which is ſpoken to another on a common reaſon.

Rom. 2. Rom. 1. 20, 21. Exod. 12. 19, 43, 48, 49. & 20. 10. Lev. 17. 12, 15. & 18. 26. & 24. 16, 22. Numb. 9. 14. & 15. 14, 15, 16, 29, 30. & 19. 10. Deut. 1. 16

3. All thoſe Gentiles that would be *Proſelytes*, and join with the Jews in their *policy*, and *dwelt* among them, were bound to be obſervers of their Laws. But 1. The Law of *Nature* as *Moſaical* did not *formally* and *directly* bind other Nations. 2. Nor were they bound to the Laws of their peculiar policy, Civil or Eccleſiaſtical, which were poſitives. The reaſon is, 1. Becauſe they were all one body of political Laws, given peculiarly to one political Body, Even the Decalogue it ſelf was to them a political Law. 2. Becauſe *Moſes* was not authorized or ſent to be the Mediator or Deliverer of that Law to any Nation but the Jews. And being never in the enacting or Promulgation ſent or directed to the reſt of the World, it could not bind them.

II. As to the ſecond Queſtion, though the Scripture as a writing bound not all the World, yet, 1. The Law of Nature as ſuch which is recorded in Scripture did bind all. 2. The Covenant of Grace was made with all Mankind in *Adam* and *Noah*: And they were bound to promulgate it by Tradition to all their Offspring: And no doubt ſo they did; whether by word (as all did) or by writing alſo (as it's like ſome did, as *Henochs* Prophecies were it's like delivered, or elſe they had not *in termes* been preſerved till *Judes* time.) 3. And God himſelf as aforeſaid by actual Providences, pardoning, and benefits given to them that deſerved Hell, did in part promulgate it himſelf. 4. The Neighbour Nations might learn much by God's Doctrine and dealing with the Jews.

Pſal. 145. 9. & 103. 19. Pſ. 100. 1. Rom. 14. 11. Act. 34. 35. Judg. 14. 15.

III. To the third Queſtion, I anſwer, 1. The Jews were a People choſen by God out of all the Nations of the Earth, to be a holy Nation, and his peculiar Treaſure, having a peculiar Divine Law and Covenant, and many great Priviledges, to which the reſt of the World were ſtrangers; ſo that they were advanced above all other Kingdoms of the World though not in Wealth nor wordly Power nor largeneſs of Dominion, yet in a ſpecial dearneſs unto God.

Deut. 14. 2, 3. & 7. 2, 6, 7. Exod. 19. 5. & 6. 7, Lev. 20. 24, 26. Deut. 4. 20, 33. 29. 13. 33. 29. Rom. 3. 2,

2. But they were not the only People to whom God made a Covenant of Grace in *Adam* and *Noah*, as diſtinct from the Law or Covenant of Innocency.

3. Nor were they the only People that profeſſed to worſhip the true God; neither was Holineſs and Salvation confined to them; bnt were found in other Nations. Therefore though we have but little notice of the ſtate of other Kingdoms in their times, and ſcarcely know what National Churches, that is, whole Nations profeſſing ſaving Faith, there were, yet we may conclude that there were *other viſible Churches* beſides the Jews. For, 1. No Scripture denieth it; and Charity then muſt hope the beſt. 2. The Scriptures of the Old Teſtament give us ſmall account of other Countries, but of the Jews alone, with ſome of their Neighbours. 3. *Shem* was alive in *Abrahams* days (yea about thirty four years after *Abrahams* death and within twelve years of

Iſhmaels death, *viz.* till about *An. Mundi* 2158.) And ſo great and bleſſed a Man as *Sem*, cannot be thought to be leſs than a King and to have a Kingdom governed according to his holineſs; and ſo that there was with him not only a Church, but a National Church, or holy Kingdom. 4. And *Melchizedeck* was a holy King and Prieſt; and therefore had a Kingdom holily governed; and therefore not only a viſible, but alſo a National Church (ſuppoſing that he was not *Shem*, as the Jews and *Broughton*, *&c.* think; for the ſcituation of his Country doth make many deſert that opinion.) 5. And *Job* and his Friends ſhew that there were Churches then beſides the Jews. 6. And it is not to be thought that all *Iſhmaels* Poſterity ſuddenly apoſtatized. 7. Nor that *Eſaus* Poſterity had no Church ſtate; (for both retained Circumciſion.) 8. Nor is it like that *Abrahams* Off-ſpring by *Keturah* were all Apoſtates, being once inchurched. For though the ſpecial promiſe was made to *Iſaac*'s Seed, as the peculiar holy Nation, *&c.* yet not as the only Children of God, or Perſons in a ſtate of Salvation. 9. And the paſſages in *Jonah* about *Niniveh* give us ſome ſuch intimations alſo. 10. And *Japhet* and his Seed being under a ſpecial Bleſſing, it is not like that they all proved Apoſtates. And what was in all other Kingdoms of the World is little known to us.

It is this Jewiſh pride of their own prerogatives which *Paul* ſo much laboureth in all his Epiſtles to pull down

We muſt therefore take heed of concluding (as the proud Jews were at laſt apt to do of themſelves) that becauſe they were a choſen Nation priviledged above all others, that therefore the Redeemer under the Law of Grace made to *Adam*, had no other Churches in the World, and that there were none ſaved but the Jews and Proſelytes.

Queſt. 157. *Muſt we think accordingly of the Chriſtian Churches now, that they are only advanced above the reſt of the World as the Jews were, but not the only People that are ſaved?*

Anſw. THis queſtion being fitter for another
place, what hope there is of the Salva-
tion of the People that are not Chriſtians, I have
Mark 16. purpoſely handled in another Treatiſe (in my *Me-*
16. *thod. Theologiæ*), and ſhall only ſay now, 1. That
Joh. 3.16, thoſe that receive not Chriſt and the Goſpel revealed
17,18,19, and offered to them cannot be ſaved. 2. That all
20. thoſe ſhall be ſaved (if ſuch there be) who never had
Joh. 1.11, ſufficient means to know Chriſt incarnate, and yet
22. do faithfully perform the common conditions of the
Covenant of Grace as it was made with *Adam* and
Noah; and particularly, all that are *truly ſanctified*,
who *truly hate all known ſin*, and *love God as God above all*, as *their merciful reconciled pardoning Father*,
and lay up all their *hopes in Heaven*, in the everlaſt-
Pſal. 19.1, ing fruition of him in Glory, and ſet their *Hearts*
2,3,4,5. there, and for thoſe hopes deny the intereſt of the
Act. 10.2, 3,35. Fleſh, and all things of this World.
Rom. 2.

3. But how many or who *doth this* abroad in all the Kingdoms of the World, who have not the diſtinct knowledge of the Articles of the Chriſtian Faith, it is not poſſible for us to know.

4. But (as *Aquinas* and the Schoolmen ordinarily conclude this queſtion) we are ſure that the Church hath this Prerogative above all others, that Salvation is incomparably more *common* to Chriſtians, than to any others, as their light and helps and means are more. The opinions of *Juſtin*, and *Clem. Alexandr. Origen*, and many other Ancients of the Heathens Salvation I ſuppoſe is known. In ſhort:

)1 Tim. 2. 4.
4.10. 1. It ſeems plain to me, that all the World that are
2.11. no Chriſtians, and have not the Goſpel, are not by
1.29. Chriſts incarnation put into a worſe condition than
3.17. they were in before: But may be ſaved on the ſame
4.42. terms that they might have been ſaved on before.
m.1.21

)Joh. 5. 2. That Chriſts Apoſtles were in ſtate of Salva-
1,&c. tion before they believed the Articles of Chriſts dy-
12. &c. ing for Sin, his Reſurrection, Aſcenſion, the giving
of the Holy Ghoſt, and Chriſts coming to judgment Mat. 16.
as they are now to be believed. 22.

3. That all the faithful before Chriſts coming Joh. 12.28
were ſaved by a more general Faith than the Apoſtles Luk. 18.
had, as not being terminated in *this Perſon*, *Jeſus*, as 34. (3) Mal. 3.
the Meſſiah, but only expected the Meſſiah to come. 1, 2.

4. That as more Articles are neceſſary to thoſe Joh. 4.25.
that *have the Goſpel* than to thoſe that *have it not*, (4) Rom.
and to thoſe *ſince Chriſts Incarnation* that hear of him, 2. 12, 14,
than to the *Jews before*, ſo before, there were more 26. Luk. 12.
things neceſſary even to *thoſe Jews* (that had a ſhor- 47, 48.
ter Creed than that which the Apoſtles believed be- & 16. 10.
fore the Reſurrection) than was to the reſt of the
World that had not Promiſes, Prophecies, Types and
Laws, ſo particular, diſtinct and full as *they* had.

5. That the Promiſes, Covenant or Law of Grace (5) Gen. 3.
was made to all lapſed Mankind in *Adam* and *Noah*. 15. Gen. 9. 1,

6. That this Law or Covenant is ſtill of the ſame 2, 3, 4.
tenour, and not repealed. (6) Pſal.

7. That this Covenant giveth pardoning Mercy, 136. & 103.27.
and Salvation, and promiſeth Victory over Satan, & 100. 5.
to and by the holy Seed. (7) Gen. 3.

8. That the condition on Mans part, is Repen- 15.
tance, and Faith in God as a *merciful God thus pardo-* Jonah. 3.9
ning Sin, and *ſaving the penitent Believer*. But juſt 10. & 4.2.
how particular or diſtinct their belief of the *incarna-* (8) Jonah
tion of Chriſt was to be, is hard to determine. ib. Rom. 2.4.

9. But after Chriſt's Incarnation, even they that Luk. 13.3,
know it not, yet are not by the firſt Covenant 5.
bound to believe that the Meſſiah is yet to be incar- Act. 10.35
nate, or the Word made Fleſh; for they are not Joh. 3.19,
bound to believe an untruth, and that as the condi- 20, 21. (9) 1 Joh.
tion of Salvation. 4. 2, 3.

10. Men were ſaved by Chriſt about Four Thou- 1 Tim. 3.
ſand Years before he was Man, and had ſuffered, ſa- 16.
tisfied or merited as Man. (11) Rom.

11. The whole courſe of God's actual Providence 1. 20, 21. Act. 14.
ſince the fall, hath ſo filled the World with Mer- 17.
cies contrary to Mans demerit, that it is an actual Rom. 2.
univerſal Proclamation of the pardoning Law of 15, 16. Pſal. 19. 1,
Grace; which is thereby now become even a *Law of* 2, 3.
Nature, that is of *lapſed pardoned Nature*, as the firſt Prov. 1,20
was the *natural Law of Innocence*. 21, 22, 23,

12. Chriſt giveth a great deal of Mercy to them 24. Exo. 34.6.
that never heard of him or know him; and he giv- Jer. 3.12.
eth far more Mercy to Believers, than they have a Joh. 4. 2.
particular knowledge and belief of. Luk. 6.36.

13. There is no Salvation but by Chriſt the Sa- Ib. 18.13. (12) Pſal.
viour of the World; though there be more Mercy 145. 9.
from Chriſt, than there is Faith in Chriſt. 1 Tim. 4.

14. No Man could ever be ſaved without believ- 10.
ing in God as a merciful pardoning ſaving God, Rom. 10.
though many have been ſaved who knew not the Per- 20. (13) Act.
ſon of Chriſt, determinately. For he that cometh 4. 12.
to God muſt believe that God is, and that he is the Joh. 14.6.
Rewarder of them that diligently ſeek him: Who 7.
is no reſpecter of Perſons, but in every Nation, he (14) Heb.
that feareth God and worketh Righteouſneſs is ac- 11. 6.
cepted of him. Act. 10.35

15. All Nations on Earth that have not the Goſ- 2 Theſ. 1, 11, 12.
pel, are obliged by God to the uſe of certain *means*, Jer. 10.25
and improvement of certain Mercies, in order or Rom. 10.
tendency to their Salvation. And it is their Sin if 12, 13, 14,
they uſe them not. 15. (15) Act.

16. God hath appointed no means in vain; which 14. 17.
Men muſt either not uſe, or uſe deſpairingly. But & 17. 27.
his Command to uſe any means for any end, contain- 28, 29, 30.
eth (though not an explicite Promiſe, yet) great Rom. 1.19
and comfortable encouragement to uſe that means in 20.21, 22.
hope. & 2. 4, 7, 10, 14, 15, 16, 27.

17. Therefore the World is now in compariſon Iſa. 55, 6, 7
of the Catholick Church, much like what it was be- (16) *Jonah*
fore Chriſts Incarnation in compariſon of the Jews 4. 2.
Church; who yet had many ways great advan- & 3. 10.
tage, though God was not the God of the Jews Act. 10.35
only, but alſo of the Gentiles, who had a Law writ- Mal. 3. 14.
ten in their Hearts, and an accuſing or excuſing Iſa. 45. 19.
Conſcience. Deut. 32. 47.
Mal. 1. 10.

Prov. 1. 22. 23, 24. Gen. 4. 7. Rom. 3. Rom. 2.

18. Thoſe over-doing Divines who pretend *to be certain*, that all the World are damned that are not Chriſtians, do add to Gods Word, and are great Agents for Satan to tempt Men to Infidelity, and to Atheiſm it ſelf, and to diſſwade Mankind from diſcerning the Infinite Goodneſs of God; and occaſion many to deny the Immortality of the Soul, rather than they will believe, that five Parts in ſix of the World now, and almoſt all before Chriſts incarnation, have immortal Souls purpoſely created in them, to be damned without any propounded means and poſſibility natural of Remedy: And as I know they will pour out their bitter cenſure on theſe Lines (which I could avoid if I regarded it more than Truth) ſo with what meaſure they mete, it ſhall be meaſured to them: And others will damn them as confidently as they damn almoſt all the World: And I will be bold to cenſure that they are UNDOERS of the Church by OVER-DOING. See more in my *Vindication of Gods Goodneſs*.

Queſt. 158. *Should not Chriſtians take up with Scripture-wiſdom only, without ſtudying Philoſophy and other Heathens humane Learning?*

Anſw. I Have already proved the uſefulneſs of common Knowledge called Humane Learning, by twenty Reaſons in my Book called the *Unreaſonableneſs of Infidelity*, Page 163. Part 2. *Sect.* 23. to which I refer the Reader: And only ſay now, 1. Grace preſuppoſeth *Nature*; we are *Men* in order of Nature at leaſt before we are Saints, and Reaſon is before ſupernatural Revelation. 2. Common Knowledge therefore is ſubſervient unto Faith: We muſt know the Creator and his Works; and the Redeemer reſtoreth us to the due Knowledge of the Creatour: Humane Learning in the Senſe in Queſtion is alſo Divine, God is the Author of the Light of Nature, as well as of Grace. We have more than Heathens, but muſt not therefore have leſs, and caſt a way the good that is common to them and us: Elſe we muſt not have Souls, Bodies, Reaſon, Health, Time, Meat, Drink, Cloaths, *&c.* becauſe Heathens have them. Gods Works are honourable, ſought out of all them that have Pleaſure therein. And phyſical Phyloſophy is nothing but the Knowledge of Gods Works. 3. And the Knowledge of *Languages* is neceſſary both for humane Converſe, and for the underſtanding of the Scriptures themſelves. The Scriptures contain not a Greek and Hebrew Grammar to underſtand the Languages in which they are written, but ſuppoſe us otherwiſe taught thoſe Tongues that we may interpret them. 4. The uſe of the Goſpel is not to teach us all things needful to be known, but to teach us, on *Suppoſition* of our *common Knowledge*, how to advance *higher* to *ſupernatural ſaving Knowledge*, Faith, Love and Practice. Scripture telleth us not how to build a Houſe, to Plow, Sow, Weave, or make our Works of Art. Every one that learneth his Country Tongue of his Parents hath humane Learning of the ſame ſort with the Learning of Greek and Hebrew: He that learneth not to read, cannot read the Bible. And he that underſtandeth it not in the Original Tongues muſt truſt other Mens Words that have *Humane Learning*, or elſe remain a Stranger to it.

Prov. 2. & 3. & 4. & 5. & 6. Pſal. 92. 5, 6. & 104. 24, 25. & 113. 5, 6. & 107. 8, 15, 21. Pſal. 66, 3, 4. Pſal. 111. 2, 3, 4, 5, 6. & 145. 7, 8, 9, 10, 11, 17, 18, 19. Act. 2. 6, 7, 8, 9. & 21. 40. & 24. 2. 1 Cor. 14. 2, 4, 9, 13, 14, 19, 26, 27. Rev. 9. 11. & 14. 16. & 5. 9. Pſal. 19. 1, 2, 3. & 94. 10. & 139. 6, Prov. 2. 1, 2, 3, 4. & 8. 9, 10, 12. 1 Cor. 15. 34. Prov. 19. 2. Job 32. 8. & 38. 36. Yet I refer the Reader to my *Treat.* of Knowledge which ſheweth the Vanity of pretended Learning.

But though none but proud Fools will deny the need of that humane Learning which improveth Nature, and is ſubſervient to our Knowledge of ſupernatural Revelations, yet well doth *Paul* admoniſh us to take heed that *none deceive us by vain Phyloſophy*, and ſaith that the *Wiſdom of the World is fooliſhneſs with God*, and that the *Knowledge of Chriſt Crucified* is the true Chriſtian Phyloſophy or Wiſdom. For indeed the dark Phyloſophers groping after the Knowledge of God, did frequently ſtumble, and did introduce abundance of Logical and Phyſical vanities, uncertainties, and falſities under the Name of Phyloſophy, by meer niceties and high pretendings, ſeeking for the Glory of Wiſdom to themſelves; when as it is one thing to know Gods Works and God in them, and another thing to compoſe a ſyſteme of Phyſicks and Metaphyſicks containing abundance of Errours and Confuſion, and jumbling a few Certainties with a great many Uncertainties and Untruths, and every Sect pulling down, what others aſſerted, and all of them diſproving the Methods and Aſſertions of others, and none proving their own. And the Truth is, after all latter diſcoveries, there is yet ſo much errour, darkneſs, uncertainty and confuſion in the Phyloſophy of every pretending Sect, (the Peripateticks, the Stoicks, the Pythagoreans and Platoniſts, much more the Epicureans, the Lullianiſts, the Carteſians, *Teleſius*, *Campanella*, *Patricius*, *Gaſſendus*, &c.) that it is a wonder that any that ever throughly tryed them, can be ſo weak as to Glory much of the Certainties and Methods of any, which hitherto are ſo palpably uncertain, and full of certain Errours. We may therefore make uſe of all true humane Learning, real and organical (and he is the happy Scholar who faſtneth upon the CERTAIN and the USEFUL parts well diſtinguiſhed from the reſt, and truly uſeth them to their great and proper ends): But niceties, and fooleries which ſome ſpend their Lives in for meer Oſtentation, and alſo uncertain Preſumptions, ſhould be much neglected; and the great, certain, neceſſary, ſaving Verities of Morality and the Goſpel muſt be dearly loved, and thankfully imbraced, and ſtudiouſly learned, and faithfully practiſed, by all that would prove wiſe Men at laſt.

Col. 2. 8, 9, 23. 1 Cor. 2 1, 4, 5, 6, 13. & 3. 19. 2 Cor. 1. 12. Job 28. 28. Prov. 1. 7. & 9. 10. Joh. 17. 3. Gal. 4. 9. Eph. 3. 10. 1 John 2. 13, 14. Col. 1. 9, 27, 28. Eph. 6. 19. 1 Cor. 2. 11. Col. 3. 16. Acts 17. 18, 19, &c. Eph. 4. 18, 19. Hoſ. 4. 8. & 6. 6. Pſal. 119. 99. 2 Pet. 3. 1 2 Pet. 1. 3 5, 8 Col. 2. 3 & 3. 10. Phil. 3. 8 Eph. 3. 19 Eph. 1. 17 Rom. 1. 2 21, 22. Eccl. 1. 16, 17, 18. 1 Cor. 8. 1, 11. 1 Cor. 13. 2, 3, 8, 9. Rom. 2. 20. James 3. 13, 14, 17. Jer. 4. 22. 1 Cor. 8. 2.

Queſt. 159. *If we think that Scripture and the Law of Nature do in any point contradict each others, which may be the ſtandard by which the other muſt be tryed?*

Anſw. IT is certain that they never do contradict each other: 2. The Law of Nature is either that which is very clear by Natural evidence, or that which is dark (as degrees of Conſanguinity unfit for Marriage, the evil of officious lies, *&c.*) 3. The Scriptures alſo have their *plain* and their *obſcurer* parts. 4. A dark Scripture is not to be expounded contrary to a plain natural Verity. 5. A dark and doubtful point in Nature is not to be expounded contrary to a plain and certain Scripture. 6. To ſuppoſe that there be an apparent contradiction in caſes of equal clearneſs or doubtfulneſs, is a caſe not to be ſuppoſed; But he that ſhould have ſuch a dream, muſt do as he would do if he thought two Texts to be contradictory, that is, he muſt better ſtudy both till he ſee his errour; ſtill remembring that *natural evidence* hath this advantage, that it is, 1. firſt in order, 2. and moſt *common* and received by all; But *ſupernatural evidence* hath this advantage, that it is for the moſt part the more *clear* and ſatisfactory.

1 Cor. 1, 1 Joh. 1 2, Heb. 2

Queſt. 160. *May we not look that God ſhould yet give us more Revelations of his will, than there are already made in Scripture?*

Anſw. YOU muſt diſtinguiſh between, 1. *New Laws or Covenants* to *mankind*, and *new predictions or informations* of a *particular perſon*. 2. Between what *may poſſibly be*, and what we may *expect as certain or probable*. And ſo I conclude.

1. That it is certain that God will make *no other Covenant*, *Teſtament*, or *Univerſal Law*, for the Government of mankind or the Church as a Rule of *Duty*

Gal.1.7,8,9. Mat.28.20. 2Theſ.1.10.11. Mark 16.15,16. Rev.14.6. Rev.22.18,19. Heb.7.28,29. 1 Tim.1.16. Rom.6.22. Joh.5.22,24. &6.27.40,47.&12.50, Heb.1.7,8,9. Eph.1.18.19.

ty and of *Judgment*. Becauſe he hath oft told us, that *this* Covenant and Law is perfect, and ſhall be in force as our rule till the end of the world.

Obj. *So it was ſaid of the Law of* Moſes, *that it was to ſtand for ever, yea of many Ceremonies in it?*

Anſw. 1. It is in the Original only [*for ages and ages;*] or [*to generations* and *generations*] which we tranſlate [*for ever*] when it ſignifieth but [*to many generations*]. 2. It is no where ſaid, of *Moſes* Law as ſuch, that it ſhould continue either *till the end of the world*, or *till the day of Judgment*, as it is ſaid of the Goſpel. And 3. It is not ſaid that he will *add no more* to the former Teſtament, but contrarily, that he will make a *new covenant with them*, &c. But here in the Goſpel he peremptorily reſolveth againſt all innovations and additions.

2. It is certain that God will make no new Scripture or inſpired word as an infallible univerſal Rule for the expoſition of the word already written. For 1. This were an addition which he hath diſclaimed, and 2. It would imply ſuch an inſufficiency in the Goſpel to its ends (as being not intelligible) as is contrary to its aſſerted perfection, and 3. It would be contrary to that eſtabliſhed way for the underſtanding of the Scripture, which God hath already ſettled and appointed for us till the end.

3. It is certain that God will give all his ſervants in their ſeveral meaſures, the help and illumination of his ſpirit, for the underſtanding and applying of the Goſpel.

4. It is *poſſible* that God may make new Revelations to particular perſons about their particular duties, events or matters of fact, in ſubordination to the Scripture, either by inſpiration, viſion, or apparition or voice. For he hath not told us that he *never* will do ſuch a thing. As to tell them, what ſhall befal them, or others; or to ſay [*Go to ſuch a place, or dwell in ſuch a place, or do ſuch a thing*] which is not contrary to the Scripture, nor co-ordinate, but only a ſubordinate determination of ſome undetermined caſe, or the circumſtantiating of an action.

Mic.2.11. 1King.22 21,22. 1Joh.4.1,2. 2Theſ.2.2.

5. Though ſuch Revelation and Prophecy be *Poſſible*, there is no *certainty* of it in general, nor any *probability* of it to any one individual Perſon, much leſs a Promiſe. And therefore to *expect* it, or *pray for* it, is but a preſemptuous tempting of God.

6. And all ſober Chriſtians ſhould be the more cautelous of being deceived by their own Imaginations, becauſe certain experience telleth us, that moſt in our age that have pretended to prophecy or to Inſpirations or Revelations, have been melancholy crackt-brained perſons, near to madneſs, who have proved to be deluded in the end: And that ſuch crazed perſons are ſtill prone to ſuch imaginations.

7. Therefore alſo all ſober Chriſtians muſt take heed of raſh believing every Prophet or pretended ſpirit, leſt they be led away from the Sacred Rule, and before they are aware, be loſt in vain expectations and conceits.

Queſt. 161. *Is not a third Rule of the* Holy Ghoſt, *or perfecter Kingdom of Love to be expected, as different from the Reign of the Creator and Redeemer?*

5.22. 25. 1.20 21.

Anſw. 1. THE works *ad extra* and the Reign of the *Father*, *Word* and *Spirit* are undivided. But yet ſome things are more eminently attributed to one *perſon* in the Trinity and ſome to another.

2. By the Law and Covenant of Innocency the Creator eminently ruled *Omnipotently*. And the *Son Ruled eminently ſapientially* initially under the Covenant of *promiſe* or *grace* from *Adam* till his Incarnation and the deſcent of the Holy Ghoſt, and more fully and perfectly afterward by the *Holy Ghoſt*. And the *Holy Ghoſt* ever ſince doth Rule in the Saints as the Paraclete, Advocate or Agent of Chriſt, and Chriſt by him, emininently by *holy Love*; which is yet but initially: But the ſame *Holy Ghoſt* by *perfect Love* ſhall perfectly *Rule* in *Glory* for ever; even as the ſpirit of the Father and the Son. We have already the *Initial Kingdom* of *Love* by *the Spirit*, and ſhall have the *perfect Kingdom* in Heaven: And beſides the *initial* and the *perfect* there is no other. Nor is the *perfect* Kingdom to be expected before the day of Judgment or our removal unto Heaven: For our Kingdom is not of this World. And they that ſell all and follow Chriſt, do make the exchange for a *Reward in Heaven*: And they that ſuffer perſecution for his ſake, muſt *rejoice becauſe their reward in Heaven is great:* And they that relieve a prophet or righteous man for the ſake of Chriſt, and that loſe any thing for him, ſhall have indeed an hundred fold (in value) in this life but in the *World to come Eternal Life*. We ſhall be taken up in the clouds to meet the Lord in the air, and ſo ſhall we ever be with the Lord: And thoſe are *the words with which we muſt comfort one another*, and not Jewiſhly with the hopes of an earthly Kingdom. And yet *we look for a new Heaven and a new Earth wherein dwelleth righteouſneſs, according to his Promiſe.* But who ſhall be the inhabitants, and how that Heaven and Earth ſhall differ, and what we ſhall then have to do with Earth, Whether to be Overſeers of that Righteous Earth (and ſo to *judge* or Rule the World) as the Angels are now over us in this World, are things which yet I underſtand not.

Mat.5.41.12. Luk.18.22,23. Mat.10.41 42. Luk.6.23. & 16.20. 1Cor.12.2,3. &5.1,3,8. Mat.18.10. 1Theſ.4.17,18. Mar.12.25. 2Pet.3.11 12,13. 1Pet.1.4. Heb.10.34. & 12,13. Col.1.5. Phil.3.20,21.

Queſt. 162. *May we not look for Miracles hereafter?*

Luk.23.8.

Anſw. 1. THE anſwer to *Queſt.* Hundred and Sixty may ſerve to this. 1. God may work Miracles if he pleaſe, and hath not told us that he never *will*.

2. But he hath not promiſed us that he will, and therefore we cannot *believe* ſuch a promiſe, nor expect them as a certain thing. Nor may any pray for the gift of miracles.

3. But if there be *any probability* of them it will be to thoſe that are *converting Infidel Nations*, when they may be partly of ſuch uſe as they were at firſt.

4. Yet it is certain, that ſometimes God ſtill worketh Miracles: But *arbitrarily and rarely*, which may not put any individual perſon in expection of them.

Object. *Is not the Promiſe the ſame to us as to the Apoſtles and Primitive Chriſtians, if we could but believe as they did?*

1Cor.12.28,21. Heb.2.3,4. Joh.10.41.

Anſw. 1. The Promiſe to be believed goeth before the faith that believeth it, and not that faith before the Promiſe. 2. The promiſe of the Holy Ghoſt was for perpetuity, to ſanctifie all believers: But the Promiſe of that ſpecial gift of Miracles, was for a time, becauſe it was for a ſpecial uſe: That is, to be a ſtanding ſeal to the truth of the Goſpel, which all after ages may be convinced of in point of fact, and ſo may ſtill have the uſe and benefit of. And providence (ceaſing Miracles,) thus expoundeth the promiſe. And if Miracles muſt be common to all perſons and ages, they would be as no Miracles. And we have ſeen thoſe that moſt confidently believed they ſhould work them, all fail.

But I have written ſo largely of this point in a ſet Diſputation in my Treatiſe called *The Unreaſonableneſs of Infidelity*, fully proving thoſe firſt Miracles ſatisfactory and obligatory to all following ages, that I muſt thither now refer the Reader.

Queſt. 163. *Is the Scripture to be tryed by the Spirit, or the Spirit by the Scripture, and which of them is to be preferred.*

Anſw. I Put the queſtion thus confuſedly, for the ſake of thoſe that uſe to do ſo, to ſhew them how to get out of their own Confuſion. You muſt diſtinguiſh, 1. Between the Spirit in it ſelf conſidered, and the Scripture in it ſelf. 2. Between the ſeveral operations of the Spirit. 3. Between the ſeveral perſons that have the Spirit. And ſo you muſt conclude,

1. That the Spirit in it ſelf is infinitely more excellent than the Scripture. For the *Spirit* is *God* and the Scripture is but the *work* of God.

2. The operation of the Spirit in the Apoſtles was more excellent than the operation of ſame Spirit now in; As producing more excellent effects and more infallible.

1 Joh.4.1, 2,6. Joh. 18. 37.&8.47.

3. Therefore the *holy Scriptures* which were infallible dictates of the Spirit in the Apoſtles, are more perfect than any of our apprehenſions which come by the ſame Spirit (which we have not in ſo great a meaſure).

Acts 17. 11,12. Mat.5.18. Rom.16. 26. Mat. 28. 20. Luk. 10. 16.

4. Therefore we muſt not try the *Scriptures* by our moſt ſpiritual apprehenſions, but our apprehenſions by the Scriptures: That is, we muſt prefer the *Spirits inſpiring the Apoſtles to indite the Scripture*, before the Spirits illuminating of us to underſtand them, or before any preſent inſpirations, the former being the more perfect: Becauſe Chriſt gave the Apoſtles the Spirit to deliver us infallibly his *own Commands*, and to indite a Rule for *following ages:* But he giveth us the Spirit but to *underſtand* and *uſe* that Rule aright.

Rev. 2. 2. Jude 17. 2 Pet.3.2. Epheſ.4. 11,12. 1 Cor. 12. 28,29. Epheſ. 2. 20.

5. This trying the Spirit by the Scriptures,[is not a ſetting of the *Scripture* above the *Spirit* it ſelf; but is only a trying the *Spirit* by the *Spirit*; that is, the *Spirits operations* in *our ſelves* and *his Revelations* to any pretenders now, by the Spirits operations in the Apoſtles, and by *their Revelations* recorded for our uſe. For *they* and not we, are called *Foundations* of the *Church.*

Queſt. 164. *How is a pretended Prophet, or Revelation to be tryed?*

Anſw. 1. IF it be *contrary* to the Scripture, it is to be rejected as a deceit.

Act.17.11 1 Cor. 15. 3,4. Joh.10.35 Joh.19.24 28,36,37.

2. If it be the *ſame thing* which is in the Scripture, we have it more certainly revealed already: Therefore the Revelation can be nothing but an *aſſiſtance* of the perſons *faith*, or to call to obedience, or a reproof of ſome ſin: Which every man is to believe according as there is true evidence that indeed it is a Divine Revelation or Viſion: Which if *it be not*, the ſame thing is ſtill ſure to us in the Scripture.

Joh. 3. 2. Joh.13.19 &14.20. Luk.21.7, 9,28,31, 36. Mat.5.18. &24.34.& 21. 4.

3. If it be ſomething that is only *Beſides* the Scripture (as about *events* and *facts* or Prophecies of what will befal particular places or perſons) we muſt firſt ſee whether the *evidence* of a *Divine Revelation* be clear in it or not: And that is known, 1. To the perſon himſelf by the *ſelf-atteſting* and *convincing* power of a Divine Revelation, which no man knoweth but he that hath it (And we muſt be very cautelous leſt we take falſe conceptions to be ſuch.) But to *himſelf* and *others* it is known, 1. At preſent by clear uncontrouled Miracles, which are Gods atteſtation; which if men ſhew, we are bound (in this caſe) to believe them. 2. For the *Future*, by the event, when things ſo plainly come to paſs, as prove the prediction to be of God. He therefore that giveth you not by certain Miracles uncontrouled, a juſt proof that he is ſent of God, is to be heard with a ſuſpended belief; you muſt ſtay till the event ſhew whether he ſay true or not: And not act any thing in the mean time upon an unproved preſumption either of the truth or falſhood of his words.

4. If you are in *doubt* whether that which he ſpeaketh be contrary to Gods Word or not, you muſt hear him with a proportionable ſuſpicion, and give no credit to him till you have tryed whether it be ſo or not.

5. It is a dangerous ſnare and ſin to believe any ones Prophecies or Revelations meerly becauſe they are very *Holy Perſons*, and do moſt *confidently aver* or *ſwear* it. For they may be deceived themſelves. As alſo to take hyſterical, or melancholy delirations or conceptions for the Revelations of the Spirit of God, and ſo to farther falſhood upon God.

Queſt. 165. *May one be ſaved who believeth that the Scripture hath any Miſtake or Error, and believeth it not all?*

Rev.6.10. &19.9,11. &21.5.& 22.6. 1 Joh.2.8. & 5.20. 2 Cor. 1. 18. 1 Cor. 15. 1,2,3,&c.

Anſw. THE chief part of the Anſwer to this muſt be fetcht from what is ſaid before about Fundamentals. 1. No Man can be ſaved who believeth not that God is no Lyar; and that all his Word is true: Becauſe indeed he believeth not that there is a God.

2. No Man can be ſaved who believeth not the Points that are eſſential to true Godlineſs; nor any Man that heareth the Word who believeth not all Eſſential to Chriſtianity, or the Chriſtian Covenant and Religion.

3. A Man may be ſaved who believeth not ſome Books of Scripture, (as *Jude*, 2 *Pet.* 2 *John*, 3 *John*, *Revelations*) to be Canonical, or the Word of God; ſo he heartily believe the reſt; or the Eſſentials.

Mark 16. 16. Rom. 10. 12,13. Joh.3.16, 18. 1 Joh. 4.2, 3.

4. He that thinketh that the Prophets, Sacred Hiſtorians, Evangeliſts and Apoſtles, were guided to an infallible delivery and recording of all the great ſubſtantial neceſſary Points of the Goſpel, but not to an Infallibility in every *by-expreſſion*, *phraſe*, *citation*, or *circumſtance*, doth diſadvantage his own Faith as to all the reſt; but yet may be ſaved, if he believe the Subſtance with a ſound and practical Belief.

Queſt. 166. *Who be they that give too little to the Scriptures, and who too much; and what is the danger of each extreams?*

Anſw. I. IT is not eaſie to enumerate all the Errors on either Extream; but only to give ſome Inſtances of each. 1. They give too little to the Scripture, who deny it to be *indited by Inſpiration* of the *Infallible Spirit of God*, and to be *wholly true*. 2. And they that *detract* from ſome *Parts* or *Books* of it while they believe the reſt. 3. And they that think it is not given as a *Law of God*, and as a *Rule of Faith* and Life. 4. And they that think it is not an *Univerſal Law* and *Rule* for all the World, but for *ſome Parts* only (ſuppoſing the Predication of it). 5. And they that think it an *imperfect Law* and *Rule*, which muſt be made up with the *Supplement of Traditions* or *Revelations*. 6. And they that think it was adapted only to the *Time* it was written in, and not *to ours*, as not foreſeeing what would be. 7. And they that think it is culpably defective in *Method*. 8. And they that think it culpably defective in *phraſe*, *aptneſs*, or *elegancy* of Stile. 9. And they that think that it containeth not all that was neceſſary or fit for *univerſal* Detemination, of that kind of things which it doth at all univerſally determine of: As *e. g.* that it made two Sacraments, but not all of that kind that are fit to be made, but hath left Men to invent and make more of the ſame Nature and Uſe. 10. And thoſe that think that it is fitted only to the Learned, or only to the unlearned, only to Princes, or only to Subjects, *&c.* 11. And thoſe that think it is but for a Time, and then by Alteration to be perfected as *Moſes* Law was. 12. And thoſe that think that the Pope, Princes or Prelates, or any Men may change or alter it.

James 4 Iſa.33. Rev. 22. 18,1 Mat. 28. Iſa. 8. Pſal.19. & 119. Prov. 20, & 8. Deut.

II. Thoſe give too much (in bulk, but too little in virtue) to the Scripture, 1. Who would ſet them up inſtead of the *whole Law and Light of Nature*, as *excluding* this, as uſeleſs where the Scripture is.

2. And they that feign it to be inſtead of all Grammars, Logick, Philoſophy, and all other Arts and Sciences, and to be a perfect particular Rule

for every Ruler, Lawyer, Phyſician, Mariner, Architect, Husbandman and Tradeſman, to do his work by.

1 Joh. 1. 1. 2, 3, 3 Joh. 12. Heb. 2. 3, 4. Joh. 2. 24. Epheſ. 4. 8, 9, 10, 11, 12, 13, 14, 15, 16. 3. And they that feign it to be fully ſufficient to all Men to *prove its own Authority* and Truth, without the ſubſidiary uſe of that Church-Hiſtory and Tradition which telleth us the ſuppoſed Matters of Fact, and muſt help us to know what Books are Canonical and what not; and without hiſtorical evidence, that theſe are the true Books which the Prophets and Apoſtles wrote, and the Miracles and Providences which have atteſted them.

4. And thoſe that think that it is ſufficient for its *own Promulgation*, or the *Peoples Inſtruction*, without the *Miniſtry of Man* to preſerve, deliver, tranſlate, expound and preach it to the People.

Joh. 6. 63. Rom. 8. 9. 1 Joh. 3. 24. 5. And thoſe that think it ſufficient to *ſanctifie* Men, without the concourſe of the Spirits Illumination, vivification and inward operation to that end.

Joh. 3, 5, 6. Many Romiſh Prieſts and others do ſo. 6. And they that ſay that no Man can be ſaved by the knowledge, belief, love and practice of all the *ſubſtantial Parts of Chriſtianity brought to him by Tradition, Parents or Preachers*, who tell him nothing of the Scriptures, but deliver him the Doctrines as atteſted by Miracles and the Spirit without any notice of the Book.

7. And thoſe that ſay that Scripture alone muſt be made uſe of as to all the *Hiſtory of Scripture Times*, and that it is unlawful to make uſe of any other Hiſtorians, (as *Joſephus* and ſuch others).

8. And they that ſay, no other *Books of Divinity* but *Scripture* are uſeful, yea or lawful to be read of Chriſtians; or at leaſt in the Church.

9. And they that ſay that the Scriptures are ſo Divine, not only in *Matter*, but in *Method and Style*, as that there is nothing of humane (inculpable) Imperfection or Weakneſs in them.

10. And thoſe that ſay that the *Logical Method*, and the *Phraſe* is as perfect as God was able to make them.

11. And they that ſay, that all paſſages in Scripture hiſtorically related are *Moral Truths:* And ſo make the Devils words to *Eve*, of *Job*, to *Chriſt*, &c. to be all true.

12. And they that ſay, that all paſſages in the Scripture were *equally obligatory* to *all other Places and Ages*, as to thoſe that firſt received them (as the kiſs of Peace, the veils of Women, waſhing Feet, anointing the Sick, Deaconeſſes, *&c.*)

13. And they that make Scripture ſo perfect a Rule to our belief that nothing is to be taken for certain, that cometh to us *any other Way* (As natural Knowledge or Hiſtorical.)

14. And thoſe that think Men may not *tranſlate* the Scripture, turn the *Pſalms into Metre, tune them, divide the Scripture into Chapters and Verſes*, &c. as being derogatory Alterations of the *perfect Word*.

Cor. 14. 40. 26. 15. And thoſe that think it ſo *perfect a particular* Rule of all the *Circumſtances*, *Modes*, *Adjuncts* and external Expreſſions of and in Gods Worſhip, as that no ſuch may be invented or added by Man, that is not there preſcirbed: As Time, Place, Veſture, Geſture, Utenſils, Methods, Words, and many other things mentioned before.

16. And thoſe that Jewiſhly feign a multitude of unproved Myſteries to lie in the Letters, Orders, Numbers and proper Names in Scripture, (though I deny not that there is much Myſtery which we little obſerve).

17. They that ſay that the Scripture is all ſo plain, that there is no obſcure or difficult Paſſages in them, which Men are in danger of wreſting to their own Deſtruction.

5. 10, 12. 18. And they that ſay that all in the Scripture is ſo neceſſary to Salvation (even the darkeſt Prophecies,) that they cannot be ſaved that underſtand them not all; or at leaſt endeavour not ſtudiouſly and particularly to underſtand them.

19. And they that ſay that every Book and Text muſt of neceſſity to Salvation be believed to be Canonical and True.

20. And thoſe that ſay that God hath ſo preſerved the *Scripture*, as that there are no various readings and doubtful Texts thereupon, and that no written or printed Copies have been corrupted (when Dr. *Heylin* tells us, that the Kings Printer printed the Seventh Commandment, [*Thou ſhalt commit Adultery*]) All theſe err in over-doing. Of which ſee *Lud. Capelius Crit. Sacr.*

III. The dangers of the former *detracting* from the Scripture are theſe. 1. It injureth the Spirit who is the Author of the Scriptures. 2. It ſtriketh at the Foundation of our *Faith*, by weakning the Records which are left us to believe: And emboldneth Men to Sin, by diminiſhing the Authority of Gods Law: And weakneth our *Hopes*, by weakning the Promiſes. 3. It ſhaketh the univerſal Government of Chriſt, by ſhaking the Authority or Perfection of the Laws by which he governeth. 4. It maketh way for humane Uſurpations, and Traditions, as Supplements to the Holy Scriptures: And leaveth Men to contrive to amend Gods Word and Worſhip, and make Co-ordinate Laws and Doctrines of their own. 5. It hindereth the Conviction and Converſion of Sinners, and hardeneth them in unbelief, by queſtioning or weakning the means that ſhould convince and turn them. 6. It is a tempting Men to the curſed adding to Gods Word.

IV. The dangers of *over-doing* here are theſe: 1. It leadeth to downright Infidelity: For when Men find that the Scripture is imperfect or wanting in that which they fancy to be part of its Perfection, and to be really inſufficient, *e. g.* to teach Men Phyſicks, Logick, Medicine, Languages, *&c.* they will be apt to ſay, it is not of God, becauſe it hath not that which it pretends to have. 2. God is made the Author of defects and imperfections. 3. The Scripture is expoſed to the ſcorn and confutation of Infidels. 4. Papiſts are aſſiſted in proving its Imperfection. But I muſt ſtop, having ſpoke to this Point before in *Queſt.* 35. and partly *Queſt.* 30. & 31. & 33. more at large.

Queſt. 167. *How far do good Men now Preach and Pray by the Spirit?*

Anſw. 1. NOT by ſuch *Inſpiration* of *new Matter* from God as the *Prophets and Apoſtles* had which indited the Scriptures.

2. Not ſo as to exclude the exerciſe of *Reaſon*, *Memory* or *Diligence*; which muſt be as much and more than about any common Things.

3. Not ſo to exclude the uſe and need of Scripture, Miniſtry, Sermons, Books, Conference, Examples, Uſe, or other Means and Helps.

But 1. The Spirit indited that *Doctrine* and *Scripture* which is our *Rule* for prayer and for preaching. Heb. 2. 3, 4.

2. The Spirits Miracles and Works in and by the Apoſtles *Seal* that Doctrine to us, and confirm our Faith in it. 1 Pet. 1. 2, 22. 2 Theſ. 1. 13.

3. The Spirit in our *faithful Paſtors* and *Teachers* teacheth us by them to pray and preach. Joh. 3. 5, 6. Rom. 8. 9.

4. The Spirit by *Illumination*, *Quickening* and *Sanctification*, giveth us an *habitual Acquaintance* with our *Sins*, our *Wants*, with the *Word* of *Precept* and *Promiſe*, with *God*, with *Chriſt*, with *Grace*, with *Heaven*. And it giveth us a *Habit* of Holy *Love to God*, and *Goodneſs* and *Thankfulneſs* for Mercy and *Faith* in Chriſt, and the Life to come, and *Deſires* of Perfection, and *Hatred* of Sin: And he that hath *all theſe*, hath a conſtant *Habit of Prayer* in him: For Prayer is nothing but the expreſſion with the Tongue of theſe Graces in the Heart: So that the Spirit of Sanctification is thereby a Spirit of Adoption and of Supplication. And he that hath freedom of utterance can ſpeak that which Gods Spirits hath put into his very Heart, and made him eſteem his greateſt and 8. 15, 16. 26, 27. 2 Tim. 1. 7. Nehem. 9. 20. Iſa. 11. 2. Ezek. 36. 26. & 37. 14. Gal. 4. 6. Zech. 12. 10. Ezek. 18. 31. & 11. 19.

and neareſt Concernment, and the moſt neceſſary and excellent Thing in all the World. This is the Spirits principal Help.

5. The ſame Spirit doth incline our Hearts to the
Rom. 7.6. diligent uſe of all thoſe means, by which his abilities
John.4.23, 24. may be increaſed: As to read, and hear, and confer,
&7.38,39. and *to uſe* our ſelves to *Prayer* and to Meditation,
1 Cor. 2. 10, 11. Self-examination, *&c.*

6. The ſame Spirit helpeth us in the uſe of all theſe
1 Cor. 6. 11, 17. means, to profit by them, and to make them all effe-
2 Cor. 4. 13. ctual on our Hearts.

7. The ſame Spirit concurreth with *Means, Ha-*
Gal. 5. 5, *bits, Reaſon*, and our own *endeavours*, to help us in
16,17,18, 25. the *very act of Praying and Preaching*: 1. By illu-
Eph. 3.16. minating our Minds to know what to deſire and ſay:
& 5. 9,18. 2. By actuating our *Wills* to Love, and Holy Deſire
& 6. 18. and other Affections. 3. By quickning and exciting
1 Theſſ. 5. 19. us to a livelineſs and fervency in all. And ſo bring-
ing our former Habits into Acts, the Grace of Prayer is the *Heart* and *Soul* of *Gifts*; and thus the Spirit teacheth us to pray.

Yea, the ſame Spirit thus by *common Helps* aſſiſteth even bad Men in praying and preaching, giving them *common Habits* and *Acts* that are ſhort of ſpecial ſaving Grace. Whereas Men left to themſelves without Gods Spirit, have none of all theſe forementioned Helps. And ſo the Spirit is ſaid to intercede
Rom. 8.26 for us by exciting our unexpreſſible Groans; and to help our infirmities *when we* know what to ask as we ought.

Queſt. 168. *Are not our own Reaſons, Studies, Memory, Strivings, Books, Forms, Methods and Miniſtry needleſs, yea a hurtful quenching or preventing of the Spirit, and ſetting up our own, inſtead of the Spirits Operations?*

John. 15.1, 3, 4, 5, 7. *Anſw.* 1. YES; if we do it in a Conceit of the Sufficiency of our ſelves, our Reaſon, Memory, Studies, Books, Forms, *&c.* without the Spirit: Or if we aſcribe any thing to any of theſe which is proper to Chriſt or to his Spirit. For ſuch proud ſelf-ſufficient Deſpiſers of the Spirit, cannot reaſonably expect his help: I doubt among Men counted Learned and Rational there are too many ſuch, * That know not Mans inſufficiency or corruption, nor the neceſſity and uſe of that Holy Ghoſt into whoſe Name they were baptized, and in whom they take on them to believe. But think that all that pretend to the Spirit are but Phanaticks and Enthuſiaſts, and ſelf-conceited People; when yet the Spirit himſelf ſaith, *Rom.* 8. 9. *If any Man have not the Spirit of Chriſt, the ſame is none of his.* And Gal. 4. 6. *Becauſe we are Sons, God hath ſent forth the Spirit of his Son into our Hearts, whereby we cry, Abba, Father.*

* Even among them that in their Ordination heard [*Receive ye the Holy Ghoſt*] and [*Over which the Holy Ghoſt hath made you Overſeers.*]

2. But if we give to Reaſon, Memory, Study, Books, Methods, Forms, *&c.* but their proper place in *Subordination* to Chriſt and to his Spirit, they are ſo far from being quenchers of the Spirit, that they are neceſſary in their Places, and ſuch Means as we muſt uſe, if ever we will expect the Spirits help. For the Spirit is not given to a Bruit to make him a *Man*, or *Rational*; nor to a *proud Deſpiſer*, or *idle Neglecter* of Geds appointed Means, to be inſtead of *means*, nor to be a Patron to the Vice of pride or idleneſs, which he cometh chiefly to deſtroy: But to bleſs Men in their laborious uſe of the means which God appointed him: Read but *Prov.* 1. 20, &c. & 2. & 3. & 5. & 6. & 8. and you will ſee
Iſa. 64. 7. that Knowledge muſt be laboured for, and Inſtru-
Mat. 7.13, ction heard: And he that will lie idle till the Spirit
14. move him, and will not ſtir up himſelf to ſeek God,
2 Pet. 1.10 or ſtrive to enter in at the ſtrait Gate, nor give all
Diligence to make his Calling and Election ſure, may find that the Spirit of ſloth hath deſtroyed him, when he thought the Spirit of Chriſt had been ſaving him. He that hath but two Articles in his Creed, muſt make this the ſecond: For he that *cometh to God* Heb. 11.6.
muſt believe that God is, and that he is the Rewarder of them that diligently ſeek him.

Queſt. 169. *How doth the Holy Ghoſt ſet Biſhops over the Churches.*

Anſw. 1. BY *making the Office it ſelf*, ſo far as the Act. 20.28
Apoſtles had any Hand in it, Chriſt himſelf having made *their* Office.

2. The *Holy Ghoſt* in the *Electors* and *Ordainers* Acts 1.24.
directeth them to *diſcern the fitneſs* of the Perſons Act. 13. 2,
elected and ordained, and ſo to call ſuch as God ap- & 15. 28,
proveth of, and calleth *by the Holy Ghoſt in them.* &c. & 14.
Which was done, 1. By the extraordinary Gift of 23.
diſcerning in the Apoſtles. 2. By the ordinary help of Gods Spirit in the wiſe and faithful Electors and Ordainers ever ſince.

3. The Holy Ghoſt doth qualifie them for the Work, by due *Life, Light and Love, Knowledge, Willingneſs, and Active Ability*; and ſo both *enclining* them to it, and marking out the Perſons by his Gifts whom he would have elected and ordained to it: Which was done, 1. At firſt by extraordinary Gifts, 2. And ever ſince by ordinary, 1. Special and ſaving in ſome; 2. Common, and only fitted to the Churches Inſtruction in others. So that who ever is not competently qualified, is not called by the Ho-
ly Ghoſt: When Chriſt aſcended, he gave *Gifts to* 1 Cor. 12.
Men, ſome Apoſtles, Prophets and Evangeliſts, ſome 12,13,28,
Paſtors and Teachers, for the edifying of his Body, &c. 29.
Eph. 4. 7, 8, 9, 10.

Queſt. 170. *Are Temples, Fonts, Utenſils, Church-lands, much more the Miniſters Holy: And what Reverence is due to them as Holy?*

Anſw. THE Queſtion is either *de nomine* whether it be fit to *call* them *Holy*; or *de re*, whether they *have that* which is called *Holineſs*.

I. The Word [*Holy*] ſignifieth *in God, eſſential tranſcendant Perfection*; and ſo it cometh not into our queſtion. In *Creatures* it ſignifieth, 1. A Divine Nature in the rational Creature (Angels and Men) by which it is made *like God*, and *diſpoſed* to him and his Service, by *Knowledge, Love*, and Holy *Vivacity*; which is commonly called *real ſaving Holineſs* as diſtinct from meer Relative. 2. It is taken for the *Relation* of any thing to God as his own peculiar appropriated to him: So Infinite is the diſtance between God and us, that whatever is *His* in a ſpecial Senſe, or *ſeparated* to his Uſe, is called *Holy*: And
that is, 1. Perſons. 2. Things. 1. Perſons are ei- Mar.6.2
ther, 1. In general devoted to his Love and Service; Col.1.2
2. Or ſpecially devoted to him in ſome ſpecial Office. Tit.1. 1 Pet.1
Which is, 1. Eccleſiaſtical, 2. Oeconomical, 3. Po- 15,16.&
litical. Thoſe devoted to his *general Service* are,
1. Either *heartily and ſincerely* ſo devoted (who are 2Pet.3.1
ever ſanctified in the firſt real Senſe alſo,) or only Exod.
by *Word and outward* Profeſſion. 2. *Things* devo- 1 Cor.1
ted to God are, 1. Some by his own immediate 2,
choice, deſignation and command, 2. Or by general 1 Cor.6
directions *to Man* to do it. And theſe are, 1. Some 10,1 Heb.1
things more *Nearly*, 2. Some things more *Remotely*
ſeparated to him. None of theſe muſt be confound- Tit.3.
ed: And ſo we muſt conclude, 6.&2.

1. All that ſhall be ſaved are *Really* Holy by a Di- 1 Pet.
vine Inclination, and Nature, and actual Exerciſe
thereof; and *Relatively* Holy in a ſpecial Senſe, as Exo.1
thus devoted and ſeparated to God. Rom.1

2. All the Baptized and Profeſſors (not apoſtate) 1 Cor.
are *Relatively Holy* as *verbally devoted* and ſeparated 17.&
to God. Zech.

3. All that are ordained to the Sacred Miniſtry are Hag.
Relatively Holy as devoted and ſeparated to that Of- Luk.1
fice. And the well qualified are alſo *really Holy*, as Ezr.
their qualifications are either ſpecial or common. & 9.

4. All that are duly called of God to the *Place of* Num

Numb. 6. *Kings*, and *Judges*, and *Rulers* of Families, are *rela-*
8, 20. *tively ſacred*, as their offices and they are of God
Lev. 16. 4, and for him, and devoted to him.

33. Exod. 29. 5. Temples and other Utenſils deſigned by God
6, 33. himſelf, are holy as related to him by that deſigna-
Pſal. 89. tion.

20. 6. Temples, Utenſils, Lands, *&c.* devoted and
Numb. 35 lawfully ſeparated by Man, for holy uſes, are *Holy*
25. as *juſtly related to God by that lawful ſeparation.* To
2 Tim. 3. 15. ſay as ſome do, that [They are indeed *conſecrated*
Iſa. 58. 13. and *ſeparated*, but *not Holy*] is to be ridiculouſly
Pſal. 42. 4. wiſe by ſelf-contradiction, and the maſterly uſe of
2 Pet. 1. 18 the word *Holy* contrary to cuſtom and themſelves.

21. Pſal. 87. 1. 7. Miniſters are *more Holy* than Temples, Lands,
Numb. 5. or Utenſils, as being nearlier related to holy things.
17. And things ſeparated by God himſelf are *more holy*
Exod. 3. 5. than thoſe juſtly ſeparated by Man. And ſo of
1 Sam. 21. 5. *Days.*

Neh. 8. 9, 8. Things remotely devoted to God, are holy in
10, 11. their diſtant place and meaſure; as the Meat, Drink, Houſe, Lands, Labours of every Godly Man, who with himſelf devoteth all to God: But this being more diſtant, is yet a remoter degree of Holineſs.

Uncovered in Church and Reverent geſtures.

II. Every thing ſhould be reverenced according to the meaſure of its Holineſs: And this expreſſed by ſuch ſigns, geſtures, actions, as are fitteſt to honour God, to whom they are related: And ſo to be uncovered in Church, and uſe reverent carriage and geſtures there, doth tend to preſerve due Reverence to God and to his Worſhip, (1 *Cor.* 16. 20.)

Queſt. 171. *What is Sacriledge, and what not?*

Rom. 2. *Anſw.* I. Sacriledge is robbing God by the unjuſt
22. alienation of holy things. And it is
2 Pet. 2. meaſured according as things are diverſified in Holi-
20, 21, 22. neſs: As,

Heb. 6. 6, 7 Heb. 10. 1. The greateſt Sacriledge is a prophane unholy
26, 27, 28, alienating a Perſon to the Fleſh and the World, from
29. God and his Love and his Service, who by Baptiſm
1 Theſ. 2. was devoted to him. And ſo all wicked Chriſtians
15, 16. Lev. 19. 8. are groſly Sacrilegious.

Heb. 12. 2. The next is alienating conſecrated Perſons from
16. the ſacred work and office, by depoſing Kings, or
Act. 5. 5, by *unjuſt ſilencing* or *ſuſpending true Miniſters*, or
&c. their caſting off Gods work themſelves. This is
Ezek. 22. far greater Sacriledge than alienating Lands or U-
26. & 42. 20. & 44. tenſils.

23. 3. The next is the unjuſt alienating of Temples, Utenſils, Lands, Days, which were ſeparated by God himſelf.

4. And next ſuch as were juſtly conſecrated by Man; as is aforeſaid in the degrees of Holineſs.

II. It is not Sacriledge, 1. To ceaſe from the Miniſtry or other holy ſervice, when ſickneſs, diſability of body, or violence utterly diſable us.

2. Nor to alienate Temples, Lands, Goods or Utenſils, when Providence maketh it needful to the Churches good: So the Fire in *London* hath cauſed a diminution of the number of Churches: So ſome Biſhops of old, ſold the Church Plate to relieve the
Mat. 12. 5. Poor: And ſome Princes have ſold ſome Church Lands to ſave the Church and State in the neceſſities of a lawful War.

3. It is not Sacriledge to alienate that which Man devoted, but God accepted not, nor owned as appropriate to him (which his prohibition of ſuch a dedication is a proof of.) As if a Man devote his *Wife* to Chaſtity, or his Son to the *Miniſtry* againſt their wills: Or if a Man vow himſelf to the *Miniſtry* that is unable and hath no call: Or if ſo much Lands or Goods be conſecrated, as is ſuperfluous, uſeleſs and injurious to the common Welfare and the State, Alienation in theſe caſes is no ſin.

Queſt. 172. *Are all religious and private Meetings, forbidden by Rulers, unlawful Conventicles? Or are any ſuch neceſſary?*

Anſw. Though both ſuch *Meetings* and our *Priſons* tell us how greatly we now differ about this point, in the application of it to *Perſons* and our preſent caſe, yet I know no difference in the doctrinal reſolution of it among moſt ſober Chriſtians at all: (Which makes our caſe ſtrange.)

For ought I know, we are agreed,

I. 1. That it is more to the honour of the Church Pſal. 1. 2, 4
and of Religion and of God, and more to our ſafe- 5. & 22. 25.
ty and edification, to have God's Worſhip perform- & 35. 18.
ed ſolemnly, publickly and in great aſſemblies, than & 40. 2, 10.
in a corner, ſecretly, and with few. Act. 21. ult

2. That it is a great Mercy therefore where the Heb. 10.
Rulers allow the Church ſuch publick Worſhip. 20. Act. 20. 7.

3. That *cæteris paribus* all Chriſtians ſhould prefer & 1. 15.
ſuch publick worſhip before private; and no private & 2. 44.
meetings ſhould be kept up, which are oppoſite or 1 Cor. 44.
prejudicial to *ſuch publick meetings.* 23.

4. And therefore if ſuch meetings (or any that are unneceſſary to the ends of the Miniſtry, the ſervice of God and good of Souls) be forbidden by lawful Rulers, they muſt be forborn.

II. But we are alſo agreed, 1. That it is not the
Place but the Preſence of the true *Paſtors and People* 1 Cor. 16.
that make the *Church.* 12. Rom. 16. 5

2. That God may be acceptably worſhipped in Act. 12. 12
all places when it is our duty. Col. 4. 15.

3. That the ancient Churches and Chriſtians in times of Perſecutions ordinarily met in ſecret againſt the Rulers wills, and their Meetings were called Conventicles, (and ſlandered, which occaſioned *Pliny's* examination, and the right he did them.)

4. That no Minſter muſt forſake and give over Mat. 18.
his work while there is *need*, and *he can do it.* 20.

5. That where there are many Thouſands of *ig-* 1 Cor. 9.
norant and *ungodly* Perſons, and the publick Miniſters, 16.
either through their *paucity* (proportioned to the 1 Theſ. 2.
People) or their *diſability*, or *unwillingneſs*, or *negli-* 15, 16.
gence, or all, are inſufficient for all that publick and Act. 4. 19.
private Miniſterial work, which God hath appointed See Dr.
for the *inſtruction*, *perſwaſion* and Salvation of ſuch *Hammond* in *loc.*
neceſſitous Souls, there is need of more Miniſterial 1 Tim. 2.
help. 8. Act. 8. 4.

6. That in caſes of real (not counterfeit) *neceſſity*, 1 Joh. 3.
they that are hindered from exerciſing their Miniſte- 17.
rial Office publickly, ſhould do it privately, if they 2 Tim. 4.
have true Ordination, and the call of the Peoples 1, 2, 3. Heb. 10.
neceſſity, *deſire*, and of *opportunity*, ſo be it they do 25.
it in that peaceable, orderly and quiet manner, as may truly promote the intereſt of Religion, and detract not from the lawful publick Miniſtry and Work.

7. That they that are forbidden to worſhip God publickly, unleſs they will commit ſome certain ſin, are ſo prohibited as that they ought not to do it on ſuch terms.

See much of this caſe handled before Q. 109. and Q. 113.

That the private meetings which are held on *theſe forementioned terms*, in ſuch caſes of *neceſſity*, are not to be *forſaken*, though prohibited: Though ſtill the honour of the Magiſtrate is to be preſerved, and obedience given him in all lawful things: And ſuch Meetings are not ſinful nor diſhonourable (to the aſſemblers;) for as *Tertullian* (and Dr. *Heylin* after him) ſaith, *Cum pii, cum boni coeunt, non factio dicenda eſt, ſed curia: When pious, and good people meet* (eſpecially as aforeſaid) *it is not to be called a Faction, but a Court.* Thus far I think we all agree.

And that the Church of *England* is really of this mind is certain; 1. In that they did congregate in private themſelves, in the time of *Cromwells* Uſurpation, towards the end when he began to reſtrain the uſe of the Common Prayer. 2. In that they wrote for it: See Dr. *Hide of the Church* in the beginning. 3. Becauſe both in the reign of former Princes ſince the Reformation, and to this Day, many laborious conforming Miniſters, have ſtill uſed to repeat their Sermons in their Houſes, where many of the People came to hear them. 4. Becauſe the Liturgy alloweth *private Baptiſm*, and reſtraineth not any number from being preſent, nor the Miniſter for inſtructing them in the uſe of Baptiſm (which is the ſum of Chriſtianity). 5. Becauſe the Liturgy commandeth the *viſitation of the ſick*, and alloweth the Miniſter there to pray and inſtruct the Perſon according to his own ability, about Repentance, Faith in Chriſt, and Preparation for Death and the Life to come; and forbiddeth not the Friends and Neighbours of the ſick to be preſent. 6. Becauſe the *Liturgy* and *Canons* allow *private Communion with the ſick, lame or aged* that cannot come to the aſſembly; where the nature of that holy work is to be opened, and the Euchariſtical work to be performed; and *ſome muſt* be preſent, and the number not limited. 7. And as theſe are expreſs Teſtimonies, that all private meetings are not diſallowed by the Church of *England*, ſo there are other inſtances of ſuch *natural neceſſity* as they are not to be ſuppoſed to be againſt: As, 1. For a Captain to pray, and read Scripture or good Books and ſing Pſalms with his Soldiers, and with Mariners at Sea, when they have no Miniſter. 2. There are many Thouſands or Hundred Thouſands in *England*, that ſome live ſo far from Church, and ſome are ſo weak that they can ſeldom go, and ſome Churches have not room for a quarter of the Pariſh; and none of the Thouſands now meant can read, and ſo neither can help themſelves, nor have a Miniſter that will do it; and Thouſands that when they have heard a Sermon cannot remember it, but loſe it preſently. If theſe that cannot read or remember, nor teach their own Families, nor go to Church, do take their Families, many of them, to ſome one Neighbours Houſe, where the Sermon is repeated, or the Bible or Liturgy read, methinks the Church ſhould not be againſt it.

But it muſt be ſtill remembred, that 1. Rulers that are Infidels, Papiſts, Hereticks or Perſecutors, that reſtrain Church-meetings to the injury of Mens Soul's muſt be diſtinguiſh'd from pious Princes that only reſtrain Hereticks and real Schiſmaticks for the Churches good. 2. And that times of Hereſie and Schiſm may make private meetings more dangerous than quiet times: And ſo even the Scottiſh Church forbad private meetings in the Separatiſts days of late. And when they *do more hurt than good*, and are *juſtly forbidden*, no doubt in that caſe, it is a duty to obey and to forbear them, as is aforeſaid.

Queſt. 173. *What particular Directions for Order of Studies, and Books ſhould be obſerved by young Students.*

§. 1. BEcauſe diſorder is ſo great a diſadvantage to young Students, and becauſe many have importuned me to name them ſome few of the beſt Books, becauſe they have no Time to read, nor money to buy many, I ſhall here anſwer theſe two demands.

§. 2. I. The Order of their ſtudies is ſuch as reſpecteth their *whole lives*, or ſuch as reſpecteth every *Day*. It is the firſt which I now intend.

§. 3. *Direct.* 1. The knowledge of ſo much of Theology as is neceſſary to your own *Duty* and *Salvation*, is the firſt thing which you are to learn (when you have learnt to ſpeak.) Children have Souls to ſave; and their Reaſon is given them to uſe for their Creators ſervice and their Salvation. 1. They can never begin to learn that too ſoon which they were *made* and redeemed to learn, and which their whole lives muſt be employed in practiſing. And that which *abſolute neceſſity* requireth, and without which there is no Salvation. 3. And that which muſt tell a Man the only ultimate end which he muſt intend, in all the moral actions of his Life. For the right intention of our end is antecedent to all right uſe of means: And till this be done, a Man hath not well begun to *live*, nor to uſe his *Reaſon*; nor hath he any other work for his Reaſon, till this be firſt done. He liveth but in a continual Sin, that doth not make God and the publick good and his Salvation his end. Therefore they that would not have Children begin with Divinity, would have them ſerve the Devil and the Fleſh. God muſt be our Firſt and Laſt and All.

§. 4. Not that any exact or full Body or Method of Divinity is to be learnt ſo early. But 1. The Baptiſmal Covenant muſt be well opened betime, and frequently urged upon their Hearts. 2. Therefore the *Creed*, the *Lords Prayer* and *Decalogue*, muſt be opened to ſuch betime; that is, they muſt be wiſely catechiſed. 3. They muſt be taught the Scripture Hiſtory, eſpecially *Geneſis* and the Goſpel of Chriſt. 4. They muſt with the other Scriptures, read the moſt plain and ſuitable Books of practical Divines (after named.) 5. They muſt be kept in the company of *ſuitable*, *wiſe* and *exemplary* Chriſtians, whoſe whole converſation will help them to the *Senſe* and *Love* of Holineſs; and muſt be kept ſtrictly from perverting wicked company. 6. They muſt be frequently, lovingly, familiarly yet ſeriouſly, treated with about the ſtate of their own Souls, and made to know their need of *Chriſt* and of his *holy Spirit*, of Juſtification and Renovation. 7. They muſt be trained up in the Practice of Godlineſs, in Prayer, pious Speeches, and Obedience to God and Man. 8. They muſt be kept under the moſt powerful and profitable Miniſters of Chriſt that can be had. 9. They muſt be much urged to the ſtudy of their own Hearts; to know themſelves; what it is to be a Man, to have Reaſon, Free-will and an Immortal Soul: What it is to be a Child of lapſed *Adam*; and an unregenerate unpardoned Sinner: What it is to be a redeemed, and a ſanctified, juſtified Perſon, and an adopted Heir of Life eternal. And by cloſe examination to know which of theſe conditions is their own; to know what is their daily duty; and what their danger and what their temptations and impediments, and how to eſcape?

§. 5. For if once the Soul be truly ſanctified, then 1. Their Salvation is much ſecured, and the main work of their Lives is happily begun, and they are ready to die ſafely when ever God ſhall call them hence. 2. It will poſſeſs them with a *right end*, in all the *ſtudies* and labours of their Lives; which is an unſpeakable advantage, both for their pleaſing of God, and profiting themſelves and others; without which they will but prophane God's name and word, and turn the Miniſtry into a worldly fleſhly Life, and ſtudy and preach for Riches, Preferment, or Applauſe, and live as he *Luk.* 12. 18, 19. Soul, take thy eaſe, eat, drink and be merry; and they will make Theology the way to Hell, and ſtudy and preach their own Condemnation. 3. A holy Heart will be always under the *Greateſt Motives*; and therefore will be conſtantly and powerfully impelled (as well in ſecret as before others) to *diligence* in ſtudies and all good endeavours. 4. And it will make all *ſweet* and *eaſie* to them, as being a noble work, and reliſhing of God's Love, and the endleſs Glory to which it tendeth. A holy Soul will all the Year long be employed in ſacred Stndies and Works, as a good Stomach at a Feaſt, with conſtant pleaſure! And then O how happily will all go on! When a carnal Perſon with a dull, unwilling, weary Mind, taketh now and then a little, when his carnal intereſt it ſelf doth prevail againſt his more ſlothful ſenſual inclinations; but he never followeth it with hearty affections, and therefore ſeldom with good ſucceſs. 4. And a holy Soul will be a continual *Treaſury* and *Fountain* of holy matter, to pour out to others, when they come to the ſacred Miniſtry; ſo that ſuch a one can ſay more from the feeling and experience of his Soul, than another can in a long time gather from his Books. 5. And that which he ſaith will come *warm* to the hearers in a more lively experimental manner, than uſual carnal Preachers ſpeak. 6. And it is liker to be attended by a greater Bleſſing from God. 7. And there are many Controverſies in the Church, which an experienced holy Perſon, (*cæteris paribus*) hath great advantage in above all others, to know the right, and be preſerved from errors.

§. 6. Direct. 2. *Let young Mens time (till about eighteen, nineteen or twenty;) be ſpent in the improvement of their Memories, rather than in ſtudies that require much judgment*: Therefore let them take that time to get *Organical* Knowledge; ſuch as are the Latin and Greek Tongues firſt and chiefly, and then the Hebrew, Chaldee, Syriack and Arabick; with the exacteſt acquaintance with the true Precepts of Logick: And let them learn ſome Epitome of Logick without Book. In this time alſo let them be much converſant in Hiſtory; both Civil, Scholaſtical (of Philoſophers, Orators, Poets, *&c.*) and Eccleſiaſtical. And then take in as much of the Mathematicks as their more neceſſary ſtudies will allow them time for (ſtill valuing *Knowledge* according to the various degrees of uſefulneſs.)

§. 7. Direct. 3. When you come to ſeek after more *abſtruſe* and *real Wiſdom*, join together the ſtudy of Phyſicks and Theology; and take not your Phyſicks as ſeparated from or independent on Theology; but as the ſtudy of God in his works, and of his *works* as leading to himſelf. Otherwiſe you will be but like a Scrivener or Printer, who maketh his Letters well, but knoweth not what they ſignifie.

§. 8. Direct. 4. Unite all 'οντολογία or knowledge of *real entities* into *one ſcience*: both *Spirits* and *Bodies*; *God* being taken in as the *firſt* and *laſt*, the *Original*, *Director* and *End* of all: And ſtudy not the doctrine of *Bodies* alone, as ſeparated from Spirits: For it is but an imaginary ſeparation, and a deluſion to Mens minds. Or if you will *call them* by the name of *ſeveral Sciences*, be ſure you ſo link thoſe ſeverals together that the due dependance of Bodies on Spirits, and of the Paſſive nature on the Active may ſtill be kept diſcernable: And then they will *be one* while you *call them divers*.

§. 9. Direct. 5. When you ſtudy only to know *what is* true, you muſt begin at the *Primum cognoſcibile*, and ſo riſe in *ordine cognoſcendi*: But when you would come to ſee things in *their proper Order*, by a more perfect ſatisfying knowledge, you muſt draw up a *ſynthetical ſcheme*, *juxta ordinem eſſendi*, where God muſt be the *firſt* and *laſt*; the firſt *efficient Governour and End of all*.

§. 10. Direct. 6. Your firſt ſtudy of Philoſophy therefore, ſhould be, of *your ſelves*; to know a *Man*. And the *Knowledge of Mans Soul* is a part ſo neceſſary, ſo near, ſo uſeful, that it ſhould take up both the firſt and largeſt room in all your Phyſicks, or knowledge of Gods Works: Labour therefore to be accurate in this.

§. 11. Direct. 7. With the knowledge of your *ſelves* join the knowledge of the reſt of the works of God; but according to the uſefulneſs of each part to your moral duty; and as all are related to God and You.

§. 12. Direct. 8. Be ſure in all your progreſs that you keep a diſtinct knowledge of things *certain* and things *uncertain*, *ſearchable* and *unſearchable*, *revealed* and *unrevealed*; and lay the firſt as your foundation, yea rather keep the knowledge of them as your Science of Phyſick by it ſelf, and let no obſcurity in the reſt cauſe you to queſtion certain things; nor ever be ſo perverſe as to try things *known*, by things *unknown*, and to argue *à minùs notis*. Lay no ſtreſs on ſmall or doubtful things.

§. 13. Direct. 9. Metaphyſicks as now taken is a mixture of *Organical* and *Real Knowledge*; and part of it belongeth to Logick (the Organical part,) and the reſt is *Theology*, and *Pneumatology*, and the higheſt parts of *Ontology*, or *Real Science*.

§. 14. Direct. 10. In ſtudying Philoſophy, 1. See that you neither neglect any helps of thoſe that have gone before you, under pretence of taking nothing upon truſt, and of ſtudying the naked things themſelves: (For if every Man muſt begin all a new, as if he had been the firſt Philoſopher, knowledge will make but ſmall proficiency.) 2. Nor yet ſtick not in the bare belief of any Author whatſoever, but ſtudy all things in their *naked natures* and *proper evidences*, though by the helps that are afforded you by others. For it is not *ſcience* but *humane belief*, elſe, whoever you take it from.

§. 15. Direct. 11. So certain are the numerous errors of Philoſophers, ſo uncertain a multitude of their aſſertions, ſo various their ſects, and ſo eaſie it is for any to pull down much which the reſt have built, and ſo hard to ſet up any comely ſtructure that others in like manner may not caſt down; that I cannot perſwade you to fall in with any one ſort or ſect, who yet have publiſhed their ſentiments to the World. The Platoniſts made very noble attempts in their enquiries after ſpiritual Being: But they run into many unproved fanaticiſms, and into divers errors, and want the deſirable helps of true method. The wit of *Ariſtotle* was wonderful for ſubtilty and ſolidity. His knowledge vaſt; his method (oft) accurate; but many precarious, yea erroneous conceptions and aſſertions, are ſo placed by him, as to have a troubling and corrupting influence into all the reſt: The Epicureans or Democratiſts, were ſtill and juſtly the contempt of all the ſober ſects; and our late Somatiſts that follow them, yea and *Gaſſendus*, and many that call themſelves Carteſians, yea *Carteſius* himſelf, much more *Berigardus*, *Regius* and *Hobbes*, do give ſo much more to meer Matter and Motion, than is truly due, and know or ſay ſo much too little of Spirits, active Natures, vital Powers, which are the true principles of motion, that they differ as much from true Philoſophers, as a Carcaſs or a Clock from a living Man. The Stoicks had noble Ethical Principles, and they (and the Platoniſts with the Cynicks) were of the beſt Lives: But their writings are moſt loſt, and little of their Phyſicks fully known to us, and that alſo hath its errors. *Patricius* is but a Platoniſt ſo taken with the nature of *Light*, as inſiſting on that in Fanatical terms, to leave out a great deal more that muſt be conjoined. *Teleſius* doth the like by *Heat and Cold*, *Heaven and Earth*, and among many obſervable things, hath much that is unſound and of ill conſequence. *Campanella* hath improved him, and hath many hints of better Principles (eſpecially in his Primalities) than all the reſt: But he fanatically runs them up into ſo many unproved and vain, yea and miſtaken ſuperſtructures, as that no true body of Phyſicks can be gathered out of all his works. The attempt that pious *Commenius* hath made in his ſmall Manual hath much that is of worth; but far ſhort of accurateneſs. The Hermetical Philoſophers have no true method of Philoſphy among them; and to make their three or five Principles to be ſo many Elements, or ſimple bodies, conſtituting all compounds, and form up a ſyſteme of Philoſophy on their ſuppoſitions, will be but a trifle and not to ſatisfie judicious Minds; eſpecially conſidering how defective their Philoſophy is made by their omiſſions. *Lullius* and his followers fit not their Method to the true order of the Matter. *Scaliger*, *Scheggius*, *Wendelme* and *Sennertus* (eſpecially in his *Hypomnemata*) were great Men, and have many excellent things: But too much of *Ariſtotles* goeth for currant with them. My worthy, learned and truly pious Friend Mr. *Sam. Gott* in his new Book on *Gen.* 1. hath many excellent notions, and much that is ſcarce elſewhere to be met with: But the tedious Paragraphs, the defect of Method, and ſeveral unproveable particulars, make it like all humane works imperfect.

Therefore if I muſt direct you according to my judgment, I muſt adviſe you, 1. To ſuppoſe that Philoſophers are all ſtill in very great darkneſs, and there is much confuſion, defectiveneſs, error and diviſion and uncertainty among them. 2. Therefore addict not your ſelves abſolutely to any Sect of them. 3. Let your firſt ſtudies of them all leave room for the changing of your judgment, and do not too haſtily fix on any of their ſentiments as ſure, till you have heard what others ſay, and with ripened underſtandings have deeply and long ſtudied the things themſelves. 4. Chooſe out ſo much of the *Certainties* and *uſeful* parts of *Phyſicks* as you can reach to, and make them know their places in ſubſerviency to your holy principles and ends; and rather be well content with ſo much, than to looſe too much time in a vain fatigation of your brains for more.

I have made ſome attempt to draw out ſo much, eſpecially *de Mundo & de Homine*, in my *Methodus Theologiæ*, though I expect it ſhould no more ſatisfie others, than any of theirs have ſatisfied me.

§. 16. Direct. 12. When you have well ſtated your Ontology, or Real Science, then review your *Logick* and *Organical* part of *Metaphyſicks*; and ſee that *Verba rebus aptentur*; fetch then your *words* and *Organical notions* from the *Nature* of the *Things*. Abundance are confounded by taking up Logical Notions firſt which are unſuitable to true Phyſical beings.

§. 17. Direct. 13. Somewhat of Ethicks may be well learnt of Philoſophers, but it's nothing to the Scriptures Chriſtian Ethicks.

§. 18. Direct. 14. Somewhat of artificial Rhetorick and Oratory ſhould be known: But the Oratory which is *moſt natutal*, from the *evidence of things*; well managed by a *good underſtanding* and *elocution*, which hath leaſt of *appearing art* or *affectation*, is ever the moſt effectual, and of beſt eſteem.

§. 19. Direct. 15. The doctrine of *Politicks*, eſpecially of the Nature of *Government and Laws in general*, is of great uſe to all that will ever underſtand the Nature of Gods Government and Laws, that is, of Religion. Though there be no neceſſity of knowing the Government and Laws of the Land or of other Countries, any further than is neceſſary to our obedience or outward concernments, yet ſo much of Government and Laws as *Nature* and *Scripture* make common to all particular Forms and Countries, muſt be known by him that will underſtand Morality or Divinity, or will ever ſtudy the Laws of the *Land* And it is a prepoſterous courſe, and the way of ignorance and error, for a Divine to ſtudy Gods Laws, and a Lawyer Mans Laws, before either of them know, in general what a *Law*, or what *Government* is, as nature notifieth it to us.

§. 20. Direct. 16. When you come to *Divinity*, I am not for their way that would have you begin with the *Fathers*, and thence form a body of Divinity to your ſelves: If every young ſtudent muſt be put on ſuch a task, we may have many Religions quickly, but ſhall certainly have much ignorance and error. We muſt not be ſo blind or unthankful to God as to deny that later times have brought forth abundance of Theological writings, incomparably more methodical, judicious, full, clear, and excellently fitted alſo by application, to the good of Souls, than any that are known to us ſince the writing of the ſacred Scriptures. Reverence of antiquity hath its proper place and uſe, but is not to make Men Fools, Non-proficients, or Contemners of Gods greater Mercies.

My advice therefore is, that you begin with a conjunction of Engliſh Catechiſms, and the Confeſſions of all the Churches, and the practical holy writings of our Engliſh Divines: And that *you* never ſeparate theſe aſunder. Theſe practical Books do commonly themſelves contain the Principles, and do preſs them in ſo warm a working manner as is likeſt to bring them to the Heart: And till they are there, they are not received according to their uſe, but kept as in the Porch. Get then ſix or ſeven of the moſt judicious Catechiſms and compare them well together, and compare all the Confeſſions of the Churches, where you may be ſure that they put thoſe which they account the weightieſt and ſureſt truths.) And with them read daily the moſt ſpiritual heart-moving Treatiſes, of Regeneration, and our Covenant with God in Chriſt, of Repentance, Faith, Love, Obedience, Hope, and of a Heavenly Mind and Life; as alſo of Prayer and other particular Duties, and of Temptations and particular Sins.

I mention not your reading the Scripture, as ſuppoſing it muſt be your conſtant work

And when you have gone through the Catechiſms, read over three or four of the ſoundeſt ſyſtemes of Divinity. And after that proceed to ſome larger Theſes, and then to the ſtudy of the cleareſt and exacteſt Methodiſts: And think not that you well underſtand Divinity, till 1. You know it as methodized and jointed in a due Scheme, and the ſeveral parts of it in their ſeveral Schemes, ſeeing you know not the *beauty* nor the *true ſenſe* of things, if you know them not in their proper places, where they ſtand in their ſeveral reſpects to other points: And 2. Till it be wrought into your very Hearts, and digeſted into a *holy nature*: For when all is done, it is only a holy and heavenly Life, that will prove you wiſe, and make *you happy*, and give you ſolid Peace and Comfort.

§. 21. Direct. 17. When you have gone ſo far, ſet your ſelves to read the Ancients: 1. And take them in order as they lived. 2. Obſerve moſt the Hiſtorical parts, what *doctrines*, and *practiſes de facto* did then obtain. 3. Some muſt be read wholly, and ſome but in part. 4. Councils and Church Hiſtory here have a chief place.

§. 22. Direct. 18. With them read the beſt Commentators on the Scriptures, old and new.

§. 23. Direct. 19. And then ſet your ſelves to the ſtudy of Church-Controverſies (though thoſe that the Times make neceſſary muſt be ſooner looked into). Look firſt and moſt into thoſe which your own Conſciences and Practice require your acquaintance with: And above all here, read well thoſe Writings that confute Atheiſts and Infidels, and moſt ſolidly prove the truth of the Chriſtian Religion: And then thoſe that defend the greateſt points. And think not much to beſtow ſome time and labour in reading ſome of the old School Divines.

§. 24. Direct. 20. When you come to form up your *Belief* of *certainties* in Religion, take in nothing as *ſure* and *neceſſary*, which the ancient Churches did not receive. Many other things may be taken for *truths*; and in perſpicuity and method the late times much excel them: But Chriſtian Religion is ſtill the ſame thing, and therefore we muſt have no other Religion in the great and neceſſary parts than they had.

§. 25. Direct. 21. Still remember, that Mens various capacities do occaſion a great variety of Duties: Some Men have clear and ſtrong Underſtandings, by nature: Theſe ſhould ſtudy *Things* as much as *Books*; for poſſibly they may excel and correct their Authors. Some are naturally of *duller* or *leſs-judicious* heads, that with no ſtudy of *Things* can reach half ſo high, as they may do by ſtudying the Writings of thoſe who are wiſer than ever they are like to be. Theſe muſt take more on truſt from their Authors, and confeſs their weakneſs.

§. 26. Direct. 22. After or with all Controverſies, be well verſt in the Writings of thoſe Reconcilers, who pretend to narrow or end the differences.

For uſually they are ſuch as know more than the Contenders.

I proceed now to give you ſome Names of Books.

Queſt. 174. *What Books eſpecially of Theology ſhould one chooſe, who for want of Money or Time, can read but few?*

Anſw. General. THE truth is, 1. It is not the reading of many Books which is neceſſary to make a Man wiſe or good: But the well reading of a few, could he be ſure to have the beſt. 2. And it is not poſſible to read over very many on the ſame ſubjects, without a great deal of loſs of precious time: 3. And yet the reading of as many as is poſſible tendeth much to the increaſe of knowledge, and were the beſt way, if greater matters were not that way unavoidably to be omitted: Life therefore being ſhort, and work great, and *Knowledge* being for *Love* and *Practice*, and no Man having leiſure to learn all things, a wiſe Man muſt be ſure to lay hold on that which is moſt *uſeful* and *neceſſary*. 4. But ſome conſiderable acquaintance with many Books is now become by accident neceſſary to a Divine. 1. Becauſe unhappily a young Student knoweth not which are the beſt, till he hath tryed them: And when he ſhould take another Mans word, he knoweth not whoſe word it is that he ſhould take: For among grave Men, accounted great Scholars, it's few that are truly judicious and wiſe, and he that is not wiſe himſelf cannot know who elſe are ſo indeed: And every Man will commend the Authors that are of his own opinion. And if I commend you to ſome Authors above others, what do I but commend my own judgment to you, even as if I commended my own Books, and perſwaded you to read them: When another Man of a different judgment will commend to you Books of a different ſort. And how knoweth a raw Student which of us is in the right? 2. Becauſe no Man is ſo full and perfect as to ſay all that is ſaid by all others: But though one Man excel in one or many reſpects, another may excel him in ſome particulars, and ſay that which he omitteth, or miſtaketh in. 3. But eſpecially becauſe many errors and adverſaries have made many Books neceſſary to ſome, for to know what they ſay, and to know how to confute them, eſpecially the Papiſts, whoſe way is upon pretence of Antiquity and Univerſality, to carry every Controverſie into a Wood of Church Hiſtory, and ancient Writers, that there you may firſt be loſt, and then they may have the finding of you: And if you cannot anſwer every corrupted or abuſed Citation of theirs out of Councils and Fathers, they triumph as if they had juſtified their Church-tyranny. 4. And the very ſubjects that are to be underſtood are numerous, and few Men write of all. 5. And on the ſame ſubject Men have ſeveral *Modes* of writing: As one excelleth in accurate Method, and another in clear convincing argumentation, and another in an affectionate taking ſtyle: And the ſame Book that doth one, cannot well do the other, becauſe the ſame ſtyle will not do it.

Object. *But the ancient Fathers uſed not ſo many Books as we do, no not one for our hundreds: And yet we honour them above the Neotericks: They lived before theſe Libraries had a being. Yea, they exhort Divines to be learned in the holy Scriptures, and the fourth Council of* Carthage *forbad the reading of the Heathen Books: And many Hereticks are accuſed by the Fathers and Hiſtorians, as being ſtudied in Logick, and curious in common Sciences: And* Paul *ſaith, that the Scriptures are able to make us wiſe unto Salvation.*

Anſw. 1. And yet the New Teſtament was written (or moſt of it) after the Scriptures which *Paul* is commonly ſuppoſed to mean, and ſome of it, after he ſaid ſo, which ſheweth that he meant not to exclude more writing.

2. The Scriptures are ſufficient for their proper uſe, which is to be a Law of Faith and Life, if they be underſtood. But 1. They are not ſufficient for that which they were never intended for: 2. And we may by other Books be greatly helpt in underſtanding them.

3. If other Books were not needful, Teachers were not needful: For writing is but the moſt advantagious way of teaching, by fixed Characters, which fly not from our Memory as tranſient words do, And who is it that underſtandeth the Scriptures that never had a Teacher? And why ſaid the Eunuch, [*How ſhould I* (underſtand what I read) *unleſs ſome Man guide me?*] Acts 8. 31. And why did Chriſt ſet Teachers in his Church to the end, till it be perfected, *Epheſ.* 4. 11, 12, 13. if they muſt not teach the Church unto the end? Therefore they may write unto the end.

4. Reverence to Antiquity muſt not make us *blind* or *unthankful*. Abundance of the Fathers were unlearned Men, and of far leſs knowledge than ordinary Divines have now: And the chief of them were far ſhort in knowledge of the chiefeſt that God of late hath given us. And how ſhould it be otherwiſe, when their helps were ſo much leſs than ours?

5. Knowledge hath abundantly encreaſed ſince Printing was invented: Therefore Books have been a means to it.

6. The Fathers then wrote voluminouſly: Therefore they were not againſt more writing.

7. Moſt of the Biſhops and Councils that cried down Common Learning, had little of it themſelves, and therefore knew not how to judge of it: No more than good Men now that want it.

8. They lived among Heathens that gloried ſo in their own Learning, as to oppoſe it to the Word of God, (as may be ſeen in *Julian*, and *Porphyry*, and *Celſus*:) Therefore Chriſtians oppoſed it, and contemned it; and were afraid while it was ſet in competition with the Scriptures, leſt it ſhould draw Men to Infidelity, if overvalued.

9. And finally, the truth is, that the ſacred Scriptures are now too much undervalued, and Philoſophy much overvalued by many both as to *Evidence* and *Uſefulneſs*: And a *few plain certain truths which all our Catechiſms contain, well preſſed and practiſed*, would make a better Church and Chriſtians, than is now to be found among us all. And I am one that after all that I have written, do heartily wiſh that this were the ordinary ſtate of our Churches. But yet by accident much more is needful, as is proved: 1. For the fuller *underſtanding* of theſe Principles: 2. For the *defending* of them (eſpecially by thoſe that are called to that work): 3. To keep a Miniſter from that *Contempt* which may elſe fruſtrate his labours: 4. And to be *ornamental* and *ſubſervient* to the ſubſtantial Truths.

And now I will anſwer the Queſtion more particularly in this order.

I. I will name you the *Pooreſt* or *Smalleſt Library* that is tolerable.

II. The *Poorer* (though not the *pooreſt*); where a competent addition is made.

III. The *Poor Mans Library*, which yet addeth ſomewhat to the former, but cometh ſhort of a rich and ſumptuous Library.

I. THE *Pooreſt Library* is, 1. The *Sacred Bible*. 2. A *Concordance* (*Downames* the leaſt, or *Newmans* the beſt). 3. A ſound *Commentary* or *Annotations*, either *Diodates*, the *Engliſh Annotations*, or the *Dutch*. 4. Some *Engliſh Catechiſms*, (the *Aſſemblies* two, Mr. *Gouges*, Mr. *Crooks Guide*,) *Ameſius* his *Medulla Theologiæ & Caſus Conſcientiæ* (which are both in *Latin* and *Engliſh*) and his *Bellarminus Enarvatus*. 5. Some of the ſoundeſt *Engliſh* Books which open the Doctrine of Grace, Juſtificaion, fication, and Free-will and Duty; as Mr. *Truman*'s *Great Propitiation*, Mr. *Bradſhaw* of *Juſtification*, Mr. *Gibbons Sermon* of *Juſtification*, in the Morning Exerciſes at St. *Giles* in the Fields, Mr. *Hotchkis* of *Forgiveneſs of Sin.* 6. As many Affectionate Practical *Engliſh* Writers as you can get; eſpecially Mr. *Richard Allen*'s Works, Mr. *Gournall*'s, Dr. *Preſton*, Dr. *Sibbs*, Mr. *Robert Bolton*, Mr. *Whateley*, Mr. *Reyner*, Mr. *Scudder*, Mr. *T. Ford*, Mr. *How* of *Bleſſedneſs*, Mr. *Swinocke*, Mr. *Gouges*, *The Practice of Piety*, *The Whole Duty of Man*, Dr. *Hammonds Practical Catechiſm*, Dr. *Pierſon* on the *Creed*, Dr. *Downame* on the *Lords Prayer*, Mr. *Dod* on the *Commandments*, Biſhop *Andrews* on the *Commandments*, Mr. *Jo. Brinſleyes True Watch*, Mr. *Greenhams* Works, Mr. *Hilderſhams* Works, Mr. *Anthony Burges* Works, Mr. *Perkins* Works, Dr. *Harris* Works, Mr. *Burroughs*, Mr. *Thomas Hooker*, Mr. *Pinkes Sermons*, *Jo. Downames Chriſtian Warfare*, *Richard Rogers*, *John Rogers* of *Faith and Love*, Dr. *Stoughton*, Dr. *Thomas Tailor*, Mr. *Elton*, Mr. *Daniel Dike*, *Jeremy Dike*, Mr. *Jo. Ball* of *Faith*, of the *Covenant*, &c. *Culverwell* of *Faith*, Mr. *Ranew*, Mr. *Teate*, Mr. *Shaw*, Mr. *Rawlet*, Mr. *Janeway*, Mr. *Vincent*, Mr. *Doolittle*, Mr. *Samuel Wards Sermons*, Mr. *W. Fenner*, Mr. *Rutherfords Letters*, Mr. *Joſeph Allens Life* and *Letters*, and *Treatiſe of Converſion*, Mr. *Samuel Clarks Lives* and his *Martyrology*, The *Morning Exerciſes* at St. *Giles Cripplegate*, and at St. *Giles* in the Fields, Mr. *Benjamin Baxters Sermons*, Mr. *George Hopkins Salvation from Sin*, Dr. *Edward Reignolds*, Mr. *Meades* Works, Mr. *Vines Sermons*, *Henry Smith*, *Samuel Smith*, *Tho. Smiths*, Mr. *Strong*, *Joſ. Simonds*; as many of them as you can get. 7. And for other Learning, *Alſtedius* his *Encyclopædia* alone; ſuppoſing that you are paſt the Grammar School, and have neceſſary Lexicons, ſpecially *Martinius* and *Leighs Critica Sacra*: If you can have more, get *Bellarm. de Scriptor. Eccleſ. Cooks Cenſura Patrum*, *Sculteti Medulla Patrum*, *Clem. Rom. Juſtin*, *Tertullian & Cyprian*; *Helvici Chronolog. Hammonds* and *Beza*'s *Annotations*, with *Junius & Tremel. Calvin* on the *New Teſtament*: *Thaddæi Conciliationes*, *Alſtedii Definit. & diſtinct. Caſtanei Diſtinct. Vrſini Catechiſ. Wendelini Theolog. Snecani Method. Deſcriptio*, *Davenants* Works, and *Camero*'s, *le Blank*'s *Theſes*, *Grotius de Satisfact. Caranza*'s *Epitom. Concil. Vſhers Annals*, and *Anſwer to the Jeſuite*, *& de Succeſſ. Eccleſ. Stat. Drelincourts* and *Pooles Manual*, *Corpus Confeſſionum.*

II. When you can get more, the next Rank muſt have all the former with theſe Additions following.

I. FOR Lexicons; 1. For *Latin* beſides *Goldman*, or *Holyoke* or rather *Huttons Morellius*, or *Cowper*, get *Martinii Onomaſticon*: 2. For *Greek*, *Scapula*, *Paſor*, *Leigh*, *Simpſon* and *Henricpetri Lexicon.* 3. For *Hebrew*, *Buxtorfe*, *Schindler*, *Leigh.*

II. For Logick: 1. *Faſciculus Logicus*, or *Smith*, *Keckerman*, *Burgerſdicius.* 2. Of the moderate *Ramiſts* that take in both, *Henry Gutberleth.*

III. For Phyſicks: 1. *Magirus*, *Combachius*, *Burgerſdicius*, *Wendeline*, and *Sennertus.* 2. *Commenius.* 3. Mr. *Gott.* 4. *Bacon* and Mr. *Boile.*

IV. More particularly, De Anima, *Tolet*, *Melancthon* with *Vives* and *Amerbachius* (they are Printed together in one Book) *Sennerti Hypomnemata*, *Scaligers Exercitations.*

V. De Corpore Humano, *Galen*, *Fernelius*, *Bartholine*, *Harvy de Generatione animalium.*

VI. De Motu, *Mouſnerius*, Dr. *Wallis.*

VII, Of Aſtronomy, *Gaſſendus*, *Riolanus.*

VIII. Of Geography: *Cluverius* or *Abbot*, *Ortelius*, *Mercator*, *Heylin*, the *Globe* or *Map. Georg. Nubienſ.*

IX. Of Mathematicks in general: *Euclide*, *Barrow*, *Rami Schol. cum prolegom. Snellii*, *Bettinius*, *Herigone.*

X. Arithmetick in particular: *Record*, *Wingate*, &c.

XI. Geometry: *Ramus cum Comment. Snellii*, & *Schoners*, *Metii*, Dr. *Wallis*, &c.

XII. Muſick: *Tho. Morley*, *Simpſon.*

XIII. Of Chronology and General Hiſtory: *Helvici Chronol. Vſhers Annals*, *Idea Hiſtor. Univerſ. Bucholtzer*, *Calviſius*, *Functius*, *Jacob. Capellus*, *Raleigh.*

XIV. Particular Hiſtory is endleſs: Among ſo many I ſcarce know what to ſay more, than read as many as you can: Eſpecially,

1. The *Roman* Hiſtorians, (which are joyned together.)

2. The *Greek* Hiſtorians.

3. *Diog. Laertius* and *Eunapius de vitis Philoſoph.*

4. *Plutarchs Lives.*

5. Of *England*, *Matth. Paris*, *Hovedon*, *Cambden*, *Speed*, *Ruſhworths Collections.*

6. Of *France*, *Thuanus*, (who alſo taketh in moſt of the *European* Hiſtory of his Time) *Commines*, *Serres.*

7. Of *Belgia*, *Grimſton*, and *Grotius*, and *Strada.*

8. Of *Germany*, the *Collections* of *Piſtorius*, *Ruberus* and *Freherus.*

9. Of *Italy*, *Guicciardine.*

10. *Knowles Turkiſh Hiſtory*, and *Leunclavius.*

11. Of *Abaſſia*, *Godignus*, and *Damianus a Goes*:

12. Of *Judæa*, *George Sandyes Travels*, and *Brocardus.*

13. Of *Armenia* and *Tartary*, *Haitho Armenius*, and the reſt in the *Novus Orbis*; eſpecially *Paulus Venetus* there.

14. Of *Africa* and *India*, *Leo Afer*, and *Ludovicus Romanus.*

15. Of *China*, *Siam*, *Japan*, &c. *Varenius*, *Maffei Hiſtor. Indica cum Epiſt. Jeſuit. Alvarez* and *Martinius.*

16. Of *Indoſtan*, *Terry.*

18. Of *Muſcovy*, *Sigiſmundus.*

18. Of *Sweden*, *Olaus Magnus* (but fabulous).

19. Of *Scotland*, *Jo. Major*, *Hector Boethius*, *Dempſter.*

20. Of Antiquities, *Roſinus Rom. Antiquit. Godwin*, *Selden de diis Syris*, &c. *Ferrarii Lexicon.*

XV. Of Church Hiſtory: *Joſephus*, *Euſebius*, *Ruffinus Tripartite*, above all *Socrates* and *Sozomen*, *Oroſius*, *Sulpitius Severus*, *Theodoret*, *Victor Vticenſis*, *Beda*, *Jacobus a Vitriaco*, *Nicephorus Calliſt. Platina & Maſſonius de vitis Pontif. Abbas Vrſpergenſis*, *Sleidan*, *Micrælius*, *Gentii Hiſt. Jud. Molani Martyrolog. Clarks Martyrol. Hottinger*, *Illyrici Catalogus Teſtium Veritatis*, or *Morneys Myſtery of Iniquity. Perin* and *Morlands* Hiſtory of *Piedmont*, and the *Waldenſes*, *Hiſtor. Perſecut. Bohem. Sculteti Annales*, *& curriculum vitæ ſuæ*: *Knoxes* and *Spotſwood*'s *Hiſt. Scot. Regenvolſcius Hiſt. Eccl. Sclavon. Vſhers Primordia Eccleſs. Brit. Parkers Antiquitates Eccleſ. Brit. Melchior Adami Vitæ Theolog. Medicorum*, *Juris-Conſult. & Philoſoph. German. Fullers Church Hiſtory*, *Clarks Lives*, many particular Lives, as *Jewells* by Dr. *Humphry*, Mr. *Joſ. Allein*, &c. *Boltons*, &c. Alſo read the Epiſtles of *Melancthon*, *Calvin*, *Beza*, *Saravia.*

XVI. Of Medicine, Study no more than ſuch as *Horſtius de Sanitate Studioſorum tuenda*, or *Follinus* or *Graterolus*, or an *Herbal*, except you can go quite through with it; leſt by a half skill you kill your ſelf or others: But take 1. Sufficient exerciſe *ad Sudorem*, (*aliquando largiorem*, *in habitu ſeroſo vel pituitoſo*). 2. Temperance: 3. A pleaſed and contented mind. 4. Warmth and avoiding inward and outward *Cold*: 5. And experience for your beſt Phyſick; and meddle with no more without neceſſity, and the advice of a very able experienced Man.

XVII. Of Politicks, and Civil Law, and Ethicks, read *Beſoldus*, *Willius*, *Danæus*, *Fragoſo de Reg. Rep.* Mr. *Lawſons* Theological Works, *Angelius*, Dr. *Zouch*, *Grotius de Jure Belli*, *Myſingers Inſtitut. Weſembecius*, *Calvins Lexicon*, *Euſtachius Ethicks* and *Pembles*.

XVIII. For Methods of Divinity, read *Paræus* his *Edit.* of *Vrſine*, *Trelcatius*, *Ameſii Medulla*, *Muſculi Loci Communes*, Dr. *Tully*, *Georg. Sohnius*, *Tregedines Tables*, *Calvins Inſtitutions*, or *Colonius* abbreviation of him, *Lawſons Theopolitica*, *Wollebius*, *Cluto*'s *Idea Theol.*

XIX. Theological Diſputations and Treatiſes which I take to be extraordinary clear and ſound, eſcaping the extreams which many err in, and opening the reconciling Truth: *Strangius*, *Le Blankes Theſes*, Mr. *Trumans* three Books, *Grotius de Satisfactione*: *Bradſhaw* of *Juſtification*, *Gibbons Sermon* of *Juſtification*, *Hotchkis* of *Forgiveneſs of Sin*: All *Davenants* Works, *Camero's* Works, *Teſtardus de Natura & Gratia*: All *Joſue Placæus* Works; *Theſes Salmurienſes*, *Amyraldus*, *Johan. Bergius*, *Conrad. Bergius*, *Ludovic. Crocii Syntag. Theolog. Synod. Dort*, eſpecially the *Britiſh* and *Breme* Divines *in ſuffrag. Janſenii Auguſtinus*, all *Auguſtine*, *Proſper* and *Fulgentius*, *Muſculi Loci Communes*, *Dallæus de Redemp. Wotton de Reconcil. Gataker*, *Woodbridge* of *Juſtification*, *Stillingfleet*, *Vſhers* Anſwer to the Jeſuits Challenge, and his Notes *de Redempt. Vniverſ. W. Fenner*, *Rob. Baronius de Peccato Mort. & Ven.* Biſhop *Preſton*, *Whateley*, *Voſſii Theſes*, *Bullingers Decades*, *Rob. Abbot.*

XX. Commentators (beſides the forenamed *Annotations*) *Beza, and Piſcator*, *Junii & Tremellii Annot.* Dr. *Hammond*, *Grotius in Evang. Calvin*, eſpecially *in Nov. Teſt.* or *Marlorates Collection* on *Gen. Pſal. Iſai. & N. Teſt.* which containeth *Calvin* with others: Mr. *Pools Criticks*, *Ainſworth*, *Mollerus*, *Willet*, *Paræus*, *Muſculus*, *Lyra*, *Eſtius*, *Janſenius*, *Chemnitius Harm.* Mr. *Cradocks Harm. Maldonate*, *Lorinus*, *Dixon*, *Hutchinſon*, *Druſius*, *Pichereli opuſcula*.

XXI. Such as open ſome hard *Texts* only, and *Reconcile* ſeeming Contradictions, *Thaddæus*, *Spanhemii Dubia Evangelica*: *Magrii Conciliat. Sharpii Symphonia*, *Bertram*, *Brugenſis*, *Alba*: *Walther. Lydius*; *Gatakeri Cinnus & alia*: *Richardſon*, *Camero*'s *Myrothec.* with *Lud. Capellus*; *Croyus*, *Broughton*, *Heinſius*, *Nic. Fullers Miſcellan. Gregory*, *Doughtyes Analecta. Dieterici Antiq. Biblicæ*, *Caninii Diſq. Suicerus*, *Boies*, *Medes* Works, *Weemſe*, *Bootii*, *Sculteti Exercitationes*.

XXII. Helps to underſtand the Scriptures: *Broughtons Conſent of Scripture*, *Vſher* of the *Septuagint*, &c. *Illirici Clavis Scripturæ*, The foreſaid Treatiſes of *Cuſtoms*; all *Bochartus* (*Geograph. & de Animalibus*) *Brierwoods Enquiries*, *Buxtorf de Synag. Jud. Cunæus*, *Sigonius & Steph. Menochius de Repub. Hebr. Sixt. Amama*, *Euſeb. Nirembergius de Antiq. Scripturæ*, the *Polyglote Bibles* various Verſions, *Ravanellue*.

XXIII. For defence of the Chriſtian Faith againſt Atheiſts and Infidels, *Hier. Savonarola*, *Vander Meulin*, *Stillingfleets Orig. Sacræ. Grotius de Verit. Rel. Chriſt. Morney*, *Camero de Verbo Dei*, *Micrelii Ethnophron. Lod. Vives*, *Marſil. Ficinus cum notis Lud Crocii.* Dr. *Jackſons Truth of Script. Campanella*'s *Atheiſmus Triumphatus*, *Leſſius*, *Waddeſworth* of the *Immortality of the Soul*, Sir *Charles Wolſeley againſt Atheiſm*, *Aut Deus aut Nihil*, beſides abundance of the Fathers, *John Goodwin* of *Scriptures*.

XXIV. Caſes of Conſcience, beſides *Ameſius*, *Perkins*, *Dixſon*, *Greg. Sayrus* his *Clavis Regia*, *Azorius*, Dr. *Jer. Tailor Ductor Dubitantium*.

XXV. Councils, *Lydius Caranza*, *Crab*, *Binnius*, *Spelman*, *Juſtellus*, *Synod. Dordr.*

XXVI. Canoniſts and Helps to underſtand Councils, The *Decretals*, or *Corpus Juris Canon. Zabarell*, *Panormitane*, *Navarrus*, *Albaſpinæus*, *Juſtellus*, *Blondel de Decret. Balſamon. Zonaras & Photius*, *Miræi Notitia Epiſcopatuum* (but not truſty), *Chenu de Epiſcopatibus Gallicis*, *Fileſacus. Hiſtor. Concil. Trident.*

XXVII. Fathers: *Clem. Rom. Vſhers* and *Iſ. Voſſii Ignatius*, *Juſtin Martyr*, *Irenæus*, *Clem. Alexand. Tertullian*, *Cyprian*, *Origen*, *Athenagoras*, *Tatianus*, *Arnobius cum Minutio Fœlice*, *Lactantius*, *Athanaſius*, Theſe are not very Voluminous: *Optatus*, *Euſebii Præparatio & Demonſtratio Evangelica*, as much of *Hierome*, *Auguſtine*, and *Chryſoſtom* as you can; *Hilarius Pictavienſis*, *Proſper*, *Fulgentius*, *Vincent. Lirinenſis*, and (before them) *Baſil*, *Greg. Nazianzene* and *Greg. Nyſſen. Epiphanius*, *Ambroſe*, *Paulinus Nolanus*, *Caſſianus*, *Salvianus*, *Gennadius Maſſil. Gildas*, *Claudius Turonenſis*, *Rabanus Maurus*, *Bernard*.

XXVIII. Helps to know and underſtand the Fathers: *Sculteti Medulla Patrum*, *Cocus* his *Cenſura Patrum*, *Rivets Critica Sacra*, Dr. *James*, all Biſhop *Vſhers* Works; (but above all, a Manuſcript of his now in the Hands of the Archbiſhop of *Canterbury*;) *Sixti Senenſis Bibliotheca*, *Poſſevinus*, many of *Eraſmus* Prefaces and Notes: *Dallæus de uſu Patrum*, *& de Pſeudepigraphis Apoſtol. & de Cultu Latinorum*, *& in Dionyſ. & in Ignatium*, *& pleraq; illius*, *& D. Blondelli opera*: *Bellarminus de Scriptoribus Eccleſiaſt. Caſaubonis Exercit. Vedelius de Sapient. Veterum*, *Polydore Virgil de Invent. Rer. Albaſpine*, *Voſſii Hiſtor. Pelag. & de Symbolis*, *Pauli Erinarchi Trias Patrum*, *Photii Biblioth. Rouſe* his *Mella Patrum*, *De la Cerda*, and many others Notes.

XXIX. Later Writers and Schoolmen: *Damaſus*, *Anſelmus Cantuar. Guilielmus Pariſienſis*, *Guil. de Sancto Amore*, *Gerhardus Zutphanienſis* (*in Bibl. Patr.*) *Thaulerus*, *Thom. a Kempis*, *Lombard*, *Aquinas*, *Durandus*, *Scotus*, *Ockham*, *Greg. Ariminenſis*, *Rada*, *Alvarez*, *Ruiz*, *Suarez*, *Lud. a Dola Ripalda*, *Buridanes Ethicks*, *Meuriſſe Metaphyſ. Ferrii Scholaſt. Orthod. & defenſ. Poſewitz Theolog. Scholaſt.* Dr. *Twiſſe*, *Strangius*, *Rob. Baronii Metaphyſ. Schiebleri Metaphyſ. Calovii Metaph. Divin.* Dr. *Barlowes Metaphyſ. Exercitat.* Dr. *Mores Metaphyſicks*.

XXX. Controverſies, (beſides the forementioned againſt Heathens and Infidels.)

1. Proteſtants and Papiſts; *Bellarmine*, *Stapleton*, *Coſterus*, *Becanus*, *Holden*, *Brierleyes Proteſt. Plea Richworths* and *Whites Dialogues*.

Againſt them, *Ameſii Bellarm. Enervatus*, Dr. *Challoners Credo Eccleſ. Cathol. Chamier*, *Sadeel*, *Chillingworth*, *Vſhers* Anſwer to the Jeſuits Challenge, and *de Succeſſ. Eccleſ. Illyrici Catalog. Teſtium Veritatis*; *du Pleſſis* (*Morney*) *de Eccleſ.* and Myſtery of Iniquity, Dr. *Field* of the *Church*, *Whitaker*, Dr. *John Whites* Way to the true Church, and the Defence, *Blondel de Eccleſia* (*Gallicé*:) All *Dallæus* Works, *Albertinus de Tranſubſt. cum Clodei defenſ. Davenant de juſtitia, & determinationes*, *Rivets Cathol. Orthod. Pet. Molinæi de Novitate Papiſmi* (Engliſhed), *Pet. Molinæus Juniors* Anſwer to *Philanax Anglicus*, *Chemnitii Exam. Concil. Trident. Reignolds* Conference with *Hart*, *& de lib. Apocry. Pet. Couſins* Biſhop of *Durham* of the Canon of Scripture, *Drelincourts Manual*, *Pooles Nullity*, and *Dial.* Biſhop *Downame de Antichriſto*, *Stillingfleet*, *Tillotſon*, *Voetius de Deſper. Cauſa Papatus.* Eſpecially for the right of Kings againſt them, *Will. Barclay*, *Grotius de Imperio Summar. Poteſt.* Biſhop *Bilſon* of *Obedience*, Biſhop *Carlton de Juriſdictione*, Biſhop *Robert Abbots*, *Goldaſtus de Monarchia* (a multitude of old Writers collected) *& Conſtitut. Imperial. M. Ant. De Dominis Spalatenſis de Republ. Eccl.* All *Ludovicus Molinæus* Works.

2. About Predeſtination, Grace and Free-will, the Jeſuits, Lutherans and Arminians againſt the Dominicans, Janſeniſts, and Calviniſts: On one ſide, *Molinas Fonſeca*, *Pennottus propugnac. Libert. Petr. a Sancto Joſeph*; *Arminius*, *Epiſcopius*, *Corvinus*, *Grevinchovius*, *Tilenus*, *Tilenus* Junior.

On the other ſide, *Alvarez*, *Jumel*, *Janſenius*,

Twiſſe;

Twyſſe, *Synod. Dord. Molinæi Anatom. Armini. Ameſius*, *Zanchius*, &c. But the *Conciliators* are ſoundeſt.

3. Of Socinianiſm and Arrianiſm. For them: Hiſtorians, *Philoſtorigus* and *Sandius*: Diſputers, *Volkelius*, *Socinus*, *Luſhington* on the *Hebr.*

Againſt them, *Joſ. Placæus*, *Stegman*, *Botſaccus*, *Grotius de Satisfact. Zarnovecius*, & *Joh. Junius de Satisfact. Lawſon* on the *Hebrews*, *Beckman Exercitations*, *Trumans Great Propitiation*, *Stillingfleet* of *Satisfaction*, *Q. V. Crellius Refutatus*, *Eſſenius*, *Hoornbeck.*

4. Of Juſtification, enough are named before, §. 18. ſpecially *Le Blank*, alſo *Pemble*, Biſhop *Downame*, *Warren.*

5. The Antinomian and Libertine Controverſies: *Pro*: Dr. *Criſpe*, *Maccovius in quibuſdam*, *Saltmarſh*, *Crandon*, *Paul Hobſon*, *Den*, *Town*, *Eaton*,

Contr. *Gataker*, *Ball* of the Covenant, *Anth. Burges*, All the Writers of Juſtification before praiſed §. 18. *Welds Hiſtor.* of *Antinomians*,

6. About Infant Baptiſm: Cont. *Tombes*, *Blackwood*, *Fiſher.*

Pro. *Church*, *Marſhall*, *Whiſton*, *Blake.*

7. Of the Lords Day, or Chriſtian Sabbath: Cont. *Ironſide*, *Heylin*, *Pocklington*, *Franc. White*, *Brierwood*, *Broad.*

Pro. Dr. *Young*, *Eaton*, *Cawdrey* & *Palmar*, Dr. *Twiſſe*, *Hughes*, *Sprint*, Dr. *Owen*, Mr. *George Abbot*, *Shephard.*

8. Of Dioceſane Prelacy: Cont. *Cartwright*, *Calderwoods Altare Damaſcenum*, *Rob. Parker de Polit. Eccleſ. Beza*, *Gerſon Bucers Diſſert. de Gubern. Eccleſ. Baines Dioceſans Tryal*, *Blondel de Epiſc. & Presbyt. Salmaſius*, *Smectymnuus.*

Pro. *Petavius*, *Seravia*, *Geor. Downame*, *Bilſon*, *Hooker*, *Whitgift*, Dr. *Hammond.*

9. Of the reſt of the Engliſh Conformity, Liturgy and Ceremonies, Pro. Dr. *John Burges*, *Whitgift*, *Hooker*, *Sprints Neceſſity of Conformity in caſe of Deprivation*, *Paybody* of *Kneeling*, *Fulwood*, *Stileman*, *Durel*, The *Friendly Debate*, The *Eccleſiaſtical Policy.*

Contr. *Cartwright*, *Parker* of the Croſs, *Bradſhaws* Twelve Arguments, *&c.* *Ameſius* againſt *Morton*, and his freſh Suit againſt *Burges*, *Nicols*, the *Savoy Prop.*

Againſt the new Additions, little is ſaid yet, through the reſtraint of the Law, except by Mr. *Dan. Cawdrey*, and a Latin Apology, and Mr. *Crofton*, and Dr. *Collins* of the Covenant, and ſome things thruſt out ſecretly, which contain but little of the true ſtate of the caſe.

10. Of Eraſtianiſm. Pro. *Eraſtus*, *Coleman*, *Huſſey*, *Lud. Molinæus*, (in appearance) *Selden de Synedriis.*

Cont. *Beza*, *Galaſpies Aarons Rod*, & *Nihil Reſpondes*, *Hammond* of the Keys.

11. Of Separation: Pro. *Johnſon*, *Canne*, *Ainſworth*: And for Semi ſeparation (from Liturgy and Sacraments, but not from Sermons.) *Robinſon.*

Cont. *Joh. Paget*, *Bradſhaw*, *Gifford*, *Hilderſham*, *Ball*, *Gataker*, *Bernard*, *Rob. Abbot* (not the Biſhop) *Will. Allens Retract.* of *Separation.*

12. Of Independency: Pro. *Norton* (moderate) *Hooker*, *Allen* and *Shephard*, *Burton*, *Apologet. Narrative*, Reaſons of the Diſſenters in the Aſſembly, Dr. *Owens* Catechiſm, and of Schiſm.

Cont. *Jo. Ball*, *Rutherford*, the Aſſemblies Reply: The *London* Miniſters *Jus Divinum Presbyterii*, *Cawdrey* againſt Dr. *Owen*, &c. *Ben. Camfield* againſt Dr. *Owens* Catechiſm.

XXXI. Conciliators: 1. Between diſcordant Chriſtians in general; Jacobi *Acontii Stratagemata Satanæ*: *Uſher in Eph.* 4. 3. old *Vincentius Lerinenſis*, *Ruperti Meldemi Parænesis*; a Socinian *Veritas Pacifica* (and many ſuch of theirs propoſing ill terms).

2. Between Proteſtants and Papiſts: *Thuanus*, *Picherellus*, *Eraſmus*, *Wicelius*, *Caſſander*, *Baldwin*, *Grotius*, *Davenport*, alias *Franc. a Sancta Clara*, *M. A. de Dom. Spalatenſis de Rep. Eccleſ. Guil. Forbes Epiſcop. Edinburgenſ.* Dr. *Hammond*, ſpecially on *Theſſ.* & *Rev.* But *Le Blanke* judiciouſly only by right ſtating and narrowing Controverſies. See *Pet. Heylin* of the Life of Archbiſhop *Laud*, Biſhop *Bramhall.*

3. Between all Proteſtants, eſpecially Lutherans Arminians, and the Reformed Churches, *Duræus*, *Calixtus*, *Halls* Peacemaker, & *Pax terris*, Biſhop *Morton*, *Davenant* and *Hall*, together, their *Pacific. Amyraldus*, Junius *de prædeterminatione*, & *Irenic. Hottonus de Tolerantia*, *Paræi Irenic. Scultetus in Tit.* All the judicious Treatiſes commended §. 18. And of Papiſts about the like Controverſies, *Sarnanus*, *Suarez*, *Arriba*, Janſenius, *Gibieuf. Guil. Camerarius*, *Scotus a Dola.*

4. Of Church Government: *Uſhers* Reduction, Joh. *Forbez Irenic. Stillingfleets Irenic. Halls* Peacemaker, and Modeſt Offer, *Burroughs* Cure of Heart-Diviſions, *Mat. Newcomens* Reconcil. of *Presb. & Indep.* The *New England* Synods *Propoſ.* and the *Defence*, *Lloyd.*

III. I have gone ſo far in this ſecond rank, that I muſt add but a few more for the third, leſt I go above a Poor Mans Library.

I. ADD when you can, to your Lexicons, *Morellius*, or *Cowper*, *Beckman de orig. verb. Phavorinus* and *Heſychius*, and Dr. *Caſtle*'s Oriental Lexicon.

II. To Logicians, *Downame*, *Dietericus*, *Lublin*, *Smigletius*, with *Ariſtotle*; *Claubergius.*

III. To Phyſicks, *Philoponus*, *Teleſius*, *Le Grand*, *Carteſius*, *Regius*, *Hereboord*, *Sckeggius*, *Gaſſendus*, *Patricius*, *K. Digby*, *White.*

IV. De Corpore humano, *Crooks Anatomy*, or *Veſalius*, *Lower de motu cordis*, *Harvey* and *Wallæus de circulat. Sang. Willis* Works, *Needham de form. fœtus*, *Steno de Muſculis*, *Sylvius*, *Horne*, *Bates* and *Gliſſon Anatom. Hepat. & de Rachitide*, *Wharton de Glandulis.*

V. De Anima, *Claud. Mammertus*, *Nemeſius*, (in *Bibl. Pat.*) *Plato*, *Plotinus*, *Fromondus*, *Cicero Tuſc. qu. H. More.*

VI. Of Metaphyſicks, *Scheilbler*, *Suarez*, *Timpler*, *Burgerſdicius*, *Senguerdius*, *Jacchæus*, *Gorlæus*, *Ritſchel*, *Campanella*, *Meuriſſe.*

VII. Of Chronology, *Petavius*, *Uſhers Chronol. & de Anno Maced. Iſaackſon*'s *Chronol. Simpſons Chron. Beroaldus*, *Carion*, *Scaliger de Emend. Tempor.* on *Euſeb.* &c. Dr. *Drake*; See *Bellarmin. Index in Script. Eccleſ.*

VIII. Hiſtory: The Roman and Greek are known; Of the Church: *Evagrius*, *Gregor*, *Turonicus*, *Paulus Diaconus*, *Luitprandus*, *Frodoardus*, *Cedrenus*, *Curopalates*, *Ingulphus*, *Otho Friſingenſ. Crantzius*, *Trithemius*, *Camerarius*, *Spondani Epit. Baronii*, *Luc. Oſianders Epit. Magdeburg. Foxes Martyrology*, *Ebingers Hiſt.* of *England*, *Ingulphus*, *Will. Malmsbury*, *Mat. Weſtminſter*, *Balæus*, *Hollingſhead*, Lord *Herberts* Life of *Hen.* 7. The Lives of *Edw.* 6. *Q. Eliz. by Cambden*, K. *James* by *Wilſon*, K. *Charles*; *Cromwells* Life; *Prin*'s *Hiſtory* of *Biſhops Treaſons*, and of *Canterburies* (*Laud*'s) Doom, *Heylins* Life of *Laud*, The Troubles at *Frankford*, The *Cabala* Letters: Of *Ireland*, Sr. *John Temple*, Dr. *Jones* of the Rebellion, the Earl of *Orreryes Anſw.* to a Petition; Of *Scotland* and other Churches *Petræus*'s Hiſtory. Alſo *Mart. Cruſii Turcogræcia*; *Kircher* of the *Copties*; *Hornius*, *Archoutologia Gothofredi edit.* 1649. *Rovillii promptuarium Iconum*, *Verheidens Icones Theolog. Reformat. fol. Voſſius de hiſtoricis*; *Beza Icones*, *Hoſpinians Hiſtor. Sacrament. & de Orig. Templorum*; *Voſſii Hiſt. Pelag. Gutberleth*'s *Hiſt. Paræus*, *Lætus*, *Pezelius*; but there is no end.

IX. Medicine: Herbals; *Matthiolus*, Johnſons, *Gerrard*, *Parkinſon*, *Langham*, *Monardus*; Diſpenſatories, *London-*

don-phyſicians, *Schroderus*: Anatomiſts before named, and *Knoblochius*: Practitioners; *Hippocrates*, *Galen*, *Celſus*, *Fernelius*, *Montani Conſilia*; *Crato* in *Scholtzii ep.* & *Conſil.* *Platerus*, *Foreſtus*, *Skenkii obſerv.* *Hollerius*, *Sennertius*, *Rondeletius Horſtius*, *Frambaſſarius*, *Schotzii Aphoriſ.* *Solenander*, *Epiphan.* *Ferdinandus*, *Dodonæi Praxis*, *Morellius*, *Schonbornii Manuale*, *Dorncrellius*, *Conringius de ferment.* *Fienus*, *Gordonius*; eſpecially *Riverius*, *Prevotius*; &, *ſi vacat*, *Zacutus Luſitan.* *Hartman*, *Quercetane*, *Crollius*, *Valentine*, *Helmont*: For Surgery *Fabricius*, *Hildanus*, *Trigaultius*, *Foreſtus*, *Paræus*.

But the chief Treatiſes of Medicine are thoſe that treat of particular Diſeaſes or Kinds; as *Carolus Piſo de morbis ſeroſis*, *Eugalenus*, *Martinius*, *Sennertus*, &c. *de Scorbuto*, Dr. *Sidenham de Febribus*, Dr. *Gliſſon de Rachitide*: *Willis de fermentatione & Febribus*, *Cattierus de Rheumatiſmo*, *Marcuccius*, &c. *de Melancholia*, *Schmuzen*, &c. *de Calculo*, *Capellutus de bubon.* *Guarenciers de Tabe Anglicâ*: Its too long to Name all.

So *Rudius de pulſibius*, *Foreſtus de incert. Urin. judic.* *Sanctorius* & *Opicius de Med. ſtatica*; *Deodatus de Diætetic.* *Bacon de vita longa*, *Venner*, *Brunfelſis*.

X. To Politicks add, *Tholoſanus*, *Althuſius*, *Arniſæus*, *Bodin de Rep.* *White*.

To Ethicks, *Buridane*, *More*, *Wendeline*, *Danæus*, *Gatakers Antonine*, *Seneca*, *Plutarchs Morals*.

XI. Syſtemes of Theology; *Synopſis Leidenſium*, *Lud. Crocius*, *Polanus*, *Bucanus*, *Dudley Fenner*, *Wendeline*, *Pet. Martyrs Loci Com.* *Theſes Sedanenſes*, *Ant. Fayus*, *Melancthon*, *Gomarus*, *Pezelius*, *Catechiſmus Romanus*, *Corpus Confeſſionum*, *Altingius*, *Spanhemii Diſput.* *Snecanus*.

XII. Choice Treatiſes; *Parker de Deſcenſu ad inferos*, *Garbut* of the Reſurrection of Chriſt, *Bullinger de Orig. Errorum*, *Martinius de ſymbol.* & *alia*, *Olevian de fœdere*, *Sanderſon de Juram.* *Pembles* Works, all *Medes* Works: *Rivets* ſelect Diſputations, *Zanchii Opera*: Dr. *Field*: All *Dallæus*, and *Blondel*, *Turrentine de Satisfactione*.

XIII. Commentators, *Davenant* in *Coloſ.* *Martyr* in *Rom.* & *Cor.* *Pelargus* in *Matth.* *Fayus*, *Scul:tetus*, *Crocius* in *Eph.* *Luther* in *Galat.* *Sclater* in *Theſſ.* *Cartwright* and *Fulke* on the *Rhemiſts Notes*: *Arth. Jackſons Annot.* *Eraſmus* Paraphraſe, *Illyricus*, *Lightfoot*, *Teſſanus*, *Melancth.* *Rollocke*, *Manton* on *James* and *Jude*, *Ameſius* on *Pet.* *Lud. de Dieu* on the *Revel.* *Mede*, *Stephens*, *Napier*, King *James*, *Brightman*. All theſe on the New Teſt. or part. And Papiſts, *Tolet* (on *Rom.* &c.) *Ferus*, *Brugenſis*, *Montanus*, *Pererius*, *Corn. Muſſus*, *Eſpencæus*. On the Old Teſt. *Cajetan*, *Bonfrerius*, *Pererius*, *Paul. Fagius*, *Mercennus*, *Rivet*, *Maſins Serrarius*, *Sanctius*, *Mercer*, *Ameſius* (in *Pſal.*) *Amyraldus* in *Pſal.* *Ford* in *Pſal.* *Pemble*, *Broughton* and *Parker* on *Dan.* *Atterſol* on *Numb.* &c. *King* on *Jonah*; if you would have more, ſee Biſhop *Wilkins Eccleſ.* and *Voetii Bibliot.*

XIV. Subordinate Helps for Underſtanding and Preaching. *Concordances*, *Heb.* *Buxtorf* *Græc.* *Stephani*. *Toſſani Index*: *Clarks Holy Oil*: *Wilkins Eccleſiaſtes* and *Gift of Prayer*: *Chappel*, and *Zepper's Meth.* of *Preaching*; *Oliv. Bowles*. *Alſtedii Definit.* & *Diſtinct.* *Caſtanei Diſt. cum Reeb.* *Druſii Proverb.* & *Adag. Heb.* *Delrius* & *Schottus*: *Glaſſii Philol.* *Zehner*, *Capelli Critica Sacra*, *Gruteri vel Langii Polyanth.* *Schotanus in creat.* *Mountagues Apparet.* & *de Orig. eccl.* *Franzius de ſacrif.* *Wittichius de ſtylo*.

XV. Of Chriſtian Religion; its defence, Latitude, and the Infidels and Heathens compared; *Raymundus de Sabundis Theolog. Natar.* *Pacardus*, *Aquinas cont. Gent.* *Panſa*, *Vatenius de Relig. Indor.* *Brierwoods Enquiries*; *Thom. à Sancto Jeſu* & *Acoſta de Converſ.* *Breganius de Theol. Gentil.* *Voſſius de Idolol.* *Voſſius de Theol. natur.* *Collius de Animabus Paganorum*: *Eugubinus*: *Fotherby*, *Merſennus in Geneſin*.

XVI. Caſes of Conſcience more; *Filliucius*, *Tolet de ſacerdot.* *Reignald*: *Cajetane*, *Navarrus*; See *Montaltius* againſt the Jeſuits Caſuiſts, and the *Jeſuits Morals*. *Downames* and *Whateleys* Tables on the Commandments: *Sanderſon de Juramento*, and *Frageſo* aforenamed.

XVII. Of Councils more, and Canoniſts, and Liturgies: *Jus Orientale Græcorum per Leunclavium*; *Bochelli Decreta Gallic.* *Sirmondi Concil. Gall.* *Longus*. *Actus Conventus Thorunenſis*: *Formula Concordiæ Germ.* The *Weſtminſter* Aſſemblies Acts, Engliſh Canons; *Faſti Siculi*: *Morini exercit. Eccleſ.*

Zepper. Polit. Eccleſ. *Hammond*, *Leſtrange* of Liturgies: *Antiquitates Liturgicæ*: *Caſſanders* Works; *Claud. Sainctes*; *Gavantus de Ritibus*; *Vicecomes*.

XVIII. More of the Fathers I need not Name: If you can get and read them, you may find their Names; *e. g.* in *Bellarmin. de Script. Eccleſ.* Get the *Bibliothec. Patrum* of *de la Bigne*, and *Macarius Hom.* *Ephrem Syrus*, (plain honeſt things) *Theodoret*, *Cyril Hieroſ.* *Cyril Alexand.* *Iſidore Peluſiota*, *Theophylact* & *Oecumenius*, *Sedulius* & *Primaſius*, *Remigius*, *Beda*, &c. But many of them are very weak and dry. The chief uſe of the Fathers is to know Hiſtorically what Doctrine was then taught.

XIX. Schoolmen more; *Bonaventure*, *Alenſis*, *Cajetane*, *Bannez Biel*, *Cameracenſis*, *Franc. Mayro*, *Capreolus*, *Ri. Armachanus*, *Bradwardine*, *Faber Faventinus*, *Hervæus*, *Joh.* & *Fr. Pici Mirandul.* *Fr. Victoria*, *Suarez*, *Vaſquez*, *Albertinus* in *Thom.* *Aquila Scottellus*; *Ripalda* nameth more if you would have more.

He that would have more Books may ſee *Voetius Bibliothec.* and many other Catalogues.

XX. Antipapiſts: *Pappus* of their Contradictions; *Gentiletus*, *Mortons Apology* and *Grand Impoſture*. *Buckeridge Roffenſis* for *Kings*: *Crakenthorpe*; *Paræus cont. Bellarm.* *Junius* on *Bellar.* *Birkbeck*'s *Proteſtants Evidence*, *Hunnii Eccleſ. Rom. non eſt Chriſt.* *Hottoman*, *Brutum fulmen*, &c. *Euſebius Captivus*, *Joh. Crocius de Schiſmate*; *Jewel*, all *Whitaker*, *Andrews Tortura Torti*, *Wotton*, Dr. *Jer. Tailors Diſſwaſive*. But they are almoſt numberleſs.

Note 1. That theſe may ſeem too many though they are few to a full and rich Library.

2. That it is not my Advice that you read over all theſe or half; for that would but make them a ſnare for ſinning, and waſte of time: But a Miniſter of the Goſpel ſhould have more Books by him than he can read over, for particular uſes, and to ſee the Authors Judgment occaſionally, and to try other Mens Citations.

3. That a Miniſter muſt neither ſtudy the Matter without the help of other Mens Studies by Reading much; nor yet read much without ſtudying the Thing it ſelf.

4. That though a Man muſt not ſpeak or write before he *knoweth* what and how, yet thus *Exercising* the Knowledge that we have doth greatly increaſe it. And no Miniſter muſt be ſtudying, when he ſhould be Preaching, Praying, Catechizing or Viſiting or Inſtructing his Flock.

5. It is but few Men that are born with an *acumen* fit for Writings and Controverſies; thoſe few muſt read the more to be fit for it: The reſt may take up with ſuch Preparations as they have uſe for, and exerciſe them, *viz.* in the Paſtoral overſight of the Flocks, and propagating plain and neceſſary Truths: And therefore though I am one that have been thought to burden Mens underſtandings with Methods, Diſtinctions, Directions and Controverſies, it is but few that I perſwade to uſe them; and am as much as any for moſt Mens adhering to plain Fundamentals, and Truths of daily uſe, and love and honour thoſe that go no further, and are faithful in this Work: So be it, they have not the Pride to think that they know more than they do, and to wrangle againſt that which they underſtand not, and

ſet not the Church on Fire as ancient Ignorance did, by accuſing thoſe of Hereſie that knew more than themſelves, when they got but the Throne or the Major Vote.

6. That though I chiefly commend Syſtemes of Theology, I know not one whoſe Method ſatisfieth me, as well agreeing with Scripture, and the *Matter* (elſe I had not troubled my ſelf ſo much to ſeek a right Method, and propoſe what I found): And I think no common Method more genuine, than theirs that expound the Creed, Lords Prayer, and Decalogue, and the Sacraments, as the ſum of all.

7. I mention none of my own Writings; for it will ſeem vanity: But, as many as they are, I wrote none which I thought needleſs at the time of writing them.

8. Though none ſhould have ſo great fitneſs for the Holy Education of Children and Government of Families as Miniſters, yet ſo great is the work of overſeeing the Flock, requiring more Time and Parts than all that we have, and ſo great are the Matters of our ſtudies and labours, requiring our total and moſt ſerious Thoughts that I earneſtly adviſe all that can poſſibly to live ſingle and without a Family, leſt they marr their work by a divided mind: For *nunquam bene fit, quod fit præoccupato animo*, ſaith *Hierome* truly.

The whole Man, and whole Time is all too little in ſo great a Work.

The End of the Third TOME.

A
Chriſtian Directory.

PART IV.

Chriſtian Politicks.

READER,

T*Hink not by the Title of this Part, that I am doing the ſame Work which I lately revok'd in my* Political Aphoriſms: *Though I concluded that Book to be* quaſi non ſcriptum, *I told you I recanted not the Doctrine of it, which is for the Empire of God, and the Intereſt of Government, Order, and Honeſty in the World. This is no place to give you the Reaſons of my Revocation, beſides that it offended my Superiors, and exerciſed the Tongues of ſome in places, where other Matters would be more profitable: Paſs by all that concerneth our particular* States *and* Times, *and you may know by that what Principles of Policy I judge Divine. And experience teacheth me, That it is beſt for Men of my Profeſſion, to meddle with no more, but to leave it to the* Contzeus, *the* Arniſæus's, *and other Jeſuites, to promote their cauſe by Voluminous Politicks: The Popes falſe named* Church, *is a* Kingdom, *and his Miniſters may write of Politicks more congruouſly, and (it ſeems) with leſs offence than we. Saith the* Geographia Nubienſis *aptly* [There is a certain King dwelling at *Rome*, called The Pope, &c.] *when he goeth to deſcribe him. Nothing well ſuits with our Function, but the pure Doctrine of Salvation: Let States-men and Lawyers mind the reſt.*

Two things I muſt apologize for in this Part. 1. *That it is maimed by defect of thoſe Directions to Princes, Nobles, Parliament-men, and other Magiſtrates, on whoſe duty the happineſs of Kingdoms, Churches, and the World dependeth. To which I anſwer, That thoſe muſt teach them whom they will hear: While my Reaſon and Experience forbid me, as an unacceptable Perſon, to ſpeak to them without a ſpecial invitation, I can bear the Cenſures of Strangers, who knew not them, or me. I am not ſo proud as to expect that Men ſo much above me, ſhould ſtoop to read any Directions of mine; much leſs to think me fit to teach them. Every one may reprove a poor Servant, or a Beggar; it is part of their Priviledge.) But great Men muſt not be ſo much as admoniſhed, by any but themſelves, and ſuch as they will hear. At leaſt nothing is a duty, which a Man hath reaſon to think, is like to do much more harm than good. And my own judgment is much againſt pragmatical preſumptuous Preachers, who are over-forward to meddle with their Governors, or their Affairs, and think that God ſendeth them to reprove Perſons, and things that are ſtrange to them, and above them; and vent their diſtaſtes upon uncertain Reports, or without a Call.*

2. *And I expect both to be blamed and miſ-underſtood, for what I here ſay in the Confutation of Maſter* Richard Hooker *his* Political Principles, *and my own Citation of B.* Bilſon, *and ſuch others: But they muſt obſerve,* 1. *That it is not all in Maſter* Hookers *Firſt and Eighth Book, which I gainſay; but the principle of the Peoples being the Fountain of Authority, or that Kings receive their Office it ſelf from them, with the conſequents hereof. How far the People have, in any Countries, the power of electing the Perſons, Families, or Forms of Government, or how far Nature giveth them propriety, and the conſequents of this, I meddle not with at all.* 2. *Nor do I chuſe Maſter* Hooker *out of any envy to his name and honour, but I confeſs I do it, to let Men know truly whoſe Principles theſe are. And if any (cauſeleſly) queſtion, whether the Eighth (imperfect) Book be in thoſe Paſſages his own, let them remember that the ſum of all that I confute, is in his Firſt Book, which is old, and highly honoured, by——you know whom. And I will do him the honour, and my ſelf the diſhonour to confeſs, that I think the far greater number of* Caſuiſts *and Authors of* Politicks, Papiſts, *and* Proteſtants, *are on his ſide, and feweſt on mine: But truth is truth.*

On the Subjects duty I am larger, becauſe, if they will not hear, at leaſt I may boldly and freely inſtruct them.

If in the latter part there be any uſeful Caſes of Conſcience *left out, it is becauſe I could not remember them.*

Farewel.

CHAP. I.

General Rules for an upright Converſation.

S*OLOMON* ſaith, *Prov.* 10. 9. He that walketh uprightly walketh ſurely. And Perfection and Uprightneſs are the Characters of *Job, Chap.* 1. 1, 8. *and* 2. 3. And in the Scripture to be upright or righteous, and to walk uprightly, and to do righteouſly are the Titles of thoſe that are acceptable to God. And by uprightneſs is meant not only Sincerity as oppoſed to Hypocriſie; but alſo rectitude of Heart and Life, as oppoſed to crookedneſs or ſin; and this as it is found in various degrees: Of which we uſe to call the loweſt degree that is ſaving by the name of ſincerity, and the higheſt by the name of Perfection.

§. 2. Concerning Uprightneſs of Life, I ſhall I. Briefly tell you ſome of thoſe bleſſings that ſhould make us all in love with it, and II. Give you ſome neceſſary Rules of Practice.

§. 3. 1. Uprightneſs of Heart and Life is a certain fruit of the Spirit of Grace, and conſequently a mark of our Union with Chriſt, and a proof of our acceptableneſs with God, Pſal. 7. 10. *My defence is of God, who ſaveth the upright in heart*, Pſal. 11. 7. *For the righteous Lord loveth righteouſneſs, and his countenance doth behold the upright.* It is a title that God himſelf aſſumeth, Pſal. 25. 8. *Good and upright is the Lord.* Pſal. 92. 15. *To ſhew that the Lord is upright, He is my Rock, and no unrighteouſneſs is in him.* And God calleth himſelf the Maker, the Director, the Protector, and the Lover of the upright, Eccl. 7. 29. *God made man upright.* Pſal. 1. 6. *The Lord knoweth the way of the righteous.* Pſal. 25. 12. *What man is he that feareth the Lord? him will he teach in the way that he ſhall chooſe.* Prov. 2. 7. *He layeth up ſound wiſdom for the righteous? he is a Buckler to them that walk uprightly.*

2. The upright are the Pillars of humane Society, that keep up Truth and Juſtice in the World; without whom it would be but a company of Lyars, Deceivers, Robbers and Enemies, that live in conſtant rapine and hoſtility. There were no truſt to be put in one another, further than ſelf-intereſt did oblige Men: Pſal. 15. 1. 2. *Lord who ſhall abide in thy Tabernacle? Who ſhall dwell in thy holy hill? He that walketh uprightly, and worketh righteouſneſs, and ſpeaketh the truth in his heart.* Therefore the wicked and the enemies of Peace, and deſtroyers of Societies, are ſtill deſcribed as Enemies to the upright. Pſal. 11. 2, 3. *For lo the wicked bend their bow, they make ready their arrow upon the ſtring that they may privily ſhoot at the upright in heart. If the foundatims be deſtroyed, what can the righteous do?* Job 12. 4. *The juſt and upright man is laughed to ſcorn.* Pſal. 37. 14. *The wicked have drawn out the Sword to ſlay ſuch as be of upright converſation.* And indeed it is for the uprights ſake that Societies are preſerved by God, as *Sodom* might have been for Ten *Lots*. At leaſt they are under the protection of Omnipotency themſelves, Iſa. 33. 15, 16. *He that walketh righteouſly and ſpeaketh uprightly, he that deſpiſeth the gain of oppreſſion, that ſhaketh his hands from holding of bribes, that ſtoppeth his ear from hearing of Blood, that ſhutteth his eyes from ſeeing evil; He ſhall dwell on high, his place of defence ſhall be the munitions of Rocks; bread ſhall be given him; his waters ſhall be ſure; Thine eyes ſhall ſee the King in his beauty; they ſhall behold the Land that is very far off*, Prov. 28. 10. *The upright ſhall have good things in poſſeſſion*; Prov. 14. 11. *The houſe of the wicked ſhall be overthrown; but the Tabernace of the upright ſhall flouriſh.*

3. Uprightneſs affordeth Peace of Conſcience, and quietneſs and holy ſecurity to the Soul. This was *Pauls* rejoicing, the teſtimony of his Conſcience, that *in ſimplicity and godly ſincerity he had had his converſation in the world, and not in fleſhly wiſdom*, 2 Cor. 1. 12. And this was *Davids comfort*, 2 Sam. 22. 22, 23, 24. *For I have kept the ways of the Lord, and have not wickedly departed fiom my God; For all his judgments were before me, and as for his Statutes I did not depart from them. I was alſo upright before him, and have kept my ſelf from mine iniquity. Therefore hath the Lord recompenſed me according to my Righteouſneſs,——with the merciful thou wilt ſhew thy ſelf merciful, and with the upright thou wilt ſhew thy ſelf upright; Yea, peace is too little; exceeding joy is the portion*, and moſt beſeeming condition of the upright. Pſal. 32. 11. *Be glad in the Lord, and rejoice ye righteous, and ſhout for joy, all ye that are upright in heart*, Pſal. 33. 1. *Rejoice in the Lord, O ye righteous, for praiſe is comely for the upright*, Pſal. 64. 10. *The righteous ſhall be glad in the Lord, and truſt in him, and all the upright in heart ſhall glory.* Pſal. 97. 11. *Light is ſown for the righteous, and gladneſs for the upright in heart.* The Spirit that ſanctifieth them, will comfort them.

4. As the upright, ſo their upright Life and Duties are ſpecially delightful and acceptable to God, *Prov.* 15. 8. The Prayer of the upright is his delight, *Pſal.* 15. 2. Therefore God bleſſeth their duties to them, and they are comforted and ſtrengthned by experience of ſucceſs, Prov. 10. 29. *The way of the Lord is ſtrength to the upright, but deſtruction ſhall be to the workers of iniquity.* Mic. 2. 7. *Do not my words do good to him that walketh uprightly?*

5. No carnal Policies, no worldly Might, no help of Friends, nor any other humane means, doth put a Man in ſo ſafe a ſtate, as uprightneſs of Heart and Life. To walk uprightly, is to walk ſurely, becauſe ſuch walk with God, and in his way, and under his favour, and his promiſe: And if God be not ſufficient ſecurity for us, there is none. Pſal. 140. 13. *Surely the righteous ſhall give thanks unto thy name; the upright ſhall dwell in thy preſence.* Prov. 11. 3, 6. *The integrity of the upright ſhall guide them, but the perverſeneſs of Tranſgreſſors ſhall deſtroy them. The righteouſneſs of the upright ſhall deliver them, but Tranſgreſſors ſhall be taken in their own naughtineſs.*

6. Laſtly, The failings and weakneſſes of the upright are pardoned, and therefore they ſhall certainly be ſaved, *Rom.* 7. 25. *and* 8. 1. The upright may ſay in all their weakneſſes as *Solomon*, 1 Chron. 29. 17. *I know alſo, my God, that thou tryeſt the heart, and haſt pleaſure in uprightneſs; As for me, in the uprightneſs of my Heart I have willingly offered all theſe things. God will do good to them that are good, and to them that are upright in their hearts*, Pſal. 125. 4. The upright love him, *Cant.* 1. 4. and are loved by him. *No good thing will he withhold from them*, Pſal. 84. 11. The way to right comforting the Mind of Man, is to ſhew to him his uprightneſs, Job 33. 23. *And who ſo walketh uprightly ſhall be ſaved*, Prov. 28. 18. *For the high way of the upright is to depart from evil, and he that keepeth his way preſerveth his Soul.* Prov. 16. 17. I conclude with Pſal. 37. 37. *Mark the upright man, and behold the juſt, for the end of that man is peace.*

§ 4. II. The true Rules of an upright Life are theſe that follow.

1. He that will walk uprightly muſt be abſolutely devoted and ſubjected unto God: He muſt have a God, and the true God, and but one God; not notionally only, but in ſincerity and reality: He muſt have a God whoſe word ſhall be an abſolute Law to him: A God that ſhall command himſelf, his time, his eſtate, and all that he hath, or that he can do: A God whoſe will muſt be his will, and may do with him what he pleaſe; and who is more to him than all the World; whoſe love will ſatisfie him as better than Life, and whoſe approbation is his ſufficient encouragement and reward.

Pſal. 73. 25. & 63. 3. 1 Cor. 4. 3, 4. Phil. 3. 8, 9, 18, 19. Pſal. 4. 7, 8. Luk. 12. 4. Mat. 6. 1, 2, 3.

2. His hope muſt be ſet upon Heaven as the only felicity of his Soul: He muſt look for his Reward and the end of all his labours and patience in another World; and not with the Hypocrite, dream of a felicity that is made up firſt of worldly things, and then of Heaven, when he can keep the World no longer. He that cannot, that doth not in Heart, quit all the World, for a heavenly Treaſure, and venture his All upon the promiſe of better things hereafter, and forſaking all, take Chriſt and everlaſting Happineſs for his portion, cannot be upright in Heart or Life.

Luke 14. 26, 27, 33, 34. Luke 18. 22. Mat. 6. 19, 20. 1 John 2. 15. Phil. 3. 18, 21.

3. He muſt have an infallible Teacher (which is only Chriſt) and the encouragement of pardoning grace when he faileth, that he ſink not by deſpair: And therefore he muſt live by faith on a Mediator.

John 12. 16. John 15. 1, &c. John 35. 6.

Rom. 8. 8, 9. 2 Tim. 3. 15. Iſa. 8. 20. 1 Theſ. 5. 12. Iſa. 33. 21. Jam. 4. 12. Heb. 8. 10, 16. Neh. 9. 13, 14. Pſal. 19. 7. & 119. 1, 2, 3.

And he muſt have the fixed principle of a nature renewed by the Spirit of Chriſt.

4. He that will walk uprightly, muſt have a certain, juſt, infallible Rule: And muſt hold to that, and muſt try all by it: And this is only the word of God. The teachings of Men muſt be valued as helps to underſtand this word; and the judgments of our Teachers, and thoſe that are wiſer than our ſelves, muſt be of great authority with us in ſubordination to the Scripture. But neither the Learned, nor the Godly, nor the Great, muſt be our Rule in co-ordination with the word of God.

Prov. 1. 5. & 10. 23. & 17. 27. & 3. 4. Pſal. 111. 10. Epheſ. 1. 10. Acts 26. 18. Col. 1. 9. & 2. 2. 2 Tim. 2, 7. 1 Cor. 14. 5, 20.

5. He that will walk uprightly, muſt have both a ſolid and a large underſtanding, to know things truly as they are, and to ſee all particulars which muſt be taken notice of, in all the caſes which he muſt determine, and all the actions which his integrity is concerned in. 1. There is no walking uprightly in the dark. Zeal will cauſe you to go apace; but not at all to go right, if Judgment guide it not. Erroneous zeal will make you do evil with double violence, and with blaſphemous fathering your Sins on God, and with impenitence and juſtification of your ſin. This made *Paul* mad in perſecuting the Church. Prov. 15. 21. *Folly is joy to him that is deſtitute of wiſdom, but a man of underſtanding walketh uprightly.* No Man can do that well which he underſtandeth not well. Therefore you muſt ſtudy and take unwearied pains for knowledge; Wiſdom never grew up with idleneſs, though the conceit of Wiſdom doth no where more proſper. This Age hath told us to what dangerous precipices Men will be carried by an ignorant zeal. 2. And the underſtanding muſt be large, or it cannot be ſolid; when many particulars are concerned in an action, the over-looking of ſome one may ſpoil the work. Narrow minded Men are turned as the weather-cock, with the wind of the times, or of every temptation; and they ſeldom avoid one Sin, but by falling into another. It is prudence that muſt manage an upright Life: And Prudence ſeeth all that muſt be ſeen, and putteth every circumſtance into the ballance: For want of which much miſchief may be done, while you ſeem to be doing the greateſt good. *The prudent man looketh well to his going*, Prov. 14. 15. *See therefore that ye walk circumſpectly* (at a hairs breadth) *not as fools, but as wiſe.*

Luke 24. 45. Mat. 15. 16. Epheſ. 5. 17. 1 Tim. 1. 7. Prov. 8. 5. John 12. 40. 2 Pet. 2. 12. Rom. 3. 11.

Mat. 13. 19. 23. Iſa. 52. 13. Hoſ. 14. 9. Prov. 14. 15, 18. & 18. 15. & 22. 3. & 8. 12. Epheſ. 5. 15. Pſal. 101. 2.

Pſal. 119. 98. Prov. 1. 6, 7, 8. & 12. 15, 18. & 13. 1. 14, 20. & 15. 2. 7, 12, 31. & 22, 17. & 25. 12. Eccleſ. 12. 11. Dan. 12. 3, 10. Matth. 24. 45.

6. But becauſe you will object, that, alas, few even of the upright, have wits ſo ſtrong as to be fit for this, I add, that he that will walk uprightly, muſt in the great eſſential parts of Religion have this fore ſaid knowledge of his own, and in the reſt at leaſt he muſt have the conduct of the wiſe. And therefore. 1. He muſt be wiſe in the great matters of his Salvation, though he be weak in other things. 2. And he muſt labour to be truly acquainted, who are indeed wiſe Men, that are meet to be his guides: And he muſt have recourſe to ſuch in caſes of Conſcience, as a ſick Man to his Phyſician. It is a great mercy to be ſo far wiſe, as to know a wiſe Man from a Fool, and a Counſellor from a Deceiver.

Pſal. 37. 30, Eccleſ. 2. 13. Iſa. 33. 6. Matth. 12. 42. Luke 1. 17. & 21. 15. Acts 6. 3. 2 Pet. 3. 15. Mal. 2. 6, 7. 1 Theſſ. 5. 12, 13. Heb. 13. 7, 17. Tit. 1. 9, 13. & 2. 1, 8. 2 Tim. 4. 3.

Prov. 14. 29. Col. 3. 8.

7. He that will walk uprightly muſt be the maſter of his paſſion, not ſtupid, but calm and ſober. Though ſome paſſion is needful to excite the underſtanding to its duty, yet that which is inordinate doth powerfully deceive the mind. Men are very apt to be confident of what they paſſionately apprehend. And paſſionate judgments are frequently miſtaken, and ever to be ſuſpected; it being exceeding difficult to entertain any paſſion which ſhall not in ſome meaſure pervert our reaſon: Which is one great reaſon why the moſt confident are ordinarily the moſt erroneous and blind. Be ſure therefore when ever you are injured, or paſſion any way engaged, to ſet a double guard upon your judgments.

Mat. 9. 13. & 12. 7. Pſal. 40. 6. & 51. 16. 1 Sam. 15. 22.

8. He that will walk uprightly, muſt not only difference between ſimple Good and Evil, but between a greater Good and a leſs: For moſt ſin in the World conſiſteth in preferring a leſſer Good before a greater. He muſt ſtill keep the ballance in his hand, and compare good with good: Otherwiſe he will make himſelf a Religion of Sin, and prefer Sacrifice before Mercy; and will hinder the Goſpel and Mens Salvation for a Ceremony, and violate the bonds of Love and Faithfulneſs for every opinion which he calleth Truth: And will tythe Mint and Cummin, while he neglecteth the great things of the Law. When a leſſer good is preferred before a greater, it is a ſin, and the common way of ſinning. It is not then a duty when it is inconſiſtent with a greater good.

2 Cor. 10. 8. & 13. 10. Rom. 15. 2 & 14. 9. 1 Cor. 14. 26. 2 Cor. 11. 19. Rom. 3. 8.

9. He muſt ever have a conjunct reſpect to the Command and the End: The good of ſome actions is but little diſcernable any where, but in the Command; and others are evidently good becauſe of the good they tend to. We muſt neither do evil and break a Law, that good may come by it; nor yet pretend obedience to do miſchief, as if God had made his Laws for Deſtruction of the Church or Mens Souls, and not for Edification.

Eph. 4. 12. &c. 1 Cor. 12.

10. He muſt keep in Union with the Univerſal Church, and prefer its intereſt before the intereſt of any party whatſoever, and do nothing that tendeth to its hurt.

Matth. 22. 39. & 5. 43, 44. & 7. 12.

11. He muſt love his Neighbour as himſelf, and do as he would be done by, and love his Enemies, and forgive wrongs; and bear their defamations as his own.

Jam. 3. 5, 16, 17, 18. Gal. 2. 13, 14. Deut. 25. 16. 1 Cor. 6. 9.

12. He muſt be Impartial and not loſe his Judgment and Charity in the opinion or intereſt of a Party or Sect: Nor think all right that is held or done by thoſe that he beſt liketh; nor all wrong that is held or done by thoſe that are his adverſaries. But judge of the words and deeds of thoſe that are againſt him, as if they had been ſaid or done by thoſe of his own ſide: Elſe he will live in ſlandering, backbiting and groſs unrighteouſneſs.

Matth. 7. 1, 2. Joh. 7. 24. Rom. 14. 10, 13. 1 Pet. 1, 17.

13. He muſt be deliberate in judging of Things and Perſons: Not raſh or haſty in believing reports or receiving opinions: Not judging of Truths by the firſt appearance, but ſearch into the naked evidence: Nor judging of Perſons by prejudice, fame and common talk.

Luke 14. 26, 33. & 12. 4. Prov. 23. 23.

14. He muſt be willing to receive and obey the Truth at the deareſt rate; eſpecially of laborious ſtudy, and a ſelf-denying Life? Not taking all to be Truth that coſteth Men dear, nor yet thinking that Truth indeed can be over-prized.

Mat. 18. Prov. 26. 12, 16. & 28. 11. 1 Cor. 3. 18. Prov. 3.

15. He muſt be humble and ſelf-ſuſpicious, and come to Chriſts School as a little Child; and not have a proud over-valuing of himſelf and his own underſtanding. The proud and ſelfiſh are blind and croſs, and have uſually ſome opinions or intereſts of their own, that lye croſs to duty, and to other Mens good.

Judg. 8. 27. 1 Cor. 35. 1 King. 16. & 1 26. Deut. 22. Exod. 26. Joſ. 4. 22. & 24, 2

16. He muſt have an eye to poſterity, and not only to the preſent time or age; and to other Nations, and not only to the Country where he liveth. Many things ſeem neceſſary for ſome preſent ſtrait, or work that we would do (which in the next age may be of miſchievous effects;) eſpecially in Eccleſiaſtical and Political Profeſſions, Covenants and Impoſitions, we muſt look further than our preſent needs. And many things ſeem neceſſary for a local narrow intereſt, which thoſe at a diſtance will otherwiſe eſteem.

1 Cor. 3, 4 Joh.

17. He that will walk uprightly muſt be able to bear the diſpleaſure of all the World, when the intereſt of truth requireth it; yea, to be rejected of

Luke 14. 26. Gal. 2.13, 14. Acts 11. 2, 3.

learned and good Men themſelves; and account Mans favour no better than it is; not to deſpiſe it as it is a means to any good, but to be quite above it as to his own intereſt. Not that uprightneſs doth uſe to make a Man deſpiſed by the upright; but that it may bring him under their cenſure in ſome particulars, which are not commonly received or underſtood to be of God.

Col. 3.4, 5. Rom. 6.1, &c. & 13. 12, 13. & 8. 13.

18. He muſt make it a great part of the work of his Life to kill all thoſe carnal deſires, which the ſenſual make it their work and felicity to pleaſe; that Appetite, Senſe, and Luſt, and Self will may not be the conſtant perverters of his Life; as a fool in a Dropſie ſtudieth to pleaſe his thirſt, and a wiſe Man to cure it.

Mat. 24. 42. & 25. 13. Mark 13. 37. 1 Theſ. 5. 6. 1 Pet.4.7. 1 Cor. 16. 15. Mat.6.13. & 26. 41.

19. He muſt live a Life of conſtant and skilful watchfulneſs, apprehending himſelf in continual danger; and knowing his particular Corruptions, Temptations and Remedies. He muſt have a tender Conſcience, and keep as far as poſſible from temptation, and take heed of unneceſſary approaches or delightful thoughts of ſin. O what ſtrong Reſolutions, what ſound Knowledge, have the near-baits of ſenſuality (meat, drink, luſt and pleaſures) overcome? Never think your ſelves ſafe among near-temptations and opportunities of ſinning.

Eccleſ. 7. 2,3,4,5,6. 2 Cor. 4. 16. & 5.1, 7,8. Luke 12. 17,18,19, 20. & 16. 20, &c. Matth.25. 3,4,5,6, 7,8. Acts 7.56, 60.

20. Live as thoſe that are going to the Grave; die daily, and look on this World, as if you did look on it out of the World to which you go. Let Faith as conſtantly behold the World unſeen, as your eye ſeeth this. Death and Eternity make Men wiſe: We eaſily confeſs and repent of many things when we come to die, which no Counſels or Sermons could make us penitently confeſs before. Death will anſwer a Thouſand Objections and Temptations, and prove many Vanities to be Sin, which you thought the Preacher did not prove: Dying Men are not drawn to drunkenneſs, filthineſs, or time-waſting Sports; nor flattered into Folly by ſenſual baits: Nor do they then fear the face or threats of Perſecutors. As it is from another World, that we muſt fetch the Motives, ſo alſo the Defenſative of an upright Life. And O happy are they that faithfully practiſe theſe Rules of Uprightneſs!

Among the *Jews* it was all one to be a Lawyer and a Divine; but not to be a Lawyer and a Prieſt.

THough it be my Judgment that much more of the Doctrine of Politicks or civil Government belongeth to Theology, than thoſe Men underſtand, who make Kings and Laws to be mere humane Creatures, yet to deliver my Reader from the fear leſt I ſhould meddle with matters that belong not to my calling, and my Book from that reproach, I ſhall over-paſs all theſe Points, which elſe I ſhould have treated of, as uſeful to practice in Governing and Obeying. 1. Of Man as ſociable, and of Communities and Societies, and the Reaſon of them, of their Original and the Obligation on the Members. 2. Of a City, and of Civility. 3. Of a Republick in general. 1. Of its Inſtitution. 2. Of its Conſtitution, and of its Parts. 3. Of its Species. 4. Of the difference between it. 1. And a Community in general. 2. A Family. 3. A Village. 4. A City. 5. A Church. 6. An accidental meeting. 5. Of its Adminiſtration. 6. Of the Relation between Gods Government and mans, and Gods Law and mans, and of their difference; and between Mans Judging and Gods Judging. Nay, I will not only gratifie you, by paſſing over this and much more in the Theory, but alſo as to the practical part, I ſhall paſs over, 1. The Directions for Supream Governours. 2. And for inferiour Magiſtrates towards God, and their Superiours, and the People. 3. And the Determination of the queſtion, How far Magiſtrates have to do in matters of Religion? Whether they be Chriſtian or Heathen? 4. How far they ſhould grant or not grant Liberty of Conſcience (as it is called) *viz.* of Judging, Profeſſing and Practiſing in matters of Religion: With other ſuch matters belonging to Government: And all the Controverſies about Titles and Supremacy, Conſervations, Forfeitures, Decaies, Dangers, Remedies, and Reſtorations, which belong either to Politicians, Lawyers or Divines; all theſe I pretermit, ſave only that I ſhall venture to leave a few brief *Memorandums* with civil Governours (inſtead of Directions) for ſecuring the intereſt of Chriſt and the Church and Mens Salvation: Yet aſſuring the Reader that I omit none of this out of any contempt of the matter or of Magiſtracy, or as if I thought them not worthy of all our Prayers and Aſſiſtance, or thought their Office of ſmall concerment, to the welfare of the World and of the Church; but for thoſe Reaſons, which all may know that know me and the Government under which we live, and which I muſt not tell to others.

CHAP. II.

MEMORANDUMS *to Civil Rulers for the Intereſt of Chriſt, the Church, and Mens Salvation.*

§. 1. *Memor.* 1. REmember that your Power is from God, and therefore for God, and not againſt God; *Rom.* 13. 2, 3, 4. You are *his Miniſters*, and can have *no Power except it be given you from above*, John 19. 11. Remember therefore that as Conſtables are your Officers and Subjects, ſo you are the Officers and Subjects of God, and the Redeemer; and are infinitely more below him, than the loweſt Subject is below you: And that you owe him more Obedience, than can be due to you; and therefore ſhould Study his Laws (in Nature and Scripture) and make them your daily Meditation and Delight. *Joſh.* 1. 3, 4, 5. *Pſal.* 1. 2, 3. *Deut.* 17. 18, 19, 20. And remember how ſtrict a Judgment you muſt undergo, when you muſt give account of your Stewardſhip, and the greater your Dignities and Mercies have been, if they are abuſed by ungodlineſs, the greater will be your Puniſhment, *Luke* 16. 2. & 12. 48.

Memor. 1.

Finis ad quem Rex principaliter intendere debet in ſeipſo & in ſubditis, eſt æterna beatitudo, quæ in viſione Dei conſiſtit. Et quia iſta viſio eſt perfectiſſimum bonum maxime movere debet Regem & quemcunque Dominum, ut hunc finem ſubditi conſequantur. Lib. de Regem. Principium Thomæ ad ſcript. Grot. de Imper. ſum. Pot. p. 9. Even *Ariſtotle* could ſay *Polit.* 7. *c.* 1, 2. & *Eadem. fine.* that each Mans active and contemplative Life, is the end of Government and not only the publick Peace; and that is the beſt Life which conduceth moſt to our Conſideration of God, and that is the worſt, which calleth us off from conſidering and worſhipping him. *Vide Grot. de Imper. ſum. Pot. p.* 10. *Quam multa injuſte fieri poſſunt, quæ nemo poſſit reprehendere.* Cicero de fin. Read *Plutarchs* Precepts of Policy, and that old Men ſhould be Rulers.

§. 2. *Memorand.* 2. Remember therefore and watch moſt carefully, that you never own or eſpouſe any Intereſt which is adverſe to the Will or Intereſt of Chriſt; and that you never fall out with his Intereſt or his Ordinances: And that no Temptation ever perſwade you that the Intereſt of Chriſt and the Goſpel and the Church, is an enemy to you, or againſt your real Intereſt: And that you keep not up Suſpicions againſt them: But ſee that you devote your ſelves and your Power wholly to his Will and Service, and make all your Intereſt ſtand in a pure ſubſervience to him, as it ſtands in a real dependance on him.

Memor. 2. Read often Pſal. 2. & 101.

§. 3. *Memorand.* 3. Remember that under God, your end is the publick good: Therefore deſire nothing to your ſelves, nor do nothing to others, which is really againſt your End. *Memor.* 3.

§. 4. *Memorand.* 4. Remember therefore that all your Laws are to be but ſubſervient to the Laws of God, to promote the Obedience of them with your Subjects, and never to be either contrary to them, nor co-ordinate, or independent on them: But as the By-Laws of Corporations are in reſpect to the Laws and Will of the Soveraign Power, which have all their Life and Power therefrom. *Memor.* 4.

§. 5. *Memorand.* 5. Let none perſwade you that you are ſuch terreſtrial animals that have nothing to do with the Heavenly Concernments of your Subjects: For if once Men think that the end of your Office is only the bodily Proſperity of the People, and the End of the Miniſtry is the good of their Souls, it will tempt them to prefer a Miniſter be- *Memor.* 5.

fore you, as they prefer their Souls before their Bodies: And they that are taught to contemn theſe Earthly Things, will be ready to think they muſt contemn your Office; ſeeing no means, as ſuch, can be better than the end. There is no ſuch thing as a Temporal Happineſs to any People, but what tendeth to the Happineſs of their Souls; and muſt be thereby meaſured, and thence be eſtimated. Though Miniſters are more immediately imployed about the Soul, yet your Office is ultimately for the Happineſs of Souls, as well as theirs; though bodily things (Rewards or Puniſhments) are the means, by which you may promote it; which Miniſters, as ſuch, may not meddle with. Therefore you are *cuſtodes utriuſque Tabulæ*; and muſt bend the force of all your Government, to the ſaving of the Peoples Souls. And as to the Objection from *Heathen Governours*, diſtinguiſh between the *Office*, and an *Aptitude* to exerciſe it: The *Office* conſiſteth, 1. In an *Obligation* to do the Duty: 2. And in *Authority* to do it. Both theſe, a Heathen Ruler hath (elſe the omiſſion were a Duty, and not a Sin. But it is the *Aptitude* to do the Duty of his Place which a Heathen wanteth; and he wanteth it culpably; and therefore the omiſſion is his Sin: Even as it is the Sin of an inſufficient Miniſter that he doth not Preach. For the Queſtion is of the like Nature, and will have the like ſolution: Whether an ignorant Miniſter be bound to Preach, who is unable or Heretical? It is *Aptitude* that he wanteth, and neither *Authority* nor *Obligation*, if he be really a Miniſter: But he is obliged in this Order, firſt to get *Abilities*, and then to Preach. So is it in the preſent Caſe.

Read *Bilſon* of *Subject. pag.* 129. to the end of theSecond Part, ſpecially *Pag.* 140, 141, 142. The Laws of *Charles* the Great. And *Grotius de Imperio ſum. Pot, circa Sacra, cap.* 1. *Et per totum.*

Memor. 6.

§. 6. *Memorand. 6.* Incourage and ſtrengthen a Learned, Holy, Self-denying, Serious, Laborious Miniſtry: As knowing, that the ſame Lord hath commiſſioned them in the Inſtitution of their Office, who inſtituted yours; and that it is ſuch Men that are ſuited to the Work, for which their Office was appointed; and that Souls are precious: And thoſe that are the Guides and Phyſicians of Souls, can never be too well furniſhed, nor too diligent. And the Church hath no where proſpered on Earth, but in the Proſperity of the Abilities, Holineſs, and Diligence of their Paſtors: God hath always built by ſuch, and the Devil hath pulled down, by pulling down ſuch.

Memor. 7.

§. 7. *Memorand.* 7. Remember that the People that are *ſeriouſly Religious*, that love, and worſhip, and obey the Lord, with all their Heart, are the beſt of your Subjects, and the Honour of your Dominions: See therefore that *ſerious Godlineſs* be every where incouraged, and that the prophane and ignorant Rabble be never incouraged in their Enmity and Oppoſition to it: And that true *Fanaticiſm*, *Hypocriſie*, and *Schiſm*, be ſo prudently diſcountenanced and ſuppreſt, that none may have incouragement to ſet themſelves againſt Godlineſs, under the ſlander or pretenſion of ſuch Names. If Chriſtianity be better than Heatheniſm, thoſe Chriſtians then are they that muſt be * countenanced, who go further in *Holineſs*, and *Charity*, and *Juſtice*, than Heathens do, rather than thoſe that go no further (beſides *Opinions* and *Formalities*) than a *Cato*, a *Plato*, a *Socrates*, have done. If all *Religion* were a deceit, it were fit to be baniſhed, and *Atheiſm* profeſſed, and Men confeſs themſelves to be but bruits. But if there be a *God*, there muſt be a *Religion:* And if we muſt be *Religious*, we muſt ſure be ſo in ſeriouſneſs, and not Hypocriſie and Jeſt. It being no ſuch ſmall contemptible Matter, to be turned into diſſembling Complement.

Jul. Capitolin. ſaith of the *Antonines*, That they would not be ſaluted by filthy Perſons. And *Lampridus* of *Alexander Severus* that *Niſi honeſtos & bonæ famæ homines ad ſalutationem non admiſit. Juſſitque ut nemo ingriediatur, niſi qui ſe innocentum novit: Per præconem edixit, ut nemo ſalutaret principem qui ſe furem eſſe noſſet, ne aliquando detectus capitali ſupplicio ſubderetur.* Read *Sebaſtian. Foxius de Regno Regiſque inſtitutione.*

* Even *Crœſus*, *Dionyſius*, and *Julian*, were liberal to Philoſophers, and ambitious of their converſe. *Vera civitatis fælicitas eſt, ut Dei ſit amans & amata Deo; illum ſibi regem, ſe illius populum agnoſcat,* Auguſt. de Civit. Dei, l. 5. c. 14.

Memor. 8.

§. 8. *Memorand.* 8. Indeavour the *Unity* and *Concord* of all the Churches, and Chriſtians that are under your Government, and that upon the Terms which all Chriſts Churches have ſometime been united in; that is, *In the Holy Scriptures implicitely, as the General Rule; in the ancient Creeds explicitely, as the ſum of our* Credenda; *and in the Lords Prayer, as the ſummary of our* Expetenda; *and in the Decalogue, as the ſummary of our* Agenda: *Suppoſing, that we live in peaceable Obedience to our Governours, whoſe Laws muſt rule us not only in Things Civil, but in the ordering of thoſe Circumſtances of Worſhip and Diſcipline, which God hath left to their Determination.*

Memor. 9.

§. 9. *Memorand.* 9. Let all things in Gods Worſhip be done to Edification, decently, and in order, and the Body honour God, as well as the Soul: But yet ſee that the Ornaments or Garments of Religion, be never uſed againſt the *Subſtance*; but that *Holineſs*, *Unity*, *Charity*, and *Peace*, have alway the precedency.

Memor. 10

§. 10. *Memorand.* 10. Let the fear of ſinning againſt God, be cheriſhed in all, and let there be a tenderneſs for ſuch as are over ſcrupulous and fearful in ſome ſmaller Things; and let not things be ordered ſo, as ſhall moſt tend to the advantage of debauched Conſciences, that dare ſay, or do any thing for their carnal ends. For they are trueſt to their Governours, that are trueſt to their God; and when it is the Wrath of God and Hell, that a Man is afraid of, it is pity he ſhould be too eagerly ſpurred on: The unconſcionable ſort will be true to their Governors, no longer than it ſerves their intereſt; therefore Conſcientiouſneſs ſhould be incouraged.

Aug. Ep. Bonifac. *Omnes Reges qui populo Dei non prohibuerunt nec everterunt quæ contra Dei præcepta fuerunt inſtituta, culpantur. Qui prohibuerunt & everterunt, ſuper aliorum merita, laudantur.*

Memor. 11

§. 11. *Memorand.* 11. If the Clergy, or moſt Religious People offend, let their Puniſhment be ſuch as falleth only on themſelves, and reacheth not Chriſt, nor the Goſpel, nor the Church. Puniſh not Chriſt for his Servants failings, nor the Goſpel for them that Sin againſt it; nor the Souls of the People, for their Paſtors faults; but ſee that the intereſt of Chriſt and Mens Souls, be ſtill ſecured.

When *Hunnerichus* the Arrian Vandal King, was reſolved to baniſh, impriſon, and otherwiſe perſecute the Orthodox Biſhops and Paſtors, he firſt trieth them by Threatnings, and divers Cruelties, and after appointeth a publick Diſputation; where his Biſhops and Officers having no better pretence, cruelly beat the People and Paſtors, and then falſly tell the King, That by tumult and clamor, they avoided diſputing: And at laſt he calleth together all the Paſtors that were met for the Diſputation, and to inſnare them, putteth an Oath upon them, [*That after the Kings death, they would take his Son for their King; and that they would ſend no Letters beyond Sea.*] This Oath divided the Orthodox among themſelves. For one part of the Biſhops and Paſtors ſaid [*If we refuſe a Lawful Oath, our People will ſay, That we forſake them, and the Diſſolution of the Churches will be imputed to us.*] The other part perceiving the ſnare, were fain to pretend Chriſts command [*Swear not at all*] The King having ſeparated them, and the Officers took all their names, ſendeth them all to Priſon. To thoſe that took the Oath, they ſaid [*Becauſe that contrary to the command of the Goſpel, you would ſwear, you ſha ſee your Cities and Churches no more, but be ſent into the Country to Till th Ground: But ſo, that you preſume not to ſing Pſalms, or Pray, or carry Book, or Baptize, or Ordain, or Abſolve.*] To thoſe that refuſed the Oath, they ſaid, [*Becauſe you deſired not the Reign of the Kings Son, and therefore refuſed the Oath, You ſhall be baniſhed to the Iſle of* Corſica, *to cut Wood for the Ships.*] Victor. Utic. pag. (mihi) 456, 457. *Generalis Jeſuitarum e nimio abſoluti imperii amore, delaturas in ſcrinia ſua admittit, iiſque credit non audito eo qui accuſatur: Quod injuſtitiæ genus ab ethnicis ipſis improba tur. Imperando non bonis Regibus ſe facit ſimilem, qui ſenatum magni fecerunt ſed Tyrannos mavult imitari,* e. g. *Tarquinum ſuperbum, qui ante omnia co natus eſt dibilitare ſenatus numerum & authoritatem, ut omnia ſuo libit facere poſſet; ſimilitur Generalis cum Aſſiſtentibus ſuis odit Synodos generales omniaque experitur, ne talis inſtituantur conventus, quibus rerum geſtaru reddere rationem neceſſe habeat.* —— *Generalis Jeſuiticus in eligenda offic alibus non curat quod ſit cujuſque talentum aut dotes eminentiores, ſed qua bene ſecum aut cum Provinciali ſuo* CONFORMETUR: *Quæ cau eſt cur homines viles & abjecti animi officiis præponantur, qui a ſuperiori duci ſe ſinant ut nervis alienis mobile lignum.* Mariana de Reform. Jeſui cap. 13, 15, 16, 18. In Arcan. Jeſuit. p. 131, 132. Recit. in Apolog Giraldi. *Nulla eſt latronum ſocietas in qua Juſtitia non plus loci habe quam in Societate noſtra,* &c. —— *Ubi non modo ſcientia & ignorantia in quo ſunt, ſed etiam ſcientia impedimento eſt, quo minus quis conſequatur præm humano ac divino jure debita.* Marian. Aphor. 84. cap. 12, &c. 14, 8 Aphor. 87, &c. The reſt is worth the Reading, as a warning from a J ſuite to the Governours of State nd Church, *Aphor.* 80. *c.* 11. *Superior Societas*

Societatis noſtræ ſunt homines indigni, qui officiis præſint, cum generalis metuat ac ſublatos velit, quorum eminentes ſunt virtutes. Boni quam mali ei ſuſpectiores ſunt. This, and abundance more, ſaith *Mariana*, a Jeſuite of Ninety ſix Years of Age, learned in *Hebrew*, *Chaldee*, *Syriack*, *Greek*, and *Latine*; of his own Society.

Memor. 12

§. 12. *Memorand.* 12. If the Diſſentions of Lawyers or States-men make Factions in the Commonwealth, let not the fault be laid on Religion, though ſome Divines fall into either Faction: When the difference is not in Divinity, but in Law Caſes; blame not Religion for that, which it hath no hand in: And watch againſt Satan, who alway laboureth to make Civil Factions or Differences tend to the diſhonour of Religion, and the detriment of the Church and Goſpel.

Memor. 13

§. 13. *Memorand.* 13. Take thoſe that are covetous, ambitious, or ſelfiſh, and ſeek for preferment, to be the unfitteſt to be conſulted with in the Matters of Religion, and the unfitteſt to be truſted with the charge of Souls. And let the humble, mortified, ſelf-denying Men, be taken as fitter Paſtors for the Churches.

Memor. 14

§. 14. *Memorand.* 14. Side not with any Faction of contentious Paſtors, to the Oppreſſion of the reſt, when the difference is in tolerable Things: But rather drive them on to Unity, upon condeſcending and forbearing Terms: For there will elſe be no end; but the Faction which you ſide with, will break into more Factions, and the Church will receive damage by the loſs of the oppreſſed Party; and by the Diviſion much more. What lamentable work the Contentions of the Biſhops have made in the Churches, in all Ages, ſince the Primitive Times; all Hiſtory doth too openly declare! And how much a holy prudent, peaceable Magiſtrate can do, to keep Peace among them, more than will be done, if their own impetuoſity be left unreſtrained, it is eaſie to obſerve; eſpecially, if he keep the Sword in his own hand, and truſt it not in the hands of Churchmen, eſpecially of one Faction to the Oppreſſion of the reſt.

Lamprid. numbers it with *Alexander Mam. Severus* good Works. [*Judæis privilegia reſervavit: Chriſtianos eſſe paſſus eſt.*] *Nam illotempore crudelius Arrianorum Epiſcopi, Preſbyteri, Clerici, quam Rex & Vandali ſæviebant.* Id. p. 468.

Memor. 15

§. 15. *Memorand.* 15. Believe not the Accuſations that are brought againſt the faithful Miniſters of Chriſt, till they are proved, and judge not them, or any of his Servants, upon the reports of Adverſaries, till they have ſpoken for themſelves: For the common Corruption of depraved Nature, doth ingage all the Ungodly in ſuch an enmity againſt Holineſs, that there is little Truth or Righteouſneſs to be expected from wicked and malicious Lips, for any holy cauſe or perſon. And if ſuch Perſons find but entertainment and incouragement, their malice will abound, and their Calumnies will be impudent; which is the ſenſe of, *Prov.* 29. 12. *If a Ruler hearken to lies, all his Servants are wicked.* The example of *Saul* and *Doeg* is but ſuch, as would be ordinary, if Rulers would but hearken to ſuch Calumniators.

Juſtitiæ munus primum eſt, ut ne cui quis noceat niſi laceſſitus injuria, Cicero.

Prov. 17. 7. & 28. 16. Pſal. 119. 23. Prov. 25. 2 Leg. Epiſt. M. Ciceronis ad fratrem.

Memor. 16

§. 16. *Memorand.* 16. When the Caſe is doubtful about uſing puniſhments and ſeverities againſt the ſcrupulous in the Matters of Religion, remember your General Directions, and ſee what influence they muſt have into ſuch Particulars; as, *That the very work and end of your Office is, that under your Government the People may live quietly and peaceably in godlineſs and honeſty,* 1 Tim. 2. 2. And *that Rulers are not a terror to good Works, but to evil; and for the Praiſe of them that do good; and Miniſters of God to us for good; and Revengers to execute Wrath upon them that do evil,* Rom. 13. 3, 4. And remember the danger of Perſecution, as deſcribed *Math.* 18. 6, 10, 14. 1 *Theſ.* 2. 15, 16. 2 *Chron.* 36. 14, 15, 16, 17. And that he that doubteth of things indifferent, is damned if he do them, becauſe he doth them *not of Faith*, *Rom.* 14. 23. And remember whom, and what it is that God himſelf forgiveth and forbeareth. And alway difference the Infirmities of ſerious conſcionable Chriſtians, from the wickedneſs of unconſcionable and ungodly Men. Yet not extenuating the wickedneſs of any, becauſe of his hypocritical Profeſſion of Religion.

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5. c. 13.

Memor. 17

§. 17. *Memorand.* 17. Remember that you muſt be Examples of Holineſs to the People; and ſhun all thoſe ſins which you would have them ſhun; and be eminent in all thoſe Virtues which you would commend unto them. This is not only neceſſary to the Happineſs of thoſe under you, but alſo for the ſaving of your ſelves. As *Paul* ſaith to *Timothy*, *Take heed unto thy ſelf, and unto the Doctrine,* * *continue in them; for in doing this, thou ſhalt both ſave thy ſelf, and them that bear thee,* 1 Tim. 4. 16. So may I ſay to Rulers, *Take heed to your ſelves, and unto Government, and continue herein: For in doing this, you will ſave your ſelves, and thoſe you govern. They that are good, are likeſt to do good; but the wicked will do wickedly,* Dan. 12. 10.

Laert. in Solon. reciteth one of his ſayings [*Populi rector prius ſe quam populum recte inſtituere debet: Si principes & majores ſecundum leges vixerint, unaquæque civitas optime rege peterit*, Page 31.

*Or ſpend thy time in them, Dr. *Hammond.*

The chief means for Rulers to become thus holy and exemplary is, 1. To hearken to the Doctrine and Counſel of the Word of the Lord, and to meditate in it day and night, *Joſh.* 1. 3, 4. *Deut.* 17. 18, 19, 20. And to have faithful, holy, and ſelf-denying Teachers, 2 *Chron.* 20. 20. 2. To beware of the Company and Counſels of the Wicked, *Prov.* 25. 4, 5. *Take away the wicked from before the King, and his Throne ſhall be eſtabliſhed in Righteouſneſs.* 3. To watch moſt carefully againſt the ſpecial temptations of their great Places, eſpecially againſt Senſuality and Pride, and preferring their own Honour, and Intereſt, and Will, before the Honour, and Intereſt, and Will of Jeſus Chriſt, *Eccleſ.* 10. 16, 17. *Wo to thee, O Land, when thy King is a Child, and thy Princes eat in the morning: Bleſſed art thou, O Land, when thy King is the Son of Nobles, and thy Princes eat in due ſeaſon, for ſtrength, and not for drunkenneſs. It is an abomination to Kings to commit wickedneſs; for the Throne is eſtabliſhed by Righteouſneſs,* Prov. 16. 12. 4. To remember always the end of Holineſs. How ſure a way it is to Glory hereafter, and to leave a ſweet and glorious Name and Memorial upon Earth; when Wickedneſs is the certain way to ſhame on Earth, and Miſery for ever.

Luke 18. 22, 24. Deut. 17. 20. Prov. 29. 14. & 22. 29. & 16. 13. & 31. 3, 4. 2 Chr. 32. 25. & 20. 16. Ezek. 28. 2, 5, 17. Luke 12. 19, 20. & 16. 19, 20, 25.

It is a ſad obſervation of *Acoſta, lib.* 5. cap. 9. pag. 474. *Ac reipſa centoque uſu obſervatum eſt, eas Indorum nationes plures ac graviores ſuperſtitionis diabolicæ ſpecies tenuiſſe, in quibus Regum ac Reipublicæ maxime potentia & peritia excelluit. Contra qui tenuiorem fortunam minuſque Reipublicæ accommodata ſortiti ſunt, in his multo Idololatria parcior eſt: Uſque adeo ut nonnullas Indorum gentes omni Idolorum religione vacare, quidam pro certo confirment. Ex bonæ fidei ſcriptoribus ſuper alias innumeras, hæc præcipua capitur utilitas; quod non alia res æque vel bonorum Regum animos ad res cum laude gerendas accendit, vel Tyrannorum cupiditates cohibet, ac refrænat, dum utrique cernunt horum literis ſuam vitam omnem, mox in totius orbis, imo ſæculorum omnium theatrum producendam. Et quicquid in abdito nunc vel patrant, vel adſcito fuco prætexunt, vel metu diſſimulari cogunt, verius quam ignorari, paulo poſt clariſſimam in lucem ſub oculis omnium traducendum: Quum jam metu pariter ac ſpe libera poſteritas, nec ullo corrupta ſtudio, magno conſenſu recte factis applaudet, parique libertate his diverſa explodet, exibilabitque.* Eraſm, Præfat. in Sueton.

Memor. 18

§. 18. *Memorand.* 18. Rulers ſhould not be contented to do good at home, and to be the joy and bleſſing of their own Subjects; but alſo ſet their Hearts to the promoting of Faith, and Holineſs, and Concord, throughout the Churches of the World: And to improve their Intereſts in Princes and States, by amicable Correſpondencies and Treaties to theſe ends; that they may be Bleſſings, to the utmoſt extent of their Capacities. As *Conſtantine* interceded with the *Perſian* King, to forbear the perſecuting of Chriſtians in his Dominion, *&c.* But I ſhall preſume to ſpeak no farther to my Superiours; in the Golden Age theſe *Memorandums* will be practiſed.

Euſeb. in vita Conſt.

I will only annex *Eraſmus* his Image of a good Prince, and of a Bad, recited by *Alſtedius Encyclop. Lib.* 23. *Polit. cap.* 3. pag. 173, 174.

The Image of a good Prince out of *Eraſmus.*

If you will draw the Picture of a good Prince, delineate ſome Celeſtial Wight, liker to God than to a Man; abſolute in all Perfections of Virtue; given for the good of all; yea, ſent from Heaven for the relief *of Mortal Mens affairs; which being* (oculatiſſimum) *moſt diſcerning, looketh to all! To whom nothing is more regarded, nothing more ſweet than the Commonwealth; who hath more than a fatherly affection unto all. To whom every ones Life is dearer than his own; who night and day is doing and endeavouring nothing elſe, but that it may be very well with all; who hath rewards in readineſs for all that are good; and pardon for the bad, if ſo be they will betake them to a better courſe: That ſo freely deſireth to deſerve well of his Subjects, that if it be needful, he will not ſtick to preſerve their ſafety by his own peril; that taketh his Countries Commodity to be his own gain; that always watcheth, that others may ſleep quietly; that leaveth himſelf no quiet vacancy, that his Country may live in quiet vacancy, or Peace; that afflicteth himſelf with ſucceſſive cares, that his Subjects may enjoy Tranquility To conclude, on whoſe Virtue it is, that the publick Happineſs doth depend.*

The Image of a bad Prince. *Ibid.*

If you would ſet forth a bad Prince to the eye, you muſt paint ſome ſavage horrid Beaſt, made up of ſuch monſtroſities as a Dragon, a Woolf, a Lion, a Viper, a Bear, &c. *every way armed, with Six Hundred Eyes; every way Toothed; every way terrible with hooked Talons, of an inſatiable Paunch; fed with Mens Bowels; drunk with Mans Blood; that watcheth to prey upon the Lives and Fortunes of all the People; troubleſome to all, but ſpecially to the good; a fatal evil to the World, which all curſe and hate, who wiſh well to the Commonwealth; which can neither be endured, becauſe of his Cruelty, not yet taken away without the great calamity of the World, becauſe wickedneſs is armed with Guards and Riches.*

CHAP. III.

Directions for SUBJECTS *concerning their Duty to their* RULERS.

Being now to ſpeak of the Duties which I moſt practiſe; and to thoſe of my own rank, I ſhall do it with ſome more freedom, confidence, and expectation, of regard and practice.

§. 1. Direct. 1. *Though I ſhall paſs by moſt of the Theory, and eſpecially of the Controverſal Points in Politicks, and not preſume to play the Lawyers part; yet I muſt adviſe you to underſtand ſo much of the Cauſe, and Nature, and End of Government, as is neceſſary to direct you in your obedience, and to preſerve you from all temptations to Rebellion.*. Eſpecially take heed of thoſe miſtakes which confound Soveraignty and Subjection, and which delude the People with a conceit, that they are the Original of Power, and may intruſt it as they pleaſe; and call their Rulers to account, and take the forfeiture, and recal their truſt, &c. It is not to flatter Kings, but to give God his due, that I ſhall caution you againſt theſe miſtakes of Popularity. And firſt, I ſhall briefly lay down the truth, and then anſwer ſome few of the chief Objections.

Nihil Deo qui omnem mundum hunc regit, acceptius, quam concilia cœtuſque nominum quæ civitates appellantur. Cicero.

§. 2. Propoſ. 6. *That there be Government in genere, and obedience thereto, is determined even in Nature, by the God of Nature, in making Man a ſociable Creature, and each Man inſufficient for himſelf, and in making Republicks neceſſary to the welfare and ſafety of individuals, and Government neceſſary to theſe Republicks.* This therefore is not left to the Peoples wills; though ſome odd Caſes may be imagined, in which ſome individual Perſons may live out of a Commonwealth, and not be obliged to live under Civil Government; yet that Exception doth but confirm the General Rule: Even as all Men ordinarily are bound to live in Communion with ſome particular Church, and know their own Paſtor, though yet ſome few may be excepted, as ſome Embaſſadors, Travellers, Seamen, Soldiers, Baniſhed Men, &c. So here, the obligation to live under Government, lieth upon the generality of the World, though ſome few may be excepted.

§. 3. Propoſ. 2. Rulers therefore are Gods Officers, placed under him in his Kingdom, as he is the Univerſal abſolute Soveraign of the World; and they receive their power from God, who is the only Original of Power. Not only their ſtrength from his ſtrength, but their Authority or Governing Power, (which is *Jus Regendi*) from his Supream Authority; as Majors and Bailiffs and Corporations receive their power from the King. *Rom.* 13. 1, 2, 3. *There is no power, but of God; the powers that be, are ordained of God.*

§. 4. Propoſ. 3. This Governing Power *in genere*, is not an empty Name, but in the very inſtitution containeth in it thoſe things materially which are abſolutely neceſſary to the end of Government.

§. 5. Propoſ. 4. Yet God hath left that which is commonly called *The Specification of Government; and ſome lower parts of the Matter, and Manner of exerciſe, undetermined*; as alſo, *The Individual Perſons or Families that ſhall Rule.* In theſe three therefore it is that Communities interpoſe. 1. Whether the Soveraignty ſhall be in one, or two, or ten, or how many, and how divided for their exerciſe, God hath not determined. 2. Nor hath he determined of every particular, whether the power ſhall extend to this, or that, or the other thing, or not? Nor whether it ſhall be exerciſed thus or thus, by ſtanding Courts, or Temporary Judges, &c. 3. Nor hath he named the Perſon or Family that ſhall rule.

Grotius de Imper. Sum Poteſt. c. 1. p. 7, 8. *Sunt qui objiciant Reges quidam imperare non poſſe, niſi conſenſus, Ordinum acceſſerit: Sed hi non vident quibus in locis id juris eſt, ibi ſummum Imperium non eſſe penes Reges, ſed aut penes Ordines, aut certe penes id corpus, quod Rex & juncti conſtituunt, ut Bodinus, Suarezius, Victoria, aliique, aliunde demonſtrarunt: Certum ſummum Imperium totum, & aliquid imperare non poſſe, ideo tantum quod alter vetet aut intercedat, plane ſunt* ἀσύστατα.

§. 6. Propoſ. 5. Though theſe in the conſtitution are determined of by explicite or implicite contract or conſent, between the Ruler and the Community, yet by none of theſe three can the People be truly and properly ſaid to give the Ruler his Power of Government. Not by the firſt or laſt; for both thoſe do but determine who ſhall be the Recipient of that Power; whether one or more, and who individually. Not the ſecond, for that is but a limiting, or bounding, or regulating the governing Power, that it be not exerciſed to their hurt; the bounding and regulating of their Power, is not the giving them power. The People having the ſtrength, cannot be ruled againſt their concordant wills: And therefore, if they contract with their Governors, that they will be ruled thus and thus, or not at all; this is not to *Give them power.* Yet Propriety they have, and there they may be *givers.* So that this bounding, or regulating, and chuſing the *Form*, and *Perſons*, and *Giving of their Propriety*, is all that they have to do. And the chuſing of the *Family* or *Perſon*, is not at all a *Giving the Power.* They are but *ſine quibus non* to that; they do but open the door to let in the Governor; they do but name the *Family* or *Man*, to whom God, and not they, ſhall give the power.

As, when God hath already determined what authority the Husband ſhall have over the Wife, the Wife by chuſing him to be her Husband, giveth him not his power, but only *chuſeth the Man, to whom God giveth it by his ſtanding Law*: Though about the diſpoſing of her eſtate, ſhe may limit him by Precontracts; but if ſhe contract againſt his Government, it is a contradiction and null. Nor if he abuſe his power, doth it at all fall into her hands.

If the King by Charter give power to a Corporation to chuſe their Mayor, or other Officer, they do but *nominate the Perſons* that ſhall receive it; but it is the *Kings Charter*, and not *they that give him the power.*

If a Soldier voluntarily liſt himſelf under the King

Kings General, or other Commanders; he doth but chuſe the Man that ſhall command him, but it is the Kings Commiſſion that giveth him the power to command thoſe that voluntarily ſo liſt themſelves. And if the authority be abuſed or forfeited, it is not into the Soldiers hands, but into the Kings.

§. 7. Propoſ. 6. The Conſtituting Conſent or Contract of Anceſtors obligeth all their Poſterity, if they will have any of the Protection, or other benefit of Government, to ſtand to the Conſtitution; elſe Governments ſhould be ſo unſetled and mutable, as to be uncapable of their proper End.

§ 8. Propoſ. 7. God hath neither in Nature or Scripture, eſtated this *Power of Government*, in whole or in part, upon the People of a meer *Community*, (much leſs on Subjects) whether Noble or Ignoble, Learned or Unlearned, the part of the *Community*, or the whole Body, Real or Repreſentative. The People as ſuch, have not this Power, either to *uſe* or to *give:* But the abſolute Soveraign of all the World, doth communicate the Soveraign Power in every Kingdom, or other ſort of Commonwealth from *himſelf immediatly*, I ſay, *immediately*; not without the Mediation of an *Inſtrument* ſignifying his will: For the *Law of Nature* and *Scripture* are *his Inſtrument*, and the *Charter of Authority:* Nor yet ſo *immediately*, as without any kind of *medium*; for the *Conſent* and *Nomination* of the *Community* before expreſſed, may be *Conditio ſine qua non*, ſo far as aforeſaid. But it is ſo *immediately* from God, as that there is no *immediate recipient*, to *receive* the power firſt from God, and *convey* it to the Soveraign.

So fooliſh and bad is the multitude too often, that it made *Ariſtippus* hold it, as probable, that a wiſe man ſhould not endanger himſelf, for his Country, becauſe Wiſdom is not to be caſt away for the commodity of Fools. *Laert. in Ariſtip.* But a wiſe man muſt be wiſe for others, and not only for himſelf.

§ 9. Propoſ. 8. The Natural Power of Individual Perſons over themſelves, is *tota ſpecie* different from this *Political* or *Civil Power*. And it is not the *Individuals* Reſignation of this *Natural Power* of Self-diſpoſal, unto one or more, which is the efficient *Cauſe* of *Soveraignty* or *Civil Power*.

It was one of the *Roman* Laws of the Twelve Tables, *Vendendi filium Patri poteſtas eſto.* But this Law rather giveth the Father that Power, than declareth it to be naturally in him. Nature alloweth him no other ſelling of him, than what is for his Childs own good.

§ 10. Propoſ. 9. If you take the word [*Law*] properly, *For the expreſſion of a Rulers will obliging the Governed*, or *making their Duty*,; and not improperly for *meer Contracts* between the Soveraign and the People, then it is clear in the definition it ſelf, that neither *Subjects*, nor the *Community*, as ſuch have any *Legiſlative Power*. Neither *Nature* nor *Scripture*, hath given the People a power of making *Laws*, either by themſelves, or with the Soveraign; either the ſole power, or a part of it. But the very Nature of Government requireth, that the whole *Legiſlative Power*, that is, the Power of making of *Governing Laws*, belong to the *Summa Majeſtas*, or Soveraign alone. (Unleſs when the *Summa Poteſtas* is in many hands, you compare the partakers among themſelves, and call *One Party the Soveraign*, as having more of the Soveraignty than the reſt.) For thoſe that are no *Governors* at all, cannot perform the chief Act of Government, which is the making of Governing Laws; but the People are no Governors at all, either as a *Community*, or as *Subjects*: So that you may eaſily perceive, that all the Arguments for a *Natural Democracy*, are built upon falſe Suppoſitions; and where ever the *People have any part in the Soveraignty*, it is by the *After-Conſtitution*, and not by *Nature:* And that Kings receive not their Power from the Peoples gift, (who never had it themſelves to uſe or give,) but from God alone.

§. 11. Propoſ. 10. Though God have not made an Univerſal determination for any one ſort of Government, againſt the reſt; whether *Monarchy*, *Ariſtocracy*, or *Democracy*,) becauſe that is beſt for one People, which may be worſe for others, yet ordinarily *Monarchy* is accounted better than *Ariſtocracy*; and *Ariſtocracy* better than *Democracy*. So much briefly of the *Original* of *Power*.

§. 12. Object. 1. But (ſaith worthy Mr. *Richard Hooker*) *Eccleſ. Polit. lib.* 1. *ſect.* 10. *p.* 21. [*That which we ſpake of the Power of Government, muſt here be applied to the Power of making Laws, whereby to govern, which Power, God hath over all, and by the Natural Law, whereto he hath made all ſubject, the lawful Power of making Laws to command whole Politick Societies of Men, belongeth ſo properly to the ſame entire Societies, that for any Prince or Potentate of what kind ſoever upon Earth, to exerciſe the ſame of himſelf, and not either by expreſs Commiſſion immediately and perſonally received from God, or elſe by Authority derived at firſt from their Conſent, upon whoſe Perſons they impoſe Laws, it is no better than meer Tyranny. Laws they are not therefore, which publick approbation hath not made ſo.*

Object. 1. So *P.* 23. the ſame Error of the Original of Power hath *Acoſta, l.* 2. *c.* 2. *p.* 208. with many other Jeſuites and Papiſts.

Anſw. Becauſe the Authority of this famous Divine is with his party ſo great, I ſhall adventure to ſay ſomething, leſt his words do the more harm; but not by *confident oppoſition*, but *humble propoſal* and *ſubmiſſion* of my judgment to Superiors and wiſer Men, as being conſcious of my own inferiority and infirmity. I take all this to be an aſſertion no where by him proved; (and by me elſewhere diſproved fully.) *Laws* are the *effects and ſigns of the Rulers Will; and inſtruments of Government.* Legiſlation is the firſt part of Government; and if the *whole Body* are *naturally Governours*, the *pars imperans* and *pars ſubdita* are confounded. If the moſt abſolute Monarch can make no Laws, then diſobeying them were no fault. It is enough *that their power* be derived *from God immediately*, though the *Perſons be choſen by Men.* Their *Authority* is not *derived from the Peoples conſent, but from God, by their conſent*, as a bare *condition ſine qua non.* What if a Community ſay all to their elected King. [*We take not our ſelves to have any governing power to give or uſe, but we only chooſe you or your Family to that Office which God hath inſtituted, who in that inſtitution giveth you the power upon our choice*;] Can any Man prove, that ſuch a King hath no power, but is a Tyrant? Becauſe the People diſclaim the giving of the power; when indeed they do their duty. Remember that in all this we ſpeak not of the Government of this or that particular Kingdom; but of Kingdoms and other Commonwealths *indefinitely.*

Biſhop *Andrews in Tortur. Tort. p.* 385 *Acutus homo non diſtinguit inter Formam, atque Authoritatem regiminis: Forma de hominibus eſſe poteſt: de cœlo ſemper eſt authoritas. An Rex ſit ſupra Leges*, Vid. Seb. Fox. lib. 2. de Inſtit. Reg.

Obj. 2. Object. 2. But, ſaith he, *Lib.* 8. *p.* 192. [*Unto me it ſeemeth almoſt out of doubt and controverſie, that every independent multitude before any certain form of Regiment eſtabliſhed, hath under God ſupream Authority, full Dominion over it ſelf,*———]

Anſw. *Anſw.* If by *Dominion* were meant *Propriety*, every Individual hath it; but for *Governing Power*, it ſeemeth as clear to me, that your independent multitude hath no *Civil Power* of *Government* at all; but only a Power to *chooſe* them *Governours*; while they have no *Governours*, they have no *Governing Power*, for that maketh a Governour.

Obj. 3. §. 14. Object. 3. *Ibid. A Man who is Lord of himſelf, may be made anothers Servant*, &c.]

Anſw. *Anſw.* 3. He may hire out himſelf to *labour* for another; becauſe he hath ſo far the power of himſelf, and his Labour is his own, which he may *ſell* for wages; but in a *Family*, that the Maſter be the *Governour* to ſee Gods Laws obeyed by his Servants, is of Divine appointment, and this *Governing Power* the Servant giveth not to his Maſter, but only maketh himſelf the object of it. 2. The power that nature giveth a Man over himſelf, is *tota ſpecie* diſtinct from Civil Government; (as Dr. *Hammond* hath well ſhewed againſt *I. G.*) An individual Perſon hath not that power of his *own Life* as the King hath. He may not put himſelf to death, for that which the King may put him to death for. 3. If this were true, that every individual, by *ſelf-reſignation might* give a King his power over him; yet *à poſſe ad eſſe non valet conſequentia*; and that it *is not* ſo is proved, in that *God* the *Univerſal Soveraign* hath prevented them, by determining himſelf, of his own Officers, and giving them their power in the ſame Charter by which he enableth the People to chooſe them. Therefore it is no better reaſoning than to ſay, [if all the Perſons in *London* ſubjected themſelves to the Lord Mayor, he would thereby receive his power from them,] when the King hath prevented that already, by giving him the power himſelf in his *Charter*; and leaving only the choice of the Perſon to them; and that under the direction of the Rules which he hath given them.

Dion.Caſſ. ſaith that when *Euphates* the Philoſopher would kill himſelf, *Veniam dederat ei Adrianus citra ignominiam & infamiam, ut cicutam tum propter ſenectutem, tum etiam propter gravem morbum, bibere poſſet. In vita* Adriani.

Obj. 4.

§. 15. Object. 4. **But,** ſaith he, *pag.* 193. *l.* 8. [*In Kingdoms of this quality*, (as this we live in) *the Higheſt Governour hath indeed univerſal Dominion, but with dependency upon that whole entire Body over the ſeveral parts whereof he hath dominion; ſo that it ſtandeth for an axiome in this caſe, The King is* major ſingulis, univerſis minor.

Anſw.

Anſw. If you had included *himſelf*, its certain that he cannot be *greater* than the *whole*, becauſe he cannot be greater than *himſelf*. But ſeeing you ſpeak of the *whole* in contradiſtinction from him, I anſwer, That indeed *in genere cauſæ finalis* the Soveraign is *Univerſis Minor*, that is, The whole Kingdom is naturally *more worth* than *One*, and their felicity a *greater good*; or elſe the *bonum publicum*, or *ſalus populi* could not be the *End* of Government; but this is nothing to our caſe; for we are ſpeaking of *Governing Power* as a *means* to this end; and ſo *in genere cauſæ efficientis* the Soveraign (yea, and his loweſt Officer) hath *more Authority* or *Jus Regendi* than *all the People* as ſuch, (for they all as ſuch have none at all;) Even as the *Church* is of *more worth* than the *Paſtor*, and yet the *Paſtor* alone hath more Authority to adminiſter the Sacraments, and to govern the People, than all the flock hath; for they have none either to *uſe* or *give* (whatever ſome ſay to the contrary,) but only chooſe *him* to whom God will give it.

Againſt the Peoples being the Givers of Power, by conjoining all their own in one, in Church or State, ſee Mr. *D. Cawdry*'s Review of Mr. *Hooker*'s Survey, *p.* 154, &c.

Obj. 5.

§. 16. Object 5. Saith the Reverend Author *lib.* 8. *p.* 194. [*Neither can any Man with reaſon think, but that the firſt inſtitution of Kings, (a ſufficient conſideration wherefore their power ſhould always depend on that from which it did always flow) by original influence of power from the Body into the King, is the cauſe of Kings dependency in power upon the body; by dependency we mean ſubordination and ſubjection*]☞

Anſw.

Anſw. 1. But if their inſtitution *in genere* was of God, and that give them their power, and it *never flowed from the body at all*, then all your ſuperſtructure falleth with your ground-work. 2. And here you ſeem plainly to confound all Kingdoms by turning the *pars imperans* into the *pars ſubdita, & vice verſa*; if the King be *ſubject*, how be they his *Subjects*? I will not infer what this will lead them to do, when they are taught that Kings are in *ſubordination and ſubjection to them*. Sad experience hath ſhewed us what this very principle would effect.

Obj. 6. So *Lib.* 8. 111. & *p.* 218. & *p.* 220.

§. 17. Object. 6. *Ibid.* [*A manifeſt token of which dependency may be this; as there is no more certain argument, that Lands are held under any as Lords, than if we ſee that ſuch Lands in defect of Heirs fall unto them by Eſcheat; in like manner it doth follow rightly that ſeeing Dominion when there is none to inherit it, returneth unto the body, therefore they which before were inheritors of it, did hold it in dependance on the body; ſo that by comparing the body with the head as touching power, it ſeemeth always to reſide in both; fundamentally and radically in one, in the other derivatively; in one the habit, in the other the Act of Power.*

Anſw.

Anſw. Power no more falleth to the multitude by *Eſcheat*, than the power of the Paſtor falls to the Church, or the power of the Phyſician to the *Hoſpital*, or the power of the Schoolmaſter to the Scholars: That is, not at all: When all the *Heirs* are dead, they are an ungoverned Community, that have power to chooſe a Governour, but no power to govern, neither (as you diſtinguiſh it) in *Habit* nor in *Act*; originally nor derivatively. As it is with a Corporation when the Mayor is dead, the power falleth not to the People.

Therefore there is no goodground given for your following queſtion, [*May a body politick then at all times withdraw in whole or in part the influence of Dominion which paſſeth from it, if inconveniences do grow thereby?* Though you anſwer this queſtion ſoberly your ſelf, it's eaſie to ſee how the multitude may be tempted to anſwer it on your grounds, eſpecially if they think your inconvenience turn into a neceſſity, and what uſe they will make of your next words, [*It muſt be preſumed that ſupream Governours will not in ſuch caſes oppoſe themſelves, and be ſtiff in detaining that, the uſe whereof is with publick detriment.*] A ſtrange preſumption.

Obj. 7.

§. 18. Object. 7. [*The Axioms of our Regal Government are theſe,* Lex facit Regem: *The Kings grant of any favour made contrary to Law is void;* Rex nihil poteſt niſi quod jure poteſt.]

Anſw. Lib. 8. p. 195.

Anſw. If *Lex* be taken improperly for the conſtituting contract between Prince and People, and if your *facit* have reſpect only to the *ſpecies* and Perſon, and not the ſubſtance of the power it ſelf, then I contradict you not. But if *Lex* be taken properly, for *Authoritativa conſtitutio debiti*, or the ſignification of the Soveraigns will to oblige the Subject, then *Lex non facit Regem, ſed Rex Legem.*

Trita in Scholis, Neminem ſibi imperare poſſe; neminem ſibi legem poſſe dicere, a qua mutata voluntate nequeat recedere: Summum ejus eſſe imperium qui ordinario jure derogare valeat. Et quibus evincitur jus ſummæ poteſtatis non limitari per legem poſitivum. Hinc & Auguſtinus dixit Imperatorem non eſſe ſubjectum legibus ſuis ——Grotius de Imp. p. 149. 150.

Obj. 8.

§. 19. Object. 8. *Lib.* 8. *p.* 210. [*When all which the wiſdom of all ſorts can do is done for the deviſing of Laws in the Church, it is the general conſent of all that giveth them the form and vigor of Laws: Without which they could be no more to us than the Counſels of Phyſicians to the ſick: Well might they ſeem as wholſome admonitions and inſtructions, but Laws could they never be, without conſent of the whole Church to be guided by them, whereunto both nature and the practice of the Church of God ſet down in Scripture, is found every way ſo fully conſonant, that God himſelf would not impoſe, no not his own Laws upon his People, by the hand of* Moſes, *without their free and open conſent.*]☞

Anſw.

Anſw. 1. Wiſdom doth but prepare Laws, and Governing Power enacteth them, and giveth them their form. But the whole Body hath no ſuch Governing Power, therefore they give them not their form. 2. The Peoples conſent to Gods Laws gave them not their Form or Authority; this opinion I have elſewhere confuted, againſt a more erroneous Author. Their conſent to Gods Laws was required indeed, as naturally neceſſary to their obedience, but not as neceſſary to the Being or Obligation of the Law. Can you think that it had been no ſin in them to have diſobeyed Gods Laws, unleſs they had firſt conſented to them? Then all the World might eſcape Sin and Damnation, by denying conſent to the Laws of God. 3. This Doctrine will teach Men that * we have no Church Laws; for the whole Church never ſignified their conſent. Millions of the poorer ſort have no voices in chooſing Parliament Men or Convocations; and this will teach the minor diſſenting part, to think themſelves diſobliged for want

Hanc vi deo ſapie tiſſimoru fuiſſe ſe tentiam. Legem hominum ingeniis excogitatam, ne ſcitum quod eſſ populoru ſed æte num qu dam, q univerſ mundu regere imper

of

probibendi que ſapientia. Cicero de Leg.

of conſenting, and will give every diſſenting Part or or Perſon a Negative voice to all Church Laws. 4. A ſingle Biſhop hath a Governing Power over his particular Church, and they are bonud to obey him; *Heb.* 13. 7, 17. And if the Governing Power of one Paſtor be not ſuſpended for want of the conſent of any or all the People, then much leſs, the Governing Power of King and Parliament.

* How conſiderable a part of *England*, is *London?* Yet in this Convocation, which hath made the new changes in the Liturgy and Book of Ordination, *London* had not one Clerk of their chooſing: For being to chooſe but two, they choſe only Mr. *Calamy* and my ſelf; who were neither of us accepted, or ever there. Now if your opinion be true; *Quær.* 1. Whether you make not this Convocations, Decrees to be but Counſels to us: 2. Or at leaſt whether the City of *London*, or the *London* Miniſters be not made free from detriment, as not conſenters: You will free them and me, eſpecially from detriment for our conforming to this Convocations Acts as ſuch; upon reaſons which I do not own my ſelf, as generally by you laid down.

Object. 9. §. 20. Object. 9. *Lib.* 8. *p.* 220. [*It is a thing even undoubtedly natural that all free and independent Societies ſhould themſelves make their own Laws; and that this power ſhould belong to the whole, not to any certain part of a politick body*——]

Anſw. *Anſw.* This is oft affirmed, but no proof at all of it; in many Nations the Repreſentatives of the whole Body have the Legiſlative Power, or part of it. But that is from the ſpecial conſtitution of that particular Commonwealth, and not from Nature, nor common to all Nations. All that naturally belongeth to the People as ſuch, was but to chooſe their Law-makers, and ſecure their Liberties, and not to make Laws themſelves, by themſelves, or meer Repreſenters.

Obj. 10. §. 21. Object. 10. *Lib* 8. *p.* 221. [*For of this thing no Man doubteth, namely, that in all Societies, Companies and Corporations, what ſeverally each ſhall be bound unto, it muſt be with all their aſſents ratified, Againſt all equity it were, that a Man ſhould ſuffer detriment at the hands of Men, for not obſerving that which he never did either by himſelf or by others, mediately agree to*——]

Anſw. *Anſw.* I am one that more than doubt of that which you ſay no Man doubteth of. Do you not ſo much as except God's Laws, and all thoſe that only do enforce them, or drive Men to obey them? As Men are obliged to obey God, whether they conſent or not; ſo are they to obey the Laws of their Sovereigns, though they never conſented to them, no nor to their Soveraignty, as long as they are Members of that Common-wealth, to the Government whereof the Sovereign is lawfully called, Millions of Diſſenters may be bound to obey, till they quit the Society.

Obj. 11. §. 22. Object. 11. *Lib.* 8. *p.* 221. [*If Magiſtrates be Heads of the Church, they are of neceſſity Chriſtians*]

Anſw. That can never be proved. *A Conſtitutive Head indeed muſt be a Chriſtian and more, even a Paſtor to a particular Church, and Chriſt to the Univerſal* This Headſhip our Kings diſclaim; But *a Head of the Church*, that is, over the Church, or a Coercive Governour of it, the King would be if he were no Chriſtian. As one that is no Phyſician may be Head over all the Phyſicians in his Kingdom; or though he be no Philoſopher, or Artiſt, he may be Head over all the Philoſophers and Artiſts; and in all their cauſes have the ſupreme coercive power; ſo would the King over all Proteſtants if he were no Proteſtant, and over all Chriſtians if he were no Chriſtian: But you think, that he that is no Member *of the Church cannot be the Head of it.* I anſwer, *Not a Conſtitutive Eſſential Head* as the *Paſtor* is; but he may be the *Head over it*, and have *all the coercive power over it.* What if the King be not a Member of many Corporations in his Kingdom? Yet as he is *Head of the Kingdom*, he is Head of, or over them as they are parts of it.

12. §. 23. Object. 12. *Lib.* 8. *p.* 218, 223, 224. [*What power the King hath, he hath it by Law; the bounds and limits of it are known; the entire community giveth order,* &c. p. 223. *As for them that exerciſe power altogether againſt Order, although the kind of Power which they have, may be of God, yet is their exerciſe thereof againſt God, and therefore not of God, otherwiſe than by permiſſion, as all injuſtice is,* p. 224. *Uſurpers of Power, whereby we do not mean them, that by violence have aſpired unto places of higheſt Authority, but them that uſe more Authority than they did ever receive in form and manner before mentionod*—— *Such Uſurpers thereof as in the exerciſe of their Power, do more than they have been authoriſed to do, cannot in conſcience bind any Man to obedience.*]

Anſw. It is true that no Man can exerciſe more power than he hath: The power that we ſpeak of being ἐξουσία, *Jus regendi*, it is impoſſible to uſe more Authority than they have; though they may command beyond and without Authority. And it is true, that where a Man hath no authority or right to command, he cannot directly bind to obedience. But yet a Ruler may exerciſe more power than Man ever gave him, and oblige Men to obedience thereby. God giveth them power to govern for his Glory, according to his Laws, and to promote obedience to thoſe Laws of God (in Nature and Scripture) by ſubordinate Laws of their own. And all this the Soveraign may do, if the People at the choice of him or his Family, ſhould only ſay, *We take you for our Sovereign Ruler*: For then he may do all that true Reaſon or Scripture make the work of a Sovereign Ruler; even govern the People by all ſuch juſt means, as tend to the publick good and their everlaſting happineſs: And yet that People that ſhould do no more but chooſe Perſons or Families to govern them, and ſet them no bounds, do give no power to thoſe they chooſe, but determine of the Perſons that ſhall have power from God. Yet it is granted you, That if the Perſon or Family choſen contract with them to govern only with ſuch and ſuch Limitations, they have *bound themſelves* by their own contract; and thus both *ſpecifications* of Governments and Degrees of power come in by Men: But alway diſtinguiſh, 1. Between the Peoples *giving* away their *Propriety* (in their Goods, Labours, *&c.*) (which they may do) and *giving Authority*, or *governing power* (which they have not to give.) 2. Between their *naming the perſons* that ſhall receive it from the univerſal King, and *giving it themſelves.* 3. Between *bounding and limiting Power, and giving Power.* 4. And between a Sovereigns *binding himſelf by contract*, and *being bound by the Authority of others.* If they be limited by *Contracts*, which are commonly called the *conſtitutive* or *fundamental Laws*, it is their *own conſent* and *contract* that effectively obligeth and limiteth them; of which indeed the Peoples will may be the occaſion, when they reſolve that they will be governed on no other terms: But if the *Contract* limit them not, but they be choſen ſimply to be the *ſummæ poteſtates*, without naming any particular Powers either by conceſſion or reſtraint, then as to Ruling they are abſolute as to Men, and limited only by God, from whoſe higheſt power they can never be exempt, who in Nature and Scripture reſtraineth them from all that is *impious* and *unjuſt*, againſt *his Laws and Honour*, or againſt the publick happineſs and ſafety. And here alſo remember, That if any ſhall imagine that God reſtraineth a Magiſtrate when it is not ſo, and that the commands of their Governours are contrary to the Word of God, when it is no ſuch matter, their error will not juſtifie their diſobedience.

Poteſtas Maritalis eſt a Deo: applicatio ejus poteſtatis ad certam perſonam ex conſenſu venit quo tamen ipſum jus non datur. Nam ſi ex conſenſu daretur, poſſet conſenſu etiam diſſolvi matrimonium, aut conveniri ne maritus fœminæ imperaret. Quod minime verum eſt. Imperatoria poteſtas non eſt penes Electores: ergo nec ab ipſis datur; ſed ab ipſis tamen certæ perſonæ applicatur. Jus vitæ & necis non eſt penes cives antequam in rempublicam coeant. Privatus enim jus vindictæ non habet: ab iiſdem tamen applicatur ad cœtum aut perſonam aliquam. Grotius de Imperio p. 270.

Though I have anſwered theſe Paſſages of this Reverend Author, it is not to draw any to undervalue his learned Writings, but to ſet right the Reader in the Principles of his obedience, on which the practice doth ſo much depend.

And I confeſs, that other Authors of Politicks, ſay as much as Mr. *Hooker* ſaith, both Papiſts and Proteſtants; but not all, nor I think the ſoundeſt: I will inſtance now in *Alſtedius* only (an excellent Perſon, but in this miſtaken) who ſaith, *Encyclop*, *l.* 23. *Polit. c.* 3. *p.* 178. [*Populus Univerſus dignior & potior eſt tum Magiſtratu tum Ephoris*——*Hinc recte docent Doct.* Politici, *populum obtinere regnum & jura Majeſtatis proprietate & dominio: Principem & Ephoros Uſu & Adminiſtratione*; (whereas the People have not the *Regnum vel jura Majeſtatis* any way at all)——*Si Adminiſtratores Officium ſuum facere nolint, ſi impia & iniqua mandent, ſi contra dilectionem Dei & proximi agant, populus propriæ ſalutis curam arripiet, imperium male utentibus abrogabit, & in locum eorum alios ſubſtituet*—— *Porro Ephori validiora ipſo Rege imperia obtinent: Principem enim conſtituunt & deponunt*; *id quod ampliſſimum eſt præeminentiæ argumentum. Atque hæc prærogative mutuis pactis ſtabilitur. Interim* princeps ſummam poteſtatem *obtinere* dicitur, *quatenus Ephori Adminiſtrationem imperii, & cumulum poteſtatis ipſi committunt. Denique* optimatum *univerſorum poteſtas non eſt infinita & abſoluta, ſed certis veluti rhetris & elathris definita, ut pote non ad propriam libidinem, ſed ad utilitatem & ſalutem populi alligata. Hinc illorum munia ſunt Regem deſignare, conſtituere, inaugurare, conſtitutum conſiliis & auxiliis juvare*; *ſine conſenſu & approbatione Principis, quamdiu ille ſuum officium facit, nihil in Reipublicæ negotiis ſuſcipere: Nonnunquam conventum inſcio Principe agere, neceſſitate reipublicæ exigente*——*Populum contra omnis generis turbatores & violatores defendere*——] I ſuppoſe Mr. *Hookers* Principles, and *Alſtedius*'s were much the ſame. I will not venture to recite the concluſion, *cap.* 12. *pag.* 199. *R* 5. *de reſiſtendo Tyranno.*

Many other Authors go the ſame way, and ſay that the people have the *Majeſtas Realis*, (both Papiſts, and Proteſtants, and Heathens.) But I ſuppoſe that what I have ſaid againſt *Hooker*, will ſerve to ſhew the weakneſs of their grounds: Though it is none of my purpoſe to contradict either *Hooker* or any other, ſo far as they open the odiouſneſs of the ſin of Tyranny (which at this day keepeth out the Goſpel from the far greateſt part of the World, and is the greateſt Enemy to the Kingdom of Chriſt;) nor yet as they plead for the juſt Liberties of the People; But I am not for their Authority.

Dir. 2. §. 24. Direct. 2. *Begin with an abſolute Univerſal reſolved obedience to God, your Creator and Redeemer, who is your Sovereign King, and will be your final righteous Judge.* As he that is no loyal Subject to the King, can never well obey his Officers: ſo he that ſubjecteth not his Soul to the Original power of his Creator, can never well obey the *Derivative* power of earthly Governours.

Object. *But*, you may ſay, *experience teacheth us, that many ungodly People are obedient to their Superiours as well as others.* I anſwer, Materially they are, but not Formally and from a right principle, and to right ends: As a Rebel againſt the King, may obey a Juſtice of Peace for his own ends, as long as he will let him alone, or take his part. But not *formally* as he is the King's Officer. So ungodly Men may flatter Princes and Magiſtrates for their own ends, or on ſome low and by-account, but not ſincerely as the Officers of God. He is not like to be truly obedient to Man, that is ſo fooliſh, diſhoneſt and impious as to rebel againſt his Maker, nor to obey that Authority which he firſt denieth, in its Original and firſt efficient cauſe. Whatever Satan and his Servants may ſay, and however ſome Hypocrites may contradict in their practices the Religion which they profeſs, yet nothing is more certain, than that the moſt ſerious godly Chriſtians, are the beſt Subjects upon earth. As their Principles themſelves will eaſily demonſtrate.

Dir. 3. §. 25. Direct. 3. *Having begun with God, obey your Governours as the Officers of God, with an obedience ultimately Divine.* *All* things muſt be done in *Holineſs* by the Holy. That is, God muſt be *diſcerned*, *obeyed*, and *intended* in all: and therefore in Magiſtrates in a ſpecial manner. In two reſpects, Magiſtrates are *obeyed* or rather *flattered* by the ungodly; Firſt, as they are Men that are able to do them corporal *good* or *hurt*: As a Horſe, or Dog, or other Brute will follow you for his belly, and loveth to be where he fareth beſt: Secondly, As the *Head* of his *Party*, and encourager of him in his evil way, when he meets with Rulers that will be ſo bad. Wicked Men love wicked Magiſtrates for being the Servants of Satan; But faithful Men muſt honour and obey a Magiſtrate, as an Officer of God; even a Magiſtrate as a Magiſtrate, and not only as *Holy*, is an Officer of the Lord of all. Therefore the fifth Commandment is as the hinge of the Two Tables; Many of the Ancients thought that it was the laſt Commandment of the firſt Table, and the Moderns think it is the firſt Commandment of the laſt Table: For it commandeth our duty to the nobleſt ſort of Men; but not merely as Men, but as the Officers of God. They debaſe Magiſtrates, that look at them meerly, as thoſe that maſter other Men, as the ſtrongeſt Beaſt doth by the weaker: Nothing will make you ſincere and conſtant in your honouring and obeying him, but taking them as the Officers of God, and remembring by whoſe Commiſſion they rule, and whoſe work they do; that *they are Miniſters of God to us for good*, Rom. 13. 1, 2, 3, 4, 5. If you do not this, 1. You wrong God, whoſe Servants they are; For he that deſpiſeth, deſpiſeth not Man but God. 2. You wrong the Magiſtrate, as much as you ſhould do an Ambaſſadour, if you took him to be the Meſſenger of ſome *Jack-ſtraw*, or ſome fellow that ſignifieth no more than his perſonal worth importeth. 3. And you wrong your ſelves: For while you neglect the *Intereſt* and *Authority* of God in your Rulers, you forfeit the *Acceptance*, *Protection* and *Reward* of God. Subjects as well as Servants muſt learn that great Leſſon, *Col.* 3. 23, 24, 25. *And whatſoever ye do, do it heartily as to the Lord, and not unto Men: knowing, that of the Lord ye ſhall receive the reward of the Inheritance, for ye ſerve the Lord Chriſt: But he that doth wrong, ſhall receive for the wrong that he hath done, and there is no reſpect of Perſons.* So *Eph.* 6. 5, 6, 7, 8. Magiſtrates are as truly God's Officers as Preachers: And therefore as he that heareth Preachers, heareth him, ſo he that obeyeth Rulers obeyeth him: The Exceptions are but the like in both caſes: It is not *every thing* that we muſt *receive* from *Preachers*; nor *every* thing that we muſt do at the command of Rulers; but both in their proper *place* and *work*, muſt be regarded as the Officers of God, and not as Men that have no higher Authority than their own to bear them out.

Greg. Nazianzen cited by *Bilſon* of *Subjection*, *p.* 361. Thou reigneſt together with Chriſt; ruleſt with him; thy ſword is from him; thou art the Image of God.

Dir. 4. §. 26. Direct. 4. *Let no vices of the Perſon cauſe you to forget the dignity of his Office.* The Authority of a ſinful Ruler is of God, and muſt accordingly be obeyed: Of this read Biſhop *Bilſon* at large in his excellent Treatiſe of Chriſtian Subjection, againſt the Papiſts that excommunicate and depoſe Princes whom they account Hereticks, or Favourers of them. Thoſe Sins which will damn a Man's Soul and deprive him of Heaven, will not deprive him of his Kingdom, nor diſoblige the Subjects from their Obedience. An Infidel, or an ungodly Chriſtian (that is, an Hypocrite) is capable of being a Prince, as well as of being a Parent, Husband, Maſter: And the Apoſtle hath taught all as well as *Servants* their duty to ſuch, 1 *Pet.* 2 18, 19, 20, 21. *Servants, be ſubject to your Maſters with all fear*; *and not only to the good and gentle, but alſo to the froward*; *For this is thankworthy, if a Man for conſcience toward God, endure grief, ſuffering wrongfully? For what glory is it, if when you are buffeted for your faults, you take it patiently? but if when ye do well and ſuffer for it ye take it patiently, this is acceptable with God*; *For even hereunto were*

Victor. utic. of Vi anum consul

ye

Carthage, that even to an Arrian perſecuting Uſurping Tyrant, *Pro rebus ſibi commiſſis ſemper fideliſſimus habebatur*; and the like of *Sebaſtian* and others, p. 460.

ye called. Though it be a rare mercy to have Godly Rulers, and a great judgment to have ungodly ones, it is ſuch as muſt be born.

Dir. 5.

§. 27. Direct. 5. *Do not either divulge or aggravate the vices of your Governours to their diſhonour: For their Honour is neceſſary to the publick good.* If they have not care of their own honour, yet their ſubjects muſt have a care of it. If once they be *diſhonoured*, they will the more eaſily be contemned, hated and diſobeyed. Therefore the diſhonouring of the Rulers tendeth to the diſſolution of the Government, and ruine of the Common-wealth. Only in two caſes did the ancient Chriſtians aggravate the wickedneſs of their Governours. 1. In caſe they were ſuch cruel Monſters as *Nero*, who lived to the miſery of Mankind. 2. In caſe they were not only open Enemies of the Church of Chriſt, but their Honour ſtood in competition with the Honour of Chriſtianity, Piety and Honeſty, as in *Julians* caſe; I confeſs againſt *Nero* and *Julian* both living and dead (and many like them) the Tongues and Pens of wiſe and ſober Perſons have been very free; But the fifth Commandment is not to be forgotten, *Honour thy Father and Mother*. And 1 *Pet.* 2. 17. *Fear God*, *Honour the King*; Though you muſt not *call evil good*, yet you may conceal and hide evil. *Cham* was curſed for opening his Father's Nakedneſs. Though you muſt flatter none in their ſins, nor hinder their Repentance, but further it by all righteous means, yet muſt you ſpeak honourably of your Rulers, and endeavour to breed an honourable eſteem of them in the Peoples minds; and not as ſome, that think they do well, if they can ſecretly make their Rules ſeem odious, by opening and aggravating their faults.

Mark 7. 10. & 10. 19.

Dir. 6.

§. 28. Direct. 6. *Subdue your Paſſions, that no injuries which you may ſuffer by them, may diſturb your reaſon, and make you diſhonour them by way of revenge.* If you may not revenge your ſelves on private Men, much leſs on Magiſtrates; and the tongue may be an unjuſt Revenger, as well as the hand. *Paſſion* will provoke you to be telling all Men, [*Thus and thus I was uſed*,] and to perſwade you that it is no ſin to tell the truth of what you ſuffered: But remember, that the publick Good, and the honour of God's Officers, are of greater value, than the righting of a particular Perſon that is injured. Many a diſcontented Perſon hath ſet Kingdoms on fire, by divulging the faults of Governours for the righting of themſelves.

Object. *But ſhall cruel and unrighteous or perſecuting Men do miſchief, and not bear of it, nor be humbled for it?*

Anſw. 1. Preachers of the Goſpel, and others that have opportunity, may privately tell them of it, to bring them to repentance (if they will indure it) without diſhonoring them by making it publick. 2. *Hiſtorians* will tell poſterity of it, to their perpetual Infamy, (if repentance and well-doing recover not their honour. Flatterers abuſe the living, but Truth will diſhonor their wickedneſs when they are dead: For it is God's own Decree, *That the memory of the juſt is bleſſed, but the name of the wicked ſhall rot*, Prov. 10. 7. 3. And God himſelf will fully be avenged upon the impenitent for ever, having told you, *That it were better for him that offendeth one of his little ones, that a Milſtone were hanged about his Neck, and he were drowned in the depth of the Sea.* And is not all this enough, without the revenge of your paſſionate tongues? To *ſpeak evil of Dignities, and deſpiſe Dominion, and bring railing Accuſations, are the Sins of the old licentious Hereticks.* Chriſt left us his example, not to revile the meaneſt, when we are reviled, 1 *Pet.* 2. 23. If you believe, that God will juſtifie the innocent, and avenge them ſpeedily, *Luk.* 18. 7, 8. What need you be ſo forward to juſtifie and avenge your ſelves?

Lamprid. ſaith of Alex. Severus *that, Amavit literatos homines, vehementer eos etiam reformidans, ne quid de ſe aſperum ſcriberent.* Univerſal. Hiſtor. p. 132. *Tiberius bellua luto & ſanguine macerata; ſui tegendi peritiſſimus artifex; totus tamen poſteriatis oculis patuit, Deo hypocriſim detractione larva plectente.* * Matth. 18. 6. Mark 9. 42. Luk. 17. 2. Jud. 7, 8, 9.

Object. *If God will have their names to rot, and ſpoken evil of when they are dead, why may I not do it while they are alive?*

Anſw. There is a great deal of difference between a *true Hiſtorian*, and a *Self-avenger* in the reaſon of the thing, and in the effects: To diſhonour bad Rulers while they live, doth tend to excite the People to Rebellion, and to diſable them to govern: But for Truth to be ſpoken of them, when they are dead, doth only lay an *odium* upon the ſin, and is a warning to others that they follow them not in evil: And this no wicked Prince was ever ſo great and powerful as to prevent; for it is a part of God's reſolved judgment. Yet muſt *Hiſtorians* ſo open the faults of the Perſon, as not to bring the Office into contempt, but preſerve the reverence due to the Authority and Place of Governours.

Sext. Aurel Victor. de Calig. *De quo neſcio an decuerit memoriæ prodi, niſi forte quia juvat de principibus noſſe omnia, ut improbi ſaltem famæ metu talia declinent.*

§ 29. Direct. 7. *By all means overcome a ſelfiſh mind, and get ſuch a holy and a publick Spirit, as more regardeth God's Honour, and the publick Intereſt, than your own.* It is SELFISHNESS that is the great Rebel and Enemy of *God*, and of the *King* and of our *Neighbour*. A ſelfiſh private Spirit careth not what the Common-wealth ſuffereth, if he himſelf may be a gainer by it. To revenge himſelf, or to riſe up to ſome higher place, or increaſe his Riches, he will betray and ruine his King, his Countrey, and his neareſt Friends. A ſelfiſh, ambitious, covetous Man, is faithful to no Man, longer than he ſerveth his ends, nor is he any further to be truſted, than his own intereſt will allow. Self-denial, and a publick Spirit, are neceſſary to every faithful Subject.

Dir. 8.

§. 30. Direct. 8. *Wiſh not evil to your Governours in your ſecret thoughts; but if any ſuch thought would enter into your hearts, reject it with abhorrence.* Eccleſ. 10. 20. *Curſe not the King, no not in thy thoughts; and curſe not the rich in thy Bed-chamber: For a Bird of the Air ſhall carry the voice, and that which hath Wings ſhall tell the matter.* A Feaveriſh miſguided Zeal for Religion, and a paſſionate diſcontent for perſonal Injuries, do make many greatly guilty in this point; they would be much pleaſed, if God would ſhew ſome grievous judgment upon Perſecutors; and take no warning by Chriſt's rebukes of *James* and *John*, but ſecretly are wiſhing for Fire from Heaven, not knowing what manner of Spirit they are of. They cheriſh ſuch thoughts as are pleaſing to them, though they dare not utter them in words. And he that dare wiſh hurt, is in danger of being drawn by temptation to do hurt.

Object. *But may we not pray for the cutting off of Perſecutors? And may we not give God thanks for it, if he do it himſelf, without any ſinful means of ours?*

Anſw. Every Ruler that caſteth down one Sect or Party of Chriſtians, and ſetteth up another (perhaps as true to the intereſt of Chriſtianity as they) is not to be prayed againſt, and his deſtruction wiſhed by the ſuffering party. 2. If he be a Perſecutor of Chriſtianity and Piety it ſelf, as Heathens, and Infidels are, yet if his Government do more good, than his Perſecution doth harm, you may not ſo

They are dangerous Paſſages which *Petrarch* hath, though a good learned and moderate *Man. Dial* 49. *Non tot paſſim eſſent Domini nec tam late furerent, niſi populi inſanirent & cuique civium pro ſe charior foret res privata quam publica; voluptas quam gloria, pecunia quam libertas, Vita quam Virtus —— Et ſtatim —— Et ſane ſi vel unum patria civem bonum habeat, malum Dominum diutius non habebit.* The meaning is too plain; abundance of the moſt Learned Writers have ſuch Paſſages which muſt be read with caution: Though I would draw none to the other extream. *Petrachs* 68. *Dial.* & 85. *Dialog. de bono Domino*, is as ſmart as the former; but yet ſpeaketh not all that *contra Reges* which he doth *contra Dominos.* However he ſays, that *Inter Regem & Tyrannum non diſcernunt Graii, &c.* —— So Sir *Thomas More* in his Poems: *Regibus e multis Regnum bene qui reget unum: Vix tamen unus erit, ſi tamen unus erit.* And that of *Senec. Trag. ult. Tantum ut noceat, cupit eſſe potens* ——

much as wiſh his downfal. 3. If he were a *Nero*, or a *Julian*, you muſt pray firſt for his Converſion and if that may not be, then next for his reſtraint, and never for his deſtruction, but on ſuppoſition, that neither of the former may be attained (which you cannot ſay.) 4. You muſt pray for the *deliverance of the perſecuted Church*; and leave the way and means to God, and not preſcribe to him. Hurtful Deſires and Prayers are ſeldom of God. 5. You may freelier rejoyce afterwards, than deſire it before; becauſe when a *Julian* is cut off, you know that Gods righteous Will is accompliſhed; when before you knew not that it was his Will; Yet after, it is the deliverance of the Church, and not the hurt of a Perſecutor as ſuch, that you muſt give thanks for: Be very ſuſpicious here, leſt partiality and paſſion blind you.

Dir. 9. *Bias interrogatus, quidnam eſſet difficile? Ferre, inquit, fortiter mutationem rerum in deterius.* Laert. p. 55.

§. 31. Direct. 9. *Learn how to ſuffer; and know what uſe God can make of your Sufferings, and think not better of proſperity, and worſe of Suffering, than you have cauſe.* It is a carnal unbelieving heart, that maketh ſo great a matter of Poverty, Impriſonment, Baniſhment, or Death, as if they were undone, if they ſuffer for Chriſt, or be ſent to Heaven before the time: As if Kingdoms muſt be diſturbed to ſave you from ſuffering: This better beſeems an Infidel and a Worldling, that takes his Earthly Proſperity for his portion, and thinks he hath no other to win or loſe. Do you not know what the Church hath gained by ſuffering? How pure it hath been when the fire of Perſecution hath refined it? And how Proſperity hath been the very thing that hath polluted it, and ſhattered it all to pieces; by letting in all the ungodly World, into the viſible Communion of the Saints, and by ſetting the Biſhops on contending for Superiority, and over-topping Emperors and Kings? Many thouſands that would be excellent Perſons in adverſity, cannot bear a high or proſperous ſtate, but their Brains are turned, and Pride and Contention maketh them the ſcorn of the Adverſaries that obſerve them.

Dir. 10.

§. 32. Direct. 10. *Truſt God, and live by Faith; and then you will find no need of rebellions or any ſinful means.* Do you believe, that both the Hearts and Lives of Kings, and all their Affairs, are in the hand of God? If not, you are Atheiſts. If you do, then do you not think that God is fitter than you to diſpoſe of them, He that believeth, will not make haſte? Deliverance from Perſecutions muſt be prayed and waited for, and not ſnatcht by violence, as a hungry Dog will ſnatch the Meat out of his Maſters hands, and bite his fingers; Do you believe, *That all ſhall work together for good to them that love God?* *Rom.* 8. 28. And do you believe, that the godly are *more than Conquerors; when they are killed all day, and counted as Sheep unto the ſlaughter?* Verſ. 32, 33, 34, 35. And do you believe, that it is cauſe of *exceeding joy, when for the ſake of Righteouſneſs you are hated and perſecuted, and all manner of evil is falſly ſpoken of you?* Matth. 5. 10, 11, 12. If you do not, you believe not Chriſt; if you do, will you ſtrive by ſinful means againſt your own good and happineſs, and joy. Will you deſire to conquer when you may be more than Conquerors? Certainly, the uſe of ſinful means doth come from ſecret unbelief and diffidence? Learn to truſt God, and you will eaſily be ſubject to your Governors.

Dir. 11.

§. 33. Direct. 11. *Look not for too great matters in the World: Take it but for that Wilderneſs which is the way to the promiſed Land of reſt.* And then you will not count it ſtrange to meet with hard uſage and ſufferings from almoſt all. 1 *Pet.* 4. 12, 13. *Beloved, think it not ſtrange concerning the fiery trial, which is to try you, as if ſome ſtrange thing happened to you; but rejoice in that ye are partakers of the ſufferings of Chriſt.* Are you content with God and Heaven for your portion? If not, how are you Chriſtians; if you are, you have ſmall Temptation to rebel or uſe unlawful means for Earthly Priviledges. *Paul* ſaith, *He took pleaſure in perſecution*, 2 *Cor.* 12. 10. Learn you to do ſo, and you will eaſily bear them.

Phil. 3. 7, 8, 11, 12.

Dir. 12. Univerſ. Hiſt. p. 140. *Dicus Imperatorem Orbis Epictetum, Neronem Mancipium: Irriſum eſſe ſummo faſtigio, cum ſervaret dignus, imperaret indignus; nullumque eſſe malum, quin aliqua boni gutta cordiatus.*

§. 34. Direct. 12. *Abhor the popular ſpirit of envy, which maketh the poor, for the moſt part, think odiouſly of the rich and their ſuperiors; becauſe they have that which they had rather have themſelves.* I have long obſerved it, that the poor labouring People, are very apt to ſpeak of the rich, as ſober Men ſpeak of Drunkard; as if their very eſtates, and dignity, and greatneſs, were a vice. And it is very much to flatter their own Conſcience, and delude themſelves with ungrounded hopes of Heaven. When they have not the Spirit of Regeneration and Holineſs, to witneſs their title to eternal Life, they think their Poverty will ſerve the turn; and they will ordinarily ſay, That they hope God will not puniſh them in another World, becauſe they have had their part in this: But they will eaſily believe, that almoſt all rich and great Men go to Hell; And when they read *Luk.* 16. of the rich Man and *Lazarus*, they think they are the *Lazarus* and read it as if God would ſave Men meerly for being poor, and damn Men for being great and rich; when yet they would themſelves be as rich and great, if they knew how to attain it. They think that they are the maintainers of the Commonwealth, and the rich are the Caterpillers of it, that live upon their Labours, like Drones in the Hive, or Mice and Vermine that eat the Honey, which the poor labouring Bees have long been gathering. For they are unacquainted with the Labours and Cares of their Governours, and ſenſible only of their own. This envious ſpirit exceedingly diſpoſeth the poor to Diſcontents, and Tumults, and Rebellions; but it is not of God, *Jam.* 3. 15. 16, 17.

Dir. 13. Num. 16.

§. 35. Direct. 13. *Keep not company with envious murmurers at Government; for their words fret like a canker, and their ſin is of an infecting kind.* What a multitude were drawn into the Rebellion of *Korah*, who, no doubt, were provoked by the Leaders diſcontented words. It ſeemeth they were for Popularity, *Num.* 6. 3, 13, 14. *Ye take too much upon you, ſeeing all the Congregation are holy, every one of them, and the Lord is among them: Wherefore then lift you up your ſelves above the Congregation of the Lord—— Is it a ſmall thing that thou haſt brought us up out of a Land that floweth with Milk and Honey, to kill us in the Wilderneſs; except thou make thy ſelf altogether a Prince over us? ——Wilt thou put out the eyes of theſe Men?* What confidence, and what fair pretences are here? So probable and plauſible to the People, that it is no wonder that Multitudes were carried to Rebellion by it? Though God diſowned them by a dreadful judgment, and ſhewed whom he had choſen to be the Governours of his People,

Dir. 14.

§. 36. Direct. 14. *Keep humble, and take heed of Pride.* The humble is ready to obey and yield, and not only to be ſubject to Magiſtrates, but to all Men, even voluntarily to be ſubject to them that cannot conſtrain them. 1 *Pet.* 5. 5. *Be all of you ſubject one to another.* It is no hard matter for a twig to bow, and for a humble Soul to yield and obey another, in any thing that is lawful. But the Prond take ſubjection for vaſſalage, and obedience for ſlavery, and ſay, *Who is Lord over us? Our Tongues are our own; what Lord ſhall controul us? Will we be made ſlaves to ſuch and ſuch! Only from pride cometh contention, Prov.* 13. 10. By cauſing impatience, it cauſeth diſobedience and ſedition.

Pſal. 12. 6, 7. Prov. 16. 18. & 19. 13.

Dir. 15.

§. 37. Direct. 15. *Meddle not uncalled with the matters of ſuperiors, and take not upon you to cenſure their actions, whom you have neither ability, fitneſs or authority to cenſure.* How commonly will every Tradeſman and Labourer at his work, be cenſuring the Counſels and Government of the King? And ſpeaking of things, which they never had means ſufficiently to underſtand. Unleſs you had been upon the place, and heard all the Debates and Conſultations, and underſtood all the Circumſtances and Reaſons of the buſineſs, how can you imagine that at ſo great a diſtance you are competent Judges! Fear God, and judge not that you be not judged. If buſie Bodies and Medlers with other Mens matters among Equals, are condemned, 2 *Theſ.* 3. 11. 1 *Tim.* 5. 13. 1 *Pet.* 4. 15. much more when they meddle, and that cenſoriouſly, with the Matters of their Governours. If you would pleaſe God, know, and keep your places, as Soldiers in an Army, which is their comely order, and their ſtrength.

Matth. 7. 1, 2, 3.

Dir. 16.

§. 39. Direct. 16. *Conſider the great temptations of the rich and great; and pity them that ſtand in ſo dangerous a ſtation, inſtead of murmuring at them, or envying their greatneſs.* You little know what you ſhould be your ſelves, if you were in their places, and the World, and the Fleſh, had ſo great a ſtroke at you, as they have at them. He that can ſwim in calmer Water, may be carried down a violent ſtream. It is harder for that Bird to fly, that hath many pound weights tied to keep her down, than that which hath but a ſtraw to carry to her Neſt. It is harder mounting Heaven-wards with Lordſhips and Kingdoms, than with your leſs impediments. Why do you not pity them that ſtand on the top of barren Mountains, in the ſtroke of every ſtorm and wind, when you dwell in the quiet fruitful vales? Do you envy them that muſt go to Heaven, as a Camel through a Needles eye, if ever they come there? And are you diſcontented, that you are not in their condition? Will you rebel and fight to make your Salvation, as difficult as theirs? Are you ſo unthankful to God for your ſafer ſtation, that you murmur at it, and long to be in the more dangerous place?

Dir. 17.

§. 40. Direct. 17. *Pray conſtantly and heartily for the ſpiritual and corporal welfare of your Governours.* And you have reaſon to believe, that God who hath commanded you to put up ſuch Prayers, will not ſuffer them to be wholly loſt, but will anſwer them ſome way to the benefit of them that perform the duty, 1 *Tim.* 2. 1, 2, 3. And the very performance of it will do us much good of it ſelf: For it will keep the Heart well diſpoſed to our Governous, and keep out all ſinful deſires of their hurt; or control them, and caſt them out, if they come in: Prayer is the exerciſe of love and good deſires; and exerciſe increaſeth and confirmeth habits. If any ill wiſhes againſt your Governours ſhould ſteal into your minds, the next time you pray for them, Conſcience will accuſe you of Hypocriſie, and either the ſinful deſires will corrupt or end your Prayers, or elſe your Prayers will caſt out thoſe ill deſires. Certainly the faithful fervent Prayers of the Righteous, do prevail much with God: And things would go better than they do in the World, if we prayed for Rulers as heartily as we ought.

Object.

§. 41. Object. *For all the Prayers of the Church five parts of ſix of the World, are yet Idolaters, Heathens, Infidels, and Mahometans: And for all the Prayer of the Reformed Churches, moſt of the Chriſtian part of the World, are drowned in Popery, or groſs Ignorance and Superſtition, and the poor Greek Churches have Mahometan or Tyrannical Governours, and carnal, proud, uſurping Prelates domineer over the* Roman *Church; and there are but three Proteſtant Kings over the whole Earth! And among the* Iſraelites *themſelves, who had Prieſts and Prophets to pray for their Princes, a good King was ſo rare; that when you have named five or ſix over* Judah, (*and never a one after the diviſion over* Iſrael) *you ſcarce know where to find the reſt. What good then do your Prayers for Kings and Magiſtrates?*

nſw.

Anſw. 1. As I ſaid before, they keep the hearts of ſubjects in an obedient holy frame. 2. Were it not for Prayers, thoſe few good ones would be fewer, or worſe than they are; and the bad ones might be worſe, or at leaſt do more hurt to the Church, than they now do. 3. It is not to be expected, that all ſhould be granted in kind, that Believers pray for: For then not only Kings, but all the World, ſhould be converted and ſaved: For we ſhould pray for every one. But God who knoweth beſt how to diſtribute his Mercies, and to honour himſelf, and refine his Church by the malice and perſecution of his Enemies, will make his Peoples Prayers a means of that meaſure of good which he will do for Rulers, and by them in the World; And that is enough to encourage us to pray. 4. And indeed, if when proud, ungodly Worldlings, have ſold their Souls by wicked means, to climb up into places of Power, and command, and domineer over others; the Prayers of the faithful ſhould preſently convert, and ſave them all, becauſe they are Governours. This would ſeem to charge God with reſpect of Perſons, and defect of Juſtice, and would drown the World in Wickedneſs, Treaſons, Bloodſhed, and Confuſion; by encouraging Men by Flatteries, or Treacheries, or Murders, to uſurp ſuch places, in which they may both gratifie their Luſts, and after ſave their Souls, while the godly are obliged to pray them into Heaven. It is no ſuch hearing of Prayers for Governours which God hath promiſed. 5. And yet, I muſt obſerve, that moſt Chriſtians are ſo cold and formal in their Prayers for the Rulers of the World, and of the Church, that we have great reaſon to impute the unhappineſs of Governours, very much to their neglect: Almoſt all Men are taken up ſo much with their own concernments, that they put off the publick concernments of the World, and of the Church and State, with a few cuſtomary heartleſs words; and underſtand not the meaning of the three firſt Petitions of the Lords Prayer, and the Reaſon of their precedency, or put them not up with that feeling, as they do the other three. If we could once obſerve, that the generality of Chriſtians were more earneſt and importunate with God, for the *Hallowing of his name through all the World, and the coming of his Kingdom, and the obeying of his Will in Earth, as it is in Heaven, and the Converſion of the Kings and Kingdoms of the World, than for any of their perſonal concernments,* I ſhould take it for a better prognoſtick of the happineſs of Kings and Kingdoms, than any that hath yet appeared in our days. And thoſe that are taken up with the expectations of Chriſts viſible reign on Earth, would find it a more lawful and comfortable way, to promote his Government thus by his own appointed Officers, than to rebel againſt Kings, and ſeek to pull them down, on pretence of ſetting up him that hath appointed them, *whoſe Kingdom* (perſonally) *is not of this World.*

Object. *Si id juris orbis obtineat ſtatus religionis erit inſtabilis: Mutato regis animo religio mutabitur.* Reſp. *Unicum hic ſolatium in Divina eſt providentia: Omnium animos Deus in poteſtate ſua habet; ſed ſpeciali quodam modo Cor Regis in manu Domini. Deus & per bonos & per malos Reges opus ſuum operatur. Interdum tranquilitas, interdum tempeſtas eccleſiæ utilior. Nempe ſi pius eſt qui imperat, ſi diligens lector ſacræ Scripturæ, ſi aſſiduus in precibus, ſi Eccleſiæ Catholicæ reverens, ſi peritos attente audiens, multum per illum proficit veritas. Sin diſtorto eſt & corrupto judicio, pejus id ipſi cedit quam eccleſiæ. Nam ipſum grave manet judicium Regis Eccleſiæ, qui eccleſiam inultam non ſinet.* Grotius de Imper. p. 210. Joh. 18. 36.

Dir. 18.

§. 42. Direct. 18. *When you are tempted to diſhonorable thoughts of your Governours, look over the face of all the Earth, and compare your caſe with the Nations of the World, and then your murmurings may be turned into thankfulneſs for ſo great a Mercy.* What cauſe hath God to difference us from other Nations, and give us any more than an equal proportion of Mercy, with the reſt of the World. Have we deſerved to have a Chriſtian King, when five parts of the World have Rulers that are Heathens and Mahometans? Have we deſerved to have a Proteſtant King, when all the World hath but two more? How happy were the World if it were ſo with all Nations, as it is with us? Remember how unthankfulneſs forfeiteth our happineſs.

Dir. 19.

§. 43. Direct. 19. *Conſider as well the benefits which you receive by Governours, as the ſufferings which you undergo; and eſpecially conſider of the common benefits,* *and value them above your own.* He that knoweth what Man is, and what the World is and what the temptations of great Men are, and what he himſelf deſerveth; and what need the beſt have of affliction, and what good they may get by the right improvement of it, will never wonder nor grudge, to have his Earthly Mercies mixt with Croſſes, and to find ſome Salt or Sowerneſs in the Sawce of his pleaſant Diſhes. For the moſt luſcious is not of beſt concoction. And he that will more obſerve his few afflictions, than his many benefits, hath much more ſelfiſh tenderneſs of the fleſh, than ingenuous thankfulneſs to his Benefactor. It is for your good that *Rulers* are the *Miniſters of God*, *Rom.* 13. 3, 4, 5. Perhaps you will think it ſtrange, that I ſay to you (what I have oft ſaid,) that I think there are not very many Rulers, no not Tyrants and Perſecutors ſo bad, but that the godly that live under them, do receive from their Government more good than hurt: And (though it muſt be confeſs'd, that better Governours would do better, yet) almoſt the worſt are better than none. And none are more beholden to God for Magiſtrates, than the godly are, however none ſuffer ſo much by them in moſt places of the World. My reaſon is, 1. Becauſe the multitude of the needy, and the diſſolute Prodigals, if they were all ungoverned, would tear out the Throats of the more wealthy and induſtrious, and as Robbers uſe Men in their Houſes, and on the Highway, ſo would ſuch Perſons uſe all about them, and turn all into a conſtant War. And hereby all honeſt induſtry would be overthrown, while the fruit of Mens labours were all at the Mercy of every one that is ſtronger than the owner; and a Robber can take away all in a Night, which you have been labouring for many years, or may ſet all on fire over your heads: And more Perſons would be killed in theſe Wars by thoſe that ſought their Goods, than Tyrants and Perſecutors uſe to kill (unleſs they be of the moſt cruel ſort of all.) 2. And it is plain, that in moſt Countries, the univerſal enmity of corrupted nature to ſerious Godlineſs, would inflame the rabble, if they were but ungoverned, to commit more murders and cruelties upon the godly, than moſt of the Perſecutors in the World have committed. Yet I deny not, in moſt places there are a ſober ſort of Men of the middle rank, that will hear Reaſon, and are more equal to Religion than the higheſt, or the loweſt uſually are. But ſuppoſe theſe ſober Men were the more numerous, yet is the vulgar rabble the more violent, and if Rulers reſtrained them not, would leave few of the faithful alive on Earth. As many volumes as are written of the Martyrs, who have ſuffered by Perſecutors, I think they ſaved the Lives of many more than they murdered. Though this is no thanks to them, it is a mercy to others: As many as Queen *Mary* martyred, they had been far more, if ſhe had but turned the rabble looſe upon them, and never meddled with them by Authority. I do not think *Nero* or *Diocleſian*, martyred near ſo many, as the People turned looſe upon them would have done. Much more was *Julian*, a Protector of the Church from the popular rage, though in compariſon of a *Conſtantine* or *Theodoſius*, he was a Plague. If you will but conſider thus the benefits of your common Protection, your thankfulneſs for Rulers would overcome your murmurings. In ſome places, and at ſome times, perhaps the People would favour the Goſpel, and flock after Chriſt, if Rulers hindered them not; but that would not be their ordinary caſe, and their unconſtancy is ſo great, that what they built up one day in their zeal, the next day they would pull down in fury.

Dicunt Stoici, ſapientes non modo liberos eſſe verum & Reges: Cum ſit Regnum imperium nemini obnoxium, quod de ſapientibus ſolis aſſeritur. Statuere enim oportere principem de bonis & malis; hæc autem malorum ſcire neminem. Similiter ad Magiſtratus, & judicia & oratoriam ſolos illos idoneos, neminemque malorum. Laert. in Zenone.

§. 44. Direct. 20. *Think not that any change of the Form of Government, would cure that which is cauſed by the Peoples ſin, or the common pravity of Humane Nature.* Some think they can contrive ſuch Forms of Government, as that Rulers ſhall be able to do no hurt: But either they will diſable them to do good, or elſe their Engine is but Glaſs, and will fail or break when it comes to execution. Men that are themſelves ſo bad and unhumbled, as not to know how bad they are, and how bad Mankind is, are ſtill laying the Blame upon the Form of Government, when any thing is amiſs, and think by a change to find a cure. As if when an Army is infected with the Plague, or compoſed of Cowards, the change of the General, or Form of Government, would prove a cure. But if a *Monarch* be faulty, in an *Ariſtocracy*, you will but have many faulty Governours for one; and in a *Democracy*, a multitude of Tyrants.

Dir. 20. *Eam Rempublicam optimam dicunt Stoici, quæ ſit mixta ex regno & populari dominatu, optimorumque potentia.* Laert. in Zenone.

§, 45. Direct. 21. *Set your ſelves much more to ſtudy your duty to your Governours, than the duty of your Governors to you; as knowing, that both your Temporal and Eternal Happineſs dependeth much more upon your ſelves, than upon them.* God doth not call you to ſtudy other Mens duties ſo much as your own. If your Rulers ſin, you ſhall not anſwer for it; but if you ſin your ſelves, you ſhall. If you ſhould live under the *Turk*, that would oppreſs and perſecute you, your Souls ſhall ſpeed never the worſe for this. It is not you, but he that ſhould be damned for it. If you ſay, *But it is we that ſhall be oppreſſed by it.* I anſwer, 1. How ſmall are temporal things to a true Believer, in compariſon of eternal things? Have not you a greater hurt to fear, than the killing of your Bodies by Men? *Luk.* 12. 4. 2. And even for this Life, do you not believe, that your Lives and Liberties are in the power of God, and that he can relieve you from the oppreſſion of all the World, by leſs than a word, even by his will? If you believe not this, you are Atheiſts: If you do, you muſt needs perceive that it concerneth you more to care for your duty to your Governours, than for theirs to you: And not ſo much to regard what you receive, as what you do; nor how you are uſed by others, as how you behave your ſelves to them. Be much more afraid leſt you ſhould be guilty of murmuring, diſhonouring, diſobeying, flattering, not praying for your Governours, than leſt you ſuffer any thing unjuſtly from them, 1 *Pet.* 4. 13, 14, 15, 16, 17. *Let none of you ſuffer as a murderer, or as a thief, or as an evil doer, or as a buſie-body in other Mens matters; yet if any man ſuffer as a Chriſtian, let him not be aſhamed, but let him glorifie God on this behalf*——*If ye be reproached for the name of Chriſt, ye are happy*——. Live ſo, that all your Adverſaries may be forced to ſay, as it was ſaid of *Daniel*, Dan. 6. 5. *We ſhall not find any occaſion againſt this* Daniel, *except we find it againſt him concerning the Law of his God*, Let none be able juſtly to puniſh you as Drunkards, or Thieves, or Slanderers, or Fornicators, or Perjured, or Deceivers, or Rebellious, or Seditious, and then never fear any ſuffering for the ſake of Chriſt, or Righteouſneſs. Yea, though you ſuffer as Chriſt himſelf did, under a falſe accuſation of diſloyalty, fear not the ſuffering nor the infamy, as long as you are free from the guilt. See that all be well at home, and that you be not faulty againſt God, or your Governours, and then you may boldly commit your ſelves to God, 1 *Pet.* 2. 23, 24.

Dir. 21. Bad people make bad Governours: In moſt places the people are ſo wilful and tenacious of their ſinful cuſtoms, that the beſt Rulers, are not able to reform them. Yea many a Ruler hath caſt off his Government being wearied with mutinous and obſtinate people: *Plato* would not meddle with Government in *Athens*, *Quia plebs aliis inſtitutis & moribus aſſueverat.* Laert. in Platone: And many other Philoſophers that were fitteſt for Government, refuſed it o the ſame account, through the diſobedience of the People.

§. 46. Direct. 22. *The more religious any are, the more obedient ſhould they be in all things lawful. Excel others in Loyalty, as well as in Piety.* Religion is ſo far from being a juſt pretence of Rebellion, that it is the only effectual Bond of ſincere Subjection and Obedience.

Dir. 2

§. 47. Direct. 23. *Therefore believe not them that would exempt the Clergy from ſubjection to the Civil Powers:* As none ſhould know the Law of God ſo well as they, ſo none ſhould be more obedient to Kings and States, when the Law of God ſo evidently commandeth it. Of this read *Bilſon* of *Chriſtian Subjection*, (who beſides many others, ſaith enough of this.) The Arguments of the Papiſts from the ſuppoſed

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ſuppoſed incapacity of Princes, would exempt Phyſicians, and other Arts and Sciences, from under their Government, as well as the Clergy.

Dir. 24.

§. 48. Direct. 24. *Abaſe not Magiſtrates ſo far, as to think their Office and Power extendeth not to Matters of Religion, and the Worſhip of God.* Were they only for the low and contemptible Matters of this World, their Office would be contemptible and low. To help you out in this, I ſhall anſwer ſome of the commoneſt doubts.

Queſt. 1. Who ſhall be Judge in Points of Faith and Worſhip?

§. 49. Queſt. 1. *Is the Civil Magiſtrate Judge in Controverſies of Faith and Worſhip?*

Anſ. It hath many a time grieved me to hear ſo eaſie a Queſtion frequently propounded, and pitifully anſwered, by ſuch as the publick good required, to have had more underſtanding in ſuch things. In a word, *Judgment is publick or private.* The *private Judgment*, which is nothing but a rational diſcerning of Truth and Duty, in order to our own choice and practice, belongeth to every rational Perſon. The *publick Judgment* is ever in order to *Execution.* Now the *Execution* is of two ſorts. 1. *By the Sword.* 2. *By Gods Word applied to the Caſe and Perſon.* One is upon the *Body* or *Eſtate*; the other is upon the *Conſcience of the Perſon*, or of the *Church*, to bring him to Repentance, or to bind him to avoid Communion with the Church, and the Church to avoid Communion with him. And thus *publick Judgment* is *Civil* or *Eccleſiaſtical: Coercive* and *violent* in the *Execution*; or only upon *Conſenters* and *Voluntiers.* In the firſt, the *Magiſtrate* is the only *Judge*, and the *Paſtors* in the ſecond. About *Faith* or *Worſhip*, if the Queſtion be, *Who ſhall be protected as Orthodox, and who ſhall be puniſhed by the Sword as Heretical, Idolatrous, or Irreligious*; here the Magiſtrate is the only Judge. If the Queſtion be, *Who ſhall be admitted to Church Communion as Orthodox, or ejected and Excommunicate as Heretical or Prophane*; here the Paſtors are the proper Judges. This is the truth, and this is enough to end all the voluminous wranglings upon the Queſtion, *Who ſhall be Judge?* And to anſwer the Cavils of the Papiſts againſt the Power of Princes in Matters of Religion. It is pity that ſuch groſs and ſilly Sophiſms, in a Caſe that a Child may anſwer, ſhould debaſe *Chriſtian Princes*, and take away their chief Power, and give it to a proud and wrangling Clergy, to perſecute and divide the Church with.

Of theſe things ſee my Propoſitions of the difference of the Magiſtrates and Paſtors Power to Dr. *Lud. Moul.*

The *Rex Sacrorum* among the *Romans*, was debarred from exerciſing any Magiſtracy. *Plut. Rom. Queſt.* 63.

Queſt. 2. Of the Oath of Supremacy.

§. 50. Queſt. 2. *May our Oath of Supremacy be lawfully taken, wherein the King is pronounced Supream Governour in all Cauſes Eccleſiaſtical as well as Civil?*

Anſ. There is no reaſon of ſcruple to him that underſtandeth, 1. That the Title [*Cauſes Eccleſiaſtical*] is taken from the ancient uſurpation of the Pope, and his Prelates, who brought much of the Magiſtrates Work into their Courts, under the name of [*Cauſes Eccleſiaſtical.*] 2. That our Canons, and many Declarations of our Princes, have expoundeded it fully, by diſclaiming all proper Paſtoral Power. 3. That by [*Governour*] is meant only one that *governeth Coercively*, or by *Sword:* So that it is no more than to ſwear, *That in all Cauſes Eccleſiaſtical, ſo far as Coercive Government is required, it belongeth not to Pope or Prelates under him; but to the King and his Officers or Courts alone:* Or, *That the King is chief in Governing by the Sword, in Cauſes Eccleſiaſtical as well as Civil.* So that if you put [*Spiritual*] inſtead of *Eccleſiaſtical*, the word is taken *materially*, and not *formally:* Not that the King is chief in the *Spiritual Government*, by the *Keys of Excommunication* and *Abſolution*, but that he is chief in the *Coercive Government* about *Spiritual Matters*, as before explained.

See *Bilſon of Subject.* pag. 238. 256. Princes nly be Gover- ours in hings and Cauſes cclesia- ical; at is, With the word But you in- , *ergo*, ſhops be Gover- urs in ose ngs, aning, Diſpenſers, Guiders, nor Directors of thoſe things, your concluſion arger, &c. So *pag.* 256.

ſt. 3.

§. 51. Queſt. 3. *Is not this to confound the Church and State, and to give the Paſtors Power to the Magiſtrate?*

Anſw. Not at all: It is but to ſay, that there may be need of the uſe both of the *Word* and *Sword* againſt the ſame perſons, for the ſame offence; and the Magiſtrate only muſt uſe one, and the Paſtors the other. An Heretical Preacher may be ſilenced by the King upon pain of Baniſhment, and ſilenced by the Church, upon pain of Excommunication. And what confuſion is there in this?

Queſt. 4.

§. 52. Queſt. 4. *But hath not the King Power in Caſes of Church Diſcipline, and Excommunication it ſelf?*

Anſw. There is a *Magiſtrates Diſcipline*, and a *Paſtoral Diſcipline. Diſcipline* by the *Sword*, is the Magiſtrates work: *Diſcipline* by the *Word*, is the Paſtors Work. And there is a *Coercive Excommunication*, and a *Paſtoral Excommunication.* To command upon pain of corporal puniſhment, that a Heretick or Impenitent wicked Man, ſhall forbear the Sacred Ordinances and Priviledges, a Magiſtrate may do: But to command it only upon Divine and Spiritual Penalties, belongeth to the Paſtors of the Church. The Magiſtrate hath power over their very Paſtoral Work, though he have not power in it, ſo as to do it himſelf. Suppoſe but all the Phyſicians of the Nation to be of Divine Inſtitution, with their Colledges and Hoſpitals, and in the Similitude you will ſee all the Difficulties reſolved, and the next Queſtion fully anſwered.

It was ſomewhat far that *Carolus Magnus* went, to be actual guide of all in his Chappel in Reading even in all their ſtops, as it is at large declared by *Abbas Uſperg. Chro. pag.* 181.

Queſt. 5.

§. 53. Queſt. 5. *Seeing the King, and the Paſtors of the Church, may command and judge to ſeveral Ends in the ſame Cauſe, ſuppoſe they ſhould differ: Which of them ſhould the Church obey?*

Anſw. Diſtinguiſh here, 1. Between a right Judgment, and a wrong. 2. Between the Matter in queſtion; which is either, 1. Proper in its primary State to the Magiſtrate. 2. Or proper primarily to the Paſtor. 3. Or common to both (though in ſeveral ſorts of Judgment.) And ſo I anſwer the queſtion thus.

1. If it be a Matter wherein God himſelf hath firſt determined, and his Officers do but judge in ſubordination to his Law, and declare his Will, then we muſt obey him that ſpeaketh according to the Word of God, if we can truly diſcern it; and not him, that we know goeth contrary to God. As if the Magiſtrate ſhould forbid communion with *Arrians* or *Hereticks*, and the Paſtors command us to hold communion with them as no *Hereticks*; Here the Magiſtrate is to be obeyed (becauſe God is to be obeyed) before the Paſtors, though it be in a matter of Faith and Worſhip. If you ſay, Thus you make all the People Judges. I anſwer you, and ſo you muſt make them ſuch *private Judges*, to diſcern their own duty, and ſo muſt every Man; or elſe you muſt rule them as Beaſts, or Mad-men, and prove, That there is no Heaven or Hell for any in the World, but Kings and Paſtors; or, at leaſt, that the people ſhall be ſaved or damned, for nothing but obeying, or not obeying their Governors: And if you could prove that, you are never the nearer reconciling the contradictory commands of thoſe Governours.

Biſhop *Bilſon pag.* 313. [We grant, they muſt rather hazard their lives, than Baptize Princes which believe not, or diſtribute the Lord's Miſteries to them that repent not, but give wilful and open ſignification of impiety, &c.] *Beda Hiſt. Eccleſ. lib.* 2. *c.* 5. telleth us, That *Melitus* Biſhop of *London*, (with *Juſtus*) was baniſhed by the Heirs of King *Sabereth*, becauſe he would not give them the Sacrament of the Lord's Supper, which they would needs have before they were Baptized.

2. But if the Matter be not fore-determined by God, but left to Man; then 1. If it be the Magiſtrates proper Work, we muſt obey the Magiſtrate only. 2. If it be about the Paſtors proper Work, the Paſtor is to be obeyed; though the Magiſtrate gainſay it, ſo be it he proceed according to the general Rules of his Inſtructions, and the Matter be of weight. As if the Magiſtrate and the Paſtors of the Church do command different Tranſlations or Expoſitions of the Bible to be uſed, or one forbiddeth, and another commandeth the ſame individual Perſon to be Baptized, or receive the Sacrament of the Lord's Supper, or to be eſteemed a Member of the Church: If the people know not which of them judg-

eth right, it ſeemeth to me, they ſhould firſt obey their Paſtors, becauſe it is only in Matters intimately pertaining to their Office. I ſpeak only of formal Obedience, and that of the people only, for materially prudence may require us rather to do as the Magiſtrate commandeth (*quod, non quia*) to avoid a greater evil. And its always ſuppoſed, that we patiently bear the Magiſtrates Penalties, when we obey not his commands. 3. But in Points common to them both, the Caſe is more difficult. But here you muſt further diſtinguiſh, firſt, Between Points equally common, and Points unequally common; ſecondly, Between determinations of good, or bad, or indifferent Conſequences as to the main End, and Intereſt of God and Souls. 1. In Points equally common to both, the Magiſtrate is to be obeyed againſt the Paſtors: Becauſe he is more properly a commanding Governour, and they are but the Guides or Governours of Voluntiers: And becauſe, in ſuch Caſes, the Paſtors themſelves ſhould obey the Magiſtrate; and therefore the people ſhould firſt obey him. 2. Much more in Points unequally common, which the Magiſtrate is more concerned in, than the Paſtors; the Magiſtrate is undoubtedly to be firſt obeyed. Of both, there might Inſtances be given about the Circumſtantials or Adjuncts of God's Worſhip. As the Place of publick Worſhip, the Scituation, Form, Bells, Fonts, Pulpits, Seats, precedency in Seats, Tables, Cups, and other Utenſils; Church Bounds by Pariſhes, Church Ornaments, Geſtures, Habits, ſome Councils, and their Order, with other ſuch like; in all which, *cæteris paribus*, for my part, I would rather obey the Laws of the King, than the Canons of the Biſhops, if they ſhould diſagree. 3. But in Caſes common to both, in which the Paſtor's Office is more nearly and fully concerned than the Magiſtrates; the caſe is more difficult: As at what hour the Church ſhall aſſemble; what part of Scripture ſhall be read? what Text the Miniſter ſhall preach on? How long Prayer, or Sermon, or other Church Exerciſes ſhall be? What Prayers the Miniſter ſhall uſe? In what method he ſhall preach? And, what Doctrine he ſhall deliver, and the people hear? With many ſuch like. Theſe do moſt nearly belong to the Paſtoral Office, to judge of, as well as to execute: But yet in ſome caſes the Magiſtrate may interpoſe his Authority? And herein, 1. If the one Party do determine clearly to the neceſſary preſervation of Religion, and the other to the ruine of it; the diſparity of Conſequents, maketh a great diſparity in the Caſe: For here God himſelf hath predetermined, who commandeth that *all be done to edification*. As for inſtance, If a Chriſtian Magiſtrate ordain, that no Aſſembly ſhall conſiſt of above forty or an hundred Perſons, when there are ſo many Preachers and places of Meeting, that it is no detriment to Mens Souls; and eſpecially, when the danger of infection, or other evil warranteth it, then I would obey that command of the Magiſtrate, though the Paſtors of the Church were againſt it, and commanded fuller Meetings. But if a *Julian* ſhould command the ſame thing, on purpoſe to wear out the *Chriſtian Religion*, and when it tendeth to the ruine of Mens Souls, (as when Preachers are ſo few, that either more muſt meet together, or moſt muſt be untaught, and excluded from God's Worſhip, here I would rather obey the Paſtors that command the contrary, becauſe they do but deliver the command of God, who determineth conſequently of the neceſſary means, when he determineth of the end. But if the conſequents of the Magiſtrates and the Paſtors commands ſhould be equally indifferent, and neither of them diſcernably good or bad, the difficulty then would be at the higheſt, and ſuch as I ſhall not here preſume to determine.

Biſhop *Andrews in Tort. Tort. pag.* 383. *Cohibeat Regem Diaconus, ſi cum indignus ſit, idque palam conſtet, accedat tamen ad Sacramentum: Cohibeat & Medicus ſi ad noxium quid vel inſalubre manum admoveat: Cohibeat & Equiſo inter equitandum adigat equum per locum præruptum, vel ſolebroſum, cui ſubſit periculum: Etiamne Medico? Etiamne Equiſoni ſuo ſubjectus Rex? Sed de* Majori poteſtate loquitur; *ſed ea, ad rem noxiam procul arcendam. Qua in re Charitatis ſemper* Poteſtas maxima. Here you ſee what Church Government is, and how Kings are under it, and how not, in Biſhop *Andrews* ſenſe. *Bilſon, p.* 399. ſaith, The Election of Biſhops in thoſe days belonged to the people, and not the Prince, and though *Valens* by plain force placed *Lucius* there, yet might the people lawfully reject him as no Biſhop, and cleave to *Peter* their Paſtor.]

No doubt but the King is the Supream Governour over all the Schools, and Phyſicians, and Hoſpitals in the Land, that is, he is the Supream in the Civil Coercive Government: He is Supream Magiſtrate over Divines, Phyſicians, and School Maſters; but not the Supream Divine, Phyſician, or School Maſter. When there is any Work for the Office of the Magiſtrate, that is, for the Sword, among any of them, it belongeth only to him, and not at all to them: But when there is any Work for the Divine, the Phyſician, the School Maſter, or if you will, for the Shoomaker, the Taylor, the Watch-maker, this belongeth not to the King to do, or give particular commands for: But yet it is all to be done under his Government; and on ſpecial Cauſes, he may make Laws to force them all to do their ſeveral Works aright, and to reſtrain them from abuſes. As (to clear the caſe in hand) the King is informed, that Phyſicians take too great Fees of their Patients; that ſome through ignorance, and ſome through covetouſneſs give ill compounded Medicines, and pernitious Drugs: No doubt but the King, by the advice of underſtanding Men, may forbid the uſe of ſuch Drugs as are found pernitious to his Subjects, and may regulate not only the Fees, but the Compoſitions and Attendances of Phyſicians. But if he ſhould command, that a Man in a Feaver, or Dropſie, or Conſumption, ſhall have no Medicine, but this, or that, and ſo oft, and in ſuch, or ſuch a Doſe, and with ſuch or ſuch a Diet; and the Phyſicians, whom my reaſon bindeth me to truſt (and perhaps my own experience alſo) do tell me, that all theſe things are bad for me, and different tempers and accidents require different Remedies, and that I am like to die, or hazard my Health, if I obey not them contrary to the Kings commands: Here I ſhould rather obey my Phyſicians; partly, becauſe, elſe I ſhould ſin againſt God, who commandeth me the preſervation of my Life; and partly becauſe this matter more belongeth to the Phyſician, than to the Magiſtrate. Mr. *Richard Hooker, Eccleſ. Polit. lib.* 8. *pag.* 223, 224. giveth you the reaſon more fully.

Too many particular Laws about little matters breed contention. *Alex. Severus* would have diſtinguiſhed all orders of Men by their Apparel. *Sed hoc Ulpiano, & Paulo diſplicuit; dicentibus plurimum rixarum fore, ſi faciles eſſent homines ad injurias.* And the Emperor yielded to them. *Lamprid. in Alex. Severus.* Lipſius, *ubi leges multæ, ibi lites multæ & vitia moreſque pravi. Non multæ leges bonos mores faciunt, ſed paucæ fideliter ſervatæ.*

§. 54. *Direct.* 25. *Give not the Magiſtrates Power to any other; whether to the People, on pretence of their* Majeſtas Realis (as they call it) *or to the Pope, or Prelates, or Paſtors of the Church, upon pretence of authority from Chriſt, or of the diſtinction of Eccleſiaſtical Government and Civil.* The Peoples pretenſions to Natural Authority, or Real Majeſty, or Collation of Power, I have confuted before, and more elſewhere: The Popes, Prelates, and Paſtors power of the Sword in Cauſes Eccleſiaſtical, is diſproved ſo fully by Biſhop *Bilſon ubi ſupra*, and many more, that it is needleſs to ſay much more of it. All Proteſtants, ſo far as I know are agreed, that no Biſhop or Paſtor hath any power of the Sword, that is, of Coercion, or force upon Mens Bodies, Liberties or Eſtates, except as Magiſtrates derived from their Soveraign. Their ſpiritual power is only upon Conſenters, in the uſe of Gods Word upon the Conſcience, either generally in Preaching, or with perſonal application in Diſcipline. No Courts or Commands can compel any to appear or ſubmit, nor lay the mulct of a Penny upon any, but by their own conſent, or the Magiſtrates authority. But this the Papiſts will few of them confeſs: For if once the Sword were taken from them, the World would quickly ſee that their Church had the Hearts of few of thoſe multitudes, whom by Fire and Sword, they forced to ſeem their Members; or at leaſt, that when the Window were opened, the light would quickly deliver poor Souls from the ſervitude of thoſe Men of Darkneſs, For then few would fear the unrigh-

Dir. 25.

N. B. *Qua habet* Andrews Tort. Tort. p. 310. *Quando & apu vos dictio juris exterior, Cla vis propri non ſit: Eamque vos multi ſæpe man datis, qu Laicorum in ſorte ſunt, exor tes ſane ſacri ordi nis uni verſi.*

teous Excommunications of meer Uſurpers. It is a manifold Uſurpation by which their Kingdom is upheld. (For a *Kingdom* it is rather to be called *than a Church*.) 1. They uſurp the Power of the Keys or Eccleſiaſtical Government over all the World, and make themſelves Paſtors of thoſe Churches, which they have nothing to do to govern. Their Excommunications of Princes or People in other Lands or Churches that never took them for their Paſtors, is an Uſurpation the more odious; by how much the Power uſurped is more holy, and the performance in ſo large a Pariſh, as the whole World, is naturally impoſſible to the *Roman* Uſurper. 2. Under the name of *Eccleſiaſtical Juriſdiction*, they uſurp the Magiſtrates Coercive Power in ſuch Cauſes as they call *Eccleſiaſtical*. 3. Yea, and they claim an immunity to their Clergy from the Civil Government, as if they were no Subjects of the King, or the King had not power to puniſh his offending Subjects. 4. *In ordine ad ſpiritualia*, they claim yet more of the Magiſtrates power. 5. And one part of them give the Pope directly in Temporals a Power over Kings and Kingdoms. 6. Their moſt eminent Divines do ordinarily maintain, that the Pope may excommunicate Kings, and interdict Kingdoms, and that an excommunicated King is no King, and may be killed. It is an Article of their Religion, determined of in one of their approved General Councils, (*Later. Sub. Innoc.* 3. *Can.* 3.) That if Temporal Lords will not exterminate Hereticks from their Lands (ſuch as the *Albigenſes*, that denied Tranſubſtantiation mentioned *Can.* 2.) the Pope may give their Dominions to others, and abſolve their Vaſſals from their fealty: And when ſome of late would have ſo far ſalved their honour, as to invalidate the authority of that Council, they will not endure it, but have ſtrenuouſly vindicated it, and indeed what ever it be to us, with them it is already enrolled among the *Approved General Councils*. Between the *Eraſtians* who would have no Government, but by Magiſtrates, and the Papiſts who give the Magiſtrates power to the Pope and his Prelates, the truth is in the middle, That the Paſtors have a Nonciative and Directive Power from Chriſt, and a Diſcipline to exerciſe by the Word alone, on Voluntiers; much like the power of a Philoſopher in his School, or a Phyſician in his Hoſpital, ſuppoſing them to be by Divine Right.

Lege Epiſt. Caroli Calvi ad Papam inter Hincmari Rhemenſis Epiſtolas Cont. Papæ Uſurpationes. Iſidor. Hiſpal. Sent. 3. cap. 51. *Cognoſcant Principes ſeculi, Deo debere ſe rationem reddere propter Eccleſiam quam a Chriſto tuendam ſuſcipiunt. Nam ſive augeatur Pax & Diſciplina Eccleſiæ per fideles Principes, ſive ſolvatur, ille ab eis rationem exigit, qui eorum poteſtati ſuam Eccleſiam credidit.* Leo Epiſt. ad Leonem Imp. *Debes incunctanter advertere, Regiam poteſtatem, tibi non ſolum ad mundi regimen, ſed maxime ad Eccleſiæ præſidium eſſe collatam.* See the judgment of *Jo. Pariſienſis, Franciſcus Victoria,* and *Widdrington in Grot. de Imper. pag.* 23. *Lege Lud. Molinæi* Diſcourſe of the Powers of the Cardinal *Chigi*.

Dir. 26. §. 55. Direct. 26. *Refuſe not to ſwear Allegiance to your lawful Soveraign.* Though Oaths are fearful, and not to be taken without weighty cauſe, yet are they not to be refuſed when the cauſe is weighty, as here it is. Muſt the Soveraign be ſworn to do his Office for you, and muſt he undertake ſo hard and perilous a charge for you, which he is no way able to go through, if his Subjects be not faithful to him? And ſhall thoſe Subjects refuſe to promiſe and ſwear fidelity? This is againſt all Reaſon and Equity.

§. 56. Direct. 27. *Think not that either the Pope, or any Power in the World, can diſpence with this your Oath, or abſolve you from the bond of it, or ſave you from the Puniſhment due from God, to the perjured and perſidious* Of this ſee what I have written before againſt *Perjury*.

Dir. 28. §. 57. Direct. 28. *Do nothing that tendeth to bring the ſacred Bonds of Oaths, into an irreligious contempt, or to make Men take the horrid crime of Perjury to be a little Sin.* Soveraigns have no ſufficient ſecurity of the fidelity of their Subjects, or of their Lives, or Kingdoms: If once Oaths, and Covenants be made light of, and Men can play faſt and looſe with the Bonds of God, which lie upon them. He is vertually a Traytor to Princes and States, who would bring Perjury and Perfidiouſneſs into credit, and teacheth Men to violate Oaths and Vows. For there is no keeping up Humane Societies and Governments, where there is no truſt to be put in one another. And there is no truſt to be put in that Man, that maketh no Conſcience of an Oath or Vow.

Perjurii pœna divina exitium, humana dedecus. Cicero. Ageſilaus ſent thanks to his Enemies for their Perjury, as making then no queſtion of their overthrow. *Perjuri numinis contemptores.* Plutarch. Theodoſius *execrabatur cum legiſſet ſuperbiam dominantium, præcipue perfidos & ingratos.* Paul. Diaconus, l. 2.

§. 58. Direct. 29. *Be ready to your power to defend your Governours, againſt all Treaſons, Conſpiracies, and Rebellions.* For this is a great part of the duty of your Relation. The *Wiſdom* and *Goodneſs* neceſſary to *Government*, is much perſonal in the Governours themſelves; but the ſtrength (without which Laws cannot be executed, nor the People preſerved) is in the People, and the Princes intereſt in them: Therefore if you withdraw your help, in time of need, you deſert and betray your Rulers, whom you ſhould defend. If you ſay, it is they that are your Protectors. I anſwer, True; but by your ſelves. They protect you by *Wiſdom, Counſel, and Authority*, and you muſt protect them by *Obedience* and *Strength*. Would you have them protect you rather by *Mercenaries* or *Foreigners*? If not, you muſt be willing to do your parts, and not think it enough in Treaſons, Invaſions or Rebellions, to ſit ſtill and ſave your ſelves, and let him that can lay hold on the Crown, poſſeſs it. What Prince would be the Governour of a People, that he knew would forſake him in his need? Dir. 29.

See the inſtance of loyalty in *Maſcelzer* againſt his own Brother *Gildo* (a Rebel) *Paul Diacon. lib.* 3. *initio.*

§ 59. Direct. 30. *Murmur not at the payment of thoſe neceſſary Tributes, by which the common ſafety muſt be preſerved, and the due honour of your Governours kept up.* Sordid Covetouſneſs hath been the ruin of many a Commonwealth. When every one is ſhifting for himſelf, and ſaving his own, and murmuring at the charge by which their ſafety muſt be defended, as if Kings could fight for them, without Men and Mony: This *Selfiſhneſs* is the moſt pernicious Enemy to Government, and to the common good. Tribute and Honour muſt be paid to whom it doth belong. *Rom.* 13. 6, 7. *For they are Gods Miniſters, attending continually on this very thing.* And none of your Goods or Cabins will be ſaved, if by your Covetouſneſs the Ship ſhould periſh. Dir. 30.

§. 60. Direct. 31. *Reſiſt not, where you cannot actually obey: And let no appearance of probable good that might come to your ſelves, or the Church by any unlawful means (as Treaſon, Sedition, or Rebellion) ever tempt you to it.* For evil muſt not be done, that good may come by it: And all evil means, are but palliate and deceitful cures, that ſeem to help a little while, but will leave the malady more perilous at laſt, than it was before. As it is poſſible, that lying or perjury might be uſed to the ſeeming ſervice of a Governour at the time, which yet would prepare for his after danger, by teaching Men perfidiouſneſs; even ſo Rebellions and Treaſons, may ſeem at preſent to be very conducible to the ends of a People or Party that think themſelves oppreſs'd; but in the end, it will leave them much worſe than it found them. Dir. 31.

Bilſon of *Subject.* p. 236. [Princes have no right to call or confirm Preachers, but to receive ſuch as be ſent of God, and give them liberty for their Preaching, and ſecurity for their Perſons: And if Princes refuſe ſo to do, Gods Labourers muſt go forward with that which is commanded them from Heaven; not by diſturbing Princes from their Thrones, nor invading their Realms, as your Holy Father doth, and defendeth he may do; but by mildly ſubmitting themſelves to the Powers on Earth, and meekly ſuffering for the defence of the Truth, what they ſhall inflict.] So he.

§. 61. Object. *But if we muſt let Rulers deſtroy us at their pleaſure, the Goſpel will be rooted out of the Earth: When they know that we hold it unlawful to reſiſt them, they will be emboldned to deſtroy us, and ſport themſelves in our Blood: As the Papiſts did by the poor* Albigenſes, *&c.* Object.

Anſw. All this did ſignifie ſomething if there were no God, that can eaſilier reſtrain and deſtroy them at his pleaſure, than they can deſtroy or injure you. Anſw.

But if there be a God, and all the World is in his hand, and with a word he can ſpeak them all into duſt; and if this God be engaged to protect you, and hath told you, that the very hairs of your head are numbered, and more regardeth his Honour, and Goſpel, and Church, than you do, and accounteth his Servants as the Apple of his Eye, and hath promiſed to hear them and avenge them ſpeedily, and forbid them to avenge themſelves; then it is but Atheiſtical diſtruſt of God, to ſave your ſelves by ſinful means, as if God either could not, or would not do it: Thus he that ſaveth his Life ſhall loſe it. Do you believe, that you are in the hands of Chriſt, and that Men cannot touch you but by his permiſſion; and that he will turn all your ſufferings to your exceeding benefit? And yet will you venture on Sin and Hell to ſcape ſuch ſufferings from Men? Wolves, and Bears, and Lions, that fight moſt for themſelves, are hated and deſtroyed by all; ſo that there are but few of them in the Land. But though a hundred Sheep will run before a little Dog, the Maſter of them taketh care for their preſervation. And little Children that cannot go out of the way from a Horſe or Cart, every one is afraid of hurting. If Chriſtians behaved themſelves with that eminent Love, and Lowlineſs, and Meekneſs, and Patience, and Harmleſneſs, as their Lord hath taught them and required, perhaps the very cruelty and malice of their Enemies would abate and relent; and *when a mans ways pleaſe God, he would make his Enemies to be at peace with him*; but if not, their fury would but haſten us to our Joy and Glory. Yet note, that I ſpeak all this only againſt Rebellion, and unlawful Arms and Acts.

Prov. 16. 7.

Dir. 32.

§. 62. Direct. 32. *Obey Inferior Magiſtrates according to the authority derived to them from the Supream, but never againſt the Supream, from whom it is derived.* The ſame Reaſons which oblige you to obey the Perſonal Commands of the King, do bind you alſo to obey the loweſt Conſtable, or other Officer: For they are neceſſary inſtruments of the Soveraign Power, and if you obey not them, the obedience of the Soveraign ſignifieth almoſt nothing. But no Man is bound to obey them beyond the meaſure of their authority; much leſs againſt thoſe that give them their authority.

Dir. 33.
Rom. 13. 1, 2, 3, 4. & 11. 36.

§. 63. Direct. 33. *No Humane Power is at all to be obeyed againſt God: For they have no power, but what they receive from God; and all that is from him, is for him. He giveth no power againſt himſelf; he is the firſt efficient, the chief dirigent, and ultimate final cauſe of all.* It is no act of *Authority*, but reſiſtance of his *Authority*, which contradicteth his Law, and is againſt him. All Humane Laws are ſubſervient to his Laws, and not co-ordinate, much leſs Superior. Therefore they are *ipſo facto* null, or have no obligation, which are againſt him: Yet is not the Office it ſelf null, when it is in ſome things thus abuſed; nor the Magiſtrates Power null, as to other things. No Man muſt commit the leaſt Sin againſt God, to pleaſe the greateſt Prince on Earth, or to avoid the greateſt corporal ſuffering. *Luk.* 12. 4. *Fear not them that can kill the body, and after that have no more that they can do; but fear him, who is able to deſtroy both body and ſoul in Hell: Yea, I ſay unto you, fear him.* Acts 5. 29. *Whether we ought to obey God rather than men, judge ye.* Heb. 11. 27. *Not fearing the wrath of the King: For he endured, as ſeeing him that is inviſible.* Verſ. 35. *Others were tortured not accepting deliverance,* &c. Dan. 3. 18. *Be it known unto thee, O King, that we will not ſerve thy Gods, nor worſhip the golden Image,* &c.

Si aliquid juſſerit Proconſul, aliud jubeat Imperator, nunquid dubitatur, illo contempto, illi eſſe ſerviendum? Ergo ſi aliud Imperator, aliud jubeat Deus, quid judicatur? Major poteſtas Deus: Da veniam O Imperator. Auguſt. de Verb. Domin. Matth. Serm. 6.

Object.

§. 64. Object. *If we are not obliged to obey, we are are not obliged to ſuffer: For the Law obligeth primarily to obedience, and only ſecondarily* ad pœnam, *for want of obedience. Therefore where there is no primary obligation to obedience, there is no ſecondary obligation to puniſhment.*

Anſw.

Anſw. The word [*obligation*] being Metaphorical, muſt in controverſie be explained by its proper terms: The Law doth firſt *conſtituere debitum obedientiæ, & propter inobedientiam debitum pœnæ.* Here then you muſt diſtinguiſh, 1. Between *Obligation in foro conſcientiæ*, and *in foro humano.* 2. Between an obligation *ad pœnam* by that Law of Man, and an obligation *ad patiendum* by another Divine Law. And ſo the anſwer is this: Firſt, If the Higher Powers, *e.g.* forbid the Apoſtles to preach upon pain of death or ſcourging, the dueneſs both of the obedience and the penalty, is really null, in point of Conſcience; however *in foro humano* they are both due; that is, ſo falſly reputed in that Court: Therefore the Apoſtles are bound to preach notwithſtanding the Prohibition, and ſo far as God alloweth they may reſiſt the penalty, that is, by flying: For properly there is neither *debitum obedientiæ nec pœnæ.* Secondly, But then God himſelf obligeth them not to *reſiſt the higher powers, Rom.* 13. 1, 2, 3. And *in their patience to poſſeſs their Souls.* So that from this command of God, there is a true obligation *ad patiendum*, to patient ſuffering and *non-reſiſtance*, though from the Law of Man againſt their Preaching, there was no true obligation *aut ad obedientiam, aut ad pœnam.* This is the true reſolution of this Sophiſm.

Dir. 34.

§. 65. Direct. 34. *It is one of the moſt needful duties to Governors; for thoſe that have a call and opportunity (as their Paſtors) to tell them wiſely and ſubmiſſively of thoſe ſins which are the greateſt Enemies to their Souls; and not the ſmalleſt Enemies to their Government, and the Publick Peace.* All Chriſtians will confeſs, that ſin is the only forfeiture of Gods Protection, and the cauſe of his diſpleaſure, and conſequently the only danger to the Soul, and the greateſt Enemy to the Land. And that the ſins of Rulers, whether Perſonal, or in their Government, have a far more dangerous influence upon the publick State, than the ſins of other Men. Yea, the very ſins which upon true repentance may be pardoned as to the everlaſting Puniſhment, may yet be unpardoned as to the publick ruin of a State: As the ſad inſtance of *Manaſſeh* ſheweth, 2 *King.* 23. 26. *Notwithſtanding the Lord turned not from the fierceneſs of his great wrath, wherewith his anger was kindled againſt* Judah, *becauſe of all the provocations that* Manaſſeh *had provoked him withal.* 2 King. 24. 3, 4. *Surely at the commandment of the Lord came this upon* Judah, *to remove them out of his ſight for the ſins of* Manaſſeh *according to all that he did; and alſo for the innocent blood that he ſhed (for he filled* Jeruſalem *with innocent blood) which the Lord would not pardon.* And yet this was after *Joſiah* had reformed: So *Solomons* ſin did cauſe the renting of the Ten Tribes from his Sons Kingdom: Yea, the bearing with the High Places, was a provoking ſin in Kings, that otherwiſe were upright. Therefore ſin being the fire in the Thatch, the quenching of it muſt needs be an act of duty and fidelity to Governours: And thoſe that tempt them to it, or ſooth and flatter them in it, are the greateſt Enemies they have. But yet it is not every Man that muſt reprove a Governour; but thoſe that have a Call and Opportunity; nor muſt it be done by them imperiouſly, or reproachfully, or publickly to their diſhonour, but privately, humbly, and with love, honour, reverence, and ſubmiſſiveneſs.

Vetus eſt verumque dictum, Miſer eſt Imperator cui vera reticentur. Grotius de Imp. p. 245. *Principi conſule non dulciora, ſed optima.* Is one of *Solons* Sentences in *Laert. de Solon.* therefore it is a horrid villany of the Jeſuites, which is expreſſed in *Secret. Inſtruct.* in *Arcanis Jeſuit.* p. 5, 6, 7, 8, 11. To indulge great Me and Prin ces in thoſe opi nions an ſins whic pleaſe them, an to be on that fide that the Liberty requiret to keep

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their favor to the Society. So *Maſſæius, l.* 3. *c.* 11. *in vita ipſius Loyol* *Alexander Severus* ſo greatly hated Flatterers, that *Lampridius* ſaith, *Siq caput flexiſſet aut blandius aliquid dixiſſet, uti adulator, vel abjiciebatur, ſi l ejus qualitas pateretur; vel ridebatur ingenti cachinno, ſi ejus dignitas gravi ſubjacere non poſſet injuriæ. Venit ad Attilam poſt victoriam Marullus po ejus temporis egregius, compoſitumque in adulationem carmen recitavit: In ubi Attila per interpretem cognovit ſe Deum & Divina ſtirpe ortum vaniſſ prædicari, aſpernatus ſacrilegæ adulationis impudentiam, cum autore car exuri juſſerat. A qua ſeveritate ſubinde temperavit, ne ſcriptores cæteri a l dibus ipſius celebrandis terrerentur.* Callimach. Exp. in Attila, p. 353.

§. 66.

Object. §. 66. Object. *But great Men have great Spirits, and are impatient of Reproof, and I am not bound to that which will do no good, but ruine me.*

Anſw. *Anſw.* 1. It is an abuſe of your Superiours, to cenſure them to be ſo proud and bruitiſh, as not to conſider that they are the Subjects of God, and have Souls to ſave or loſe, as well as others: Will you judge ſo hardly of them before trial, as if they were far worſe and fooliſher than the poor, and take this abuſe of them to be an excuſe for your other ſin? No doubt there are good Rulers in the World, that will ſay to Chriſt's Miniſters, as the Prince Elector *Palatine* did to *Pitiſcus*, charging him to tell him plainly of his faults, when he choſe him to be the *Paſtor Aulicus*.

Melch. Adam. in vit. Barth. Pitiſci.

2. How know you before hand what ſucceſs your words will have? Hath the Word of God well managed no Power? Yea, to make even bad Men good? Can you love your Rulers, and yet give up their Souls in deſpair, and all for fear of ſuffering by them?

3. What if you do ſuffer in the doing of your duty? Have you not learned to ſerve God upon ſuch terms as thoſe? Or do you think it will prove it to be no duty, becauſe it will bring ſuffering on you? Theſe Reaſons ſavor not of Faith.

Dir. 35. §. 67. Direct. 35. *Think not that it is unlawful to obey in every thing which is unlawfully commanded.* It may in many Caſes be the Subjects duty, to obey the Magiſtrate who ſinfully commandeth him. For all the Magiſtrates ſins in commanding, do not enter into the matter or ſubſtance of the thing commanded: If a Prince command me to do the greateſt duty, in an ill deſign, to ſome ſelfiſh end, it is his ſin ſo to command; but yet that command muſt be obeyed (to better ends.) Nay, the matter of the command may be ſinful in the Commander, and not in the obeyer. If I be commanded without any juſt reaſon to hunt a Feather, it is his ſin that cauſleſly commandeth me ſo to loſe my time; and yet it may be my ſin to diſobey it, while the thing is lawful: Elſe Servants and Children muſt prove all to be needful, as well as lawful, which is commanded them before they muſt obey. Or the command may at the ſame time be evil by accident, and the obedience good by accident, and *per ſe*. Very good accidents, conſequence, or effects, may belong to our obedience, when the accidents of the command it ſelf are evil. I could give you abundance of inſtances of theſe things.

Dir. 36. §. 68. Direct. 36. *Yet is not all to be obeyed that is evil but by accident, nor all to be diſobeyed that is ſo: But the accidents muſt be compared; and if the obedience will do more good than harm, we muſt obey; if it will evidently do more harm than good, we muſt not do it.* Moſt of the ſins in the World, are evil by accident only, and not in the ſimple act denuded of its accidents, circumſtances, or conſequents. You may not ſell poyſon to him that you know would poyſon himſelf with it, though to ſell poyſon of it ſelf be lawful. Though it be lawfully ſimply to lend a Sword, yet not to a Traytor that you know would kill the King with it, no nor to one that would kill his Father, his Neighbour or himſelf. A command would not excuſe ſuch an act from ſin. He was ſlain by *David*, that killed *Saul* at his own command, and if he had but lent him his Sword to do it, it had been his ſin. Yet ſome evil accidents may be weighed down by greater evils, which would evidently follow upon the not doing of the thing commanded.

It was One of the *Roman* Laws of the Twelve Tables, *Juſta imperia ſunto, iiſque cives modeſte ac ſine recuſatiene parento.*

Dir. 37. §. 69. Direct. 37. *In the queſtion, whether Humane Laws bind Conſcience, the doubt is not of that nature, as to have neceſſary influence upon your practice. For all agree, that they bind the ſubject to obedience, and that God's Law bindeth us to obey them.* And if God's Law bind us to obey Man's Law, and ſo to diſobey them, be materially a ſin againſt God's Law; this is as much as is needful to reſolve you in reſpect of practice: No doubt, Man's Law hath no primitive obliging power at all, but a Derivative from God, and under him; and what is it to bind the Conſcience (an improper Speech) but to bind the perſon to judge it his duty (*conſcire*) and ſo to do it. And no doubt, but he is bound to judge it his duty, that that is, immediately by Human Law, and remotely by Divine Law, and ſo the contrary to be a ſin proximately againſt Man, and ultimately againſt God. This is plain, and the reſt is but logomachy.

Dir. 38. §. 70. Direct. 38. *The queſtion is much harder, whether the violation of every Human Penal Law be a ſin againſt God, though a Man ſubmit to the penalty?* (And the deſert of every ſin is death.) Maſter *Richard Hookers* laſt Book unhappily ended, before he gave us the full reaſon of his judgment in this caſe, theſe being the laſt words. [*Howbeit, too rigorous it were, that the breach of every Human Law, ſhould be a deadly ſin: A mean there is between thoſe extremities, if ſo be we can find it out*——] *Ameſius* hath diligently diſcuſt it, and many others. The reaſon for the Affirmative is, becauſe God bindeth us to obey all the lawful Commands of our Governors: And ſuffering the penalty, is not obeying; the penalty being not the primary intention of the Law-giver, but the duty; and the penalty only to inforce the duty: And though the ſuffering of it ſatisfie Man, it ſatisfieth not God, whoſe Law we break by diſobeying. Thoſe that are for the Negative, ſay, *That God binding us but to obey the Magiſtrate, and his Law binding but* aut ad obedientiam, aut ad pœnam, *I fulfil his Will, if I either do or ſuffer: If I obey not, I pleaſe him by ſatisfying for my diſobedience. And it is none of his Will, that my chuſing the penalty, ſhould be my ſin or damnation.* To this it is replied, *That the Law bindeth* ad pœnam, *but on ſuppoſition of diſobedience; and that diſobedience is forbidden of God: And the penalty ſatisfieth not God, though it ſatisfie Man.* The other rejoyn, *That it ſatisfieth God, in that it ſatisfieth Man; becauſe God's Law is but to give force to Mans, according to the nature of it. If this hold, then no diſobedience at all is a ſin in him that ſuffereth the penalty.* In ſo hard a caſe, becauſe more diſtinction is neceſſary to the Explication, than moſt Readers are, willing to be troubled with, I ſhall now give you but this brief deciſion. There are ſome Penalties which fulfil the Magiſtrates own will as much as obedience, which indeed have more of the nature of a Commutation, than of Penalty: (As he that watcheth not or mendeth not the High-ways, ſhall pay ſo much to hire another to do it. He that ſhooteth not ſo oft in a year, ſhall pay ſo much: He that eateth fleſh in Lent, ſhall pay ſo much to the poor: He that repaireth not his Hedges ſhall pay ſo much:) And ſo in moſt Amercements, and divers Penal Laws; in which, we have reaſon to judge, That the Penalty ſatisfieth the Law-giver fully, and that he leaveth it to our choice. In theſe Caſes I think we need not afflict our ſelves with the Conſcience or fear of ſinning againſt God. But there are other Penal Laws, in which the Penalty is not deſired for it ſelf, and is ſuppoſed to be but an imperfect ſatisfaction to the Law-givers will, and that he doth not freely leave us to our choice, but had rather we obeyed than ſuffered; only he impoſeth no greater a Penalty, either becauſe there is no greater in his power, or ſome inconvenience prohibiteth: In this caſe, I ſhould fear my diſobedience were a ſin, though I ſuffered the Penalty. (Still ſuppoſing it an act, that he had Power to command me.)

Eccl. Polit. l. 8. p. 224.

On ſecond thoughts this caſe is fullier opened afterward.

Dir. 39. §. 71. Direct. 39. *Take heed of the pernicious deſign of thoſe Atheiſtical Politicians, that would make the World believe, that all that is excellent among Men, is at enmity with Monarchy, yea and Government it ſelf: And take heed on the other ſide, that the moſt excellent things be not turned againſt it by abuſe.*

Here, I have two dangers to advertiſe you to beware: The firſt is of ſome Machiavellian pernicious principles; and the ſecond of ſome erroneous unchriſtian practices.

§. 72. I. For

§. 72. I. For the firſt, there are two ſorts of Atheiſtical Politicians guilty of them. The firſt ſort are ſome Atheiſtical Flatterers, that to ingage Monarchs againſt all that is good, would make them believe, that all that is good is againſt them and their intereſt. By which means, while their deſign is to ſteal the help of Princes, to caſt out all that is good from the World, they are moſt pernicious underminers of Monarchy it ſelf. For what readier way to ſet all the World againſt it, than to make them believe that it ſtandeth at enmity to all that is good. Theſe ſecret Enemies would ſet up a Leviathan to be the Butt of common Enmity and Oppoſition.

The other ſort are the profeſſed Enemies of Monarchy, who in their zeal for popular Government, do bring in all that is excellent, as if it were, adverſe to Monarchy. 1. They would (both) ſet it at enmity with Politicians. 2. With Lawyers. 3. With Hiſtory. 4. With Learning. 5. With Divines. 6. With all Chriſtian Religion. 7. And with Humanity it ſelf.

Obj. 1.

§ 73. Object. 1. *The Painters of the Leviathan ſcorn all Politicks, as ignorant of the Power of Monarchs, except the Atheiſtical Inventions of their own brains. And the Adverſaries of Monarchy ſay, The reading of Politicks will ſatisfie Men againſt Monarchy: For in them you ordinary find that the* Majeſtas Realis *is in the people, and the* Majeſtas Perſonalis *in the Prince; that the Prince receiveth all his power from the people, to whom it is firſt given, and to whom it may be forfeited and eſcheat: With much more of the like, as is to be ſeen in Politicians of all Religions.*

Anſw.

Anſw. 1. It is not all Politicks that go upon thoſe Principles: And one miſtake in Writers is no diſgrace to the true Doctrine of Politicks, which may be vindicated from ſuch miſtakes. 2. As almoſt all Authors of Politicks take Monarchy for a lawful ſpecies of Government, ſo moſt, or very many (eſpecially of the Moderns) do take it to be the moſt excellent ſort of unmixt Government. Therefore they are no Enemies to it.

Object. 2. *Leg. quæ de Grotio poſt p.* 731.

§ 74. Object. 2. *For Lawyers they ſay, That* 1. *Civilians ſet up reaſon ſo high, that they dangerouſly meaſure the Power of Monarchs by it: In ſo much, that the moſt famous pair of zealous and learned Defenders of Monarchy,* Barclay *and* Grotius, *do aſſign many Caſes, in which, it is lawful to reſiſt Princes by Arms, and more than ſo.* 2. *And the Common Lawyer, they ſay, are all for the Law, and ready to ſay as* Hooker, [Lex facit Regem;] *And what power the King hath, he hath it by Law.* The bounds are known, *Pag.* 218. He is *Singulis major, & Univerſis minor,* &c.

Anſw.

Anſw. 1. Sure the *Roman* Civil Laws were not againſt Monarchy, when Monarchs made ſo many of them. And what power *Reaſon* truly hath, it hath from God, whom none can over-top; and that which *Reaſon* is abuſed unjuſtly to defend, may be well contradicted by *Reaſon* indeed. 2. And what power the Laws of the Land have, they have by the King's Conſent and Act: And it is ſtrange impudency to pretend, that his own Laws are againſt him. If any miſ-interpret them, he may be confuted.

Obj. 3.

§ 75. Object. 3. *For* Hiſtorians, *ſay they, be but well verſt in Ancient* Hiſtory, Greek, *and* Roman, *and you ſhall find them ſpeak ſo ill of Monarchy, and ſo much for Popularity, and Liberty, and magnifying ſo much the Defenders of the Peoples Liberty againſt Monarchs, that it will ſecretly ſteal the diſlike of Monarchy, and the love of popular Liberty into your minds.*

Anſ. It muſt be conſidered in what times and places the ancient *Greek* and *Roman* Hiſtorians did live. They that lived where popular Government was in force and credit, wrote according to the time and Government which they lived under, yet do they extol the Virtues and heroick Acts of Monarchs, and often ſpeak of the vulgar giddineſs and unconſtancy. And for my part, I think he that readeth in them thoſe popular tumults, irrationalities, furies, unconſtancies, cruelties, which even in *Rome* and *Athens* they committed, and all Hiſtorians Record; will rather find his heart much alienated from ſuch Democratical confuſions. And the Hiſtorians of other times and places do write as much for Monarchy, as they did for Democracy.

So *Hollingſhead* maketh Parliaments ſo mighty, as to take down the greateſt Kings, &c. As *Aug. Traj.* the *Antonines,* &c. It is confeſſed that moſt Hiſtorians write much for Liberty againſt Tyranny. But the Heathens do it much more than the Chriſtians.

§. 76. Object. 4. *Some of them revile at* Ariſtotle *and all Univerſities, and ſay, That while multitudes muſt be taſters and pretenders to the Learning which they never thorowly can attain, they read many dangerous Books, and receive falſe notions; and theſe half-witted Men, are the diſturber of all Societies. Do you not ſee, ſay they, that the two ſtrongeſt Kingdoms in the World, are kept up by keeping the Subjects ignorant. The* Greek *and* Latin *Empires were ruined by the contention of Men that did pretend to Learning. The* Turk *keepeth all in quiet by ſuppreſſing it: And the Pope confineth it almoſt all to his Inſtruments in Government, and keepeth the common People in ignorance; which keepeth them from matter of quarrel and diſobedience.*

Obj. 4. *Langius* ſaith, that in his own hearing *Jodocus Præſes Senat. Mechlin. Magna contentione tuebatur, neminem poſſe vel unius legis intelligentiam conſequi, qui quicquam ſciret in bonis literis, & addebat, vix eſſe tres in orbe qui leges Cæſareas intelligerent.*

Anſw.

Anſw. I hope you will not ſay, that *Rome* or *Athens* of old did take this courſe. And we will not deny, but Men of knowledge are more ſubject to debates and queſtionings and quarrels, about right and wrong, than Men of utter ignorance are. Beaſts fall not out about Crowns or Kingdoms, as Men do. Dogs and Swine will not ſcramble for Gold, as Men will do, if you caſt it among them: And it is eaſier to keep Swine or Sheep quiet, than Men; and yet it is not better to be Swine or Sheep, than Men; nor to be Governours of Beaſts, than Men. Dead Men are quieter than the living, and blind Men will ſubmit to be led more eaſily than thoſe that ſee; and yet it is not better to be a King of Bruits, or blind Men, or dead Men, than of the living that have their ſight. A King of Men that have many diſagreements, is better than a King of Beaſts that all agree. And yet true knowledge tendeth to concord, and to the ſureſt and conſtanteſt obedience.

§. 77. Object. 5. *But their chief calumniations are againſt Divines. They ſay that Divines make a trade of Religion, and under pretence of Divine Laws, and Conſcience, and Eccleſiaſtical Diſcipline, they ſubjugate both Prince and People to their will, and ſet up Courts which they call Eccleſiaſtical, and keep the People in dependance on their dictates, and teach them to diſobey upon pretence, that God is againſt the Matter of their Obedience, and alſo by contending for their opinions, or for ſuperiority and domination over one another, they fill Kingdoms with quarrels, and break them into Sects and Factions, and are the chief diſturbers of the Publick Peace.*

Object. 5. Read Biſhop *Andrews Tort. Tort.* Biſh. *Bilſon* of *Chriſt. Subjection, Rob. Abbots Jewel, Field.* &c. Who will fully ſhew that true Church power is no way injurious to Kings. *De Regum authoritate, quod ex jure divino non ſit Tortus probat: Aſſeri enim ſcriptorum ſententia communi: A nec omnium, nec optimorum.* Andr. Tort. Tort. p. 384.

Anſw.

Anſw. We cannot deny, but that carnal, ignorant, worldly, proud, unholy Paſtors, have been and are the great calamity of the Churches: But that is no more diſgrace to their Office, or to Divinity, than it is to Philoſophy or Reaſon, that Philoſophers have been ignorant, erroneous, divided, and contentious; nor then it is to Government, that Kings and other Rulers, have been imperfect, bad, contentious, and filled the World with Wars and Bloodſhed. Nay, I rather think that it is a proof of the excellency of Divinity: As the reaſon of the aforeſaid imperfections and faultineſs of Philoſophers and Rulers, is becauſe that Philoſophy and Government are things ſo excellent, that the corrupt imperfect nature of Man, will not reach ſo high, as to qualifie any Man to manage them, otherwiſe than with great defectiveneſs; ſo alſo Divinity, and the Paſtoral Office, are things ſo excellent and ſublime, that the nature of lapſed Man will not reach to a capacity of being perfect in them. So that the faultineſs of the nature of Man, compared with the excellency of things to be known and practiſed by Divines, is the cauſe of all theſe faults which they complain of; and Natures vitioſity, if any thing, muſt be blamed. Certainly, the Paſtoral Office hath Men as free from ignorance, worldlineſs, pride, and unquietneſs, as any Calling in the World. To charge the faults of Nature upon that Profeſſion, which only diſcovereth, but never cauſed them, yea, which would heal them, if they are to be healed on Earth, judge whether this dealing be not fooliſh and injurious, and what will be the conſequents if ſuch unreaſonable Perſons may be heard. And therefore, though Leviathan and his Spawn, among all that is good, bring down Divines, and the Zealots for Democracy have gloried of their new Forms of Commonwealths, as inconſiſtent with a Clergy, their glory is their ſhame to all but Infidels. Let them help us to take down and cure the ignorance, pride, carnality, worldlineſs, and contentiouſneſs of the Clergy, and we will be thankful to them: but to quarrel with the beſt of Men for the common pravity of Nature, and to reproach the moſt excellent Science and Function, becauſe depraved Nature cannot attain or manage them in perfection, this is but to play the profeſſed Enemies of Mankind.

Object.6. § 78. Object. 6. *Theſe Atheiſts or Infidels alſo do ſpit their venome againſt Chriſtianity and Godlineſs it ſelf, and would make Princes believe, that the principles of it are contrary to their intereſt, and to Government and Peace: And they fetch their cavils,* 1. *From the Scriptures contemptuous expreſſions of worldly wealth and greatneſs.* 2. *From its prohibition of revenge and maintaining our own right.* 3. *From the ſetting it above all Humane Laws, and by its authority and obſcurity, filling the minds of Men with ſcrupuloſity.* 4. *From the diviſions which Religion occaſioneth in the World: And* 5. *From the teſtimonies of the ſeveral Sects againſt each other.* I ſhall anſwer them particularly, though but briefly.

*Object.*1. § 79. Object. 1. Say the Infidel Politicians, *How can Subjects have honourable thoughts of their Superiours, when they believe that to be the Word of God, which ſpeaketh ſo contemptuouſly of them?* As *Luk.* 6. 24. *Wo to you that are rich; for ye have received your conſolation.* Jam. 5. 1, 2, 3. *Go to now ye rich men, weep and howl for your miſeries that ſhall come upon you.* Verſ. 5, 6. *Ye have lived in pleaſure on Earth, and been wanton—— Ye have condemned and killed the juſt*——Luk. 12. 21. & 16. *The Parable of the rich man and* Lazarus, *is ſpoken to make Men think of the rich as miſerable damned Creatures.* Ezek. 21. 25. *Thou prophane wicked Prince of* Iſrael. Prov. 25. 5. *Take away the wicked from before the King*—— Prov. 29. 12. *If a Ruler hearken to lies, all his ſervants are wicked; the contempt of greatneſs is made a part of the Chriſtian Religion.*

Juſt ſuch occaſions as Papiſts bring againſt the Reformers, did the Heathens bring againſt the Chriſtians as you may ſee in *Eunapius in Ædeſio. Et egregii illi viri & ellicoſi confuſis perturbatiſque rebus omnibus debellaſſe Deos incruentis quidem, d ab avaritiæ crimine non puris manibus gloriabantur, ſacrilegium & impietis crimen laudi ſibi aſſumentes. Iidem poſtea in Sacra loca invexerunt Monaos, ſic dictos homines quidem ſpecie, ſed vitam turpem porcorum more exigentes, i in popatulo infinita & infanda ſcelera committebant, quibus tamen pietatis rs videbatur, ſacri loci reverentiam proculcari.* O partiality!

Anſw. *Aaſw.* 1. As if there were no difference between the contempt of riches and worldly proſperity, and the contempt of Government? He is blind that cannot ſee that riches and authority are not the ſame: Yea, that the over-valuing of riches is the cauſe of ſeditions, and the diſturbance of Governments, when the contempt of them removeth the chief impediments of obedience and peace. 2. And may not Governours be ſufficiently honoured, unleſs they be exempted from the Government of God? And unleſs their ſin muſt go for virtue? And unleſs their duty, and their account, and the danger of their Souls be treacherouſly concealed from them? God will not flatter duſt and aſhes; great and ſmall are alike to him. He is no reſpecter of Perſons: When you can ſave the greateſt from death and judgment, then they may be excepted from all thoſe duties which are needful to their preparation. 3. And is it not ſtrange, that God ſhould teach Men to contemn the power which he himſelf ordaineth? And which is his own? Hath he ſet Officers over us, for the work of Government, and doth he teach us to deſpiſe them? There is no ſhew of any ſuch thing in Scripture; there are no principles in the World, that highlier advance and honour Magiſtracy, than the Chriſtian Principles, unleſs you will make Gods of them, as the *Roman* Senate did of the *Antonines*, and other Emperors.

Object. 2. § 80. Object. 2. *How can there be any Government, when Men muſt believe that they muſt not reſiſt evil, but give place to wrath, and turn the other cheek to him that ſmiteth them, and give their Coat to him that taketh away their Cloak, and lend, asking for nothing again! Is not this to let Thieves and violent rapacious Men rule all, and have their will, and go unpuniſhed? What uſe is there then for Courts or Judges? And when Chriſt commandeth his Diſciples, that though the Kings of the Nations rule over them, and exerciſe authority, and are called Benefactors, yet with them it ſhall not be ſo.*

Rom. 12. 17, 19, 20. Luk. 6. 28, 29, 30. Matth. 5. 39, 40, 41. Luk. 20. 25, 26.

Anſw. *Anſw.* Theſe were the old cavils of *Celſus*, *Porphyry*, and *Julian*; but very impudent. As though *Love* and *Patience* were againſt *Peace* and *Government*. Chriſt commandeth nothing in all theſe words, but that we love our Neighbour as our ſelves, and love his Soul above our wealth, and that we do as we would be done by, and uſe not private revenge, and take not up the Magiſtrates work: And is this doctrine againſt Government? It is not Magiſtrates, but Miniſters, and private Chriſtians, whom he commandeth not to reſiſt evil, and not to exerciſe Lordſhip, as the Civil Rulers do: When it will do more hurt to the Soul of another, than the benefit amounteth, we muſt not ſeek our own right by Law, nor muſt private Men revenge themſelves. All Law ſuits and contentions and hurting of others, which are inconſiſtent with loving them as our ſelves, are forbidden in the Goſpel. And when was Government ever diſturbed by ſuch principles and practices as theſe? Nay, when was it diſturbed but for want of theſe? When was there any Sedition, Rebellion, or unlawful Wars, but through ſelf-love of earthly things, and want of love to one another? How eaſily might Princes rule Men, that are thus ruled by Love and Patience?

Object. 3. § 81. Object. 3. *Chriſtianity teacheth Men to obey the Scriptures before their Governours, and to obey no Law that is contrary to the Bible: And when the Bible is ſo large and hath ſo many paſſages hard to be underſtood, and eaſily perverted, ſome of theſe will be always interpreted againſt the Laws of Men: And then they are taught to fear no Man againſt God, and to endure any pains or death, and to be unmoved by all the penalties which ſhould enforce obedience; and to rejoice in this, as a bleſſed Martyrdom, to the face of Kings; and thoſe that puniſh them, are reproached as Perſecutors, and threatned with damnation, and made the vileſt Men on Earth, and repreſented odious to all.*

Le Blank in his *Travels*, *pag.* 88. ſaith of ſome Heathen Kings, They are all jealous of our Religion, holding, that the Chriſtians adore one God, great above the reſt, but will not ſuffer any others, and that he ſets a greater eſteem and value upon innocent poor and ſimple People, than upon Rich, Kings and Princes, and that Princes had need to preſerve themſelves the affections and eſteem of their Subjects, to reign with greater eaſe.

Anſw. *Anſw.* The ſum of all this Objection is, *That there is a God.* For if that be not denied, no Man can deny that he is the *Univerſal Governour* of the World; and that he hath his proper Laws and Judgment, and Rewards and Puniſhment, or that Magiſtrates are his Miniſters, and have no power but from him; and

So Biſhop *Bilſon* of *Subject.* *p.* 243. Princes be Supream; not in reſpect that all things be ſubject to their wills, which were plain Tyranny, not Chriſtian authority: But that all Perſons within their Realms are bound to obey their Laws, or abide their Pains. So *p.* 242.

conſequently, that the commands, and threats, and promiſes of God, are a thouſand fold more to be regarded, than thoſe of Men! He is a Beaſt and not a Man that feareth not God more than Man, and that feareth not Hell more than bodily Sufferings: And for the Scriptures, 1. Are they any harder to be underſtood than the Law of nature it ſelf? Surely, the Characters of the Will of God *in natura rerum*, are much more obſcure than in the Scriptures. Hath God ſent ſo great a Meſſenger from Heaven, to open to Mankind the Myſteries of his Kingdom, and tell them what is in the other World, and bring Life and Immortality to Light, and yet ſhall his Revelation be accuſed as more obſcure than nature it ſelf is? If an Angel had been ſent from Heaven to any of theſe Infidels by name, to tell them but the ſame that Scripture telleth us, ſure they would not have reproached his meſſage, with ſuch Accuſations. 2. And are not the Laws of the Land about ſmaller matters, more voluminous and difficult? And ſhall that be made a reproach to Government? And for miſ-interpretation it is the fault of Humane Nature, that is ignorant and raſh, and not of the Scriptures. Will you tell God, that you will not obey him, unleſs he will make his Laws ſo, as no Man can miſinterpret them? When or where, were there ever ſuch Laws? God will be God, and Judge of the World, whether you will or not: And he will not be an underling to men, nor ſet their Laws above his own, to avoid your Accuſations. If there be another Life of joy or miſery, it is neceſſary that there be Laws according to which thoſe rewards and puniſhments are to be adjudged. And if Rulers oppoſe theſe who are appointed to promote obedience to them, they muſt do it at their perils: For God will render to all according to their Works.

§. 82. Object. 4. *Doth not experience tell the World, that Chriſtianity every where cauſeth diviſions? And ſets the World together by the ears? What a multitude of Sects are there among us at this day? And every one thinketh that his Salvation lieth upon his Opinion? And how can Princes govern Men of ſo contrary minds, when the pleaſing of one party is the loſing of the reſt? We have long ſeen that Church Diviſions ſhake the ſafety of the State. If it were not that few that are called Chriſtians are ſuch indeed, and ſerious in the Religion which themſelves profeſs, there were no quietneſs to be expected: For thoſe that are moſt ſerious, are ſo full of ſcruples, and have Conſciences ſtill objecting ſomething or other againſt their obedience, and are ſo obſtinate in their way, as thinking it is for their Salvation, that all Ages and Nations have been fain to govern them by force as Beaſts, which they have called Perſecution.*

Obj. 4. The differences are oft among the Lawyers which ſet the Commonwealth on fire, and then they are charged on Divines, e.g. Grotius de Imper. pag. 55. *Si arma in eos reges ſumpta ſunt in quos totum populi jus tranſlatum erat, ac qui proinde non precario ſed proprio jure imperabant laudari ſalva pietate non poſſunt, quemcunque tandem prætextum aut eventum habuerint. Sin alicubi Reges tales fuere qui pactis, ſive poſitivis legibus, & Senatus alicujus aut Ordinum decretis aſtringerentur, in hos ut ſummum Imperium non obtinent, arma ex optimatum tanquam ſuperiorum ſententia, ſumi, juſſis de cauſis potuerint. Multi enim Reges, etiam qui ſanguinis jure ſuccedunt, Reges ſunt nomine magis quam Imperio —— Sed fallit imperitos quod illam quotidianam & maxime in oculos incurrentem rerum Adminiſtrationem, quæ ſæpe in optimatum ſtatu penes unum eſt, ab interiore Reipublicæ conſtitutione non ſatis diſcernunt. Quod de Regibus dixi, idem multo magis de iis acceptum volo, qui & re nomine non Reges ſed Principes fuere, h. e. non ſummi, ſed Primi*, p. 54.

Anſw. 1. There is no Doctrine in the World ſo much for Love and Peace and Concord as the Doctrine of Chriſt is. What doth it ſo much urge and frequently inculcate? What doth it contain but *Love* and *Peace* from end to end? Love is the ſum and end of the Goſpel, and the fulfilling of the Law. To love God above all, and our neighbours as our ſelves, and to do as we would be done by, is the Epitome of the Doctrine of Chriſt and his Apoſtles. 2. And therefore Chriſtianity is only the *occaſion* and not the *cauſe* of the diviſions of the earth. It is mens blindneſs and paſſions and carnal intereſts rebelling againſt the Laws of God, which is the makebate of the World, and filleth it with ſtrife. The wiſdom from above is firſt pure, then peaceable, gentle, eaſie to be intreated, full of mercy and good Fruits: It bleſſeth the peace-makers and the meek: But it is the rebellious wiſdom from beneath, that is earthly, ſenſual and devilliſh, which cauſeth envy and ſtrife, and thereby confuſion and every evil work. *Jam.* 3. 15, 16, 17. *Matth.* 5, 6, 7, 8. So that the true genuine Chriſtian is the beſt ſubject and peaceableſt Man on earth: But ſeriouſneſs is not enough to make a Chriſtian; A Man may be paſſionately ſerious in an errour; Underſtanding muſt lead and ſeriouſneſs follow. To be zealous in errour is not to be zealous in Chriſtianity; For the errour is contrary to Chriſtian verity. 3. As I ſaid before, it is a teſtimony of the excellency of Religion that it thus occaſioneth contention. Dogs and Swine do not contend for Crowns and Kingdoms; nor for ſumptuous houſes or apparel; nor do Infants trouble the World or themſelves with Metaphyſical or Logical or Mathematical diſputes; Ideots do not moleſt the World with Controverſies, nor fall thereby into Sects and Parties. Nor yet do wiſe and learned perſons contend about chaff or duſt or trifles. But as excellent things are matters of ſearch, ſo are they matter of controverſie, to the moſt excellent wits. The hypocritical Chriſtians that you ſpeak of, who make God and their Salvation give place to the unjuſt commands of Men, are indeed no Chriſtians; as not taking Chriſt for their Soveraign Lord; And it is not in any true honour of Magiſtracy, that they are ſo ductile, and will do any thing, but it is for themſelves, and their carnal intereſt; and when that intereſt requireth it, they will betray their Governours, as Infidels will do. If you can reduce all the World to be Infants or Ideots or Brutes, yea or Infidels, they will then trouble the State with no contentions for Religion or matters of Salvation. But if the Governed muſt be bruitified, what will the Governours be? 4. All true Chriſtians are agreed in the ſubſtance of their Religion; There is no diviſion among them about the neceſſary points of *Faith* or *Duty*. Their agreement is far greater than their diſagreement; which is but about ſome ſmaller matters, where differences are tolerable; Therefore they may all be governed without any ſuch violence as you mention; If the common Articles of Faith, and Precepts of Chriſtian Duty be maintained, then that is upheld which all agree in; and Rulers will not find it needful to oppreſs every party or opinion, ſave one, among them that hold the common truths: Wiſe and ſober Chriſtians lay not Mens Salvation upon every ſuch controverſie; nor do they hold or manage them unpeaceably to the wrong of Church or State, nor with the violation of Charity, Peace or Juſtice. 5. Is there any of the Sciences which afford not matter of Controverſie? If the Laws of the Land did yield no matter of Controverſie, Lawyers and Judges would have leſs of that Work than now they have. And was there not greater diverſity of Opinions and Worſhip among the Heathens than ever was among Chriſtians. What a multitude of Sects of Philoſophers and Religions had they? And what a multitude of God's had they to worſhip? And the number of them ſtill increaſed as oft as the Senate pleaſed to make a God of the better ſort of their Emperours when they were dead. Indeed one Emperour (of the Religion of ſome of theſe Objectors) *Heliogabalus*, beſtir'd himſelf with all his Power to have reduced all Religion to Unity, that is, he would have all the Worſhip brought to his God to whom he had been Prieſt: Saith *Lampridius* in his life, *Dicebat Judæorum & Samaritanorum religiones & Chriſtianum devotionem, illuc transferendam*, &c. And therefore he robbed and maimed and deſtroyed the other Gods, *id agens ne quis Romæ Deus niſi Heliogabalus coleretur.* But as the effect of his monſtrous, abominable filthineſs of life was to be thruſt into a privy, killed and drag'd

Jactavit caput int præciſos Phanatico & genitalia ſibi d vinxit,&c. Lamprid drag'd about the Streets and drowned in *Tybur*; ſo the effect of his deſired Unity, was to bring that one God or Temple into contempt, whereto he would confine all Worſhip. The differences among Chriſtians are nothing in compariſon of the differences among Heathens. The truth is, Religion is ſuch an illuſtrious noble thing, that diſſentions about it, like ſpots in the Moon, are much more noted by the World, than about any lower common matters. Men may raiſe Controverſies in Philoſophy, Phyſick, Aſtronomy, Chronology, and yet it maketh no ſuch noiſe nor cauſeth much offence or hatred in the World: But the Devil and corrupted nature have ſuch an enmity againſt Religion, that they are glad to pick any quarrel againſt it, and blame it for the imperfections of all that learn it and ſhould practice it: As if Grammar ſhould be accuſed for every errour or fault that the Boys are guilty of in learning it: Or the Law were to be accuſed for all the differences of Lawyers or contentions of the People: or Phyſick were to be accuſed for all the differences or errours of Phyſicians, or meat and drink were culpable becauſe of Mens Exceſſes and Diſeaſes: There is no Doctrine nor Practice in the World, by which true Unity and Concord can be maintained, but by ſeriouſneſs in the true Religion. And when all contention cometh for *want of Religion*, it's impudence to blame Religion for it, which is the only Cure. If Rulers will protect all that agree in that which is juſtly to be called the *Chriſtian Religion*, both for *Doctrine and Practice*, and about their ſmall and tolerable differences, will uſe no other violence, but only to compel them to live in peace, and to ſuppreſs the ſeditious, and thoſe that abuſe and injure Government or one another; they will find that Chriſtianity tendeth not to Diviſions, nor to the hindrance or diſturbance of Government or Peace. It is *Paſſion* and *Pride* and *Selfiſhneſs* that doth this, and not Religion: Therefore let *theſe* and not Religion be reſtrained. But if they will reſolve to ſuffer none to live in peace, but thoſe that in every punctilio are all of one opinion, they muſt have but one Subject that is ſincere in his Religion (for no two will be in every thing of the ſame apprehenſion, no more than of the ſame complexion) and all the reſt muſt be worldly Hypocrites, that while they are heartily true to no Religion, will profeſs themſelves of any Religion which will ſerve their preſent turns: And theſe nominal Chriſtians will be ready to betray their Rulers, or do any miſchief which their carnal intereſt requireth.

Eunapius ſaith of his Maſter *Chryſanthius*, that when *Julian* had made him, *Primarium Pontificem totius illius ditionis, in munere tamen ſuo non moroſe ac ſuperbe ſe geſſit; junioribus urgendo haud gravis (ſicut pleriq; omnes in unum conſentientes, callide ferventerque faciundum cenſebant:) neq; Chriſtianis moleſtus admonum quippe tanta erat morum in eo lenitas atque ſimplicitas, ut per Lydiam propemodum ignorata fuerit ſacrorum in priſtinum reſtitutio. Eo factum eſt, ut cum priora aliter cecidiſſent, nihil innovatum neque mutatio inſignis accepta videretur, ſed præter expectationem cuncta placide ſapirentur*, Moderation in a Heathen was his benefit.

Obj. 5.

§. 83. Object. 5. *What witneſs need we more than their own Accuſations of one another.* For the Papiſts, *How many Volumes have the Proteſtants written againſt them as Enemies to all Civil Government? alledging even the Decrees of their General Councils, as* Later. ſub Innoc. 3. Can. 3. *And for the* Proteſtants, *they are as deeply charged by the Papiſts, as you may ſee in* the Image of both Churches, *and* Philanax Anglicus *and abundance more: For* Calvin *and the Presbyterians and Puritans, let the Prelates tell you how peaceable they are: And the Papiſts and Puritans ſay, that the Prelatiſts are of the ſame mind, and only for their own ends, pretend to greater Loyalty than others: There are no two among them more famous for defending Government, than* Hooker *and* Bilſon; *and what* Hooker *ſaith for popular Power, his firſt and eighth Books abundantly teſtifie; And even B.* Bilſon *himſelf defendeth the French and German Proteſtant Wars; and you may judge of his Loyal Doctrine by theſe words,* pag. 520. Of Chriſtian Subjection [*If a Prince ſhould go about to ſubject his Kingdom to a foreign Realm, or change the form of the Common wealth, from Impery to Tyranny, or neglect the Laws eſtabliſhed by common conſent of Prince and People, to execute his own pleaſure: In theſe and other Caſes, which might be named, if the Nobles and Commons joyn together, to defend their ancient and accuſtomed Liberty, Regiment and Laws, they may not well be counted Rebels.*] So *p.* 381, 382. [If others do but ſtand on their guard to keep their lives and Families from the bloody rage of their Enemies, ſeeking to put whole Towns and Provinces of them to the Sword againſt all Law and Reaſon, and to diſturb the Kingdoms in the minority of the right Governours: Or if they defend their antient and chriſtian Liberties, covenanted and agreed on by thoſe Princes, to whom they firſt ſubmitted themſelves, and ever ſince confirmed and allowed by the Kings that have ſucceeded. If in either of theſe two caſes, the godly require their right and offer no wrong, impugn not their Princes, but only ſave their own lives; you cry, rebellious Hereticks, rebellious Calviniſts, furie, phrenſie, mutinie; and I know not what: You may purſue, depoſe, and murder Princes, when the Biſhop of *Rome* biddeth you, and that without breach of Duty, Law or Conſcience to God or man, as you vaunt, though neither Life nor Limbs of yours be touched. We may not ſo much as beſeech Princes that we may be uſed like Subjects, not like Slaves; like men, not like Beaſts, that we may be convented by Laws before Judges; not murthered in corners by Inquiſitors; We may not ſo much as hide our heads, nor pull our necks out of the greedy jaws of that Romiſh Wolf, but the foam of your unclean mouth, is ready to call us by all the names you can deviſe.) So far *Bilſon*.

Veſtra doctrina eſt, niſi princeps vobis ex animo ſit, quantumvis legitimus hæres ſit, Regno excludi; alium eligi poſſe. Poſſe *dixi? immo oportere. Hæc Clementina veſtra fuit:* B. *Andrews* of the Papiſts, *Tort. Tort.* p. 327.

Anſw. 1. If it be clear that *Chriſtianity* as to its Principles, is more for Love, and Concord and Subjection, than any other rational Doctrine in the World, then if any Sect of Chriſtians ſhall indeed be found to contradict theſe Principles, ſo far they contradict Chriſtianity; And will you blame Religion becauſe Men contradict it? or blame Chriſt's Doctrine becauſe Men diſobey it? Indeed every Sect that hath ſomething of *its own to make it a Sect*, beſides *Chriſtian Religion* which maketh Men *meer Chriſtians*, may eaſily be guilty of ſuch errrour as will corrupt the Chriſtian Religion. And as a Sect, they have a *divided Intereſt* which may tempt them to *dividing Principles*: But none more condemn ſuch Diviſions than Chriſt. 2. And indeed, though a Chriſtian as ſuch is a credible witneſs; yet a Sect or Faction as ſuch, doth uſe to poſſeſs Men with ſuch an envious calumniating diſpoſition, that they are little to be believed when they accuſe each other! This factious Zeal is not from above, but is earthly, ſenſual and devilliſh; and therefore, where this is, no wonder if there be ſtrife, and falſe accuſing, and confuſion, and every evil Work. But as theſe are no competent witneſſes, ſo whether or no they are favoured by Chriſt, you may judge if you will read but thoſe three Chapters: *Matth.* 5 *Rom.* 12. *Jam.* 3. I may ſay here as B. *Bilſon* in the place which is accuſed, *pag.* 521. [IT IS EASIE FOR A RUNNING AND RANGING HEAD TO SIT AT HOME IN HIS CHAMBER AND CALL MEN REBELS, HIMSELF BEING THE RANKEST.] 3. For the Papiſts I can juſtifie them from your Accuſation, ſo far as they are Chriſtians; but as they are Papiſts let him juſtifie them that can. Indeed Uſurpation of Government is the very eſſence of Popery; for which all other Chriſtians blame them; And therefore there is ſmall reaſon that Chriſtianity ſhould be accuſed for them. 4. And for the Proteſtants, both Epiſcopal and Diſciplinarians, the ſober and moderate of them ſpeak of one another in no ſuch Language as you pretend. For the Epiſcopal, I know of none but railing Papiſts, that accuſe them univerſally of any Doctrines of Rebellion; And for the Practices of ſome particular Men, it is not to be alledged againſt their Doctrine; Do you think that Queen *Elizabeth*, to whom B. *Bilſon*'s Book was dedicated, or K. *Charles* to whom Mr. *Hooker*'s Book was dedicated, took either of them to be teachers of Rebellion? It is not every different opinion in Politicks that proveth Men to be againſt Subjection, He that can read ſuch a Book as *Bilſons* for *Chriſtian Subjection againſt Antichriſtian Rebellion*, and yet deny him to be a Teacher of Subjection, hath a very hard forehead. For the Controverſies I ſhall ſay no more of them here, but what I have ſaid before to Mr. *Hooker*. And as for *Calvin* and the Diſciplinarians or Puritans as they are called, they ſubſcribe all the confeſſions for Magiſtracy, and take the ſame Oaths of Allegiance and Supremacy, as others do; and they plead and write for them; ſo that for my part I know not of any difference in their Doctrine; Hear what B. *Andrews* ſaith (who was no Rebel,) in his *Tortura Torti*, pag. 379, 380. [*Calvinus autem ut Papam Regem; ita Regem Papam non probavit; neque nos quod in Papa deteſtamur, in Rege approbamus; at & ille nobiſcum, & nos cum illo ſentimus, eaſdem eſſe in Eccleſia Chriſtiana Regis Jacobi partes, quæ Joſiæ fuerunt in Judaica; nec nos ultra quicquam fieri ambimus*——] that is, (*But* Calvin *neither liked a Pope-King, nor a King-Pope; nor do we approve of that in the King, which we deteſt in the Pope. But he with us, and we with him do judge, that King* James *hath as much to do in a Chriſtian Church, as* Joſias *had in the Jewiſh Church; and we go not about to get any more*——] And after [*Sub Primatus nomine, Papatum novum Rex non invehit in Eccleſiam, ſic enim ſtatuit ut non Aaroni Pontifici, ita nec Jeroboamo Regi, jus ullum eſſe conflatum a ſe vitulum populo proponendi, ut adoret, (id eſt) non vel fides novos articulos, vel cultus Divini novas fermulas procudendi,*] that is, *the King doth not bring into the Church a new Papacy, under the name of Primacy; For thus he judgeth, (or determineth) that neither* Aaron *the Prieſt, nor* Jeroboam *the King, had any right to propoſe the Calf which they had made, to the People to be adored; that is, neither to hammer (or make) new Articles of Faith, or new Forms of Divine Worſhip*, And pag. 379, 380. [*Quos vero puritanos appellat, ſi Regium primatum deteſtantur, deteſtandi ipſi. Profitentur enim, ſubſcribunt, jurant indies; ſed & illi quod faciunt ingenue faciunt, & ſocietatem in hoc Torti, ipſumque adeo Tortum, tanquam mendacem hominem, (& alibi de aliis, & hic de ſe,) ac ſycophantem egregium deſtantur;*] that is, [*And for thoſe he calleth Puritans, if they deteſt the Kings Supremacy, they are to be deteſted; for they daily profeſs, ſubſcribe and ſwear to it; and what they do, they do ingenuouſly; and they deteſt the ſociety of* Tortus *in this, and* Tortus *himſelf, as a lying Man, (elſewhere of others, and here of themſelves) and an egregious ſycophant*,] By theſe teſtimonies judge what Proteſtants think of one another in point of loyalty.

5. And why are not all the other Chriſtians taken into your enumeration? The *Armenians. Abaſſins*, and all the Greek Churches? Whom the Papiſts ſo frequently reproach as flatterers or ſervile, becauſe they ſtill gave ſo much to their Emperors? Have you any pretence for your accuſation as againſt them? Unleſs perhaps from the tumults which *Alexandria* in its greatneſs was much addicted to, which is nothing to the doctrine of Chriſtianity, nor to the practice of all the reſt.

Chriſtianity is moſt for Loyalty and Subjection.

§. 84. Having anſwered theſe cavils of the late Atheiſtical or Infidel Politicians, I ſhall next ſhew, though briefly, yet by plentiful evidence, that Chriſtianity and true Godlineſs is the greateſt ſtrength of Government, and bond of Subjection, and means of Peace, that ever was revealed to the World: Which will appear in all theſe evidences following.

1. Chriſtianity teacheth Men to take the higher Powers as ordained of God, and to obey them as Gods Miniſters or Officers, having an Authority derived immediately from God; ſo that it advanceth the Magiſtrate as Gods Officer, as much higher than Infidels advance him, (who fetch his power no higher than *Force* or *Choice*) as a Servant of God is above a Servant of Men; which is more than a Man is above a Dog. Rom. 15. 1, 2, 3, 4.

§. 85. 2. Chriſtianity telleth us that our obedience to Magiſtrates is Gods own command, and ſo that we muſt obey him by obeying them. And as obedience to a Conſtable is more *procured* by the Kings Laws than by his own Commands, ſo obedience to a King is far more effectually procured by Gods Laws than by his own. If God be more above a King, than a King is above a Worm, the command of God muſt be a more powerful obligation upon every underſtanding Perſon, than the Kings. And what greater advantage can a King have in Governing, than to have Subjects whoſe Conſciences do feel themſelves bound by God himſelf, to obey the King and all his Officers.

Object. Object, *But this is ſtill with exception, if it be not in things forbidden of God? And the Subjects are made Judges whether it be ſo or no?*

Anſw. *Anſw.* And woe to that Man that grudgeth that God muſt be obeyed before him! And would be himſelf a God to be obeyed in things which God is againſt! The Subjects are made no publick Judges, but private diſcerners of their duties: And ſo you make them your ſelves: Or elſe they muſt not judge whether the King or an Uſurper were to be obeyed; or whether the word of a King or of a Conſtable, if they be contradictory is to be preferred. To judge what we muſt chooſe or refuſe is proper to a Rational Creature: Even Brutes themſelves will do ſomething like it by inſtinct of Nature, and will not do all things according to your will: You would have us obey a Juſtice of Peace no further than our Loyalty to the King will give leave: And therefore there is greater reaſon that we ſhould obey the higher Powers no further than our Loyalty to God will give leave. But if Men pretend Gods commands for any thing which he commandeth not, Magiſtrates bear not the Sword in vain, and Subjects are commanded by God not to reſiſt: If they puniſh them rightfully, God will bear the Rulers out in it; if they puniſh them wrongfully or perſecute them for well doing, God will ſeverely puniſh them, who ſo wronged his ſubjects and abuſed the authority which he committed to their truſt.

B. Bilſon *Ubi ſub.* p. 259. [As Biſhops ought to diſcern which is truth before they teach; ſo muſt the People diſcern who teacheth right before they believe.] *Pag.* 261, 262. (Princes as well as others muſt yield obedience, to Biſhops ſpeaking the word of God: But if Biſhops paſs their Commiſſion, and ſpeak beſide the word of God, what they liſt, both Prince and People may deſpiſe them. See him further, *pag.* 259, 260, 261, 262. proving that all have a *judicium diſcretionis*.

§. 86. 3. The Chriſtian Religion bindeth Subjects to obedience upon ſorer penalties than Magiſtrates can inflict; even upon pain of Gods diſpleaſure, and everlaſting damnation, *Rom.* 13. 2, 3. And how great a help this is to Government it is ſo eaſie to diſcern, that the ſimpler ſort of Atheiſts do perſwade themſelves, that Kings deviſed Religion to keep People in obedience with the fears of Hell. Take away the fears of the *Life to come* and the puniſhment of God in Hell upon the wicked, and the World will be turned into worſe than a Den of Serpents and wild Beaſts; Adulteries and Murders, and poyſoning Kings and all abomination will be freely committed, which *wit* or *power* can think to cover or bear out! Who will truſt that Man that believeth not that God doth judge and puniſh?

§. 87. 4. The Chriſtian Religion doth *encourage Obedience* and *Peace* with the promiſe of the Reward of endleſs Happineſs (*cæteris paribus*;) Heaven is more than any Prince can give. If that will not move Men, there is no greater thing to move them. Atheiſm and Infidelity have no ſuch motives.

§. 88. 5. Chriſtianity teacheth Subjects to obey not only *good Rulers* but bad ones, even Heathens themſelves, and not to reſiſt when we cannot obey. Whereas among Heathens, Princes ruled no longer than they pleaſed the Soldiers or the People; ſo that *Lampridius* marvelled that *Heliogabalus* was no ſooner butchered, but ſuffered to reign Three Years; *Mirum fortaſſe cuipiam videatur Conſtantine venerabilis, quod hæc clades quam retuli loco principum fuerit; & quidem prope triennio, ita ut nemo inventus fuerit qui iſtum a gubernaculis Romanæ Majeſtatis abduceret, cum Nerone, Vitellio, Caligula, cæteriſque hujuſmodi nunquam tyrannicida defuerit.*

Cicero ſaith, that every good man was in hi heart, o as much as in hi lay, one that killed Cæſa

§. 89. 6. **Chriſtianity** and **Godlineſs** do not only reſtrain the outward acts, but rule the very Hearts, and lay a charge upon the thoughts, which the Power of Princes cannot reach. It forbiddeth to curſe the King in our Bed-chamber, or to have a *thought* or *deſire* of evil againſt him: It quencheth the firſt ſparks of diſloyalty and diſorder: And the rule of the outward Man followeth the ordering of the Heart: And therefore Atheiſm which leaveth the Heart free and open to all *deſires* and *deſigns* of Rebellion, doth kindle that fire in the minds of Men, which Government cannot quench! It corrupteth the fountain, it breaketh the ſpring that ſhould ſet all a going, It poyſoneth the heart of Commonwealths.

1 Pet. 4. 12.

§. 90. 7. Chriſtianity and Godlineſs teach Men *Patience*, that it may not ſeem ſtrange to them to bear the Croſs, and ſuffer injuries from high and low: And therefore that Impatience which is the beginning of all Rebellion being repreſſed, it ſtayeth the diſtemper from going any further.

§. 91. 8. Chriſtianity teacheth Men *ſelf denyal* as a great part of their Religion: And when *ſelfiſhneſs* is mortified, there is nothing left to be a principle of Rebellion againſt God or our Superiours: *Selfiſhneſs* is the very predominant principle of the ungodly: It is only for *themſelves* that they obey when they do obey; no wonder therefore if the Author of *Leviathan* allow Men to do any thing when the ſaving of themſelves requireth it. And ſo many *ſelfiſh* Perſons as there be in a Kingdom, ſo many ſeveral Intereſts are firſt *ſought*, which for the moſt part ſtand croſs to the Intereſts of others: The Godly have all one common Center: They unite in God, and therefore may be kept in Concord: For Gods will is a thing that may be fulfilled by all as well as one: But the *ſelfiſh* and *ungodly* are every one his own Center, and have no *common Center* to unite in, their intereſts being ordinarily croſs and inconſiſtent.

Luke 14. 9, 33.

§. 92. 9. Chriſtianity teacheth Men by moſt effectual arguments, to ſet light by the *Riches* and *Honours* of the World, and not to ſtrive for ſuperiority; but to mind higher things, and lay up our Treaſure in a better World, and to condeſcend to Men of low degree! It forbiddeth Men to exalt themſelves leſt they be brought low; and commandeth them to humble themſelves that God may exalt them; and he that knoweth not that *Pride* and *Covetouſneſs* are the great diſquieters of the World, and the cauſe of Contentions and the ruin of States, knoweth nothing of theſe matters. Therefore if it were but by the great urging of *Humility* and *Heavenly Mindedneſs*, and the ſtrict condemning of Ambition and Earthly-mindedneſs, Chriſtianity and Godlineſs muſt needs be the greateſt preſervers of Government, and of order, peace and quietneſs in the World.

Ungebantur Reges non per dominum, ſed qui cæteris crudeliores exiſterint, & paulo poſt ab unctoribus non pro veri examinatione, trucidabantur, aliis electis trucioribus. Gildas de exc. Brit.

§. 93. 10. Chriſtianity teacheth Men to live in the Love of God and Man! It maketh *Love* the very *heart*, and *life*, and *ſum* and *end* of all other duties of Religion. Faith it ſelf is but the Bellows to kindle in us the ſacred flames of Love. *Love* is the *end* of the *Goſpel*, and the *fulfilling* of the *Law*. To love all Saints with a ſpecial Love, even with a *pure Heart* and *fervently*, and to love all Men heartily with a common love; to love our Neighbour as our ſelves; and to love our very *Enemies*; this is the Life which Chriſt requireth, upon the penalty of damnation; and if *Love* thus prevail, what ſhould diſturb the Government, Peace or Order of the World?

§. 94. 11. Chriſtianity teacheth Men to be exact in Juſtice, diſtributive and commutative; and to do to others as we would they ſhould do to us; and where this is followed Kings and States will have little to moleſt them, when *Gens ſine juſtitia eſt ſine remige navis in unda.*

§. 95. 12. Chriſtianity teacheth Men to do good to all Men as far as we are able, and to abound in good works as that for which we are *redeemed* and *new made*; and if Men will ſet themſelves wholly to do good, and be hurtful and injurious to none, how eaſie will it be to govern ſuch?

§. 96. 13. Chriſtianity teacheth Men to forbear and to forgive, as ever they will be forgiven of God, and the ſtrong to bear the infirmities of the weak, and not to pleaſe themſelves, but one another to their edification; not to be cenſorious, harſh or cruel, nor to place the Kingdom of God in Meats, and Drinks, and Days, but in Righteouſneſs, Peace and Joy in the Holy Ghoſt; to bear one anothers burdens, and to reſtore them with the Spirit of meekneſs that are overtaken in a fault, and to be peaceable, gentle, eaſie to be intreated, full of mercy and good fruits, without Partiality and Hypocriſie, and to ſpeak evil of no Man; and where this is obeyed, how quietly and eaſily may Princes govern?

Rom. 14. & 15. 1. Gal. 6. 1, 2, 3, 4. James 3. 15, 16, 17. Titus 3. 2.

§. 97. 14. Chriſtianity ſetteth before us the perfecteſt pattern of all this humility, meekneſs, contempt of worldly wealth and greatneſs, ſelf-denyal, and obedience, that ever was given in the World. The Eternal Son of God incarnate, would condeſcend to earth and fleſh, and would obey his Superiours after the fleſh, in the repute of the World; and would pay tribute, and never be drawn to any contempt of the Governours of the World, though he ſuffered death under the falſe accuſation of it. He that is a Chriſtian, endeavoureth to imitate his Lord: And can the imitation of Chriſt, or of his peaceable Apoſtles, be injurious to Governours? Could the World but lay by their Serpentine enmity againſt the holy doctrine and practice of Chriſtianity, and not take themſelves engaged to perſecute it, nor daſh themſelves in pieces on the ſtone which they ſhould build upon, nor by ſtriving againſt it, provoke it to fall on them and grind them to powder, they never need to complain of diſturbances by Chriſtianity or Godlineſs.

Luke 20. 18. Matth. 21. 42, 44. Acts 4. 11. 1 Pet. 2. 7, 8. Zech. 12. 3.

§. 98. 15. *Chriſtianity* and true *Godlineſs* containeth, not only all thoſe Precepts that tend to peace and order in the World, but alſo *ſtrength* and *willingneſs* and holy *diſpoſitions* for the *practiſing* of ſuch precepts: Other Teachers can ſpeak but to the *ears*, but Chriſt doth write his Laws upon the heart: So that he maketh them ſuch as he commandeth them to be: Only this is the remnant of our unhappineſs, that while he is performing the cure on us, we retain a remnant of our old diſeaſes, and ſo his work is yet imperfect: And as ſin in ſtrength is it that ſetteth on fire the courſe of nature, ſo the relicts of it will make ſome diſturbance in the World, according to its degree: But nothing is more ſure than that the *Godlieſt Chriſtian* is the moſt orderly and loyal Subject, and the beſt Member (according to his parts and power) in the Commonwealth; and that *ſin* is the *cauſe*, and *holineſs* the *cure*, of all the diſorders and calamities of the World.

§. 99. 16. Laſtly, Conſult with experience it ſelf, and you will find, that all this which I have ſpoken, hath been ordinarily verified. What Heatheniſm tendeth to, you may ſee even in the *Roman* Government (for there you will confeſs it was at the *beſt.*) To read of the Tumults, the Cruelties, the popular Unconſtancy, Faction and Injuſtice: How rudely the Soldiers made their Emperors, and how eaſily and barbarouſly they murdered them!

Read the lives of all the Philoſophers, Orators, and famous men of *Greece* or *Rome*, and try whether the Chriſtians or they were more for Monarchy. *Arceſilaus Regum neminem magnopere coluit: Quamobrem legatione ad Antigonum fungens pro patria, nihil obtinuit.* Heſich. in Arceſ. Its one of *Thales* ſayings in *Laert. Quid difficile? Regem vidiſſe tyrannum ſenem.* Chryſippus *videtur aſpernator Regum modice fuiſſe. Quod cum tam multa ſcripſerit (libros 705.) nulli unquam regi quicquam adſcripſerit.* Seneca ſaith (*Traged. de Herc. fur.*) perillouſly, *Victima haud ulla amplior poteſt, magiſque opima mactari Jovi, quam Rex iniquus.* Cicero pro Milon. *Non ſe obſtrinxit ſcelere ſiquis Tyrannum occidat, quamvis familiarem. Et* 5. *Tuſc. Nulla nobis cum Tyrannis ſocietas eſt, neque eſt contra naturam ſpoliare eum quem honeſtum eſt necare. Plura habet ſimilia.*

And how few of them from the days of Chriſt till *Conſtantine* did die the common death of all Men, and eſcape the hands of thoſe that were their Subjects; I think this will ſatisfie you, whither Mens enmity to Chriſtianity tendeth! And then to obſerve how ſuddenly the caſe was altered, as ſoon as the Emperours and Subjects became Criſtians, (till in the declining of the *Greek* Empire, ſome Officers and Courtiers, who aſpired to the Crown did murder the Emperours:) And further to obſerve, that the rebellious Doctrines and Practices againſt Governours, have been all introduced by Factions and Hereſies, which forſook Chriſtianity ſo far before they incurred ſuch guilt; and that it is either Papal Uſurpation (which is in its nature an enemy to Princes) that hath depoſed and trampled upon Emperours and Kings, or elſe ſome mad Enthuſiaſticks that over-run Religion and their wits, that at *Munſter* (and in *England* ſome lately) by the advantage of their proſperity, have dared to do violence againſt Soveraignty; but the more any Men were *Chriſtians* and truly *godly*, the more they deteſted all ſuch things: All this will tell you that the moſt ſerious, and religious *Chriſtians*, are the beſt Members of the civil Societies upon Earth.

§ 100. II. Having done with the firſt part of my laſt Direction, I ſhall ſay but this little of the ſecond; Let Chriſtians ſee that they be Chriſtians indeed, and abuſe not that which is moſt excellent to be a cloak to that which is moſt vile. 1. In *reading Politicks*, ſwallow not all that every Author writeth in conformity to the Polity that he liveth under: What perverſe things ſhall you read in the Popiſh Politicks, (*Contzen*, and abundance ſuch!) What uſurpation on Principalities, and cruelties to Chriſtians, under the pretence of defending the Church, and ſuppreſſing Hereſies?

2. Take heed in *reading Hiſtory*, that you ſuffer not the Spirit of your Author, to infect you with any of that partiality which he expreſſeth to the cauſe which he eſpouſeth. Conſider in what times and places all your Authors lived, and read them accordingly with the juſt allowance. The name of Liberty was ſo precious, and the name of a King ſo odious to the *Romans*, *Athenians*, &c. that it is no wonder if their Hiſtorians be unfriendly unto Kings.

3. Abuſe not Learning it ſelf, to lift you up with ſelf-conceitedneſs againſt Governours! Learned Men may be ignorant of Polity; or at leaſt unexperienced, and almoſt as unfit to judge, as of matters of War or Navigation.

4. Take heed of giving the Magiſtrates power to the Clergy, and ſetting up ſecular coercive Power under the name of the Power of the Keys: And it had been happy for the Church, if God had perſwaded Magiſtrates in all Ages to have kept the Sword in their own hands, and not have put it into the Clergies hands, to fulfil their Wills by: For, 1. By this means, the Clergy had eſcaped the odium of uſurpation and domineering, by which atheiſtical Politicians, would make Religion odious to Magiſtrates for their ſakes. 2. And by this means greater unity had been preſerved in the Church, while one faction is not armed with the Sword to tread down the reſt: For if Divines contend only by dint of Argument, when they have talkt themſelves and others a weary they will have done: But when they go to it with dint of Sword, it ſo ill becometh them, that it ſeldom doth good; but the party often that truſteth leaſt to their reaſon, muſt deſtroy the other, and make their cauſe good by Iron Arguments. 3. And then the Romiſh Clergy had not been armed againſt Princes to the terrible concuſſions of the Chriſtian World, which Hiſtories at large relate; if Princes had not firſt lent them the Sword which they turned againſt them. 4. And then Church Diſcipline would have been better underſtood, and have been more effectual; which is corrupted and turned to another thing and ſo caſt out, when the Sword is uſed inſtead of the Keys, under pretence of making it effectual: None but Conſenters are capable of Church-communion: No Man can be a Chriſtian, nor Godly, nor ſaved againſt his Will: And therefore Conſenters and Voluntiers only are capable of Church-diſcipline: As a Sword will not make a Sermon effectual, no more will it make Diſcipline effectual; which is but the management of God's word to Work upon the conſcience. So far as Men are to be driven by the Sword to the *uſe* of *means*, or reſtrained from offering Injury to Religion, the Magiſtrate himſelf is fitteſt to do it. It is noted by Hiſtorians as the diſhonour of *Cyrill* of *Alexandria* (though a famous Biſhop) that he was the firſt Biſhop that like a Magiſtrate uſed the Sword there, and uſed violence againſt Hereticks and Diſſenters.

See *Bilſon* of *Subject.* p. 525, 526. Proving from *Chryſoſt.* *Hilary.* *Origen*, that Paſtors may uſe no force or terror, but only perſwaſion, to recover their wandering ſheep *Bilſon. ibid.* p. 541. Parliaments have been kept by the King and his Barons, the Clergy wholly excluded, and yet their Acts and Statutes good: And when the Biſhops were preſent, their voices from the Conqueſt to this day were never negative. By God's Law you have nothing to do with making Laws, for Kingdoms and Common-wealths: You may teach, you may not command: Perſwaſion is your part, compulſion is the Princes, &c. Thus Biſhop *Bilſon.* So *p.* 358.

5. Above all, abuſe not the name of *Religion* for the reſiſtance of your lawful Governours: Religion muſt be defended and propagated by no irreligious means. It is eaſie before you are aware, to catch the Feaver of ſuch a paſſionate zeal as *James* and *John* had, when they would have had fire from Heaven to conſume the refuſers and reſiſters of the Goſpel: And then you will think that any thing almoſt is lawful, which doth but ſeem neceſſary to the proſperity of Religion. But no means but thoſe of God's allowance do uſe to proſper, or bring home that which Men expect: They may *ſeem* to do wonders for a while, but they come to nothing in the latter end, and ſpoil the Work, and leave all worſe than it was before.

Dir. 40. 1 Pet. 2. 16. Gal. 5. 13. 2 Pet. 2. 19. Gal. 4. 26. 2 Cor. 3. 17.

§. 101. Direct. 40. *Take heed of miſtaking the nature of that liberty of the People, which is truly valuable and deſirable, and of contending for an undeſirable liberty in its ſtead.* It is deſirable to have liberty to *do good*, and to *poſſeſs our own*, and *enjoy Gods mercies*, and *live in peace:* But it is not deſirable to have liberty to ſin, and abuſe one another, and hinder the Goſpel, and contemn our Governours: Some miſtake *Liberty* for *Government* it ſelf; and think it is the Peoples Liberty to be Governours: And ſome miſtake *Liberty* for *an exemption from Government*, and think they are *moſt free*, when they are moſt *ungoverned*, and may do what they liſt: But this is a *miſery*, and not a *mercy*, and therefore was never purchaſed for us by Chriſt. Many deſire ſervitude and calamity under the name of Liberty: *Optima eſt Reipublicæ forma*, ſaith *Seneca*, *ubi nulla Libertas deeſt*, *niſi licentia pereundi.* As Mr. *Rich. Hooker* ſaith, *Lib.* 8. *p.* 195. [*I am not of opinion, that ſimply in Kings the moſt, but the beſt limited power is beſt, both for them and the People: The moſt limited is that which may deal in feweſt things: the beſt, that which in dealing is tied to the ſoundeſt, perfecteſt and moſt indifferent Rule, which Rule is the Law: I mean not only the Law of Nature and of God, but the National Law conſonant thereunto: Happier that people, whoſe Law is their King in the greateſt things, than that whoſe King is himſelf their Law.*]

Yet no doubt, but the *Law-givers are as ſuch* above the Law as an Authoritative Inſtrument of Government, but *under it*, as a Man is under the *obligation* of his *own Conſent* and *Word:* It ruleth Subjects in the former ſenſe: It bindeth the *ſummam Poteſtatem* in the latter.

Dir. 41.

§. 102. Direct. 41. *When you have done all that you can in juſt obedience, look for your reward from God alone*; Let it ſatisfie you that he knoweth and approveth your ſincerity. You make it a holy Work if you do it to pleaſe God; and you will be fixed and conſtant, if you take Heaven for your Reward, (which is enough, and will not fail you;) But you make it but a ſelfiſh carnal Work, if you do it only to pleaſe your Governours, or get Preferment, or eſcape ſome hurt which they may do you, and are ſubject only in flattery, or for fear of wrath, and not for conſcience ſake. And ſuch obedience is uncertain and unconſtant; For when you fail of your hopes, or think Rulers deal unjuſtly or unthankfully with you, your ſubjection will be turned into paſſionate deſires of revenge. Remember ſtill the example of your Saviour, who ſuffered Death as an Enemy to *Cæſar*, when he had never failed of his duty ſo much as in one thought or word. And are you better than your Lord and Maſter? If God be all to you, and you have laid up all your hopes in Heaven, it is then but little of your concernment, (further than God is concerned in it) whether Rulers do uſe you well or ill, and whether they interpret your actions rightly, or what they take you for, or how they call you; But it is your concernment that God account you Loyal, and will judge you ſo, and juſtifie you from Mens accuſations of diſloyalty, and reward you with more than Man can give you. Nothing is well done, eſpecially of ſo high a nature as this, which is not done for God and Heaven, and which the Crown of Glory is not the moitve to.

I have purpoſely been the larger on this Subject, becauſe the times in which we live require it, both for the ſetling of ſome, and for the confuting the falſe Accuſations of others, who would perſwade the World that our Doctrine is not what it is; when through the ſinful Practices of ſome, the way of truth is evil ſpoken of, 2 *Pet*. 2. 2.

Tit. 2. *A fuller Reſolution of the Caſes*, 1. *Whether the Laws of Men do bind the Conſcience*: 2. *Eſpecially ſmaller and Penal Laws?*

THe Word [*Conſcience*] ſignifieth either, 1. In general according to the notion of the Word, The knowledge of our own matters; *Conſcire*; The knowledge of our ſelves, our duties, our faults, our fears, our hopes, our diſeaſes, *&c.* 2. Or more limitedly and narrowly, *The knowledge of our ſelves and our own matters in Relation to God's Law and Judgment*; *Judicium hominis de ſeipſo prout ſubjicitur judicio Dei*, as *Ameſius* defineth it.

2. *Conſcience* is taken, 1. Sometime for the *Act* of *ſelf-knowing*; 2. Sometime for the *Habit*; 3. Sometime for the faculty, that is, for the intellect it ſelf, as it is a faculty of ſelf-knowing. In all theſe ſenſes it is taken properly. 2. And ſometimes it is uſed (by cuſtom) improperly, for the *Perſon* himſelf, that doth *Conſcire*; or for his *Will*, (another faculty.)

3. The *Conſcience* may be ſaid to be *bound*, 1. *Subjectively*, as the *ſubjectum quod*, or the *faculty obliged*; 2. Or *Objectively*, as *Conſcire*, the Act of Conſcience, is the thing *ad quod*, to which we are obliged.

And upon theſe neceſſary diſtinctions I thus anſwer to the firſt Queſtion.

Prop. 1. The *Act* or the *Habit* of *Conſcience* are not capable of being the *ſubject obliged*; no more than any other act or duty; The *Act* or *Duty* is not bound, but the *Man to the* Act or Duty.

2. The *Faculty* or *Judgment* is not capable of being the Object or *Materia ad quam*, the thing to which we are bound. A Man is not *bound* to be a Man, or to have an *Intellect*, but is *made* ſuch.

3. The *Faculty* of Conſcience (that is the Intellect) is not capable of being the immediate or neareſt *ſubjectum quod*, or ſubject obliged. The reaſon is, Becauſe the Intellect of it ſelf is not a *free-working faculty*, but acteth *neceſſarily per modum naturæ*, forther than it is under the Empire of the Will; And therefore *Intellectual* and *Moral* habits are by all Men diſtinguiſhed.

4. All Legal or Moral Obligation falleth directly upon the *Will* only; and ſo upon the *Perſon* as a *voluntary Agent*, So that it is proper to ſay, *The Will is bound*, and *The Perſon is bound*.

5. Improperly and remotely it may be ſaid, The Intellect (or faculty of *Conſcience*) is bound, or the Tongue, or Hand, or Foot is bound; as the *Man* is bound to *uſe* them.

6. Though it be not proper to ſay, that the Conſcience is bound, it is proper to ſay, that the *Man* is bound to the *Act* and *Habit* of Conſcience, or to the exerciſe of the *Faculty*.

7. The common meaning of the phraſe, that we are [*bound in Conſcience*] or that [*Conſcience is bound*] is that [*we are bound to a thing by God*] or [*by a Divine Obligation*] and that it is [*a Sin againſt God to violate it*;] So that Divines uſe here to take the word *Conſcience* in the narrower Theological ſenſe, as *reſpect to Gods Law and Judgment*, doth enter the definition of it.

8. Taking *Conſcience* in this narrower ſenſe, To ask, *Whether Mans Law as Mans do bind us in Conſcience*, is all one as to ask, *Whether Man be God.*

Having ſpoken of this Controverſie, in my *Life of Faith*, as an eaſie thing, in which I thought we were really agreed, while we ſeemed to differ, which I called *a pitiful Caſe*, ſome Brethren (who ſay nothing againſt the truth of what I ſaid) are offended at me as ſpeaking too confidently, and calling that ſo eaſie which Biſhop *Sanderſon* and ſo many others did make a greater matter of: I retract the words, if they be unſuitable either to the matter or the Readers: But as to the matter and the truth of the words, I deſire the Reader but to conſider how eaſie a caſe Mr. *P.* maketh of it *Eccl. Pol.* and how heinous a matter he maketh of our ſuppoſed diſſent: And if after all this it ſhall appear, that the *Non-conformiſts* do not at all differ from *Hooker*, *Bilſon*, and the generality of the *Conformiſts* in this point, let him that is, willing to be repreſented as odious and intolerable to Rulers and to mankind, for that in which we do not differ, proceed to backbite me for ſaying that it is *a pitiful caſe*; and pretending that we are agreed.

9. And taking *Conſcience* in the large or general ſenſe, to ask whether *Mans Laws bind us in Conſcience*, ſubjectively is to ask *whether* they bind the *Underſtanding* to know our duty to Man? And the tenour of them will ſhew that; While they bind us to an outward act, or from an outward act, it is the *Man* that they bind *to* or *from* that *act*, and that is, as he is a *Rational Voluntary Agent*; ſo that a human Obligation is laid upon the *Man*, on the *Will*, and on the *Intellect* by humane Laws.

10. And humane Laws while they bind us *to* or *from* an outward Act, do thereby bind us as *Rational-free* Agents, *knowingly* to *chooſe* or *refuſe* thoſe Acts; Nor can a Law which is a Moral Inſtrument any otherwiſe bind the Hand, Foot or Tongue, but by firſt binding us to *chooſe* or *refuſe* it *knowingly*, that is, conſcientiouſly, ſo that a humane Bond is certainly laid on the Mind, Soul or Conſcience taken in the larger ſenſe.

11. Taking Conſcience in the ſtricter ſenſe, as including eſſentially a relation to Gods Obligation, the full ſenſe of the queſtion plainly is but this, *Whether it be a ſin againſt God to break the Laws of Man?* And thus plain Men might eaſily underſtand it. And to this it muſt be anſwered, that it is in two reſpects a ſin againſt God to break ſuch Laws or Commands as Rulers are authorized by God to make: 1. Becauſe God commandeth us to obey our Rulers: Therefore he that (ſo) obeyeth them not, ſinneth againſt a Law of God. God obligeth us in general to obey them in all things which they are authorized by him to command: But their Law determineth of the particular matter: Therefore God obligeth us (in Conſcience of his Law) to obey them in that particular. 2. Becauſe by making them his Officers, by his Commiſſion he hath given them a certain beam of Authority, which is Divine as derived from God: Therefore they can command us by a power derived from God: Therefore to diſobey is to ſin againſt a power derived from God. And thus the general caſe is very plain and eaſie, How Man ſinneth againſt God in diſobeying the Laws of Man, and conſequently how (in a tolera-

ble ſenſe of that Phraſe) it may be ſaid, that Mans Laws do or do not *bind* the *Conſcience* (or rather, bind us in point of *Conſcience*;) or by a Divine Obligation, Man is not God; and therefore *as Man*, of *himſelf* can lay no *Divine Obligation* on us. But Man being *Gods Officer*, 1. His *own* Law layeth on us an obligation *derivatively Divine* (for it is no Law which hath no obligation, and it is no authoritative obligation which is not derived from God.) 2. And *Gods own Law* bindeth us to obey *Mans Laws*.

Queſt. 2. BUT *is it a ſin to break every Penal Law of Man?*

Anſw. 1. You muſt remember that *Mans Law* is eſſentially the *ſignification of Mans Will*; and therefore obligeth no further than it truly ſignifieth the Rulers Will.

2. That it is the Act of a Power derived from God; and therefore no further bindeth, than it is the exerciſe of ſuch a Power.

3. That it is given, 1. Finally for Gods Glory and Pleaſure, and for the common good (comprehending the Honour of the Ruler and the Welfare of the Society ruled.) And therefore obligeth not when it is, 1. Againſt God. 2. Or againſt the common good. 2. And it is ſubordinate to Gods own Laws, (in Nature and Scripture) and therefore obligeth not to ſin, or to the violation of Gods Law.

Is it not Mr. *Humphrey* alone that hath written that Laws bind not in Conſcience to obedience which are againſt the publick good. The greateſt Caſuiſts ſay the ſame, excepting the caſe of ſcandal: He that would ſee this in them may chooſe but theſe two ſpecial Authors. *Bapt. Fragoſ. de Regimine Reipublicæ*, & *Greg. Sayrus* in his *Clavis Regia*, and in them he ſhall find enough more cited. Though I think ſome further Cautions would make it more ſatisfactory.

4. You muſt note that Laws are made for the Government of Societies as ſuch univerſally; and ſo are fitted to the common caſe, for the common good. And it is not poſſible but that a Law which preſcribeth a duty which by accident is ſo to the moſt, ſhould meet with ſome particular ſubject to whom the caſe is ſo circumſtantiated as that the ſame act would be to him a ſin: And to the *ſame Man* it may be *ordinarily* a duty, and in an *extraordinary* caſe a ſin. Thence it is that in ſome caſes (as *Lent Faſts*, *Marriages*, &c. Rulers oft authorize ſome Perſons to grant diſpenſations in ſome certain caſes; and hence it is ſaid, that Neceſſity hath no Law.

Hereupon I conclude as followeth.

1. It is no ſin to break a Law which is no Law as being againſt God, or not authorized by him (as of a Uſurper, *&c.*) See *R. Hooker Concluſ. Lib.* 8.

2. It is no Law ſo far as it is no ſignification of the true Will of the Ruler, what ever the words be: Therefore ſo far it is no ſin to break it.

3. The Will of the Ruler is to be judged of, not only by the *Words*, but by the *Ends* of Government, and by the Rules of Humanity.

4. It being not poſſible that the Ruler in his Laws can fore ſee and name all exceptions, which may occur, it is to be ſuppoſed that it is his Will, that the Nature of the thing, ſhall be the notifier of his Will, when it cometh to paſs: And that if he were preſent, and this caſe fell out before him, which the ſenſe and end of the Law extendeth not to, he would ſay, This is an excepted Caſe.

5. There is therefore a wide difference between a *General Law*, and a *perſonal particular Mandate*; as of a *Parent* to a Child, or a Maſter to a Servant, for this latter fully notifieth the Will of the Ruler in that very caſe, and to that very Perſon; and therefore it cannot be ſaid that here is any exception, or that it is not his Will; but in an Univerſal or General Law, it is to be ſuppoſed that ſome particular excepted caſes will fall out extraordinarily, though they cannot be named; and that in thoſe caſes, the Rulers Will diſpenſeth with it.

6. Sometimes alſo the Ruler doth by the meer neglect of preſſing or executing his own Laws, permit them to grow obſolete, and out of uſe; and ſometimes he forbeareth the execution of them for ſome time, or to ſome ſort of Perſons; and by ſo doing doth notifie, that it was not his Will that at ſuch a time, and in ſuch caſes they ſhould oblige. I ſay not, that *all remiſsneſs* of execution is ſuch a ſign; but *ſometimes* it is; and the very *word* of the Lawgiver, may notifie his Diſpenſation or ſuſpending Will. As for inſtance, upon the burning of *London*, there were many Laws (about coming to Pariſh Churches, and relief of the Poor of the Pariſh, and the like,) that the People became uncapable of obeying, and it was to be ſuppoſed, that the Rulers Will would have been to have excepted ſuch caſes if foreſeen; and that they did diſpence with them when they fell out.

7. Sometimes alſo the penalty of violating a Law, is ſome ſuch mulct or ſervice, which the Ruler intendeth as a Commutation for the duty, ſo that he freely leaveth it to the choice of the ſubject which he will chooſe. And then it is no ſin to pay the Mulct, and omit the action; becauſe it croſſeth not the Lawgivers will.

8. Sometimes alſo the Law may command this principally for ſome Mens ſake, which ſo little concerns others, that it ſhould not extend to them at all, were it not leſt the liberty of them ſhould be an impediment to the obedience of others, and conſequently of the common good; in which caſe, if thoſe Perſons ſo little concerned, do but omit the action ſecretly, ſo as to be no ſcandal or publick hurt, it ſeemeth that they have the implicite Conſent of the Rulers.

9. Sometimes particular duties are commanded with this expreſs exception, [*Unleſs they have juſt and reaſonable impediment*] As for coming every Lords Day to Church, *&c.*) which ſeemeth to imply, that (though in caſes where the publick good is concerned, the Perſon himſelf ſhall not be judge, nor at all as to the penalty; yet that) in actions of an indifferent nature in themſelves, this exception is ſtill ſuppoſed to be implyed, [*Unleſs we have juſt and reaſonable impediments*] of which in private caſes, as to the *Crime*, *we* may judge.

10. I need not mention the common natural exceptions; as that Laws bind not to a thing when it becometh naturally impoſſible; or, *ceſſante materia, vel capacitate ſubjecti obligati*, &c.

11. Laws may change their ſenſe in part by the change of the Law-giver; for the Law is not formally to us his Law that is dead and was once our Ruler, but his that is alive and is now our Ruler. If *Henry* the eighth make a Law about the outward acts of Religion (as for coming to Church, *&c.*) and this remain unrepealed in King *Edward*'s, Queen *Maries*, Queen *Elizabeths*, King *James* his days, *&c.* even till now; as we are not to think that the Lawgivers had the ſame ſenſe and will, ſo neither that the Law hath the ſame ſenſe and obligation; for if the general words be capable of ſeveral ſenſes, we muſt not take it as binding to us in the ſenſe it was made in, but in the ſenſe of our preſent Law-givers or Rulers; becauſe it is their Law.

12. Therefore if a Law had a ſpecial Reaſon for it at the firſt making (as the Law for uſing Bows and Arrows) that Reaſon ceaſing we are to ſuppoſe the Will of the Law-giver to remit the obligation, if he urge not the execution, and renew not the Law.

13. By theſe plain principles many particular difficulties may be eaſily reſolved, which cannot be foreſeen and named: *e.g.* The Law againſt relieving a Beggar bindeth not, when he is like to die if he be not relieved; or in ſuch a caſe as after the burning of *London*, when there was no Pariſh to bring him to. A Law that is but for the *ordering of Mens charity*, (to *Soul*, or *Body*, by *preaching* of *alms*) will not diſoblige me from the Duties of Charity themſelves, in caſes where Scripture or Na-

ture proveth them to be impoſed by God. A Law for faſting will not bind me, when it would be deſtructive to my Body; even on Gods Sabbaths duties of Mercy were to be preferred to Reſt and Sacrifices.

14. If Gods own Laws muſt be thus expounded, that [*When two duties come together, and both cannot be done, the leſſer ceaſeth at that time to be a duty, and the greater is to be preferred,*] Mans Laws muſt alſo be neceſſarily ſo expounded: And the rather becauſe Mans Laws may be contradictory when Gods never are ſo, rightly underſtood.

15. Where the Subject is to obey, ſo far he muſt diſcern which of the Laws inconſiſtent, is to be preferred: But in the Magiſtratical execution, the Magiſtrate or Judge muſt determine.

E. g. One Law commandeth that all the needy poor be kept on the Pariſh where they were born or laſt lived. Another Law ſaith, that Non-conformable Miniſters of the Goſpel who take not the *Oxford* Oath ſhall not come within five miles of City or Corporation (though they were born there) or any place where they have been Preachers. In caſe of neceſſity, what ſhall they do? *Anſw.* Whither they ſhall go for relief, they muſt diſcern as well as they can: But whither they ſhall be *carried* or *ſent*, the Magiſtrate or Conſtable muſt diſcern, and judge.

Alſo whether he ſhall go with a Conſtable that by one Law bringeth him to a place which by the other Law he is forbid on pain of ſix Months impriſonment in the common Goal to come to? *Anſw.* If he be not voluntary in it, it is not his fault: And if one bring him thither by force, and another impriſon him for being there, he muſt patiently ſuffer for it.

16. But out of ſuch excepted caſes, the Laws of our Rulers (as the commands of Parents) do bind us as is afore explained; and it is a ſin againſt God to violate them.

17. Yea, when the reaſon of the Law reacheth not our parricular caſe and Perſon, yet when we have reaſon to judge, that it is the Rulers will that all be bound for the ſake of ſome, and the common order and good will be hindered by our exemption, we muſt obey to our corporal detriment, to avoid the publick detriment, and to promote the publick good.

CHAP. IV.

Directions to Lawyers about their Duty to God.

GEntlemen, you need not meet theſe Directions with the uſual cenſures or ſuſpicions, that Divines are buſying themſelves with the matters of your Calling, which belong not to them, and which they do not underſtand: You ſhall ſee that I will as much forbear ſuch matters as you can well deſire. If your Calling be not to be *ſanctified* by ſerving God in it, and regulating it by his Law, it is then neither honourable nor deſirable. But if it be, permit me very briefly ſo far to direct you.

Legum mihi placet utoritas; ed earum ſus hominum nequitia depravatur: taque piguit perdiſcere, quo inhoneſte uti nollem, & honeſte vix poſſem, etſi ellem. Petrarch. in vita ſua.

Dir. 1.

§. 1. Direct 1. *Take the whole frame of Polity together, and ſtudy each part in its proper place, and know it in its due relation to the reſt: That is, underſtand firſt the Doctrine of Polity and Laws* in genere, *and next the Univerſal Polity and Laws of God* in ſpecie; *and then ſtudy Humane Polity and Laws as they ſtand in their due ſubordination to the Polity and Laws of God, as the by-Laws of Corporations do to the General Laws of the Land.*

§. 2. He that underſtandeth not what *Polity* and *Law* is *in genere*, is unlike to underſtand what *Divine* or *Humane Polity* or *Law* is *in ſpecie*; He that knoweth not what Government is, and what a community, and what a politick Society is; will hardly know what a Commonwealth or Church is; And he that knoweth not what a Commonwealth is in *genere*, what is its end, and what its conſtitutive Parts, and what the efficient cauſes, and what a Law, and Judgment, and Execution is, will ſtudy but unhappily the Conſtitution or Laws of the Kingdom which he liveth in.

§. 3. And he that underſtandeth not the *Divine Dominium & Imperium* as founded in *Creation* (and refounded in *Redemption*) and Mans Subjection to his *abſolute Lord*, and the *Univerſal Laws*, which he hath given in *Nature* and *Scripture* to the World, can never have any true underſtanding of the Polity or Laws of any Kingdom in particular; no more than he can well underſtand the true ſtate of a Corporation, or the Power of a Mayor, or Juſtice, or Conſtable, who knoweth nothing of the ſtate of the Kingdom, or of the King, or of his Laws. What ridiculous diſcourſes would ſuch a Man make of his Local Polity or Laws? He knoweth nothing worth the knowing, who knoweth not that all Kings and States have no power but what is derived from God, and ſubſervient to him, and are all his Officers, much more below him, than their Juſtices and Officers are to them; and that their Laws are of no force againſt the Laws of God, whether of Natural or Supernatural Revelation. And therefore it is moſt eaſie to ſee, that he that will be a good *Lawyer* muſt firſt be a *Divine*, and that the Atheiſts that deride or ſlight Divinity, do but play the fools in all their *independent* broken ſtudies. A Man may be a good *Divine*, that is no *Lawer*, but he can be no good *Lawyer*, that underſtandeth not Theology. Therefore let the *Government* and *Laws of God*, have the firſt and chiefeſt place in your ſtudies, and in all your obſervation and regard.

1. Becauſe it is the *Ground* of Humane Government, and the Fountain of Mans Power and Laws.

2. Becauſe the Divine Polity is alſo the end of Humane Policy: Mans Laws being ultimately to promote our obedience to the Laws of God, and the Honour of his Government.

3. Becauſe Gods Laws are the *meaſure* and *bounds* of *Humane Laws*; againſt which no Man can have power.

4. Becauſe Gods Rewards and Puniſhments are incomparably more regardable than Mans: Eternal Joy or Miſery being ſo much more conſiderable than temporal *Peace* or *Suffering*: Therefore though it be a diſhonour to Lawyers to be ignorant of Languages, Hiſtory and other needful parts of learning, yet it is much more their diſhonour to be ignorant of the Univerſal Government and Laws of God.

Male ſe rectum putat, qui regulam ſummæ rectitudinis ignorat. Ambroſ. de Offic.

Dir. 4.

§. 4. Direct. 2. *Be ſure that you make not the getting of Money to be your principal end, in the exerciſe of your function; but the promoting of Juſtice, for the righting of the juſt, and the publick good; and therein the pleaſing of the moſt righteous God.* For your *work* can be to you no better than your end. A baſe end doth debaſe your work. I deny not, but your competent gain and maintenance may be your *lower end*, but the *promoting* of *juſtice* muſt be your *higher end*, and ſought before it. The queſtion is not, Whether you ſeek to live by your Calling; for ſo may the beſt; nor yet whether you intend the *promoting* of *Juſtice*, for ſo may the worſt in ſome degree.) But the queſtion is, which of theſe you *prefer*? And which you *firſt* and *principally* intend? He that looketh chiefly at his worldly gain, muſt take that gain inſtead of *Gods reward*, and *look* for no more than he *chiefly intended*: for that is formally no good work, which is not intended chiefly to pleaſe God; and God doth not reward the Servants of the World, nor can any Man rationally imagine, that he ſhould reward a Man with happineſs hereafter, for ſeeking after Riches here. And if you ſay, that you look for no Reward but Riches, you muſt look for a *Puniſhment* worſe than Poverty; for the neglecting of *God* and your *ultimate end*, is a ſin that deſerveth the privation of

It was an ill time when *Petr. Bleſ.* ſaid [*Officium officialium eſt hodie jura confundere, lites ſuſcitare, tranſactiones reſcindere, dilationes innectere, ſupprimere veritatem, fovere mendacium, quæſtum ſequi, equitatem vendere, inhibiare actionibus, verſutias concinnare.*]

of all which you neglect; and leaveth not your Actions in a ſtate of innocent indifferency.

Dir. 3.

§. 5. Direct. 3. *Be not Counſellors or Advocates againſt God, that is, againſt Juſtice, Truth, or Innocency.* A bad cauſe would have no Patrons, if there were no bad or ignorant Lawyers. It's a dear bought Fee, which is got by ſinning; eſpecially by ſuch a wilful aggravated Sin, as the deliberate pleading for Iniquity, or oppoſing of the Truth. *Judas* his gain, and *Achitophel's* counſel will be too hot at laſt for conſcience; and ſooner drive them to hang themſelves in the review, than afford them any true content; As St. *James* ſaith to them that he calleth to *weep and howl*, for their approaching miſery, *Your Riches are corrupted, and your Garments moth eaten, your Gold and Silver is cankered, and the ruſt of them ſhall be a witneſs againſt you, and ſhall eat your fleſh as it were fire: ye have heaped treaſure together for the laſt days.* Whatever you ſay or do againſt Truth, and Innocency, and Juſtice, you do it againſt God himſelf. And is it not a ſad caſe, that among profeſſed Chriſtians, there is no cauſe ſo bad but can find an *Advocate* for a Fee? I ſpeak not againſt *juſt counſel* to a Man that hath a *bad Cauſe* (to tell him it is bad, and perſwade him to diſown it;) Nor I ſpeak not againſt you for pleading againſt *exceſſive Penalties* or *Damages*: For ſo far your *Cauſe is good*, though the *main Cauſe* of your Client was *bad*; But he that *ſpeaketh* or *counſelleth* another for the defence of ſin, or the wronging of the innocent, or the defrauding another of his right, and will open his mouth to the injury of the Juſt, for a little Money, or for a friend, muſt try whether that *Money* or *Friend* will ſave him from the vengeance of the Univerſal Judge (unleſs Faith and true Repentance, which will cauſe *Confeſſion* and *Reſtitution* do prevent it.)

Blas *fertur in cauſis orandis ſummus atque vehementiſſimus fuiſſe, bonam tamen in partem dicendi vem exercere ſolitum.* Laertiu. p. 53. *Juſtum eſt homines juſtitiam diligere; non autem juſtitiam propter homines poſtponere;* Gregor. Reg. *Juſtitia non novit patrem, vel matrem: Veritatem novit: perſonam non novit: Deum imitatur* —— Caſſian. Plutarch ſaith, that *Callicratidas* being offered a great Sum of Money, (of which he had great need to pay his Seamen) if he would do an unjuſt act, refuſed; To whom ſaith *Cleander* his Counſellor, *Ego profecto hæc accepiſſem, fuiſſem* Callicratidas: He anſwered, *Ego accepiſſem ſi fuiſſem* Cleander.

The *Romans* called them Thieves, that by Fraud, or Plea, or Judgment got unlawful Gain, and deprived others of their right.

Lampridius ſaith of *Alexander Severus*, *Tanti eum ſtomachi fuiſſe in eos judices qui furtorum fama laboraſſent, etiamſi damnati non eſſent, ut ſi eos caſu aliquo videret, commotione animi ſtomachi choleram evomeret, toto vultu inardeſcente, ita ut nihil poſſet loqui.* And afterwards, *Severiſſimus judex contra fures, appellans eoſdem quotidianorum ſcelerum reos, & ſolos hoſtes inimicoſque reipublicæ.* Adding this inſtance, *Eum notarium, qui falſum cauſæ brevem in conſilio imperatorio retuliſſet, inciſis digitorum, nervis ita ut nunquam poſſet ſcribere, deportavit.* And that he cauſed *Turinus* one of his Courtiers to be tied in the Market-place to a Stake, and choaked to death with Smoak, for taking Mens Money on pretence of furthering their Suits with the Emperour; *Præcone dicente, Fumo punitur, qui vendidit fumum.* He ſtrictly prohibited buying of Offices, ſaying, *Neceſſe eſt ut qui emit, vendat: Ego vero non patiar mercatores poteſtatum: quos ſi patiar, damnare non poſſum.* The frowns or favour of Man, or the love of Money, will prove at laſt a poor defence againſt his Juſtice, whom by injuſtice you offend.

Facile eſt juſtitiam homini juſtiſſimo.

The Poet could ſay,

Juſtum & tenacem propoſiti virum,
Non civium ardor prava jubentium
Non vultus inſtantis tyranni,
Mente quatit ſolida: —— Horat]

But if Men would firſt *be juſt*, it would not be ſo hard to bring them to do juſtly; ſaith *Plautus.*

[*Juſta autem ab injuſtis petere inſipientia eſt: Quippe illi iniqui jus ignorantneq; tenent.*]

Dir. 4.

§. 6. Direct. 4. *Make the cauſe of the innocent, as it were your own; and ſuffer it not to miſcarry through your ſlothfulneſs and neglect.* He is a lover of money more than Juſtice, that will ſweat in the cauſe of the Rich that pay him well, and will ſlubber over, and ſtarve the cauſe of the Poor, becauſe he getteth little by them. Whatever your place obligeth you to do, let it be done diligently, and with your might; both in your getting Abilities, and in uſing them. *Scævola* was wont to ſay, (*ut lib. Pandect. 42. tit. refer.*) [*Jus civile vigilantibus ſcriptum eſt, non dormientibus.*] Saith *Auſtin*, [*Ignorantia judicis plerumque eſt calamitas innocentis.*] And as you look, every Labourer that you hire ſhould be laborious in your Work, and your Phyſician ſhould be diligent in his Employment for your health; ſo is it as juſt that you be diligent for them whoſe cauſe you undertake, and where God who is the lover of Juſtice doth require it.

Vix poteſt negligere, qui novit æquitatem: nec facile erroris vitio ſordeſcit quem doctrina purgaverit. Caſſidor.

Dir. 5.

§. 7. Direct. 5. *Be acquainted with the Temptations which moſt endanger you in yonr place, and go continually armed againſt them with the true remedies, and with Chriſtian Faith, and watchfulneſs and reſolution.* You will keep your innocency, and conſequently your God, if you ſee to it that you love nothing better than that which you ſhould keep. No Man will chaffer away his Commodity for any thing which he judgeth to be worſe and leſs uſeful to him. Know well how little Friends or Wealth will do for you in compariſon of God, and you will not hear them when they ſpeak againſt God, (*Luke* 14. 26. 17. 33) When one of his Friends was importunate with *P. Rutilius* to do him an unjuſt courteſie, and angrily ſaid, [*What uſe have I of thy friendſhip, if thou wilt not grant my requeſt?*] he anſwered him [*And what uſe have I of thy friendſhip, if for thy ſake I muſt be urged to do unjuſtly?*] It is a grave ſaying of *Plutarch*; *Pulchrum quidem eſt juſtitia regnum adipiſci: pulchrum etiam regno juſtitiam anteponere: Nam virtus alterum ita illuſtrem reddidit, ut regno dignus judicaretur; alterum ita magnum ut id contemneret. Plut. in Lycurg. & Numa.* But ſpecially remember who hath ſaid, *What ſhall it profit a Man to win all the World, and loſe his Soul?* And that Temptations ſurprize you not, be deliberate and take time, and be not too haſty in owning or oppoſing a cauſe or Perſon, till you are well informed; As *Seneca* ſaith of Anger, ſo ſay I here, *Dandum ſemper eſt tempus: Veritatem enim dies aperit. Poteſt pœna dilata exigi; cum non poteſt exacta revocari.* It's more than a ſhame to ſay, I was miſtaken, when you have done another Man wrong by your Temerity.

Chilon in Laert. p. 43. (mihi) ſaith, *Sibi non eſſe conſcium in tota vita ingratitudinis: una tamen re ſe modice moveri, quod cum ſemel inter amicos ille judicandum eſſet, neque contra jus agere aliquid vellet, perſuaſerit amico judicium a ſe provocaret, ut ſi nimirum utrumque & legem & amicum ſervaret.* This was his injuſtice of which he repented.

CHAP. V.

The Duty of Phyſicians.

NEither is it my purpoſe to give any occaſion to the learned Men of this honourable Profeſſion, to ſay that I intermeddle in the myſteries of their Art. I ſhall only tell them, and that very briefly, what God and Conſcience will expect from them.

Dir. 3

§. 1. Direct. 1. *Be ſure that the ſaving of Mens lives and health, be firſt and chiefly in your Intention, before any gain or honour of your own.* I know you may lawfully have reſpect, both to yonr maintenance and honour; But in a *ſecond place* only, as a far leſſer good than the *lives* of *Men*. If *Money* be your ultimate end, you debaſe your Profeſſion, which as *exerciſed by you*, can be no more to your honour or comfort, than your own intention carrieth it. It is more the *End* than the *Means*, that ennobleth or debaſeth Men; If *Gain* be the thing which you chiefly ſeek, the matter is not very great (to you) whether you ſeek it by medicining Men or Beaſts, or by lower means than either of them. To others indeed it may be a very great benefit, whoſe lives you have been a means to ſave; but to *your ſelves* it will be no greater, than your intention maketh it. If the honouring and pleaſing God, and the publick good, and the ſaving of Mens Lives, be really firſt and higheſt in your deſires, then it is God that you ſerve in your profeſſion: Otherwiſe you do but ſerve your ſelves. And take heed leſt you here deceive your ſelves, by thinking that the good of others is your end, and dearer to you than your gain, becauſe your reaſon telleth you it is *better*, and ought to be preferred: For God and the publick good are not every Mans *end*, that can ſpeak highly of them, and ſay they *ſhould* be ſo. If moſt of the World do practically prefer their carnal Proſperity even before their Souls, while they ſpeak of the World as diſgracefully as others, and call it *Vanity*; how much more eaſily may you deceive your ſelves, in preferring your gain before Mens Lives, while your tongue can ſpeak contemptuouſly of gain.

Dir. 2. §. 2. Direct. 2. *Be ready to help the poor as well as the rich:* Differencing them no farther than the *publick good* requireth you to do. Let not the health or lives of Men be neglected, becauſe they have no money to give you: Many poor People periſh for want of means, becauſe they are diſcouraged from going to Phyſicians, through the emptineſs of their Purſes: In ſuch a caſe you muſt not only help them *gratis*, but alſo appoint the cheapeſt Medicines for them.

Dir. 3. §. 3. Direct. 3. *Adventure not unneceſſarily on things beyond your skill, but in difficult caſes perſwade your patients to uſe the help of abler Phyſicians, if there be any to be had, though it be againſt your own commodity.* So far ſhould you be from envying the greater eſteem and practice of abler Men, and from all unworthy aſperſions or detraction, that you ſhould do your beſt to perſwade all your Patients to ſeek their Counſels, when ever the danger of their lives or health requireth it. For their *Lives* are of greater value than *your gain*. So abſtruſe and conjectural is the buſineſs of your profeſſion, that it requireth very high accompliſhments to be a Phyſician indeed! If there concur not, 1. A *natural ſtrength* of *Reaſon* and *Sagacity*. 2. And a great deal of *Study*, *Reading*, and acquaintance with the way of excellent Men. 3. And conſiderable *experience of your own*, to ripen all this; you have cauſe to be very fearful and cautelous in your practice, leſt you ſacrifice Mens Lives to your *ignorance* and *temerity*. And *one Man* that hath all theſe accompliſhments, in a high degree may do more good, than a Hundred ſmatterers: And when you are conſcious of a defect in any of theſe, ſhould not Reaſon and Conſcience command you, to perſwade the ſick, to ſeek out to thoſe that are abler than your ſelves? Should Mens lives be hazzarded, that you may get by it a little ſordid gain? It is ſo great a doubt whether the ignorant unexperienced ſort of Phyſicians, do cure or hurt more, that it hath brought the vulgar in many Countries, into a contempt of Phyſicians.

As over-valuing Mens own underſtandings in Religion, is the ruine of Souls and Churches; ſo over-valuing Mens raw unexperienced apprehenſions in Phyſick coſteth multitudes their Lives. I know not whether a few able, judicious, experienced Phyſicians cure more or the reſt kill more?

Dir. 4. §. 4. Direct. 4. *Depend on God for your direction and ſucceſs. Earneſtly crave his help and bleſſing in all your undertakings.* Without this all your labour is in vain. How eaſie is it for you, to overlook ſome *one thing*, among a multitude that *muſt be ſeen*, about the *Cauſes* and *Cure* of Diſeaſes; unleſs God ſhall open it to you, and give you a clear diſcerning, and an univerſal obſervation? And when Twenty conſiderable things are noted, a Mans Life may be loſt, for want of your diſcerning *one point more*. What need have you of the help of God, to bring the fitteſt remedies to your memory? And much more to bleſs them when they are adminiſtred? As the experience of your daily practice may inform you (where Atheiſm hath not made Men fools.

Dir. 5. §. 5. Direct. 5. *Let your continual obſervation of the fragility of the fleſh, and of Mans mortality, make you more ſpiritual than other Men, and more induſtrious in preparing for the Life to come, and greater contemners of the vanities of this World.* He that is ſo frequently among the ſick, and a ſpectator of the dead and dying, is utterly unexcuſable if he be himſelf unprepared, for his ſickneſs or for death. If the *Heart* be not made *better*, when you almoſt dwell in the houſe of mourning, it is a bad and deplorate Heart indeed. It is ſtrange that Phyſicians ſhould be ſo much ſuſpected of Atheiſm as commonly they are; and *Religio medici* ſhould be a word that ſignifieth irreligiouſneſs; ſure this conceit was taken up in ſome more irreligious Age or Country; for I have oft been very thankful to God, in obſerving the contrary, even how many excellent pious Phyſicians there have been in moſt Countries where the purity of Religion hath appeared, and how much they promoted the work of Reformation, (ſuch as *Crato*, *Platerus*, *Eraſtus*, and abundance more that I might name;) and in this Land and Age, I muſt needs bear witneſs, that I have known as many Phyſicians religious proportionably as of any one Profeſſion, except the Preachers of the Goſpel. But as no Men are more deſperately wicked, than thoſe that are wicked after pious education, and under the moſt powerful means of their reformation; ſo it is very like that thoſe Phyſicians that are not *truly good* are *very bad*; becauſe they are *bad* againſt ſo much light, and ſo many warnings; and from ſome of theſe it's like this cenſorious Proverb came. And indeed Mans nature is ſo apt to be affected with things that are unuſual, and to loſe all ſenſe of things that are grown common, that no Men have more need to watch their Hearts, and be afraid of being hardened, than thoſe that are continually under the moſt quickning helps and warnings. For it is very eaſie to grow cuſtomary and ſenſeleſs under them; and then the danger is, that there are no better means remaining, to quicken ſuch a ſtupid hardened Heart. Whereas thoſe that enjoy ſuch helps but ſeldom, are not ſo apt to loſe the ſenſe and benefit of them. The ſight of a ſick or dying Man, doth uſually much awaken thoſe that have ſuch ſights but ſeldom; but who are more hardened than Soldiers and Seamen, that live continually as as among the dead? When they have twice or thrice ſeen the field covered with Mens Carkaſſes, they uſually grow more obdurate than any others. And this is it that Phyſicians are in danger of, and ſhould moſt carefully avoid. But certainly an Atheiſtical or ungodly Phyſician, is unexcuſably blind. To ſay, as ſome do, that they ſtudy nature ſo much, that they are carried away from God; is as if you ſhould ſay, [They ſtudy the work ſo much, that they forget the Workman;] or [They look ſo much on the Book, that they overlook the Senſe;] or that [They ſtudy Medicine ſo much, that they forget both the Patient and his Health.] To look into *Nature* and not ſee God, is as to ſee the *Creatures*, and not the light by which we ſee them; or to ſee the *Trees* and *Houſes*, and not to ſee the *Earth* that beareth them. For God is the Creating, Conſerving, Dirigent, Final cauſe of all. Of him and through him and to him are all things; He is all in all. And if they know not that *they* are the *Subjects* of this God, and *have immortal Souls*, they are ill proficients in the ſtudy of *Nature*, that know no better the *nature* of *Man*. To boaſt of their acquiſitions in other Sciences, while they know not what a *Man* is, or what *they are themſelves*, is little to the honour of their underſtandings. You that live ſtill as in the ſight of death, ſhould live as in the ſight of another World, and excel others in ſpiritual Wiſdom and Holineſs and

Sobriety, as your advantages by theſe quickning helps excel.

Dir. 6. §. 6. Direct. 6. *Exerciſe your Compaſſion and Charity to Mens Souls, as well as to their Bodies; and ſpeak to your Patients, ſuch words as tend to prepare them for their change.* You have excellent opportunities, if you have hearts to take them. If ever Men will hear, it is when they are ſick; and if ever they will be humbled and ſerious, it is when the approach of death conſtraineth them. They will hear that counſel now with patience, which they would have deſpiſed in their health. A few ſerious words about the danger of an unregenerate ſtate, and the neceſſity of Holineſs, and the uſe of a Saviour, and the everlaſting ſtate of Souls, for ought you know, may be bleſt to their Converſion and Salvation. And it is much more comfortable for you to ſave a Soul, than cure the Body. Think not to excuſe your ſelves by ſaying, *It is the Paſtors duty:* For though it be theirs *ex officio*, it is yours alſo, *ex charitate*. Charity bindeth every Man, as he hath opportunity to do good to all; and eſpecially the greateſt good. And God giveth you opportunity, by caſting them in your way: The Prieſt and Levite that paſt by the wounded Man, were more to be blamed for not relieving him, than thoſe that never went that way, and therefore ſaw him not, *Luk.* 10. 32. And many a Man will ſend for the Phyſician, that will not ſend for the Paſtor: And many a one will hear the Phyſician that will deſpiſe the Paſtor. As they reverence their Landlords, becauſe they hold their eſtates from them, ſo do they the Phyſician, becauſe they think they can do much to ſave their Lives. And, alas, in too many places the Paſtors either mind not ſuch work, or are inſufficient for it; or elſe ſtand at odds and diſtance from the People: So that there is but too much need of your charitable help. Remember therefore that he that *converteth a ſinner from the error of his way, ſhall ſave a ſoul from death, and ſhall hide a multitude of ſins*, Jam. 5. 20. Remember that you are to ſpeak to one that is going into another World, and that muſt be ſaved now or never! And that all that ever muſt be done for his Salvation muſt be preſently done, or it will be too late. Pity humane Nature, and harden not your Hearts againſt a Man in his extream neceſſity. O ſpeak a few ſerious words for his Converſion (if he be one that needs them) before his Soul be paſt your help, in the World from which there is no return.

CHAP. VI.

Directions to School-Maſters about their Duty for their Childrens Souls.

PAſſing by all your Grammatical employment, I ſhall only leave you theſe brief Directions, for the higher and more noble exerciſes of your Profeſſion.

Dir. 1. §. 1. Direct. 1. *Determine firſt rightly of your end; and then let it be continually in your eye, and let all your endeavours be directed in order to the attainment of it.* If your end be chiefly your own *Commodity* or *Reputation*, the means will be diſtorted accordingly, and your labours perverted, and your calling corrupted, and embaſed (to *your ſelves*,) by your perverſe intentions. See therefore, 1. That your *ultimate end*, be the pleaſing and glorifying of God. 2. And this, by promoting the *publick good*, by fitting youth for publick ſervice. And 3. Forming their minds to the love and ſervice of their Maker. 4. And furthering their Salvation, and their welfare in the World. Theſe noble deſigns will lift up your minds, to an induſtrious and cheerful performance of your duties! He that ſeeketh *great* and *heavenly* things, will do it with *great* reſolution and *alacrity*! When any drowſie creeping pace, and deceitful ſuperficial labours, will ſatisfie him that hath poor and ſelfiſh ends. As God will not accept your labours as any ſervice of his, if your ends be wrong, ſo he uſeth not to give ſo large a bleſſing, to ſuch Mens labours as to others.

Dir. 2. §. 2. Direct. 2. *Underſtand the excellency of your calling, and what fair opportunities you have to promote thoſe noble ends; and alſo how great a charge you undertake; that ſo you may be kept from ſloth and ſuperficialneſs, and may be quickned to a diligent diſcharge of your undertaken truſt.* 1. You have not a charge of Sheep or Oxen, but of rational Creatures. 2. You have not the care of their *Bodies*, but of their *Minds*: You are not to teach them a Trade to liveby only in the World, but to inform their Minds with the knowledge of their Maker, and to cultivate their Wits, and advance their Reaſon, and fit them for the moſt Man-like Converſations. 3. You have them not (as Paſtors) when they are hardened in ſin by prejudice and long cuſtom; but you have the tendereſt twigs to bow, and the moſt tractable age to tame: You have Paper to write on, (not wholly white, but that) which hath the feweſt blots and lines to be expunged. 4. You have them, not as Volunteers, but as obliged to obey you, and under the correction of the Rod; which with tender age is a great advantage. 5. You have them not only for your auditors in a general Lecture (as Preachers have them at a Sermon:) but in your neareſt converſe, where you may teach them as particularly as you pleaſe, and examine their profiting, and call them daily to account. 6. You have them not once a Week (as Preachers have them) but all the Week long, from day to day, and from morning until night. 7. You have them at that age, which doth believe their Teachers, and take all upon truſt, before they are grown up to ſelf-conceitedneſs, and to contradict and quarrel with their Teachers (as with their Paſtors they very ordinarily do.) All theſe are great advantages to your ends.

Dir. 3. §. 3. Direct. 3. *Labour to take pleaſure in your work, and make it as a recreation, and take heed of a weary or diverted Mind.* 1. To this end conſider often what is ſaid above; think on the excellency of your ends, and of the worth of Souls, and of the greatneſs of your advantages. 2. Take all your Scholars as committed to your charge by Jeſus Chriſt: As if he had ſaid to you; Take theſe whom I have ſo dearly bought, and train them up for my Church and Service. 3. Remember what good one Scholar may do, when he cometh to be ripe for the ſervice of the Church or Commonwealth! How many Souls ſome of them may be a means to ſave. Or if they be but fitted for a private Life, what bleſſings may they be to their Families and Neighbours! And remember what a joyful thing it will be, to ſee them in Heaven with Chriſt for ever! How cheerfully ſhould ſuch excellent things be ſought? If you take pleaſure in your work, it will not only be an eaſe and happineſs to your ſelves, but greatly further your diligence and ſucceſs. But when Men have a baſe eſteem of their employment, and look at Children as ſo many Swine or Sheep, or have ſome higher matters in their eye, and make their Schools but the way to ſome preferment. or more deſired life, then uſually they do their work deceitfully, and any thing will ſerve the turn, becauſe they are weary of it, and becauſe their heaats are ſomewhere elſe.

Many of the greateſt Divines have given God great thanks for their School-maſters, and left their names on record with honour, as *Calvin* did by *Corderius*, *Beza* by *Melchior*, *Volmarius*, &c.

Dir. 4. §. 4. Direct. 4. *Seeing it is Divinity that teacheth them the beginning, and the end of all their other ſtudies, let it never be omitted or ſlightly ſlubbered over, and thruſt into a corner: But give it the precedency, and teach it them with greater care and diligence, than any other part of learning; eſpecially teach them the Catechiſm and the Holy Scriptures.* If you think that this is no part of your work, few wiſe Men will chooſe ſuch Teachers for their Children. If you ſay as ſome Sectaries, that Children ſhould not be taught to ſpeak holy words, till they are more capable to underſtand the Senſe, becauſe it is Hypocriſie, or taking the Name of God in vain; I have anſwered this before; and ſhewed that words being the ſigns, muſt be learned in order to the underſtanding of the ſenſe, or thing that is ſignified: and that this is not to uſe ſuch words in vain, how holy ſoever, but to the proper end for which they are appointed. Both in Divine and Humane Learning, the *Memories* of Children muſt firſt be furniſhed in order to the furniſhing of their Underſtandings afterwards. And this is a chief point of the Maſters skill, that time be not loſt, nor labour fruſtrated. For the Memories of Children are as capacious as Mens of riper Age; and therefore they ſhould be ſtored early, with that which will be uſeful to them afterwards: But till they come to ſome maturity of Age, their Judgments are not ripe for Information, about any high or difficult points. Therefore teach them betimes the words of Catechiſms and ſome Chapters of the Bible; and teach them the meaning by degrees as they are capable. And make them perceive that you take this for the beſt of all their Learning.

Dir. 5. §. 5. Direct. 5. *Beſides the Forms of Catechiſm, which you teach them, ſpeak often to them ſome ſerious words, about their Souls, and the Life to come, in ſuch a plain familiar manner, as tendeth moſt to the awakening of their Conſciences, and making them perceive how greatly what you ſay concerneth them.* A little ſuch familiar ſerious Diſcourſe, in an interlocutory way, may go to their hearts, and never be forgotten; when meer Forms alone are lifeleſs and unprofitable. Abundance of good might be done on Children, if Parents and School maſters did well perform their parts in this.

Dir. 6. §. 6. Direct. 6. *Take ſtrict account of their ſpending the Lords day!* How they hear, and what they remember; and how they ſpend the reſt of the day. For the right ſpending of that day, is of great importance to their Souls! And a cuſtom of play, and idleneſs on that day, doth uſually debauch them, and prepare them for much worſe. Though they are from under your eye on the Lords day, yet if on Monday they be called to account, it will leave an awe upon them in your abſence..

Dir. 7. §. 7. Direct. 7. *Pray with them, and for them.* If God give not the increaſe by the dews of Heaven, and ſhine not on your labours, your planting and watering will be all in vain. Therefore Prayer is as ſuitable a means as Teaching, to do them good; and they muſt go together. He that hath a heart to pray earneſtly for his Scholars, ſhall certainly have himſelf moſt comfort in his labours; and it is likely that he ſhall do moſt good to them.

Dir. 8. §. 8. Direct. 8. *Watch over them, by one another, when they are behind your backs, at their ſports or converſe with each other.* For it is abundance of wickedneſs that Children uſe to learn and practiſe, which never cometh to their Maſters ears; eſpecially in ſome great and publick Schools. They that came thither to learn Sobriety and Piety of their Maſters, do oftentimes learn prophaneneſs, and ribaldry, and curſing, and ſwearing, and ſcorning, deriding, and reviling one another, of their ungracious School fellows. And thoſe Leſſons are ſo eaſily learnt, that there are few Children but are infected with ſome ſuch debauchery, though their Parents and Maſters watch againſt it; and perhaps it never cometh to their knowledge. So alſo for gaming and robbing Orchards, and fighting with one another, and reading Play-books and Romances, and lying, and abundance other Vices which muſt be carefully watched againſt.

Dir. 9. §. 9. Direct: 9. *Correct them more ſharply for ſins againſt God, than for their dulneſs and failing at their Books.* Though negligence in their Learning, is not to be indulged, yet ſmart ſhould teach them, eſpecially to take heed of ſinning; that they may underſtand that ſin is the greateſt evil.

Dir. 10. §. 10. Direct. 10. *Eſpecially curb or caſhire the Leaders of Impiety and Rebellion, who corrupt the reſt.* There are few great Schools but have ſome that are notoriouſly debauched; that glory in their wickedneſs; that in filthy talking, and fighting, and curſing, and reviling words, are the infecters of the reſt. And uſually they are ſome of the bigger ſort, that are the greateſt fighters, and maſter the reſt, and by domineering over them, and abuſing them, force them both to follow them in their ſin, and to conceal it. The correcting of ſuch, or expelling them, if incorrigible, is of great neceſſity to preſerve the reſt; for if they are ſuffered, the reſt will be ſecretly infected and undone, before the Maſter is aware. This cauſeth many that have a care of their Childrens Souls, to be very fearful of ſending them to great and Publick Schools, and rather chuſe Private Schools that are freer from that denger; it being almoſt of as great concernment to Children, what their Companions be, as what their Maſter is.

CHAP. VII.

Directions for Soldiers, about their Duty in Point of Conſcience.

Though it is likely that few Soldiers will read what I ſhall write for them, yet for the ſake of thoſe few that will, I will do as *John Baptiſt* did, and give them ſome few neceſſary Directions, and not omit them as ſome do, as if they were a hopeleſs ſort of Men.

Dir. 1. §. 1. Direct 1. *Be careful to make your peace with God, and live in a continual readineſs to die.* This being the great duty of every Rational Man, you cannot deny it to be eſpecially yours, whoſe calling ſetteth you ſo frequently in the Face of Death. Though ſome Gariſon Soldiers are ſo ſeldom, if ever, put to fight, that they live more ſecurely than moſt other Men, yet a Soldier, as ſuch, being by his place ingaged to fight, I muſt fit my Directions to the ordinary condition and expectation of Men in that imployment. It is a moſt irrational and worſe than beaſtly negligence, for any Man to live careleſly in an unpreparedneſs for Death, conſidering how certain it is, and how uncertain the time, and how unconceivably great is the change which it inferreth: But for a Soldier to be unready to die, who hath ſuch ſpecial reaſon to expect it, and who liſteth himſelf into a ſtate which is ſo near it, this is to live and fight like Beaſts, and to be Soldiers before you underſtand what it is to be a Chriſtian or a Man. Firſt therefore, make ſure that your Souls are regenerate and reconciled unto God by Chriſt; and that when you die, you have a part in Heaven; and that you are not yet in the ſtate of Sin and Nature: An unrenewed unſanctified Soul is ſure to go to Hell, by what death, or in what cauſe ſoever he dieth. If ſuch a Man be a Soldier, he muſt be a Coward or a Mad-man; if he will run upon Death, when he knoweth not whither it will ſend him, yea, when Hell is certainly the next ſtep, he is worſe than mad: But if he know and conſider the terribleneſs of ſuch a change, it muſt needs make him tremble when he thinks of dying. He can be no good Soldier that dare not die; and who can expect that he ſhould dare to die, who muſt be damned when he dieth? Reaſon may command a Man to venture upon death; but no reaſon will allow him to venture upon Hell. I never knew but two ſorts of Valiant Soldiers: The one was Boys, and bruitiſh ignorant Sots, who had no ſenſe of the concernments of their Souls; and the other (who only were truly valiant) were thoſe that had made ſuch preparations for Eternity; as, at leaſt, perſwaded them that it ſhould go well with them when they died. And many a debauched Soldier I have known, whoſe Conſcience hath made them Cowards, and ſhift or run away when they ſhould venture upon death, becauſe they knew they were unready to die, and were more afraid of Hell, than of the Enemy. He that is fit to be a Martyr, is the fitteſt Man to be a Soldier; he that is regenerate, and hath laid up his treaſure, and his hopes in Heaven, and ſo hath overcome the fears of death, may be bold as a Lion, and ready for any thing, and fearleſs in the greateſt perils. For, what ſhould he fear, who hath eſcaped Hell, and Gods diſpleaſure, and hath conquered the King of Terrors? But fear is the duty and moſt rational temper of a guilty Soul; and the more fearleſs ſuch are, the more fooliſh and more miſerable.

Dir. 2. §. 2. Direct. 2. *Be ſure you have a warrantable Cauſe and Call.* In a bad cauſe it is a dreadful thing to conquer, or to be conquered. If you conquer, you are a murderer of all that you kill; if you are conquered and die in the proſecution of your ſin, I need not tell you what you may expect. I know we are here upon a difficulty which muſt be tenderly handled; if we make the Soveraign Power, to be the *abſolute, and only Judge*, whether the Soldiers cauſe and call be good; then it would follow, that it is the duty of all the Chriſtian Subjects of the *Turk*, to fight againſt Chriſtianity as ſuch, and to deſtroy all Chriſtians when the *Turk* commandeth it; and that all the Subjects of other Lands, are bound to invade this or other ſuch Chriſtian Kingdoms, and deſtroy their Kings, when ever their Popiſh, or malicious Princes or States ſhall command them; which being intollerable conſequences, prove the Antecedent to be intollerable. And yet on the other ſide, if Subjects muſt be the Judges of their Cauſe and Call, the Prince ſhall not be ſerved, nor the common good ſecured, till the intereſt of the Subjects will allow them to diſcern the goodneſs of the Cauſe. Between theſe two intollerable conſequents, it is hard to meet with a juſt diſcovery of the mean. Moſt run into one of the extreams, which they take to be the leſs, and think that there is no other avoiding of the other. The grand errors in this, and an hundred like caſes, come from not diſtinguiſhing aright the *caſe de eſſe*, from the *caſe de apparere*, or *cognoſcere*, and not firſt determining the former, as it ought, before the latter be determined. Either the Cauſe which Subjects are commanded to fight in, is *really lawful to them*, or *it is not.* (Say not here importunely, *Who ſhall judge*? For we are now but upon the queſtion *de eſſe.*) If it *be not lawful* in it ſelf, but be meer robbery or murder, then come to the caſe of Evidence; either this evil is to the Subject *diſcernable by juſt means*, or not: If it be, I am not able for my part to juſtifie him from the ſin, if he do it, no more than to have juſtified the three witneſſes, *Dan.* 3. If they had bowed down to the *Golden Calf*, or *Dan.* 6. if he had forborn Prayer, or the Apoſtles, if they had forborn Preaching, or the Soldiers for apprehending and crucifying Chriſt, when their Superiors command them. For God is firſt to be obeyed and feared. But if the evil of the *Cauſe* be ſuch, as the Subject cannot by juſt and ordinary means diſcern, then muſt he come next to examine his *Call*; and a Voluntier unneceſſarily he may not be in a *doutful Cauſe*; it is ſo heinous a ſin to murder Men, that no Man ſhould *unneceſſarily* venture upon that which may prove to be Murder, for ought he knoweth. But if you ask what *Call* may make ſuch a doubtful action neceſſary, I anſwer, It muſt be ſuch as warranteth it, either from the end of the Action, or from the Authority of the Commander, or both. And from the end of the Action, the caſe may be made clear, That if a King ſhould do wrong to a Foreign Enemy, and ſhould have the worſe cauſe, yet if the revenge which that Enemy ſeeketh, would be the deſtruction of the King, and Countrey, or Religion; it is lawful, and a duty to fight in the defence of them. And if the King ſhould be the aſſailant, or beginner, that which is an offenſive War in him (for which he himſelf muſt anſwer) may be but a defenſive War in the commanded Subjects, and they be innocent; even on the High-way, if I ſee a ſtranger provoke another by giving him the firſt blow, yet I may be bound to ſave his life from the fury of the avenging party. But whether, or how far, the bare command of a Soveraign may warrant the Subjects to venture in a doubtful cauſe, (ſuppoſing the thing lawful in it ſelf, though they are doubtful) requireth ſo much to be ſaid to it, which civil Governours may poſſibly think me too bold to meddle with, that I think it ſafeſt to paſs it by; only ſaying, that there are ſome caſes in which the Ruler is the only competent Judge, and the doubts of the Subject are ſo unreaſonable, that they will not excuſe the ſin of his diſobedience; and alſo, that the degree of the doubt is oft very conſiderable in the caſe. But ſuppoſe the cauſe of the War be *really lawful in it ſelf*, and yet the Subject is in doubt of it, yea, or thinketh otherwiſe; then is he in the caſe, as other Erroneous Conſciences are, that is, intangled in a neceſſity of ſinning, till he be undeceived, in caſe his Rulers command his ſervice. But which would be the greater ſin, to do it or not, the Ends and Circumſtances may do much to determine: But doubtleſs in true neceſſity to ſave the King and State, Subjects may be compelled to fight in a juſt Cauſe, notwithſtanding, that they miſtake it for unjuſt: And if the Subject have a *private diſcerning Judgment*, ſo far as he is a voluntary Agent, yet the Soveraign hath a *publick determining Judgment*, when a neglecter is to be forced to his duty. Even as a Man that thinketh it unlawful to maintain his Wife and Children, may be compelled lawfully to do it.

So that it is apparent, that ſometime the Soveraigns Cauſe may be good, and yet an erroneous Conſcience may make the Soldiers cauſe bad, if they are Voluntiers, who run unneceſſarily upon that which they take for Robbery and Murder; and yet that the higher Powers may force even ſuch miſtakers to defend their Countrey, and their Governours, in a caſe of true neceſſity. And it is manifeſt that ſometimes the Cauſe of the Ruler may be bad; and yet the Cauſe of the Soldier good; and that ſometimes the Cauſe may be bad and ſinful to them both; and ſometime good and lawful unto both.

Dir. 3. §. 3. Direct. 3. *When you are doubtful, whether your Cauſe and Call be good, it is (ordinarily) ſafeſt to ſit ſtill, and not to venture in ſo dangerous a caſe, without great deliberation and ſufficient evidence to ſatisfie your Conſciences.* *Neander* might well ſay of *Solons's* Law, which puniſhed them that took not one part or other in a Civil War or Sedition, *Admirabilis autem illa atque plane incredibilis, quæ honoribus abdicat eum, qui orta ſeditione nullam factionem ſecutus ſit.* No doubt, he is a culpable Neuter that will not defend his Governours and his Countrey, when he hath a Call: But it is ſo dreadful a thing to be guilty of the Blood, and Calamities of an unjuſt War, that a wiſe Man will rather be abuſed as a Neuter, than run himſelf into the danger of ſuch a caſe.

Neander in Chron. p. 104.

Dir. 4. §. 4. Direct. 4. *When neceſſity forceth you to go forth in a juſt War, do it with ſuch humiliation and unwillingneſs as beſeemeth one that is a Patient, a Spectator, and an Actor, in one of the ſoreſt of Gods temporal Judgments.* Go not to kill Men, as if you went to a Cock-fight, or a Bear-baiting. Make not a ſport of a common Calamity; be not inſenſible of the diſpleaſure of God, expreſſed in ſo great a Judgment. What a ſad condition is it to your ſelves, to be imployed in deſtroying others: If they be good, How ſad a thought is it, that you muſt kill them? If they are wicked, how ſad is it that by killing them, you cut off all their hopes of Mercy, and ſend them ſuddenly to Hell? How ſad an Imployment is it, to ſpoil and undo the poor Inhabitants where you come? To caſt them into terrors, to deprive them of that which they have long been labouring for? To prepare for Famine, and be like a conſuming Peſtilence where you come. Were it but to ſee ſuch Deſolations, it ſhould melt you into compaſſion; much more to be the Executioners your ſelves: How unſuitable a Work is it to the grace of Love. Though I doubt not but it is a ſervice, which the Love of God, our Countrey, and our Rulers; may ſometimes juſtifie and command, yet (as to the Rulers, and Maſters of the buſineſs) it muſt be a very clear and great neceſſity that can warrant a War. And, as to the Soldiers, they muſt needs go with great regret, to kill Men by thouſands, whom they love as themſelves. He that loveth his Neighbour as himſelf, and bleſſeth, and doth good to his perſecuting Enemy, will take it heavily to be imployed in killing him, even when neceſſity maketh it his duty. But the greateſt Calamity of War is the pernicioufneſs of it to Mens Souls. Armies are commonly that to the Soul, as a City infected with the Plague is to the Body. The very Nurſeries and Academies of Pride, and Cruelty, and Drunkenneſs, and Whoredom, and Robbery, and Licentiouſneſs; and the bane of Piety, and common Civility and Humanity. Not that every Soldier cometh to this paſs; the hotteſt Peſtilence killeth not all: But oh! how hard is it to keep up a Life of Faith and Godlineſs, in an Army? The greatneſs of their buſineſs, and of their fears and cares, doth ſo wholly take up their minds and talk, that there is ſcarce any room found for the Matters of their Souls, though unſpeakably greater. They have ſeldom leiſure to hear a Sermon, and leſs to pray. The Lords day is uſually taken up in Matters that concern their lives, and therefore can pretend neceſſity: So that it muſt be a very reſolute, confirmed, vigilant Perſon, that is not alienated from God. And then it is a courſe of Life, which giveth great opportunity to the Tempter, and advantage to Temptations, both to Errors in Judgment, and vitiouſneſs of Heart and Life: He that never tried it, can hardly conceive how difficult it is to keep up Piety and Innocency in an Army. If you will ſuppoſe that there is no difference in the Cauſe, or the Ends and Accidents; I take it to be much more deſirable to ſerve God in a Priſon, than in an Army: and that the condition of a Priſoner, hath far leſs in it to tempt the fooliſh, or to afflict the wiſe, than a Military. (Excepting thoſe whoſe life in Gariſons and lingring Wars, doth little differ from a State of Peace.) I am not ſimply againſt the lawfulneſs of War (nor as I conceive, *Eraſmus* himſelf, though he ſaw the ſinfulneſs of that ſort of Men; and uſe to ſpeak truly of the horrid wickedneſs and miſery of them, that thirſt for Blood, or ruſh on Wars without neceſſity.) But it muſt be a very extraordinary Army, that is not conſtituted of Wolves and Tygers; and is not unto common Honeſty and Piety, the ſame that a Stews or Whore-houſe is to Chaſtity. And, Oh! How much ſweeter is the Work of an honeſt Phyſician that ſaveth Mens lives, than of a Soldier, whoſe Vertue is ſhewed in deſtroying them? Or a Carpenters, or Maſons, that adorneth Cities with comely Buildings, than a Soldiers that conſumeth them by fire!

And though I ignore not that it is a much more faſhionable and celebrated practice in young Gentlemen to kill Men, than to cure them; and that miſtaken Mortals think it to be the nobleſt exerciſe of Virtue, to deſtroy the nobleſt Workmanſhip of Nature, (and indeed in ſome few caſes, the requiſiteneſs and danger of deſtructive Valour, may make its Actions become a virtuous Patriot) yet when I conſider the Character given of our great Maſter and Exemplar, that he went about doing good, and healing all manner of Sickneſſes ——I cannot but think ſuch an Imployment worthy of the very nobleſt of his Diſciples. Mr. *Boyles Experiment. Philoſ.* p. 303, 304.

Dir. 5. §. 5. Direct. 5. *Be ſure firſt, that your Cauſe be better than your lives, and then reſolve to venture your lives for them.* It is the hazarding of your lives, which in your Calling you undertake: And therefore be not unprepared for it; but reckon upon the worſt, and be ready to undergo what ever you undertake. A Soldiers Life is unfit for one that dare not die. A Coward is one of the moſt pernicious Murderers: He verifieth Chriſts ſaying in another ſenſe, *He that ſaveth his life ſhall loſe it.* While Men ſtand to it, it is uſually but few that die; becauſe they quickly daunt the Enemy, and keep him on the defenſive Part; but when once they rout, and run away, they are ſlain on heaps, and fall like Leaves in a windy Autumn. Every Coward that purſueth them is imboldned by their fear, and dare run them through, or ſhoot them behind, that durſt not ſo near have looked them in the face, and maketh it his ſport to kill a Fugative, or one that layeth down his Weapons, that would flie himſelf from a daring preſence. Your cowardly fear betrayeth the cauſe of your King and Countrey; it betrayeth the lives of your Fellow Soldiers, while the running of a few affrighted Daſtards, lets in ruine upon all the reſt; and it caſteth away your own lives which you think to ſave. If you will be Soldiers, reſolve to conquer or to die. It is not ſo much skill or ſtrength that conquereth, as boldneſs. It is fear that loſeth the day, and fearleſneſs that winneth it. The Army that ſtandeth to it, getteth the Victory, though they fight never ſo weakly: For if you will not run, the Enemy will. And if the lives of a few be loſt by courage, it uſually ſaveth the lives of many; (though Wiſdom ſtill is needful in the Conduct.) And if the cauſe be not worth your lives, you ſhould not meddle with it.

§. 6. Direct. 6. *Reſolve upon an abſolute obedience to your Commanders, in all things conſiſtent with your obedience to God, and the Soveraign Power.* Diſobedience is no where more intolerable than in an Army; where it is often unfit for a Soldier to know the reaſon of his Commands; and where Self conceitedneſs and Wilfulneſs is inconſiſtent with their Common Safety, and the lives of many may pay for the Diſobedience of a few. If you cannot obey, undertake not to be Soldiers. Dir. 6.

§. 7. Direct. 7. *Eſpecially deteſt all Murmurings, Mutinies, Sidings, and Rebellions.* For theſe are to an Army like violent Feavers to the Body, or like a Fire in a City; and would make an Army the greateſt Plague to their King and Countrey. How many Emperours, Kings, and Commanders, have loſt their Dignities and Lives, by the fury of mutinous inraged Soldiers: And how many Kingdoms and other Common-wealths have been thus over-thrown, and betrayed into the Enemies hand? And how many Thouſands and Millions of Soldiers have thereby loſt their Lives? In your diſcontents and murmuring Paſſions, you may quickly ſet the Houſe on Fire over your Heads, and when you feel your miſery repent too late. Paſſion may begin that which fruitleſs penitence muſt end. The Leaders of Mutinies may eaſily have many fair pretences to inflame an Army into diſcontents: They may aggravate many ſeeming Injuries; they may repreſent their Commanders as odious and unworthy, by putting an ill appearance on their Actions: But in the end it will appear, that it was their own advancement which they ſecretly aimed at, and the deſtruction of the preſent Government, or the Soldiers ruin which is like to be the effect. A mutinous Army is likeſt Hell of any thing I know among God's Creatures; and next Hell, there is ſcarce a worſe place for their Commanders to be in. Dir. 7.

§ 8. Direct. 8. *Uſe not your power or liberty to the robbing, or oppreſſing, or injury of any.* Though Military Thieves and Oppreſſors, may ſcape the Gallows, more than others, they ſhall come as ſoon to Hell as any. If you plunder, and ſpoil, and tyrannize over the poor People, under pretence of ſupplying your own wants, there is a God in Heaven that will hear their cries, and will avenge them ſpeedily, though you ſeem to go ſcot-free for a time. You may take a pride in domineering over others, Dir. 8.

and making your ſelves Lords by violence of other Mens Eſtates, and when you ſee none that will queſtion you for it, you may take that which you have moſt mind of: But the poor and oppreſſed have a juſt Defender, who hath a ſeverer puniſhment for you than the Sword or Gallows! And though he take you not in the very fact, and his ſentence is not preſently executed, yet be certain of it, that your day is coming.

Dir. 9. §. 9. Direct. 9. *Take heed leſt cuſtom, and the frequency of Gods judgments, do harden your hearts into a reprobate ſtupidity.* Many a Man that formerly by the ſight of a Corpſe, or the groanings of the ſick, was awakened to a ſerious thought of his latter end, when he cometh into an Army, and hath often ſeen the dead lie ſcattered on the Earth, and hath often ſcaped death himſelf, groweth utterly ſenſeleſs, and taketh blockiſhneſs to be valour, and cuſtom maketh ſuch warnings to be of no effect. You can ſcarce name a more ſtrange and lamentable proof, of the madding and hardening nature of ſin! That Men ſhould be moſt ſenſeleſs, when they are in the greateſt danger! And leaſt fear God, when they are among his dreadful judgments! And leaſt hear his Voice, when his Calls are loudeſt! And live as if they ſhould not die, when they look death ſo often in the face, and ſee ſo many dead before them! That they ſhould be moſt regardleſs of their endleſs Life, when they are neareſt it; and Senſe it ſelf hath ſuch notable advadtage to tell them of all this! What a monſtrous kind of ſottiſh ſtupidity is this? Think whither the Soul is gone when you ſee the Carkaſs on the Earth; and think where your own muſt be for ever.

Dir. 10. § 10. Direct. 10. *Take heed of falling into drunkenneſs and ſenſuality, though Temptations and Liberty be never ſo great.* It is too common with Soldiers, becauſe they are oft put to thirſt and wants, to think they may lawfully pour it in, when they come at it, without moderation or reſtraint: Even as many poor Men take a gluttonous meal for no ſin, becauſe they have ſo many days of hunger, ſo is it with ſuch Soldiers in their drink: Till drunkenneſs firſt have wounded their Conſciences, and afterwards grow common, till it have debauched and ſeared them; and then they have drowned Religion and Reaſon, and are turned ſottiſh miſerable Bruits.

Dir. 11. § 11. Direct. 11. *If neceſſity deprive you of the benefits of Gods publick or ſtated Worſhip, ſee that you labour to repair that loſs, by double diligence in thoſe ſpiritual duties, which yet you have opportunity for.* If you muſt march or watch on the Lords days, redeem your other time the more: If you cannot hear Sermons, be not without ſome profitable Book, and often read it; and let your Meditations be holy, and your Diſcourſes edifying. For theſe you have opportunities, if you have hearts.

Dir. 12. §. 12. Direct. 12. *Take heed that Command or Succeſſes do not puff you up; and make you over-value your ſelves, and incline you to rebel againſt your Governours.* What lamentable effects hath *England* lately ſeen of this! A ſilly half-witted Soldier, if he be but made a Captain, doth carry it as if he were wiſer than the Preachers, or the Judge! As if his dignity had added to his wit! When Victories have laid the power at Mens feet; and they think now that none is able to control them, how few are they that abuſe not ſuch ſucceſs to their undoing, and are not conquered by the pride of their own hearts, when they have conquered others? How ordinarily do they miſ-expound the Providence of God, and think he hath put the Government into their hands, becauſe they have the ſtrength; and from the Hiſtories of former ſucceſsful Rebels; and the fairneſs of their opportunity encourage themſelves to rebel, and think they do but what is their duty? How eaſily do they juſtifie themſelves in thoſe unlawful deeds, which impartial by-ſtanders ſee the evil of? And how eaſily do they quiet their Conſciences, when they have but power enough to raiſe up flatterers, and to ſtop the mouth of wholſome reprehenſion? How lamentably doth Proſperity make them drunk, and ſudden advancement overturn their brains! And their Greatneſs together with their Pride and Fury, preſerveth them from the acceſſes of Wiſdom, and of ſober Men, that ſo their malady may have no remedy: And there like a drunken Man, they rave a while, and ſpeak big words, and lay about them, and glory in the honour of a Peſtilence, that they can kill Men, and we muſt not ſpeak to them, till their heads are ſettled and they come to themſelves, and that is not uſually till the hand of God have laid them lower than it found them; and then perhaps they will again hear Reaſon, unleſs Pride hath left their Souls as deſperate, as at laſt it doth their Bodies or Eſtates. The experience of this age may ſtand on Record, as a Teacher to future Generations, what Power there is in great Succeſſes, to conquer both Reaſon, Religion, Righteouſneſs, Profeſſions, Vows, and all Obligations to God and Man, by puffing up the heart with Pride, and thereby making the Underſtanding drunken.

CHAP. VIII.

Advice againſt Murder.

§. 1. Though Murder be a ſin which humane Nature and Intereſt do ſo powerfully riſe up againſt, that one would think beſides the Laws of Nature, and the fear of temporal puniſhment, there ſhould need no other argument againſt it: And though it be a ſin which is not frequently committed, except by Soldiers, yet becauſe Mans corrupted heart is liable to it, and becauſe one ſin of ſuch a heinous nature, may be more miſchievous than many ſmall infirmities, I ſhall not wholly paſs by this ſin, which falls in order here before me. I ſhall give Men no other advice againſt it, than only to open to them, 1. The Cauſes. 2. The Greatneſs. And 3. The Conſequents of the Sin.

§. 2. I. The Cauſes of Murder, are either the neareſt, or the more radical and remote. The opening of the neareſt ſort of Cauſes, will be but to tell you, how many ways of murdering the World is uſed to! And when you know the cauſe, the contrary to it, is the prevention. Avoid theſe cauſes, and you avoid the ſin.

§. 3. 1. The greateſt cauſe of the cruelleſt Murders, is Unlawful Wars. All that a Man killeth in an unlawful War, he murdereth; and all that the Army killeth, he that ſetteth them a work by Command or Counſel, is guilty of himſelf. And therefore, how dreadful a thing is an unrighteous War? And how much Men have need to look about them, and try every other lawful way, and ſuffer long, before they venture upon War? It is the skill and glory of a Soldier, when he can kill more than other Men. He ſtudieth it; he maketh it the matter of his greateſt care, and valour, and endeavour: He goeth through very great difficulties to accompliſh it; this is not like a ſudden or voluntary act. Thieves and Robbers kill ſingle Perſons; but Soldiers murder Thouſands at a time: And becauſe there is none at preſent to judge them for it, they waſh their hands, as if they were innocent, and ſleep as quietly, as if the avenger of Blood would never come. O what Devils are thoſe Councellers and Incendiaries to Princes and States, who ſtir them up to unlawful Wars!

§. 4. 2. Another cauſe and way of Murder, is by the Pride and Tyranny of Men in power. When they do it eaſily, becauſe they can do it; when their Will and Intereſt is their Rule, and their Paſſion ſeemeth a ſufficient warrant for their injuſtice. It is not only *Neroes, Tiberiuſes, Domitians, &c.* that are guilty of this crying crime; but O what Man that careth for his Soul, had not rather be tormented a

Thouſand Years, than have the Blood-guiltineſs of a famous applauded *Alexander*, or *Cæſar*, or *Tamerlane*, to anſwer for! So dangerous a thing it is to have Power to do miſchief, that *Uriah* may fall by a *Davids* guilt, and *Criſpus* may be killed by his Father *Conſtantine*. O what abundance of horrid Murders do the Hiſtories of almoſt all Empires and Kingdoms of the World afford us? The Maps of the Affairs of *Greeks* and *Romans*, of *Tartarians*, *Turks*, *Ruſſians*, *Germans*, of *Heathens* and *Infidels*, of *Papiſts*, and too many *Proteſtants*, are drawn out with too many Purple Lines, and their Hiſtories written in Letters of Blood. What write the Chriſtians of the Infidels, the Orthodox of the *Arrians* (*Romans*, or *Goths*, or *Vandals*,) or the moſt impartial Hiſtorians of the Mock-Catholicks of *Rome*, but *Blood*, *Blood*, *Blood!* how proudly and loftily doth a Tyrant look, when he telleth the oppreſſed Innocent that diſpleaſeth him, *Sirrah, I will make you know my power! Take him, Impriſon him, Rack him, Hang him!* Or as *Pilate* to *Chriſt*, *Joh.* 9. 10. *Knoweſt thou not that I have power to crucifie thee, and have power to releaſe thee? I will make you know that your life is in my hand: Heat the Furnace ſeven times hotter*, *Dan.* 3. Alas poor Worm! Haſt thou power to kill? So hath a Toad or Adder, or Mad Dog, or Peſtilence, when God permitteth it. Haſt thou power to kill? But haſt thou power alſo to keep thy ſelf alive? And to keep thy Corps from rottenneſs and duſt? And to keep thy Soul from paying for it in Hell? Or to keep thy Conſcience from worrying thee for it, to all Eternity? With how trembling a heart, and ghaſtly look wilt thou at laſt hear of this, which now thou glorieſt in. The Bones and Duſt of the oppreſſed Innocents, will be as great and honourable as thine; and their Souls perhaps in reſt and joy, when thine is tormented by infernal Furies. When thou art in *Nebuchadnezzars* glory, what a mercy were it to thee, if thou mighteſt be turned out among the Beaſts, to prevent thy being turned out among the Devils. If killing and deſtroying be the glory of thy greatneſs, the Devils are more honourable than thou, and as thou agreeſt with them in thy work and glory, ſo ſhalt thou in the reward.

§. 5. 3. Another moſt heinous cauſe of Murders, is, *A malignant enmity againſt the godly, and a perſecuting deſtructive zeal.* What a multitude of Innocents hath this conſumed! And what innumerable companies of holy Souls are ſtill crying for vengeance on thoſe Proſecutors? The enmity began immediately upon the fall, between the Womans and the Serpents ſeed. It ſhewed it ſelf preſently in the two firſt Men that were born into the World. A malignant envy againſt the accepted Sacrifice of *Abel*, was able to make his Brother to be his Murderer. And it is uſual with the Devil, to caſt ſome Bone of carnal Intereſt alſo between them, to heighten the malignant enmity. Wicked Men are all covetous, voluptuous, and proud; and the doctrine and practice of the godly, doth contradict them and condemn them; and they uſually eſpouſe ſome wicked intereſt, or engage themſelves in ſome ſervice of the Devil, which the Servants of Chriſt are bound in their ſeveral places and callings to reſiſt. And then not only this reſiſtance, though it be but by the humbleſt words or actions, yea, the very conceit that they are not for their intereſt and way, doth inſtigate the befooled World to perſecution! And thus an *Iſhmael*, and an *Iſaac*, an *Eſau*, and a *Jacob*, a *Saul*, and a *David*, cannot live together in Peace. *Gal.* 4. 29. *But as then he that was born after the fleſh, perſecuted him that was born after the ſpirit, even ſo it is now.* *Saul's* intereſt maketh him think it juſt to perſecute *David*; and religiouſly he bleſſeth thoſe that furthered him! 1 *Sam.* 23. 21. *Bleſſed be ye of the Lord, for ye have compaſſion on me.* He juſtifieth himſelf in murdering the Prieſts, becauſe he thought that they helped *David* againſt him; and *Doeg* ſeemeth but a dutiful Subject, in executing his bloody command, 1 *Sam.* 22. And *Shimei* thought he might boldly curſe him, 2 *Sam.* 16. 7, 8. And he could ſcarce have charged him with more odious ſin, than to be [*A Bloody Man, and a Man of Belial.*] If the Prophet ſpeak againſt *Jereboams* Political Religion, he will ſay, *Lay hold on him!* 1 *King.* 13. 4. Even *Aſa* will be raging wrathful, and impriſon the Prophet that reprehendeth his ſin, 2 *Chron.* 16 10. *Ahab* will feed *Michaiah* in a Priſon with the Bread and Water of affliction, if he contradict him, 1 *King.* 22. 27. And even *Jeruſalem killed the Prophets, and ſtoned them, which were ſent to gather them under the gracious wing of Chriſt*, Matth. 23. 37. *Which of the Prophets did they not perſecute?* *Acts* 7. 52. And if you conſider, but what ſtreams of Blood ſince the death of Chriſt, and his Apoſtles, have been ſhed for the ſake of Chriſt and Righteouſneſs, it will make you wonder, that ſo much cruelty can conſiſt with humanity, and Men and Devils ſhould be ſo like! The ſame Man, as *Paul*, as ſoon as he ceaſeth to ſhed the blood of others, muſt look in the ſame way to loſe his own. How many Thouſands were murdered by Heathen *Rome*, in the Ten Perſecutions? And how many by the *Arrian* Emperors and Kings! And how many by more Orthodox Princes in their particular diſtaſtes! And yet how far hath the pretended Vicar of Chriſt out-done them all! How many Hundred Thouſands of the *Albigenſes*. *Waldenſes*, and *Bohemians*, hath the Papal rage conſumed? Two Hundred Thouſand the *Iriſh* murdered in a little ſpace; to outgo, the Thirty or Forty Thouſand which the *French* Maſſacre made an end of! The Sacrifices offered by their fury in the flames, in the *Marian* perſecution here in *England*, were nothing to what one day hath done in other parts. What Volumes can contain the particular Hiſtories of them? What a Shambles was their Inquiſition in the *Low Countries?* And what is the employment of it ſtill! So that a doubting Man would be inclined to think, that Papal *Rome* is the murderous *Babylon*, that doth but conſider, *How drunken ſhe is with the Blood of the Saints, and the Martyrs of Jeſus; and that the Blood of Saints, will be found in her day of tryal?* *Revel.* 17. 6. & 18. 24. If we ſhould look over all the reſt of the World, and reckon up the Torments and Murders of the Innocent, (in *Japan*, and moſt parts of the World, where ever Chriſtianity came) it may increaſe your wonder, that Devils and Men are ſtill ſo like! Yea, though there be as loud a teſtimony in Humane Nature againſt this Bloodineſs, as almoſt any ſin whatſoever; and though the names of Perſecutors always ſtink to following Generations, how proudly ſoever they carried it for a time; and though one would think a Perſecutor ſhould need no cure, but his own Pride, that his Name may not be left as *Pilates* in the Creed, to be odious in the Mouths of the Ages that come after him; yet for all this, ſo deep is the enmity, ſo potent is the Devil; ſo blinding a thing is ſin, and intereſt, and paſſion, that ſtill one Generation of Perſecutors doth ſucceed the others; and they kill the preſent Saints, while they honour the dead ones, and build them Monuments, and ſay, *If we had lived in the days of our Fathers, we would not have been partakers with them in the Prophets Blood.* Read well *Matth.* 23. 29. to the end. What a Sea of Righteous Blood hath Malignity and Perſecuting Zeal drawn out?

§. 6. 4. Another cauſe of Murder is, raſh and unrighteous Judgment. When Judges are ignorant, or partial, or perverted by Paſſion, or Prejudice, or reſpect of Perſons: But though many an Innocent hath ſuffered this way, I hope among Chriſtians, this is one of the rareſt Cauſes.

§. 7. 5. Another way of Murder is by Oppreſſion and Uncharitableneſs; when the poor are kept deſtitute of neceſſaries to preſerve their Lives: Though few of them die directly of Famine, yet Thouſands of them die of thoſe ſickneſſes which they contract, by unwholſome food. And all thoſe are guilty of their Death, either that cauſe it by Oppreſſion, or that relieve them not, when they are able and obliged to it, *Jam.* 5. 1, 2, 3, 4, 5.

§. 8. 6. Another way and cauſe of Murder is, by Thieves and Robbers that do it to poſſeſs themſelves of that which is another Mans; when Riotouſneſs or Idleneſs hath conſumed what they had themſelves, and Sloath and Pride will not ſuffer them to labour, nor Senſuality ſuffer them to indure want, then they will have it by right or wrong, what ever it coſt them. Gods Laws or Mans, the Gallows or Hell, ſhall not deter them; but have it they will, though they rob and murder, and are hanged and damned for it. Alas, How dear a purchaſe do they make! How much eaſier are their greateſt wants, than the wrath of God, and the pains of Hell?

§. 9. 7. Another cauſe of Murder is, Guilt and Shame. When wicked People have done ſome great diſgraceful ſin, which will utterly ſhame them, or undo them, if it be known, they are tempted to murder them that know it, to conceal the Crime, and ſave themſelves. Thus many a Whoremonger hath murdered her, that he hath committed Fornication with; and many a Whore hath murdered her Child (before the birth or after) to prevent the ſhame. But how madly do they forget the day, when both the one, and the other, will be brought to light? And the Righteous Judge will make them know, that all their wicked ſhifts will be their confuſion, becauſe there is no hiding them from him?

§. 10. 8. Another cauſe is, furious Anger, which maſtereth Reaſon, and for the preſent makes them mad; and Drunkenneſs which doth the ſame. Many a one hath killed another in his fury, or his drink; ſo dangerous is it to ſuffer Reaſon to loſe its Power, and to uſe our ſelves to a *Bedlam* courſe! And ſo neceſſary is it, to get a ſober, meek, and quiet Spirit, and mortifie and maſter theſe turbulent and beaſtly Vices.

§ 11. 9. Another cauſe of Murder is, Malice and Revenge! When Mens own wrongs or ſufferings are ſo great a matter to them, and they have ſo little learned to bear them, that they hate that Man that is the cauſe of them, and boil with a revengeful deſire of his ruine. And this ſin hath in it ſo much of the Devil, that thoſe that are once addicted to it, are almoſt wholly at his command! He maketh Witches of ſome, and Murderers of others, and Wretches of all! Who ſet themſelves in the place of God, and will do Juſtice as they call it, for themſelves, as if God were not juſt enough to do it! And ſo ſweet is Revenge to their furious Nature, (as the damning of Men is to the Devil) that revenged they will be, though they loſe their Souls by it: And the impotency and baſeneſs of their Spirits is ſuch, that they ſay, *Fleſh and Blood is unable to bear it.*

§. 12. 10. Another cauſe of Murder is, A wicked Impatience with near Relations, and a hatred of thoſe that ſhould be moſt dearly loved. Thus many Men and Women have murdered their Wives and Huſbands, when either Adulterous Luſt hath given up their hearts to another, or a croſs, impatient, diſcontented Mind, hath made them ſeem intollerable burdens to each other; and then the Devil that deſtroyed their love, and brought them thus far, will be their teacher in the reſt, and ſhew them how to eaſe themſelves, till he hath led them to the Gallows, and to Hell. How neceſſary is it to keep in the way of duty, and abhor and ſuppreſs the beginnings of ſin?

§. 13. 11. And ſometimes Covetouſneſs hath cauſed Murder, when one Man deſireth another Mans Eſtate. Thus *Ahab* came by *Naboths* Vineyards to his coſt. And many a one deſireth the death of another, whoſe Eſtate muſt fall to him at the others death. Thus many a Child in heart is guilty of the murder of his Parents, though he actually commit it not; yea, a ſecret gladneſs when they are dead, doth ſhew the guilt of ſome ſuch deſires while they were living: And the very abatement of ſuch moderate Mourning, as natural affection ſhould procure (becauſe the Eſtate is thereby come to them as the Heirs) doth ſhew that ſuch are far from innocent. Many a *Judas* for covetouſneſs hath betrayed another! Many a falſe witneſs for covetouſneſs hath ſold anothers life; many a Thief for covetouſneſs hath taken away anothers life, to get his Money; and many a covetous Landlord hath longed for his Tenants death, and been glad to hear of it; and many a covetous Soldier hath made a trade of killing Men for Money. So true is it, *That the love of Money is the root of all evil*; and therefore is one cauſe of this.

§. 14. 12. And Ambition is too common a cauſe of Murder, among the great ones of the World. How many have diſpatched others out of the World, becauſe they ſtood in the way of their advancement? For a long time together, it was the ordinary way of riſing, and dying to the *Roman* and *Greek* Emperors; for one to procure the murder of the Emperor, that he might uſurp his Seat, and then to be ſo murdered by another himſelf; and every Soldier that looked for preferment by the change, was ready to be an inſtrument in the Fact. And thus hath even the *Roman* Seat of his Mock-holineſs, for a long time, and oft received its Succeſſors, by the Poyſon, or other murdering of the Poſſeſſors of the deſired place. And alas, how many thouſands hath that See devoured to defend its Univerſal Empire, under the name of the Spiritual Headſhip of the Church? How many unlawful Wars have they raiſed or cheriſhed, even againſt Chriſtian Emperors and Kings? How many thouſands have been Maſſacred? How many aſſaſſinated, as *Henry* the Third, and *Henry* the Fourth of *France*? Beſides thoſe that Fires and Inquiſitions have conſumed; and all theſe have been the Flames of Pride. Yea, when their Fellow-Sectaries in *Munſter*, and in *England*, (the Anabaptiſts and Seekers) have catched ſome of their proud Diſeaſe, it hath worked in the ſame way of blood and cruelty.

§. 15. But beſides theſe Twelve great ſins, which are the neareſt cauſe of Murder, there are many more which are yet greater, and deeper in nature, which are the Roots of all; eſpecially theſe.

1. The firſt cauſe, is the want of true Belief of the Word of God, and the Judgment and Puniſhment to come, and the want of the Knowledge of God himſelf: Atheiſm and Infidelity.

2. Hence cometh the want of the true Fear of God, and Subjection to his holy Laws.

3. The predominance of Selfiſhneſs in all the unſanctified, is the radical Inclination to Murder, and all the injuſtice that is committed.

4. And the want of Charity, or loving our Neighbour as our ſelves, doth bring Men near to the execution, and leaveth little inward reſtraint.

§. 16. By all this you may ſee how this ſin muſt be prevented! (And let not any Man think it a needleſs work! Thouſands have been guilty of Murder, that once thought themſelves as far from it as you.) 1. The Soul muſt be poſſeſſed with the Knowledge of God, and the true Belief of his Word and Judgment. 2. Hereby it muſt be poſſeſſed of the fear of God, and ſubjection to him. 3. And the love of God muſt mortifie the power of Selfiſhneſs. 4. And alſo much poſſeſs with a true love to our Neighbours, yea, and Enemies for his ſake. 5. And the Twelve fore-mentioned Cauſes of Murder, will thus be deſtroyed at the Root.

§. 17. II. And ſome further help it will be to underſtand the greatneſs of this ſin. Conſider therefore, 1. It is an unlawful deſtroying, not only a

Creature of God, but one of his nobleſt Creatures upon Earth! Even one that beareth (at leaſt the Natural) Image of God. Gen. 9. 5, 6. *And ſurely, your blood of your lives will I require; at the hand of every beaſt will I require it; and at the hand of Man; at the hand of every Mans Brother will I require the life of Man. Whoſo ſheddeth Mans blood, by Man ſhall his blood be ſhed; for in the Image of God made he Man.* Yea, God will not only have the Beaſt ſlain that killeth a Man, but alſo forbiddeth there the *eating of Blood*, Verſ. 4. That Man might not be accuſtomed to cruelty.

2. It is the opening a door to confuſion, and all Calamity in the World: For if one Man may kill another without the ſentence of the Magiſtrate, another may kill him; and the World will be like Maſtiffs or Mad-dogs, turned all looſe on one another, kill that kill can.

3. If it be a wicked Man that is killed, it is the ſending of a Soul to Hell, and cutting off his time of repentance, and his hopes. If it be a godly Man, it is a depriving of the World of the Bleſſing of a profitable Member, and all that are about him of the benefits of his goodneſs, and God of the ſervice, which he was here to have performed. Theſe are enough to infer the dreadful conſequents to the Murderer, which are ſuch as theſe.

III. 1. It is a ſin which bringeth ſo great a guilt, that if it be repented of, and pardoned, yet Conſcience very hardly doth ever attain to peace and quietneſs in this World: And if it be unpardoned, it is enough to make a Man his own Executioner and Tormenter.

2. It is a ſin that ſeldom ſcapeth vengeance in this life: If the Law of the Land take not away their lives, as God appointeth, *Gen.* 9. 6. God uſeth to follow them with his extraordinary Plagues, and cauſeth their ſin to find them out; ſo that the Bloodthirſty Man doth ſeldom live out half his days. The Treatiſes purpoſely written on this Subject, and the experience of all Ages, do give us very wonderful Narratives of God's Judgments, in the detecting of Murderers, and bringing them to puniſhment. They go about a while like *Cain*, with a terrified Conſcience, afraid of every one they ſee, till ſeaſonable vengeance give them their reward; or rather ſend them to the place where they muſt receive it.

3. For it is eternal torment, under the wrath of God, which is the final puniſhment which they muſt expect, (if very great Repentance, and the Blood of Chriſt, do not prevent it.) There are few I think that by ſhame, and terror of Conſcience, are not brought to ſuch a Repentance for it, as *Cain* and *Judas* had, or as a Man that hath brought calamity on himſelf; and therefore wiſh they had never done it, becauſe of their own unhappineſs thereby (except thoſe Perſecutors or Murderers that are hardned by Error, Pride, or Power:) But this will not prevent the Vengeance of God in their damnation: It muſt be a deep Repentance proceeding from the love of God and Man, and the hatred of ſin, and ſenſe of Gods diſpleaſure for it, which is only found in ſanctified Souls! And alas, how few Murderers ever have the Grace, to manifeſt any ſuch Renovation and Repentance?

Tit. 2. *Advice againſt Self-Murder.*

THough *Self-Murder* be a ſin which *Nature* hath as ſtrongly inclined Men againſt, as any ſin in the World that I remember, and therefore I ſhall ſay but little of it; yet experience telleth us, That it is a ſin that ſome Perſons are in danger of, and therefore I ſhall not paſs it by.

The prevention of it lieth in the avoiding of theſe following Cauſes of it.

Dir. 1. §. 1. Direct. 1. *The commoneſt cauſe is prevailing Melancholy, which is near to madneſs: Therefore to prevent this ſad Diſeaſe, or to cure it if contracted, and to watch them in the mean time, is the chief prevention of this ſin.* Though there be much more hope of the Salvation of ſuch, as want the uſe of their Underſtandings, becauſe ſo far it may be called *Involuntary*, yet it is a very dreadful caſe, eſpecially ſo far as reaſon remaineth in any power. But it is not more natural for a Man in a Feaver to thirſt and rave, than for Melancholy, at the height, to incline Men to make away themſelves. For the Diſeaſe will let them feel nothing but miſery and deſpair, and ſay nothing, but, *I am forſaken, miſerable, and undone!* And not only maketh them a weary of their lives (even while they are afraid to die) but the Devil hath ſome great advantage by it, to urge them to do it; ſo that if they paſs over a Bridge, he urgeth them to leap into the Water: If they ſee a Knife, they are preſently urged to kill themſelves with it; and feel, as if it were, ſomething within them importunately provoking them, and ſaying, *Do it, do it now*; and giving them no reſt. In ſo much, that many of them contrive it, and caſt about ſecretly how they may accompliſh it.

Though the Cure of theſe poor People belong as much to others care as to their own, yet ſo far, as they yet can uſe their reaſon, they muſt be warned, 1. To abhor all theſe Suggeſtions, and give them not room a moment in their minds.

And 2. To avoid all occaſions of the ſin, and not to be neer a Knife, a River, or any Inſtrument which the Devil would have them uſe in the Execution.

And 3. To open their caſe to others, and tell them all, that they may help to their preſervation.

4. And eſpecially to be willing to uſe the means, both Phyſick, and ſatisfying Counſel, which tends to cure their Diſeaſe. And if there be any rooted cauſe in the mind that was antecedent to the Melancholy, it muſt carefully be looked to in the Cure.

§. 2. Direct. 2. *Take heed of worldly trouble and diſcontent; for this alſo is a common Cauſe.* Dir. 2. Either it ſuddenly caſteth Men into Melancholy, or without it of it ſelf overturneth their Reaſon, ſo far as to make them violently diſpatch themſelves; eſpecially, if it fall out in a mind where there is a mixture of theſe two Cauſes: 1. Unmortified love to any Creature. 2. And an impotent, and paſſionate Mind; their Diſcontent doth cauſe ſuch Unquietneſs, that they will furiouſly go to Hell for eaſe. Mortifie therefore firſt your worldly Luſts, and ſet not too much by an Earthly thing: If you did not fooliſhly overvalue your ſelves, or your Credit, or your Wealth or Friends, there would be nothing to feed your diſcontent: Make no greater a matter of the World than it deſerveth, and you will make no ſuch great matter of your Sufferings.

And 2. Mortifie your turbulent Paſſions, and give not way to *Bedlam* fury to overcome your Reaſon. Go to Chriſt, to beg and learn to be meek and lowly in Spirit, and then your troubled minds will have reſt, *Matth.* 11. 28, 29. Paſſionate Women, and ſuch other feeble ſpirited Perſons, that are eaſily troubled and hardly quieted and pleaſed, have great cauſe to bend their greateſt endeavours, to the curing of this impotent temper of mind, and procuring from God ſuch ſtrengthening Grace, as may reſtore their Reaſon to its power.

§. 3. Direct 3. *And ſometimes ſudden paſſion it ſelf, without any longer diſcontent, hath cauſed Men to make away themſelves.* Dir. 3. Mortifie therefore and watch over ſuch diſtracting Paſſions.

§. 4. Direct. 4. *Take heed of running into the guilt of any heinous ſin.* Dir. 4. For though you may feel no hurt from it at the preſent, when Conſcience is awakened, it is ſo diſquieting a thing, that it maketh many a one hang himſelf. Some grievous ſins are ſo tormenting to the Conſcience, that they give many no reſt, till they have brought them to *Judaſes* or *Achitophel*'s end. Eſpecially take heed of ſinning againſt

Conſcience, and of yielding to that for fear of Men, which God and Conſcience charge you to forbear. For the caſe of many a hundred as well as *Spira*, may tell you into what calamity this may caſt you. If Man be the maſter of your Religion, you have no Religion; for what is Religion, but the ſubjection of the Soul to God, eſpecially in the matters of his Worſhip: And if God be ſubjected to Man, he is taken for No-God. When you Worſhip a God that is inferior to a Man, then you muſt ſubject your Religion to the will of that Man. Keep God and Conſcience at peace with you, if you love your ſelves, though thereby you loſe your peace with the World.

Dir. 5. §. 5. Direct. 5. *Keep up a Believing foreſight of the ſtate which Death will ſend you to:* And then, if you have the uſe of Reaſon, Hell, at leaſt, will hold your hands, and make you afraid of venturing upon death. What Repentance are you like to have, when you die in the very act of ſin? And when an unmortified Luſt or Love of the World, doth hurry you to the halter by ſinful diſcontent? And what hope of Pardon without Repentance? How exceeding likely therefore is it, that whenever you put your ſelves out of your preſent pain and trouble, you ſend your Souls to endleſs torments. And will it eaſe you to paſs from proverty or croſſes into Hell? Or will you damn your Souls, becauſe another wrongeth you? O the madneſs of a ſinner? Who will you think hath wronged you moſt, when you feel Hell fire? Are you a weary of your lives, and will you go to Hell for eaſe? Alas, how quickly would you be glad to be here again, in a painfuller condition, than that which you were ſo weary of? yea, and to indure it a thouſand years? Suppoſe you ſaw Hell before your eyes? Would you leap into it? Is not time of Repentance a Mercy to be valued? Yea, a little reprieve from endleſs miſery is better than nothing. What need you make haſte to come to Hell? Will it not be ſoon enough, if you ſtay thence as long as you can? And why will you throw away your hopes, and put your ſelves paſt all poſſibility of recovery, before God put you ſo himſelf?

Dir. 6. § 6. Direct. 6. *Underſtand the wonders of Mercy revealed, and beſtowed on mankind in Jeſus Chriſt; and underſtand the tenour of the Covenant of Grace.* The ignorance of this is it that keepeth a bitter taſte upon your Spirits; and maketh you cry out, *Forſaken* and *Undone*; when ſuch miracles of Mercy are wrought for your Salvation. And the ignorance of this is it that maketh you fooliſhly cry out. *There is no hope; The day of grace is paſt; It is too late; God will never ſhew me mercy!* When his word aſſureth all that will believe it, that *who ever confeſſeth and forſaketh his ſins, ſhall have mercy!* Prov. 28. 13. *And if we confeſs our ſins, he is faithful and juſt to forgive.* 1 John 1. 9. *And that whoever will, may freely drink of the waters of life*, Rev. 22. 17' *And that whoever believeth in him, ſhall not periſh, but have everlaſting life.* I have no other hope of my Salvation, but that Goſpel, which promiſeth Pardon and Salvation unto all, that at any time, *repent* and *turn* to God by Faith in Chriſt: And I dare lay my Salvation on the truth of this, that Chriſt never rejected any *Sinner* how great ſoever, that at any time in this Life, was truly willing to come to him, and to God by him, John 6. 37. *He that cometh unto me, I will in no wiſe caſt out.* But the malicious Devil would fain make God ſeem odious to the Soul, and repreſenteth Love it ſelf as our Enemy, that we might not love him! Deſpair is ſuch a part of Hell, that if he could bring us to it, he would think he had us half in Hell already: And then he would urge us to diſpatch our ſelves, that we might be there indeed, and our deſpair might be uncurable. How blind is he that ſeeth not the Devil in all this?

CHAP. IX.

Directions for the forgiving of Enemies, *and thoſe that injure us; againſt* Wrath, *and* Malice, *and* Revenge, *and* Perſecution.

§. 1. IT is not only actual *Murder* which is forbidden in the ſixth Commandment, but alſo all inordinate *Wrath*, and *Malice* and deſires of *Revenge*, and injuring the Perſon of our Neighbour or our Enemy: For ſo the Prophet and Judge of the Church hath himſelf expounded it, *Mat.* 5. 21, 22. *Anger* hath a *hurting* inclination, and *Malice* is a fixed *Anger*, and *Revenge* is the fruit of both or either of them. He that will be free from *injurious actions*, muſt ſubdue the *Wrath* and *Malice* which is their cauſe. *Heart-murders* and *injuries* muſt be carefully rooted up: *For out of the heart proceed all evil thoughts and murders*, &c. Matth. 15. 19. This is the *fire of Hell on which* an evil tongue is ſet, *James* 3. 6. And this muſt be *quenched* if you would be innocent.

§. 2. Direct. 1. *See God in your neighbour, and love him for that of God which is upon him.* If he be holy, he hath the *Moral Image* of God. If he be *unholy*, he hath his *Natural Image* as he is a Man. He is not only *Gods Creature*, but his *Reaſonable Creature*, and the Lord of his inferior works: And art thou a Child of God, and yet canſt not *ſee* him, and love him in his works? Without *God* he is *nothing*, whom thou art ſo much offended with: And though there be ſomewhat in him which is not of God, which may deſerve thy hatred, yet that is not his *Subſtance* or *Perſon*: Hate not, or wrong not that which is of God, It would raiſe in you ſuch a Reverence, as would aſſwage your Wrath, if you could but ſee God in him that you are diſpleaſed with. Dir. 1.

§, 3. Direct. 2. *To this end obſerve more the good which is in your Neighbour, than the evil.* Malice overlooketh all that is *good* and *amiable*, and can ſee nothing but that which is *bad* and *deteſtable:* It hearkeneth more to them that *diſpraiſe* and open the faults of others, than to thoſe that *praiſe* them and declare their virtues: Nor that *Good* and *Evil* muſt be confounded: But the *Good* as well as the *Evil* muſt be acknowledged. We have more uſe of our ſelves for the obſervation of their virtues than of their faults: And it is more our duty: And were it never ſo little *good* that is in them, the right obſerving of it, at leaſt would much diminiſh your diſlike, Dir. 2.

§. 4. Direct. 3. *Learn but to love your Neighbour as your ſelf, and this will make it eaſie to you both to forbear him and forgive him.* With your *ſelf* you are not apt to be ſo angry. Againſt *your ſelf* you bear no *malice*, nor deſire no *revenge* that ſhall do you hurt. As you are *angry* with your ſelf penitently for the faults you have committed, but not ſo as to deſire your own deſtruction, or final hurt; but with ſuch a diſpleaſure as tendeth to your recovery; ſo alſo muſt you do by others. Dir. 3.

Direct, 4. *To this end be ſure to mortifie your ſelfiſhneſs.* For it is the inordinate reſpect that Men have to themſelves, which maketh them aggravate the faults of all that are againſt them, or offend them. Be *humble* and *ſelf-denying*, and you will think your ſelves ſo mean and inconſiderable, that no fault can be very great, nor deſerve much diſpleaſure, meerly as it is againſt you. A proud ſelf-eſteeming Man is eaſily provoked, and hardly reconciled without great ſubmiſſion: Becauſe he thinketh ſo highly of himſelf, that he rhinketh heinouſly of all that is ſaid or done againſt him; and he is ſo over-dear to himſelf, that he is impatient with his adverſary. Dir. 4.

Dir. 5. §. 5. Direct. 5. *Be not your own Judge in caſes of ſettled malice or revenge; but let ſome impartial ſober by-ſtander be the Judge.* For a ſelfiſh, paſſionate, diſtempered mind is very unlike to judge aright. And moſt Men have ſo much of theſe diſeaſes, that they are very unfit to be Judges in their own caſe. Aſk firſt ſome wiſe impartial Man, whether it be beſt for thee to be *malicious* and *revengeful* againſt ſuch a one that thou thinkeſt hath greatly wronged thee, or rather to love him and forgive him.

Dir. 6. §. 6. Direct. 6. *Take time to deliberate upon the matter, and do nothing raſhly in the heat of paſſion againſt another.* Wrath and Malice will vaniſh, if you bring the matter into the light, and uſe but thoſe effectual Conſiderations which will ſhew their ſinfulneſs and ſhame; I ſhall therefore next here ſet down ſome ſuch Conſiderations, as are moſt powerful to ſuppreſs them.

Conſid. 1. § 7. Conſid. 1. Remember firſt, That *whoever hath offended you, hath offended God by greater injuries, and if God forgive him the greater, why ſhould not you forgive the leſs?* The ſame fault which he did againſt you, is a greater crime as againſt God, than as againſt you! And many a hundred more hath he committed; it's a ſmall matter to diſpleaſe ſuch a Worm as Man, in compariſon of the diſpleaſing of Almighty God; and ſhould not his Children imitate their Heavenly Father! Doth he remit the pains of Hell, and cannot you forbear your paſſionate revenge? Let me aſk you, whether you deſire that God ſhould forgive him his ſins or not? (both that and all the reſt which he hath committed;) If you ſay, No, you are Deviliſh and inhumane, who would not have God forgive a ſinner; if you ſay, yea, you condemn, yea, and contradict your ſelves! While you ſay you would have God forgive him, and yet your ſelves will not forgive him; (I ſpeak not of neceſſary *Correction* but *Revenge*.)

Conſid. 2. §. 8. Conſid. 2. Conſider alſo that *you have much more your ſelves to be forgiven by God, or you are undone for ever.* There is no compariſon between other Mens offences, againſt you, and your offences againſt God, either for the number of them, or the *greatneſs*, or the *deſert.* Doſt thou owe to God Ten Thouſand Talents, and wilt thou lay hold on thy Brother for an hundred pence? See then thy doom, Matth. 18. 34. The *Tormenters* ſhall exact thy debt to God. Doth it beſeem that Man to aggravate or revenge his little injuries, who deſerveth damnation, and forfeiteth his Soul every day and hour? And hath no hope of his own Salvation, but by the free forgiveneſs of all his Sins?

Conſid. 3. §. 9. Conſid. 3. *Either thou art thy ſelf a member of Chriſt or not! If not, thou art yet under the guilt of all the ſins that ever thou didſt commit.* And doth it beſeem that Man to be ſevere and revengeful againſt others, that muſt for ever be damned for his own tranſgreſſions, if a ſpeedy converſion do not prevent it? Sure you have ſomewhat elſe to think on, than of your petty injuries from Men! But if thou be indeed a Member of Chriſt, thy ſins are all pardoned by the price of thy Redeemers Blood! And canſt thou feel the ſweetneſs of ſo great a mercy, and not feel a ſtrong obligation on thee, to forgive thy Brother? Muſt Chriſt be a Sacrifice for thy offences? And muſt thy Brother, who offended thee, be ſacrificed to thy wrath?

Conſid. 4. §. 10. Conſid. 4. *Thou art not forgiven of God, if thou doſt not forgive.* For, 1. If ever the Love of God and the Blood of Chriſt had come in power upon thy heart, they would undoubtedly have cauſed thee to forgive thy Brother. 2. Yea, God hath made thy *forgiving others*, to be a condition, without which he will not finally or plenarily forgive thee. Thou haſt no warrant to pray or hope for pardon upon any lower terms: But [*Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us*; *For if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes*, Matth. 6. 14, 15. Likewiſe, (ſaith Chriſt) *ſhall my heavenly Father do alſo unto you* (even deliver you to the tormentors) *if from your hearts ye forgive not every one his Brother their treſpaſſes*; Matth. 18. 35. *For he ſhall have judgment without mercy that hath ſhewed no mercy, and mercy rejoiceth againſt judgment*, Jam. 2. 13.]

Conſid. 5. §. 11. Conſid. 5. Remember alſo that *you have need of forgiveneſs from others, as well as they have need of it from you.* Have you wronged none? Have you provoked none? Have you not paſſions which muſt be pardoned? And a nature which muſt be born with? Can ſo corrupt a Creature as Man is, be no annoyance to thoſe he liveth with? Sure all the Sins which burden your ſelf, and diſpleaſe the Lord; muſt needs be ſome trouble to all about you: And he that needeth pardon, is obliged more to pardon others.

Conſid. 6. §. 12. Conſid. 6. *Nay, it is the unhappineſs of all mankind, that their corruptions will in ſome meaſure be injurious to all that they have to do with*; and it is impoſſible for ſuch diſtempered ſinners to live together, and not by their miſtakes, or ſelfiſhneſs, or paſſions, to exerciſe the patience and forbearance of each other. Therefore you muſt either be *malicious* and *revengeful* againſt all mankind, or elſe againſt none on ſuch accounts as are common to all.

Conſid. 7. §. 13. Conſid. 7. Obſerve alſo *how eaſily you can forgive your ſelves, though you do a Thouſand fold more againſt your ſelves, than ever any Enemy did.* It is not their wrongs or offences againſt you, that you are in any danger of being damned for: You ſhall not ſuffer for *their ſins*, but for your own! In the day of judgment, it is not your ſufferings from others, but your own offences againſt God that will be charged upon you: And if ever you be undone, it will be by theſe! Men or Devils can never do that againſt you, which by every ſin you do againſt your ſelves! No Robber, no Oppreſſor, no Perſecutor, no Deceiver, can ever hurt you ſo much as you hurt your ſelves: And yet how gently do you take it at your own hands? How eaſily do you pardon it to your ſelves? How lovingly do you think of your ſelves? So far are you from malice or revenge againſt your ſelves, that you can ſcarce endure to hear plainly of your ſins. But are more inclined to bear malice againſt thoſe that do reprove you. Judge whether this be equal dealing, and loving your Neighbours as your ſelves?

Conſid. 8. §. 14. Conſid. 8. Conſider how *great a crime it is, for a Worm to uſurp the authority of God, and cenſure him for not doing juſtice, and to preſume to anticipate his judgment, and take the Sword as it were out of his hands, as all do that will be their own avengers.* It is the Magiſtrate and not you that beareth the Sword of publick Juſtice; and what he doth not, God will do in his time and way: *Dearly beloved, avenge not your ſelves, but rather give place unto wrath; for it is written, Vengeance is mine, I will repay, ſaith the Lord. Therefore if thine enemy hunger feed him; if he thirſt give him drink: For in ſo doing thou ſhalt heap coals of fire on his head. Be not overcome of evil* (that is, the evil that is done againſt you) *But overcome evil with good:* Rom. 12. 19, 20, 21. He that becometh a Revenger for himſelf, doth by his Actions as it were ſay to God, Thou art unjuſt, and doſt not do me juſtice, and therefore I will do it for my ſelf. And ſhall ſuch an impatient blaſpheming Atheiſt go unpuniſhed?

Conſid. 9. §. 15. Conſid. 9. Conſider *how much fitter God is than you, to execute revenge and juſtice on your Enemies.* He hath the higheſt authority, and you have none; He is impartial and moſt juſt, and you are unrighteous and perverted by ſelfiſhneſs and partiality. He is Eternal and Omniſcient, and ſeeth to the end, and what will be the conſequent; and therefore knoweth the fitteſt ſeaſon and degree; but you are ſhort ſighted Creatures, that ſee no further than the preſent day, and know not what will be to morrow, and therefore may be ignorant of an hundred things, which would ſtop you and change your Counſel if you had foreſeen them. He is moſt wiſe and good, and knoweth what is fit for every Perſon, and how to do good with as little hurt as may be in the doing of it: But you are ignorant of your ſelves, and blinded by intereſt and paſſion, and are ſo bad your ſelves, that you are inclined to do hurt to others. At leaſt, for ought *you know*, you may miſcarry in your paſſion, and come off with guilt and a wounded Conſcience; but you may be ſure that God will not miſcarry, but will do all in perfect Wiſdom, and Righteouſneſs and Truth.

Conſid. 10. §. 16. Conſid. 10. *Do you not underſtand that your paſſion, malice and revenge,* 1. *Do hurt your ſelves much more than they can hurt another.* and 2. *Much more than any other can hurt you?* Would you be revenged on another! And will you therefore hurt your ſelves? The ſtone of reproach which you caſt at him, doth fly back into your face, and wound your ſelves. Do you *feel* that the fire of *paſſion* and *malice*, are like a ſcorching Feaver, which overthrow your health and quietneſs, and fill you full of reſtleſneſs and pain? And will you do this againſt your ſelves, becauſe another hath abuſed you? Did not he that offended you, do *enough* againſt you? If you would have *more*, why are you offended with him? If you would not have more, why do you inflict it on your ſelves? If you love diſquietneſs, why do you complain of him that doth diſquiet you! If you do not, why do you diſquiet your ſelves? And that much more than he can do? He that wrongeth you, toucheth but your Eſtates, or Bodies or Names; it may be but a blaſt of wind, the words of his mouth; and will you therefore wound your ſelves at the very heart? God hath lockt up your heart from others; none can touch that but your ſelves; their words, their wrongs cannot reach your Hearts, unleſs you open them the door, yea, unleſs it be your own doing! Will you take the Dagger which pierced but your skin, and pierce your own hearts with it, becauſe another ſo much wronged you? If you do, blame no one for it ſo much as your ſelves: Blame them for touching your Eſtates or Names, but blame your ſelves for all that is at your Hearts. And if you might deſire anothers hurt, it is folly to hurt your ſelves much more, and to do a greater miſchief to your ſelves, that ſo you may do a leſs to him: If you rail at him, or ſlander, or defame him, you touch but his Reputation; if you trouble him at Law, you touch but his Eſtate: If you beat him, it reacheth but to his fleſh! But the paſſion and guilt is a fire in your own hearts; and the wrath of God which you procure, doth fall upon your Souls for ever! I have heard but of a few that have ſaid openly [I am contented to be damned, ſo I may but be avenged:] But many Thouſands ſpeak it by their deeds. And O how juſt is their damnation, who will run into Hell that they may hurt another. Even as I have heard of ſome paſſionate Wives and Children, who have hanged themſelves, or cut their Throats, to be revenged on their Husbands or Children by grieving them.

Conſid. 11. §. 17. Conſid. 11. *Remember that malice and hurtfulneſs are the ſpecial Sins and Image of the Devil. All ſin* is from him as the Tempter: But ſome Sins are are ſo eminently his own, that they may be called the Nature and Image of the Devil; and thoſe are principally, Rebellion againſt God; Malignity or Enmity to good; Pride or Self-exaltation; Lying and Calumny; and Malice, Hurtfulneſs and Murder; theſe are above the ſins of meer ſenſuality or carnality, and moſt properly denominate Men (in whom they prevail) the *Serpents Seed.* I ſpeak but as Chriſt himſelf hath ſpoken, *Job* 8. 44. to thoſe that were eſteemed the wiſeſt and moſt (ceremoniouſly) Religious of thoſe times; *Ye are of your Father the Devil, and the luſts of your Father ye will do: He was a murderer from the beginning, and abode not in the truth, becauſe there is no truth in him: When he ſpeaketh a lye, he ſpeaketh of his own: for he is a lyar, and the father of it.* And what pity is it that a Man that ſhould bear the Image of God, ſhould be transformed as it were into an incarnate Devil, by being like to Satan, and bearing his Image!

Conſid. 12. §. 18. Conſid. 12. *The perſon that you are angry with, is either a Child of God, or of the Devil, and one that muſt live either in Heaven or Hell.* If he be a *Child of God*, will not his Fathers Intereſt and Image reconcile you to him? Will you hate and hurt a Member of Chriſt! If you have any hope of being ſaved your ſelves, are you not aſhamed to think of meeting him in Heaven, whom you hated and perſecuted here on Earth? If there were any ſhame and grief in Heaven, it would overwhelm you there with ſhame and grief, to meet thoſe in the Union of thoſe bleſſed joys, whom you hated and abuſed. Believe unfeignedly that you muſt dwell with them for ever in the deareſt intimacy of Eternal Love, and you cannot poſſibly rage againſt them, nor play the Devils againſt thoſe, with whom you muſt live in Unity before God. But if they be wicked Men, and ſuch as muſt be damned (as malice will make you eaſily believe,) are they not miſerable enough already, in being the ſlaves of Sin and Satan? And will they not be miſerable time enough and long enough in Hell? Do you thirſt to have them tormented before the time! O cruel Men! O deviliſh Malice! Would you wiſh them more puniſhment than Hell fire? Can you not patiently endure to ſee a poor Sinner have a little proſperity and eaſe, who muſt live in everlaſting flames? But the truth is, malicious Men are ordinarily Atheiſts, and never think of another World; and therefore deſire to be the avengers of themſelves, becauſe they believe not, that there is any God to do it, or any future Judgment and Execution to be expected.

Conſid. 13. §. 19. Conſid. 13. And remember *how near both he and you are to death and judgment, when God will judge righteouſly betwixt you both.* There are few ſo cruelly malicious, but if they both lay dying, they would abate their malice and be eaſily reconciled, as remembring that their duſt and bones will lie in quietneſs together, and malice is a miſerable caſe to appear in before the Lord! Why then do you cheriſh your vice, by putting away the day of death from your remembrance? Do you not know that you are dying? Is a few more days ſo great a matter with you, that you will therefore do that becauſe you have a few more days to live, which elſe you durſt not do or think of? O hearken to the dreadful Trumpet of God, which is ſummoning you all to come away, and methinks this ſhould ſound a retreat to the malicious, from perſecuting thoſe with whom they are going to be judged. God will ſhortly make the third, if you will needs be quarrelling! Unleſs it be maſtiff Dogs or fighting Cocks, there are ſcarce any creatures but will give over fighting, if Man or Beaſt do come upon them, that would deſtroy or hurt them both.

Conſid. 14. §. 20. Conſid. 14. *Wrathful and hurtful creatures are commonly hated and purſued by all: And loving, gentle, harmleſs, profitable creatures, are commonly beloved:* And will you make your ſelves like wild beaſts or Vermine, that all men naturally hate and ſeek to deſtroy? If a Wolf, or a Fox, or an Adder, do but appear, every Man is ready to ſeek the death of him, as a hurtful creature, and enemy to mankind: But harmleſs creatures no one medleth with (unleſs for their own benefit and uſe:) So if you will be malicious hurtful Serpents that hiſs, and ſting, and trouble others, you will be the common hatred of the World, and it will be thought a meritorious work to miſchief you: Whereas if you will be loving, kind and profitable, it will be taken to be Mens intereſt to love you, and deſire your good.

Conſid. 15. §. 21. Conſid. 15. Obſerve how you *unfit your ſelves for all holy duties, and communion with God, while you cheriſh wrath and malice in your hearts.* Do you find your ſelves fit for Meditation, Conference or Prayer while you are in wrath? I know you cannot: It both undiſpoſeth you to the duty, and the guilt affrighteth you, and telleth you that you are unfit to come near to God. As a Feaver taketh away a Mans appetite to his meat, and his diſpoſition to labour, ſo doth wrath and malice deſtroy both your diſpoſition to holy duties, and your pleaſure in them. And Conſcience will tell you that it is ſo terrible to draw near God in ſuch a caſe, that you will be readier (were it poſſible) to hide your ſelves as *Adam* and *Eve*, or fly as *Cain*, as not enduring the preſence of God. And therefore the Common-Prayer Book above all other ſins, enableth the Paſtor to keep away the malicious from the Sacrament of Communion; and Conſcience maketh many that have little conſcience in any thing elſe, that they dare not come to that Sacrament, while wrath and malice are in their breaſts: And Chriſt himſelf ſaith, Matth. 5. 23, 24, 25. *If thou bring thy gift unto the Altar, and there thou remembreſt that thy brother hath ought againſt thee; Leave there thy gift before the Altar, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift. Agree with thine adverſary quickly while thou art in the way with him, leſt at any time the adverſary deliver thee to the Judge, and the Judge deliver thee to the Officer, and thou be caſt into Priſon,* &c.

Conſid. 16. §. 22. Conſid. 16. And your ſin is aggravated, in that you *hinder* the *good* of thoſe that you are offended with, and alſo provoke them to add ſin to ſin, and to be as furious and uncharitable as your ſelves. If your Neighbour be not faulty, why are you ſo diſpleaſed with him? If he be, why will you make him worſe? Will you bring him to amendment by hatred or cruelty? Do you think one vice will cure another? Or is any Man like to hearken to the counſel of an Enemy? Or to love the words of one that hateth him? Is malice and fierceneſs an attractive thing? Or rather is it not the way to drive Men further, from their duty, and into ſin, by driving them from you who pretend to reform them by ſuch unlikely contrary means as theſe? And as you do your worſt to harden them in their faults, and to make them hate whatever you would perſwade them to: So at preſent you ſeek to kindle in their breaſts, the ſame fire of malice or paſſion which is kindled in your ſelves. As love is the moſt effectual way to cauſe love; ſo paſſion is the the moſt effectual cauſe of paſſion; and malice is the moſt effectual cauſe of malice; and hurting another is the powerfulleſt means; to provoke him to hurt you again if he be able: (And weak things are oft-times able to do hurt, when injuries boil up their paſſions to the height, or make them deſperate.) If your ſinful provocations fill him alſo with rage, and make him curſe, or ſwear, or rail, or plot revenge, or do you a miſchief, you are guilty of this ſin, and have a hand in the damnation of his Soul, as much as in you lyeth.

Conſid. 17. §. 23. Conſid. 17. Conſider how *much fitter means there are at hand*, to right your ſelf, and attain any ends that are good, than by paſſion, malice or revenge. If your end be nothing but to do miſchief, and make another miſerable, you are to the World as mad Dogs, and Wolves, and Serpents to the Countrey; and they that know you will be as glad when the World is rid of you, as when an Adder or a Toad is killed. But if your end be only to *right your ſelves*, and to *reclaim* your Enemy, or reform your Brother, fury and revenge is not the way. God hath appointed Governours to do juſtice in Common-wealths and Families, and to thoſe you may repair, and not take upon you to revenge your ſelves: And God himſelf is the moſt righteous Governour of all the World, and to him you may confidently refer the caſe, when Magiſtrates and Rulers fail you; and his Judgment will be ſoon enough and ſevere enough. And if you would rather have your Neighbour reclaimed than deſtroyed, it is love and gentleneſs that are the way, with peaceable Convictions, and ſuch Reaſonings as ſhew that you deſire his good! Overcome him with kindneſs, if you would melt him into repentance, and heap Coals of fire on his head. If thy enemy hunger, feed him; if he thirſt, give him drink; This is *overcoming evil with good*, (and not by beaſtly fury to overcome him,) but when you are drawn to ſinful paſſion and revenge, you are *overcome of evil*, Rom. 12. 19, 20, 21. If you would *do good*, it muſt be *by good*, and not by *evil*.

Conſid. 18. §. 24. Conſid. 18. Remember alſo how little you are concerned in the Words or Action of other Men towards you, in compariſon of *your carriage to your ſelves and them.* You have greater matters to mind, than your little Sufferings by them; even the preſerving of your innocency and your peace with God! It is your *own actions*, and not theirs that you muſt anſwer for. You ſhall not be condemned for *ſuffering wrong*, but for *doing wrong* you may. All their injuries againſt you, make you not the leſs eſteemed of God, and therefore diminiſh not your felicity; it is themſelves that they mortally wound, even to damnation, if they impenitently oppreſs another; keep *your ſelves* and you keep your *Salvation*, whatever others do againſt you.

Conſid. 19. §. 25. Conſid. 19. Remember that injuries are your *tryals* and *temptations*; *God tryeth* you by them, and *Satan tempteth* you by them! God tryeth your love and patience and obedience; that you may be perfect as your Heavenly Father is perfect, and may be indeed his *Children*, while *you love your enemies, and bleſs them that curſe you, and do good to them that hate you, and pray for them that deſpitefully uſe you and perſecute you*, Matth. 5. 44, 45. and being *tryed* you may *receive* the *Crown of Life* Jam. 1. 3, 4, 12. And Satan on the other ſide is at work, to try whether he can draw you by injuries to impatiency, and to hatred, malice, revenge or cruelty, and ſo damn your Souls by the hurting of your Bodies. And when you foreknow his deſign, will you let him overcome? Hear every provoking word that's given you, and every injury that's done unto you, as if a meſſenger from Satan were ſent to buffet you, or to ſpeak that provoking language in his name; and as if he ſaid to you [I come from the Devil to call thee all that's nought and to abuſe thee, and to try whether I can thus provoke thee to paſſion, malice, railing or revenge, to ſin againſt God and damn thy Soul.] If you knew one came to you from the Devil on this errand, tell me how you would entertain him; And do you not know that this is indeed the caſe? Rev. 2. 10. *Fear none of thoſe things which thou ſhalt ſuffer; behold the Devil ſhall caſt ſome of you into Priſon that ye may be tryed, and ye ſhall have tribulation ten days; be thou faithful to the death and I will give thee a Crown of Life. As trying impriſonments* ſo all other *trying injuries* are from the Devil by Gods permiſſion, whoever be his inſtruments: And will you be overcome by him when you foreknow the the end of his attempts?

Conſid. 20. §. 26. Conſid. 20. Laſtly, ſet before you *the example of our Lord Jeſus Chriſt:* See whether he was addicted to wrath and malice, hurtfulneſs or revenge! If you will not imitate him, you are none of his Diſciples! nor will he be your Saviour. A ſerious view of the holy Pattern of love and meekneſs, and patience, and forgiveneſs, which is ſet before us in the Life of Chriſt, is a moſt powerful remedy againſt malice and revenge; and will cure it, if any thing will cure it. Phil. 2. 5, 6, 7. *Let this mind be in you, which was alſo in Chriſt Jeſus, who being in the form of God—— yet made himſelf of no Reputation, and took upon him the form of a Servant.* 1 Pet. 4. 1. *Foraſmuch then as Chriſt hath ſuffered in the fleſh, arm your ſelves likewiſe with the ſame mind.* 1 Pet. 2. 19, to the 25. *For this is thank-worthy, if a Man for Conſcience toward God, endure grief ſuffering wrong-*

wrongfully; For what glory is it, if when ye be buffeted for your faults, ye ſhall take it patiently? But if when ye do well and ſuffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called: Becauſe Chriſt alſo ſuffered for us, leaving us an enſample that ye ſhould follow his ſteps; who did no ſin, neither was guile found in his mouth: who when he was reviled, reviled not again; when he ſuffered he threatned not, but committed it to him that judgeth righteouſly. Think not to live and reign with Chriſt, if you will not follow him and ſuffer with him. It is impudent preſumption and not faith, to look to be like the Saints in glory, while you are like the Devil in malice and cruelty.

CHAP. X.

Caſes reſolved about forgiving Injuries and Debts, and about Self-defence, and ſeeking Right by Law or otherwiſe.

THE Caſes about forgiving, and revenging are many, and ſome of them difficult: I ſhall reſolve thoſe of ordinary uſe in our practice, and paſs by the reſt.

Queſt. 1. § 1. Queſt. 1. *Is a Man bound to forgive all injuries and damages that are done him?* If not, *What injuries be they which every Man is obliged to forgive?*

Anſw. To both theſe Queſtions I briefly anſwer, 1. We muſt diſtinguiſh between a *Crime* or ſin *againſt God*, and the common good; and an *injury* or *damage to our ſelves*. 2. And between *publick Juſtice* and *private Revenge*. 3. And *between* thoſe *damages* which fall upon my ſelf only, and thoſe that by me redound to others (as Wife or Children, *&c.*) 4. And between the remitting of a *puniſhment*, and the remitting of reparations of my loſs. 5. And between the *various puniſhments* to be remitted. He that will confound any of theſe ſhall ſooner deceive himſelf and others, than reſolve the doubts.

§. 2. *Prop.* 1. It frequently falleth out, that it is not in our power to remit the penalty of a crime; no not the temporal Penalty. For this is a wrong to God the Univerſal Governour, and God only can forgive it, and Man no farther than God hath commiſſionated him: Murder, Whoredom, Drunkenneſs, Swearing, *&c.* as they are ſins againſt God, the Magiſtrate is bound to puniſh; and private Men to endeavour it by the Magiſtrate; And if it may be ſaid that the Soveraign Ruler of a Nation, hath power to forgive ſuch Crimes; the meaning is no more than this, 1. That as to the *Species* of theſe ſins, if he do forgive the temporal puniſhment which in his Office he ſhould have inflicted, yet no humane Power can queſtion him for it; becauſe he hath none on Earth above him; But yet God will queſtion him, and ſhew him that he had no power to diſpenſe with his Laws, nor diſoblige himſelf from his duty. 2. And that in ſome caſes an *individual* crime may be forgiven by the Magiſtrate as to the temporal puniſhment, even where the *Ends* of the Law and Government require it: But this muſt not be ordinary.

§. 3. Prop. 2. *It is not alway in the power of the Magiſtrate to remit the temporal puniſhment, of heinous Crimes againſt the common good.* Becauſe it is ordinarily neceſſary to the common good that they be puniſhed; and his power is for the common good, and not againſt it; The Enemies of the publick Peace muſt by puniſhment be reſtrained.

§. 4. *Prop.* 3. Much leſs is it in the power of a private Man, to remit a penalty to be inflicted by a Magiſtrate. And what I ſay of Magiſtrates, holdeth of *Parents*, and other Governours, *cæteris paribus*, according to the proportion of their Authority.

§. 5. *Prop.* 4. I may by juſt means exact ſatisfaction for damages to my ſelf, in my reputation or Eſtate, when the ends of Chriſtianity, even the honour of God and the publick good, and the benefit of Mens Souls require it; that is, when I only vindicate theſe by lawful means, as they are the Talents which God hath committed to me for his ſervice, and for which he will call me to account. It may fall out, that the vindicating of a Miniſters or other Chriſtians name from a ſlander, may become very needful for the intereſt and honour of Religion, and for the good of many Souls; And if I have an Eſtate which I reſolve to uſe for God, and a Thief, or a deceiver take it from me, who will do no good with it but hurt, I may be bound to vindicate it; that I may be enabled to do good, and may give God a comfortable account of my Stewardſhip; beſides the ſuppreſſing of Thievery and deceit as they are againſt the common good.

§. 6. *Prop.* 5. When my Eſtate is not entirely my own, but Wife or Child or any other is a ſharer in it, it is not wholly in my power to remit any Debt or Damage out of it, but I muſt have the conſent of them that are Joynt-owners; Unleſs I be entruſted for them.

§. 7. *Prop.* 6. If I be primarily obliged to maintain Wife and Children, or any others with my Eſtate, I am bound on their behalf, to uſe all juſt means to vindicate it from any that ſhall injuriouſly invade it: Otherwiſe I am guilty of their Sufferings whom I ſhould maintain; I may no more ſuffer a *Thief* than a *Dog*, to go away with my Childrens Meat.

§. 8. *Prop.* 7. And as I muſt vindicate my Eſtate for others to whom I am entruſted to Adminiſter it by God, ſo muſt I for my ſelf alſo, ſo far as God would have me uſe it my ſelf. For he that hath charged me to provide for my Family, requireth alſo that I famiſh not my ſelf: And he hath required me to love my Neighbour but as my ſelf; And therefore as I am bound to vindicate and help my Neighbour if a Thief or Oppreſſor would rob him, (according to my place and power), ſo muſt I do alſo for my ſelf; in all theſe Seven caſes I am not obliged to forgive.

§. 9. But on the other ſide in all theſe caſes following, I am bound to forgive and let go my right.

Prop. 1. As the Church may declare to penitent ſinners, the remiſſion of the eternal puniſhment, ſo may it remit the temporal puniſhment of excommunication to the penitent: Yea, this they are *obliged* by Chriſt to do, miniſterially as under him.

§. 10. *Prop.* 2. When the Repentance and ſatisfaction of the Sinner, is like to conduce more to the publick good, and the honour of God, and other ends of Government, than his puniſhment would do, a private Man may not be obliged to proſecute him before the Magiſtrate, and the Magiſtrate hath power to forgive him as to the penalty which it belongeth to him to inflict: (Though this may not extend to the remitting of *Crimes ordinarily* and *frequently*, nor to the remitting of *ſome ſort of heinous crimes* at all; becauſe this cannot attain the ends of Government as aforeſaid.)

§. 11. *Prop.* 3. All perſonal wrongs ſo far as they are *merely againſt my ſelf*, and diſable me not from my duty to God and my Neighbour, I may and muſt forgive: For my own intereſt is put more in my own power; and here it is that I am commanded to forgive. If you ſay that I am bound to preſerve my own Life and Soul as much as anothers; I anſwer, It's true, I am bound to perſerve my own and anothers ultimately for the ſervice and glory of God; and Gods intereſt in me I cannot remit or give away. As there is no obligation to duty but what is Originally from God, ſo there is none but what is ultimately for God, even to pleaſe and glorifie him.

Obj. *But if this be all, I ſhall forgive no wrongs: for there is none which doth not ſome way hinder me in* *my duty. Anſw.* Yes, there may be many to your body, your eſtate and name, which yet may be no diſablement or hinderance to you, except you make it ſo your ſelf: As if you receive a box on the Ear, or be ſlandered or reviled when none heareth it but your ſelf, or ſuch as will make no evil uſe of it, or it a little be diminiſhed injuriouſly out of a ſuperfluous eſtate, or ſo as to be employed as well as you would have done. 2. But I further anſwer this objection in the next Propoſitions.

§. 12. *Prop.* 4. If my patient ſuffering a perſonal injury, which ſomewhat hindereth me from my duty, be like to be as great a ſervice to God, or to do more good, than by that duty I ſhould do, I ought to paſs by and forgive that injury: Becauſe then Gods intereſt obligeth me not to vindicate my right.

§. 13. *Prop.* 5. If when I am injured, and thereby diſabled from doing ſome good which I ſhould elſe have done, I am not able by ſeeking reparation or the puniſhment of the Perſon, to recover my capacity, and promote the ſervice of God, I am bound to paſs by and remit that injury (I ſpeak not of the criminal part, but the injury as ſuch: For a Man may be bound to bring a Thief to puniſhment, on the account of Gods honour, and the common good, (though elſe he might forgive the injury to himſelf.)

§. 14. *Prop.* 6. If it be probable that he that defraudeth me of my Eſtate, will do more good with it than I ſhould have done, I am not bound to vindicate it from him for my own intereſt (though as he is criminal, and the crime is hurtful, as an ill example, to the common good, ſo I may be bound to it:) Nay, were it not for the ſaid criminal reſpect, I am bound rather to let him take it than to vindicate it by any ſuch means as would break Charity and do more hurt than good.

§. 15. *Prop.* 7. If I am abſolutely truſted with the Perſon or Eſtate of another, I may ſo far forgive the wrongs done to that other, upon ſufficient reaſons as well as againſt my ſelf.

§. 16. *Prop.* 8. A private Man may not uſurp the Magiſtrates power, or do any act which is proper to his office, nor yet may he break his Laws for the avenging of himſelf: He may uſe no other means than the Law of God and his Soveraign do allow him. Therefore he may not rail or revile or ſlander or rob or ſtrike or hurt any (unleſs in caſe of defence as afterward,) nor take any other prohibited courſe.

§. 17. *Prop.* 9. No rigor or ſeverity muſt be uſed to right my ſelf, where gentler means may probably do it; but the moſt harmleſs way muſt firſt be tryed.

§. 18. *Prop.* 10. In general, all wrongs, and debts and damages muſt be forgiven, when the hurt is like to be greater which will come by our righting our ſelves, than that which by forbearance we ſhall ſuſtain: And all muſt be forgiven where Gods Law or Mans forbiddeth us not to forgive. Therefore a Man that will here know his duty, muſt conduct his actions by very great prudence (which if he have not himſelf, he muſt make uſe of a guide or Counſellor:) and he muſt be able to compare the Evil which he ſuffereth with the Evil which will in probability follow his vindication, and to diſcern which of them is the greater: Or elſe he can never know how far and when he may and muſt forgive. And herein he muſt obſerve,

§. 19. 1. That hurt that cometh to a Mans Soul is greater than the hurt that befalleth the Body: And therefore if my ſuing a Man at Law be like to hurt his Soul by uncharitableneſs, or to hurt my own, or the Souls of others by ſcandal or diſturbances, I muſt rather ſuffer any meer *bodily injuries*, than uſe that means: But if yet greater hurt to Souls would follow that *bidily* ſuffering of mine, the caſe is then altered the other way. So if by forgiving debts or wrongs, I be liket to do more good to the Soul of him whom I forgive, or others, than the recovery of my own, or the righting of my ſelf is like any way to equal, I am obliged to forgive that debt or wrong.

§. 20. 2. The good or hurt which cometh to a community or to many, is *cæteris paribus* to be more regarded than that which cometh to my ſelf or any one alone. Becauſe many are of more worth than one; and becauſe Gods honour (*cæteris paribus*) is more concerned in the good of many than of one. Therefore I muſt not ſeek my own right to the hurt of many, either of their Souls or Bodies, unleſs ſome greater good require it.

§. 21. 3 The good or hurt of publick Perſons, Magiſtrates or Paſtors is (*cæteris paribus*) of more regard than the good or hurt of ſingle Men: Therefore *cæteris paribus* I muſt not right my ſelf to the diſhonour or the hurt of Governours (no though I were none of their Charge or Subjects:] becauſe the publick good is more concerned in their honour or welfare than in mine. The ſame may be ſaid of Perſons by their gifts and intereſts more eminently ſerviceable to God and the common good than I am.

§ 22. 4. The good or hurt of a near relation, of a dear friend, of a worthy Perſon, is more to be regarded by me *cæteris paribus* than the good or hurt of a vile unworthy Perſon, or a ſtranger: And therefore the *Iſraelites* might not take Uſury of a *poor Brother*, which yet they might do of an alien of another Land! The Laws of nature and friendſhip may more oblige me to one than to another, though they were ſuppoſed equal in themſelves: Therefore I am not bound to remit a debt or wrong to a Thief or Deceiver or a vile Perſon, when a *nearer* or a *worthier* Perſon would be equally damnified by his benefit; and thus far, if without any partial ſelflove a Man can juſtly eſtimate himſelf] he may not only as he is neareſt in himſelf, but alſo for his real worth, prefer his own commodity before the commodity of a more unworthy and unſerviceable Perſon.

§ 23. 5. Another Mans *neceſſities* are more regardable than our own *ſuperfluities*; as his *life* is more regardable than our corporal delights. Therefore it is a great ſin for any Man to reduce another to extremity, and deprive him of neceſſaries for his life, meerly to vindicate his own right in ſuperfluities for the ſatisfaction of his concupiſcence and ſenſual deſires; if a poor Man ſteal to ſave his own or his Childrens lives, and the rich Man vindicate his own, meerly to live in greater fulneſs or gallantry in the World, he ſinneth both the ſin of ſenſuality and uncharitableneſs; (but how far for the *common good* he is bound to proſecute the Thief as *criminal*, is a caſe which depends on other circumſtances) And this is the moſt common caſe, in which the forgiving of debts and damages is required in Scripture, *viz.* When the other is poor and we are rich, and his neceſſities require it as an act of Charity (And alſo the former caſe, when the hurt by our vindication is like to be greater than our benefit will countervail.

Queſt. 2.

§ 24. Queſt. 2. *What is the meaning of thoſe words of Chriſt*, Matth. 5. 38, 39, 40, 41, 42. *Ye have heard that it hath been ſaid, An eye for an eye, and a tooth for a tooth: But I ſay unto you that ye reſiſt not evil; but whoſoever ſhall ſmite thee on the right cheek, turn to him the other alſo: and if any man will ſue thee at the Law and take away thy Coat, let him have thy Cloak alſo: And whoſoever ſhall compel thee to go a mile, go with him two: Give to him that asketh thee; and from him that would borrow of thee turn thou not away?*

Anſw. The meaning of the Text is this: As if he had ſaid [Becauſe you have heard that Magiſtrates are required to do juſtice exactly between Man and Man, and to take an Eye for an Eye, *&c.* therefore you may perhaps believe thoſe Teachers who would perſwade you that for any Man to exact this ſatisfaction, is no fault: But I tell you that duties of Charity muſt be performed, as well as Juſtice muſt be done: And though it muſt be the Magiſtrates duty to do you this Juſtice, it is not your duty always to require it, but Charity may make the contrary to be your duty. *Therefore I ſay unto you, overvalue not the concernments of your fleſh, nor the trifles of this World, but if a man abuſe you, or wrong you in theſe trifles, make no great matter of it, and be not preſently inflamed to revenge, and to right your ſelves; but exerciſe your Patience, and your Charity to him that wrongeth you, and by a habituated ſtedfaſtneſs herein, be ready to receive another injury with equal patience, yea many ſuch, rather than to fly to an unneceſſary vindication of your right: For what if he give you another Stroke? Or what if he alſo take your Cloak? Or what if he compel you to another mile for him? Let him do it; let him take it; how ſmall is your hurt? What inconſiderable things are theſe? Your reſiſtance and vindication of your right may violate Charity and Peace, and inflame his paſſion, and kindle your own, and hurt both your Souls, and draw you into other ſins, and coſt you dearer than your right was worth: Whereas your patience, and yieldingneſs, and ſubmiſſion, and readineſs to ſerve another, and to let go your own for Peace and Charity, may ſhame him, or melt him, and prevent contention, and keep your own and the publick peace, and may ſhew the excellency of your Holy Religion, and win Mens Souls to the love of it, that they may be ſaved. Therefore inſtead of exacting or vindicating your utmoſt right; ſet light by your corporal ſufferings and wrongs, and ſtudy and labour with all your power, to excel in Charity, and to do good to all, and to ſtoop to any ſervice to another, and humble your ſelves, and exerciſe patience, and give and lend according to your abilities; and pretend not juſtice againſt the great duties of Charity and Patience.*] So that here is forbidden both *violent* and *legal* revenge for our Corporal abuſes, when the Law of *Charity* or *Patience* is againſt it: But this diſobligeth not Magiſtrates to do Juſtice, or Men to ſeek it, in any of the Caſes mentioned in the Seven firſt Propoſitions.

Queſt. 3. §. 25. Queſt. 3. *Am I bound to forgive another, if he ask me not forgiveneſs? The reaſon of the queſtion is, becauſe Chriſt ſaith,* Luke 17. 3, 4. *If thy brother treſpaſs againſt thee, rebuke him: and if he repent forgive him: And if he treſpaſs againſt thee ſeven times in a day, and ſeven times in a day turn again to thee, ſaying, I repent, thou ſhalt forgive him.*

Anſw. In the reſolving of this; while ſome have barely affirmed, and others denied, for want of diſtinguiſhing, they have ſaid worſe than nothing. It is neceſſary that we diſtinguiſh,

1. Between the forgiving of an Enemy, and of a Stranger, and of a Neighbour, and of a Brother, as ſuch.

1. Between the ſeveral penalties to be remitted (as well as revenges to be forborn.) And ſo briefly the caſe muſt be thus reſolved.

Prop. 1. *An Enemy, a Stranger, and a Neighbour, as ſuch,* muſt be forgiven (in the caſes before aſſerted) *though they ask not forgiveneſs,* nor ſay, *I repent:* For,

1. Many other Scriptures abſolutely require it.

2. And forgiving *them as ſuch,* is but the continuing them in our *common Charity,* as *Men,* or *Neighbours*; that is, our not endeavouring to ruin them, or do them any hurt, and our hearty deſiring and endeavouring their good, according to their capacities or ours; and thus far we muſt forgive them.

Prop. 2. *A Brother muſt be alſo thus far forgiven, though he ſay not, I repent:* That is, we muſt love him as a Man, and wiſh and endeavour his good to our power.

Prop. 3. *A Brother as a Brother, is not to be ſo forgiven, as to be reſtored to our eſtimation, and affection, and uſage of him as a Brother, either in ſpiritual account, or intimate ſpecial love and familiarity,* as long as he is impenitent in his groſs offences; and that is, till he turn again and ſay, I repent. A *Natural Brother* is ſtill to be loved as a Natural Brother. For that kind of love dependeth not on his honeſty or repentance. But,

1. A Brother in a religious ſenſe.

2. Or a boſom familiar friend, are both unfit for to be received in theſe capacities, till they are penitent for groſs offences; therefore the Church is not to pardon the impenitent, in point of Communion, nor particular Chriſtians to pardon them in their eſteem and carriage; nor am I bound to take an unfit Perſon to be my boſom friend to know my ſecrets; therefore if either of theſe offend, I muſt not forgive them, that is, by forgiveneſs continue them in the reſpect and uſage of this Brotherhood, till they repent; and this, (firſt eſpecially) is the Brother mentioned in the Text.

§. 26. Queſt. 4. *Is it lawful to ſue a Brother at Law? The reaſon of the queſtion is, from the words of the Apoſtle* Queſt. 4. Paul, 1 Cor. 6. 7. *There is utterly a fault among you, becauſe ye go to Law one with another: Why do you not rather take wrong? Why do you not rather ſuffer your ſelves to be defrauded?*

Anſw. 1. Diſtinguiſh betwixt going to Law before Heathens, or other Enemies to the Chriſtian Religion, and before Chriſtian Magiſtrates.

2. Between going to Law in malice for revenge, and going meerly to ſeek my right, or to ſeek the ſuppreſſion and reformation of ſin.

3. Between going to Law when you are bound to forgive, and when you are not.

4. And between going to Law in haſte and needleſly, and going to Law as the laſt remedy, in caſe of neceſſity when other means fail.

5. And between going to Law when the hurt is like to be greater than the benefit, and going to Law when it is likely to do good. There is a great deal of difference between theſe caſes.

§. 27. *Prop.* 1. Chriſtans muſt rather ſuffer wrong, than go to Law before the Enemies of Religion, when it is like to harden them, and to bring Chriſtianity into contempt.

Prop. 2. It is not lawful to make Law and Juſtice the means of private unlawful revenge; nor to vent our malice, nor to oppreſs the innocent.

Prop. 3. When ever I am bound to forgive the treſpaſs, wrong, or debt, then it is unlawful to ſeek my own at Law. For that is not forgiving.

Prop. 4. There are many other remedies which muſt firſt be tryed (ordinarily) before we go to Law; As

1. To rebuke our Neighbour for his wrong, and privately to deſire neceſſary reparations.

2. To take two or three to admoniſh him; or to refer the matter to Arbitrators (or in ſome caſes to a Lot.) And if any make Law their firſt remedy needleſly, while the other means ſhould firſt be uſed, it is a ſin.

Prop. 5. It is not lawful to go to Law-ſuits, when prudence may diſcern that the hurt which may come by it, will be greater than the benefit; (either by hardning the Perſon, or diſturbing ourſelves, or ſcandalizing others againſt Religion, or drawing any to ways of unpeaceableneſs and revenge, *&c.*) The foreſeen conſequences may over-rule the caſe.

§. 28. But on the other ſide, *Prop.* 1. It is lawful to make uſe of Chriſtian Judicatories, ſo it be done in a lawful manner; yea, and in ſome caſes, of the Judicatories of Infidels.

Prop. 2. The ſuppreſſing of ſin, and the defending of the innocent, and righting of the wronged, being the duty of Governours, it is lawful to ſeek theſe benefits at their hands.

Prop. 3. In caſes where I am not obliged to forgive (as I have ſhewed before ſome ſuch there be,) I may juſtly make uſe of Governours as the Ordinance of God.

Prop. 4. The Order and Seaſon is when I have tryed other means in vain! When *Perſwaſion* or *Arbitration* will do no good, or cannot be uſed with hope of ſucceſs.

Prop. 5. And the great condition to prove it lawful, is, when it is not like to do more hurt than good, either directly of it ſelf, or by Mens abuſe; when Religion, or the Soul of any Man, or any ones Body, or Eſtate, or Name, is not like to loſe more than my Gain, or any other Benefits will compenſate; When all theſe concur, it's lawful to go to Law.

Queſt. 5. §. 29. Queſt. 5. *Is it lawful to defend my Perſon, Life or Eſtate againſt a Thief, or Murderer, or unjuſt Invader by force of Arms?*

Anſw. You muſt diſtinguiſh, 1. Between ſuch Defence as the Law of the Land alloweth, and ſuch as it forbiddeth.

2. Between *Neceſſary* and *Unneceſſary* Actions of Defence.

Prop. 1. There is no doubt, but it is both lawful, and a duty to defend our ſelves by ſuch convenient means, as are likely to attain their end, and are not contrary to any Law, *of God or Man!* We muſt defend our Neighbour if he be aſſaulted or oppreſſed, and we muſt love our Neighbours as our ſelves.

Prop. 2. This Self-defence by force, is then lawful, when it is *Neceſſary*, and other more gentle means have been uneffectual, or have no place, (ſuppoſing ſtill that the means be ſuch as the Law of God or Man forbiddeth not.)

Prop. 3. And it is neceſſary to the lawfulneſs of it, that the means be ſuch as in its nature is like to be ſucceſsful, or like to do more good than harm.

§. 30. But on the other ſide: *Prop.* 1. We may not defend our ſelves, by any ſuch force as either the Laws of God, or our Rulers, thereto authorized by him, ſhall forbid. For,

1. The Laws are made by ſuch as have more power over our lives, than we have over them our ſelves.

2. And they are made for the good of the Commonwealth: which is to be preferred before the good or life of any ſingle Perſon. And what ever ſelfiſh Infidels ſay, both Nature and Grace do teach us to lay down our lives, for the welfare of the Church or State, and to prefer a multitude before our ſelves. Therefore it is better to be robbed, oppreſt, or killed, than to break the Peace of the Commonwealth.

Prop. 2. Therefore a private Man may not raiſe an Army to defend his Life againſt his Prince, or lawful Governour. Perhaps he might *hold his hands*, if perſonally he went about to murder him, without the violation of the publick Peace: But he cannot raiſe a War without it.

Prop. 3. We may not do that by blood or violence, which might be done by perſwaſion, or by any lawful gentle means: Violence muſt be uſed, even in defence, but in caſe of true neceſſity.

Prop. 4. When Self-defence is like to have conſequents ſo ill, as the ſaving of our ſelves cannot countervail, it is then unlawful *finis gratia*, and not to be attempted.

Prop. 5. Therefore if Self-defence be unlikely to prevail, our ſtrength being inconſiderable, and when the Enemy is but like to be the more exaſperated by it, and our Sufferings like to be the greater; *Nature* and *Reaſon* teach us to ſubmit, and uſe the more effectual (lawful) means.

Queſt. 6. §. 31. Queſt. 6. *Is it lawful to take away anothers Life, in the defending of my Purſe or Eſtate?*

Anſw. 1. You muſt again diſtinguiſh between ſuch defence, as the Law of the Land alloweth, and ſuch as it forbiddeth.

2. Between what is neceſſary, and what is unneceſſary.

3. Between a life leſs worth than the prize which he contendeth for, and a life more worth than it, or than mine own.

4. Between the ſimple defence of my Purſe, and the defence of it, and my life together.

5. Between what I do with purpoſe and deſire, and what I do unwillingly through the aſſailants temerity or violence.

6. And between what I do in meer defence, and what I do to bring a Thief or Robber unto legal puniſhment. And ſo I anſwer.

Prop. 1. You may not defend your Purſe, or your Eſtate by ſuch Actions, as the Law of the Land forbiddeth. (Unleſs it go againſt the Law of God:) Becauſe it is to be ſuppoſed, that it is better a Mans Eſtate or Purſe be loſt, than Law and publick Order violated.

Prop. 2. You may not (againſt an ordinary Thief or Robber) defend your Purſe with the probable hazard of his life, if a few good words, or other ſafe and gentle means, which you have opportunity to uſe, be like to ſerve turn without ſuch violence.

Prop. 3. If it might be ſuppoſed that a Prince, or other Perſon of great uſe and ſervice to the Common-wealth, ſhould in a frolick or otherwiſe aſſault your Perſon for your Eſtate, or Purſe, it is not lawful to take away his life by a defenſive violence, if you know it to be he: Becauſe (though in ſome Countreys the Law might allow it you, yet) *finis gratia* it is unlawful; becauſe his life is more neceſſary to the common good, than yours.

Prop. 4. If a pilfering Thief would ſteal your Purſe, without any violence which hazardeth your life, (ordinarily) you may not take away his life in the defending of it. Becauſe it is the work of the Magiſtrate to puniſh him by publick Juſtice, and your defence requireth it not.

Prop. 5. All this is chiefly meant, of the voluntary deſigned taking away of his life; and not of any lawful Action, which doth it accidently againſt your will.

§. 33. On the other ſide. *Prop.* 1. If the Law of the Land allow you to take away a Mans Life in the defending of your Purſe, it removeth the ſcruple, if the weight of the matter alſo do allow it: Becauſe it ſuppoſeth, that the Law taketh the Offender to be worthy of death, and maketh you in that caſe the Executioner of it. And if indeed, the crime be ſuch as deſerveth death, you may be the Executioner when the Law alloweth it.

Prop. 2. And this is more clear, when the Robber for your Money doth aſſault your Life, or is like for ought you ſee to do it.

Prop. 3. And when gentler means will not ſerve the turn, but Violence is the only remedy which is left you, which is like to avail for your defence.

Prop. 4. And when the Perſon is a vile Offender, who is rather a plague and burden to the Commonwealth, than any neceſſary Member of it.

Prop. 5. If you deſire not, and deſign not his Death, but he ruſh upon it himſelf in his fury, while you lawfully defend your own, the caſe is yet leſs queſtionable.

Prop. 6. If a Thief have taken your Purſe, though you may not take away his life after to recover it (becauſe it is of leſs value) nor yet in revenge (becauſe that belongeth not to private Men;) yet if the Law require or allow you to purſue him to bring him to a judicial Tryal, if you kill him while he reſiſteth, it is not your ſin; becauſe you are but ſuppreſſing ſin in your place, according to the allowance of the Law.

§. 34. Queſt. 7. *May I kill or wound another in the defence or vindication of my honour, or good name?* Queſt. 7.

Anſw. No, not by private aſſault or violence: But if the crime be ſo great, that the Law of the Land doth puniſh it with death, if that Law be juſt, you may in ſome caſes ſeek to bring the offender to publick Juſtice: But that is rare, and otherwiſe you may not do it. For,

1. It belongeth only to the Magiſtrate, and not to you, to be the avenger.

2. And killing a Man can be no meet defence againſt calumny or ſlander: For if you will kill a Man for prevention, you kill the innocent; if you kill him afterward, it is no defence, but an unprofitable revenge, which vindicateth not your honour, but diſhonoureth you more. Your patience is your honour, and your bloody revenge doth ſhew you to be ſo like the Devil, the deſtroyer, that it is your greateſt ſhame.

3. It is odious Pride which maketh Men over-value their Reputation among Men, and think that a Man's Life is a juſt compenſation to them for their diſhonour! Such bloody Sacrifices are fit to appeaſe only the blood-thirſty Spirit! But what is it that Pride will not do and juſtifie?

CHAP. XI.

Special Directions to eſcape the guilt of Perſecuting. Determining alſo the Caſe about Liberty in Matters of Religion.

Though this be a Subject which the guilty cannot indure to hear of, yet the miſery of Perſecutors, the Blood, and Groans, and Ruines of the Church, and the lamentable Diviſions of Profeſſed Chriſtians, do all command me not to paſs it by in ſilence; but to tell them the truth, *Whether they will hear, or whether they will forbear*; though they were ſuch as *Ezek.* 3. 7, 8, 9, 11.

Dir. 1. §. 1. Direct 1. If you would eſcape this dreadful guilt, *Underſtand well what Perſecution is*, elſe you may either run into it ignorantly, or oppoſe a duty as if it were Perſecution.

§. 2. The Verb [*Perſequor*] is often taken in a good ſenſe, for no more than *continuato muto vel ad extremum ſequor*; and ſometime for the blameleſs Proſecution of a Delinquent: But we take it here, as the *Engliſh* Word [*Perſecute*] is moſt commonly taken, for [*inimico affectu inſequor*;] a *malicious or injurious hurting or perſecuting another, and that for the ſake of Religion or Righteouſneſs.* For it is not common Injuries which we here intend to ſpeak of. Three things then go to make up *Perſecution.* 1. That it be the *hurting of another*, in his *Body*, *Liberty*, *Relations*, *Eſtate*, *or Reputation.* 2. That it be done *injuriouſly*, to one who deſerveth it not, in the particular which is the Cauſe. 3. That it be for the cauſe of *Religion*, or of *Righteouſneſs*, that is, for the *Truth of God* which we hold or utter; or for the *Worſhip of God* which we perform; or for *Obedience* to the *Will of God* revealed in his Laws. This is the cauſe on the Sufferers part, what ever is intended by the Perſecuter.

§. 3. There are divers ſorts of *Perſecutions.* As to the *Principles* of the *Perſecutors.* 1. There is a *Perſecution* which is openly profeſſed to be for the cauſe of Religion; as *Heathens* and *Mahometans* perſecute *Chriſtians* as *Chriſtians.* And there is an *Hypocritical Perſecution*, when the pretended Cauſe is ſome odious Crime, but the real cauſe is *Mens Religion*, or *obedience to God.* This is the *common Perſecution*, which *nominal Chriſtians* exerciſe on *ſerious Chriſtians*, or on one another. They will not ſay that they perſecute them, becauſe they are *godly* or *ſerious Chriſtians*; but that is the true cauſe: For if they will but ſet them above God, and obey them againſt God, they will abate their Perſecution. Many of the *Heathens* thus perſecuted the *Chriſtians* too, under the name of *ungodly, and evil doers*; but the true cauſe was, becauſe they obeyed not their commands in the Worſhipping of their Idol Gods. So do the Papiſts perſecute and murder Men, not as Profeſſors of the Truth (which is the true cauſe) but under the name of *Hereticks* and *Schiſmaticks*, or Rebels againſt the Pope, or what ever their malice pleaſeth to accuſe them of. And *prophane nominal Chriſtians* ſeldom perſecute the ſerious and ſincere directly by that name, but under ſome nickname which they ſet upon them, or under the name of *Hypocrites*, or *Self conceited*, or *Factious Perſons*, or ſuch like. And if they live in a Place, and Age, where there are many Civil Wars or Differences, they are ſure to fetch ſome odions Name or Accuſation thence: Which ſide ſoever it be that they are on; or if they meddle not on any ſide, they are ſure by every party whom they pleaſe not, to hear Religion loaded with ſuch Reproaches, as the times will allow them to vent againſt it. Even the Papiſts who take this courſe with *Proteſtants*, it ſeems by *Acoſta* are ſo uſed themſelves, not by the *Heathens*; but by one another, yea, by the multitude, yea, by their *Prieſts.* For ſo ſaith he ſpeaking of the *Pariſh Prieſts* among the *Indians*, having reproved their Dicing, Carding, Hunting, Idleneſs. *Lib.* 4. *cap.* 15. *pag.* 404, 405. *Itaque is cui Paſtoralis Indorum cura committitur, non ſolum contra diaboli machinas & naturæ incentiva pugnare debet; ſed jam etiam confirmatæ hominum conſuetudini & tempore & turba præpotenti ſeſe objicere; & ad excipiendæ invidorum ac malevolorum tela forte pectus opponere; qui ſiquid a profano ſuo inſtituto abhorrentem viderint; proditorem, hypocritam, hoſtem clamant:* That is, *He therefore to whom the Paſtoral care of the Indians is committed, muſt not only fight againſt the Engines of the Devil, and the Incentives of Nature; but alſo now muſt object or ſet himſelf againſt the confirmed cuſtom of Men, which is grown very powerful both by time, and by the multitude; and muſt valiantly oppoſe his Breſt, to recive the Darts of the envious and malevolent, who if they ſee any thing contrary to their profane faſhion* (or breeding) *cry out,* [*A Traytor, an Hypocrite, an Enemy.*] It ſeems then that this is a common courſe.

§. 4. 2. *Perſecution* is either done in *Ignorance* or *Knowledge.* The *commoneſt Perſecution* is that which is done in *ignorance* and *error*; when Men think a good cauſe to be bad, or a bad cauſe to be good, and to perſecute Truth, while they take it to be falſhood, or good, while they take it to be evil, or obtrude by violence their errors for truths, and their evils, as good and neceſſary things. Thus *Peter* teſtifieth of the *Jews*, who killed the *Prince of Life*, *Acts* 3. 13, 14, 17. [*I know that through ignorance you did it, as did alſo your Rulers.*] And *Paul*, 1 Cor. 2. 8. [*Which none of the Princes of this World knew: For had they known it, they would not have crucified the Lord of Glory.*] And *Chriſt* himſelf ſaith, *Job.* 16. 3. *Theſe things will they do unto you, becauſe they have not known the Father, or me.* And *Paul* ſaith of himſelf, *Acts* 26. 9. *I thought verily with my ſelf, that I ought to do many things contrary to the Name of Jeſus of* Nazareth, *which thing I alſo did, &c.* And 1 *Tim* 1. 13. that it was *ignorantly in unbelief*, that he was *a Blaſphemer*, *a Perſecutor, and Injurious.* And on the other ſide, ſome *perſecute Truth* and *Goodneſs*, while they know it to be ſo. Not becauſe it is *Truth* or *Goodneſs*, but becauſe it is againſt their *carnal worldly intereſt* and *inclination.* As the Conſcience of a Worldling, a Drunkard, a Whoremonger, beareth witneſs againſt his ſin while he goeth on in it; ſo oft-times doth the Conſcience of the Perſecutor; and he hath ſecret Convictions, that thoſe whom he perſecuteth, are better and happier than himſelf.

§. 5. 3. As to the *Cauſe*, ſometime *Perſecution* is for *Chriſtianity* and *Godlineſs* in the groſs, or for ſome *great eſſential Point*; and ſometimes it is only for ſome *particular Truth* or *Duty*, and that perhaps of a lower nature; ſo ſmall or ſo dark, that it is become a great Controverſie, whether it be *Truth* or *Error*, *Duty* or *Sin.* In ſome reſpects, it is more comfortable to the perſecuted, and more heinous in the Perſecutor, that the ſuffering be for the greateſt things. For this leaveth no doubt in the

Mind, whether our cauſe be good, or not; and this ſheweth, that the Perſecutors mind is moſt alien from *God* and *Truth*: But in ſome other reſpect, it is an aggravation of the ſin of the Perſecutor, and of the comfort of the perſecuted, when it is for ſmaller truths and duties. For it is a ſign of great uncharitablneſs and cruelty, when Men can find in their hearts to perſecute others for little things: And it is a ſign of a heart that is true to God, and very ſincere, when we will rather ſuffer any thing from Man, than renounce the ſmalleſt *Truth of God*, or commit the ſmalleſt ſin againſt him, or omit the ſmalleſt duty, when it is a duty.

4. Sometime Perſecution is directly for *Religion*; that is, for matters of *Profeſſed Faith* or *Worſhip*: And ſometimes it is for a *Civil* or a *Common Cauſe*; yet ſtill it is for our obedience to God (or elſe it is not the perſecution which we ſpeak of) though the Matter of it be ſome common or civil thing: As if I were perſecuted meerly for giving to the poor, or helping the ſick, or for being Loyal to my Prince, and to the Laws, or for doing my duty to my Parents, or becauſe I will not bear falſe-witneſs, or tell a lie, or ſubſcribe a falſhood, or any ſuch like: This is truly perſecution, whatever the matter of it be, as long as it is truly for obeying God, that we undergo the ſuffering.

§. 6. I omit many other leſs conſiderable diſtributions; And alſo thoſe afflictions which are but improperly called *Perſecutions*; (as when a Man is puniſhed for a fault in a greater meaſure than it deſerveth. This is *Injuſtice*, but not *Perſecution*, (unleſs it be his *Religion* and *Obedience to God*, which is the ſecret cauſe of it.)

Dir. 2. §. 7. Direct. 2. *Underſtand well the greatneſs of the ſin of Perſecution, that you may be kept in a due fear of being tempted to it.* Here therefore I ſhall ſhew you how great a ſin it is.

§. 8. 1. *Perſecution is a fighting againſt God*: So it is called, *Acts* 5. 39. And *to fight againſt God, is odious malignity, and deſperate folly.* 1. It is venemous malignity, for a Creature to fight againſt his *Creator*, and a Sinner againſt his *Redeemer* who would ſave him; and for ſo blind a Worm to riſe up againſt the Wiſdom of the *All knowing God!* And for ſo vile a Sinner to oppoſe the *Fountain of Love and Goodneſs!* 2. And what *Folly* can be greater, than for a Mole to reproach the Sun for darkneſs? Or a lump of Earth to take up Arms againſt the *Almighty terrible God?* Art thou able to make good thy cauſe againſt him? Or to ſtand before him when he is offended, and chargeth thee with ſin? Hear a Phariſee, *Acts* 6. 38, 39. [*And now I ſay unto you, refrain from theſe men, and let them alone; for if this counſel, or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; leſt happily ye be found even to fight againſt God.*] Or hear *Chriſt* himſelf, *Acts* 9. 4, 5. *I am Jeſus whom thou perſecuteſt: It is hard for thee to kick againſt the pricks!* With bare feet or hands to beat the Thorns! How unmeet a match is Man for God! He needeth not ſo much as a word to take away thy Soul, and cruſh thee to the loweſt Hell. His will alone can lay thee under thy deſerved pains. Canſt thou conquer the *Almighty God?* Wilt thou aſſault the Power which was never overcome, or ſtorm *Jehovahs* Throne or Kingdom? Firſt try to take down the Sun, and Moon, and Stars, from the Firmament, and to ſtop the courſe of the Rivers, or of the Sea; and to rebuke the Winds, and turn Night into Day, and Winter into Summer, and decrepit Age into vigorous Youth. Attempt not greater matters till thou haſt performed theſe: It is a greater matter than any of theſe, to conquer God, whoſe cauſe thou fighteſt againſt. Hear him again, *Iſa.* 45. 1. *Wo unto him that ſtriveth with his Maker: Let the Potſherd ſtrive with the Potſherds of the Earth. Shall the Clay ſay to him that faſhioneth it, What makeſt thou?*] Or thy work. [*He hath no hands?*] And *Iſa.* 45. 2. [*Who would ſet the Bryars and Thorns againſt me in battel? I would go through them, I would burn them together.*] Wo to the Man that is not content to go to fight with Men, but chuſeth the moſt dreadful God to be his Enemy! It had been better for thee, that all the World had been againſt thee!

§. 9. 2. *Perſecution* oppoſeth the gracious deſign of our *Redeemer*, and hindereth his *Goſpel*, and *Work of Mercy* to the World, and endeavoureth the ruine of his Kingdom upon Earth. *Chriſt* came to ſave Men, and Perſecutors raiſe up their power againſt him, as if they envied Salvation to the World. And if God have made the work of Mans Redemption, the moſt wonderful of all his works, which ever he revealed to the Sons of Men, you may eaſily conceive what thanks he will give them, that reſiſt him in ſo high and glorious a deſign. If you could pull the Stars out of the Firmament, or hinder the motions of the Heavens, or deny the Rain to the thirſty Earth, you might look for as good a reward for this, as for oppoſing the *Merciful Redeemer* of the World, in the bleſſed work of Mans Salvation.

§. 10. 3. *Perſecution is a reſiſting or fighting againſt the Holy Ghoſt. Acts* 7. 51. ſaith *Stephen* to the *Jews*, [*Ye ſtiff-necked and uncircumciſed in heart and ears; ye do always reſiſt the Holy Ghoſt: As your Fathers did, ſo do ye!*] If you ſilence the Miniſters who are the means by which the Spirit worketh, in the illuminating and ſanctifying of Souls, (*Acts* 26. 17, 18.) Or if you afflict Men for thoſe holy duties, which the Spirit of God hath taught them to perform, or would force Men from that which the Spirit of *Chriſt* is ſent to draw them to; this is to raiſe War againſt that Spirit, into whoſe Name you were your ſelves baptized.

§. 21. 4. *Perſecution* endeavoureth the damnation of Mens Souls, either by depriving them of the Preaching of the Goſpel which ſhould ſave them, or by forcing them upon that ſin for which God will condemn them. Yea, the baniſhing or ſilencing of one faithful Preacher, may conduce to the damnation of many hundreds? If it be ſaid, that others who are ſet up in their ſtead, may ſave Mens Souls as well as they. I anſwer, 1. God ſeldom, if ever, did qualifie ſupernumeraries for the work of the Miniſtry! Many a Nation hath had too few, but I never read of any Nation that had too many, who were well qualified for that great and difficult work, no not from the days of *Chriſt* till now! So that if they are all fit Men, there are none of them to be ſpared; but all are too few, if they conjoin their greateſt ſkill and diligence. *Chriſt* biddeth us pray the *Lord of the Harveſt, to ſend forth more Labourers into his Harveſt*; but never biddeth us pray to ſend out fewer, or to call any in that were but tolerably fitted for the work. 2. Many *Perſecutors* baniſh all Preachers of the Goſpel, and ſet up no other to do the ſervice which they were called to. And it is rarely ſeen, that any who can find in their hearts, to caſt out any faithful Miniſters of *Chriſt*, have hearts to ſet up better, or any that are competent in their ſtead: But it is ordinarily ſeen, that when the judgment is ſo far depraved, as to approve of the caſting out of worthy Men; it is alſo ſo far depraved as to think an ignorant, unſkilful, heartleſs, or ſcandalous ſort of Miniſters, to be as fit to ſave Mens Souls as they. And how many poor Congregations in the Eaſtern and the Weſtern Churches (nay, how many Thouſands) have ignorant, ungodly, ſenſual Paſtors, who are ſuch unſavoury Salt, as to be unfit for the Land, or for the Dunghil? Whilſt Men are extinguiſhing the cleareſt Lights, or thruſting them into obſcurity. *Matth.* 5. 13, 14, 15. *Luk.* 14. 35. 3. And there may be ſomething of ſuitableneſs between a Paſtor, and the Flock, which may give him advantage to be more profitable to their Souls, than another Man of equal parts. 4. And, though God can work by the weakeſt means, yet ordinarily we ſee that his work upon Mens Souls is ſo far Moral, as that he uſually proſpereth Men, according to the fitneſs of their labours to the work! And ſome Men have far more ſucceſs than others. He that ſhould expel a dozen or twenty of the ableſt Phyſicians out of *London*, and ſay, There are enough left in their ſteads, who may ſave Mens lives, as well as they; might, notwithſtanding that Aſſertion, be found guilty of the Blood of no ſmall numbers. And as Men have ſometime an averſeneſs to one ſort of food, (as good as any to another Man,) and as this diſtemper is not laudable; and yet he that would force them to eat nothing elſe, but that which they ſo abhor, were liker to kill them, than to cure them; ſo is it with the Souls of many. And there are few who have any ſpiritual diſcerning and reliſh, but have ſome ſpecial ſenſe of what is helpful or hurtful to their Souls, in Sermons, Books, and Conference, which a ſtander by is not ſo fit to judge of, as themſelves. So that it is clear, that perſecution driveth Men towards their damnation! And, O how ſad a caſe it is, to have the damnation of one Soul to anſwer for! (Which is worſe than the murdering of many Bodies.) Much more to be guilty of the Perdition of a multitude.)

§. 12. 5. *Perſecution is unjuſtice, and oppreſſion of the innocent!* And what a multitude of terrible threatnings againſt this ſin, are found throughout the Holy Scriptures? Doth a Man deſerve to be cruelly uſed, for being faithful to his God, and for preferring him before Man? And for being afraid to ſin againſt him? Or for doing that which God commandeth him, and that upon pain of greater ſufferings than Man can inflict upon him? Is it not his Saviour that hath ſaid, *Fear not them that can kill the body, and after that have no more that they can do; but fear him who after he hath killed, hath power to caſt into Hell, yea, I ſay unto you, fear him.* Though Chriſtianity was once called *A Sect which every where was ſpoken againſt*, *Acts* 28. 22. And *Paul* was accuſed as *a peſtilent fellow, and a mover of Sedition among the people*, *Acts* 24. 5. And Chriſt was crucified as a Uſurper of the Crown; yet innocency ſhall be innocency ſtill in ſpight of malice, and lying accuſations; becauſe God will be the final Judge, and will bring all ſecret things to light, and will juſtifie thoſe whom injuſtice hath condemned, and will not call them as ſlandering Tongues have called them. Yea, the Conſciences of the Perſecutors are often forced to ſay, as they did of *Daniel*, Dan. 6. 5. *We ſhall not find any occaſion againſt this* Daniel, *except we find it againſt him concerning the Law of his God.* And therefore, the Net which they were fain to lay for him, was a Law againſt his *Religion*, or *Prayers to God*; for a Law againſt Treaſon, Sedition, Swearing, Drunkenneſs, Fornication, &c. would have done them no ſervice! And yet they would fain have aſperſed him there, *Verſ.* 4. *Jer.* 22. 13. *Wo to him that buildeth his houſe by unrighteouſneſs*, &c. Iſa. 33. 1. *Wo to thee that ſpoileſt, and thou waſt not ſpoiled.* Iſa. 5. 20. *Wo to them that call evil good, and good evil*, Jer. 2. 34. *In thy skirts is found the Blood of the Souls of the poor innocents.* Prov. 6. 16, 17. *Hands that ſhed innocent blood, the Lord doth hate*, &c.

§. 13. 6. *Perſecution maketh Men likeſt unto Devils, and maketh them his moſt notable Servants in the World.* Many wicked Men may neglect that duty which they are convinced they ſhould do. But to hate it, and malice Men that do it, and ſeek their ruin; this, if any thing, is a work more beſeeming a Devil, than a Man. Theſe are the Commanders in the Armies of the Devil, againſt the Cauſe and Kingdom of the Lord! *Joh.* 8. 42, 44. And accordingly ſhall they ſpeed.

Dæmones ex hominibus fieri quidam opinati ſunt, perpetua criminum licentia, &c. Quod ut forte tolerabiliter dictum ſit, malarum voluntatem ſimilitudo efficit, qua homo malus atque in malis obſtinatus pene dæmonem æquat. Petrarch. de Injuſto Domin.

§. 14. 7. *Perſecution is an inhumane, diſingenuous ſin, and ſheweth an extinction of the Light of Nature.* A good natured Man, if he had no grace at all, would abhor to be cruel, and to oppreſs his Brethren; and that meerly, becauſe they are true to their Conſciences, and obey their God, while they do no hurt to any others. If they had deſerved Execution, an ingenuous nature would not be forward to be their Executioner; much more when they deſerve incouragement and imitation: It is no honour to be numbred with Blood-thirſty Men.

§. 15. 8. It is a ſin *that hath ſo little of commodity, honour, or pleaſure to invite Men to it, that maketh it utterly without excuſe, and ſheweth, that the ſerpentine nature is the cauſe*, (*Gen.* 3. 15.) What get Men by ſhedding the Blood of Innocents, or ſilencing the Faithful Preachers of the Goſpel? What ſweetneſs could they find in cruelty, if a malicious nature made it not ſweet?

§. 16. 9. It is a ſin which Men have as *terrible warnings againſt from God, as any ſin in the World, that I can remember.* 1. In Gods threatnings. 2. In ſad Examples, and Judgments in this life, even on poſterity. 3. And in the infamy that followeth the names of Perſecutors, when they are dead.

§. 17. 1. How terrible are thoſe words of Chriſt, *Matth.* 18. 6. *But who ſo ſhall offend one of theſe little ones that believe in me, it were better for him, that a Milſtone were hanged about his neck, and that he were drowned in the depth of the Sea.* How terrible is that Character which *Paul* giveth of the *Jews*, 1 Theſ. 2. 15, 16. *Who both killed the Lord Jeſus, and their own Prophets, and have perſecuted us: And they pleaſe not God, and are contrary to all Men; forbidding us to ſpeak to the Gentiles that they might be ſaved to fill up their ſins always; for the wrath is come upon them to the uttermoſt.* Such Terrors againſt Perſecutors are ſo common through the Scriptures, that it would be tedious to recite them.

§. 18. 2. And for Examples, the Captivity firſt, and afterward the caſting off of the *Jews*, may ſerve inſtead of many, 2 *Chron.* 36. 16. *But they mocked the Meſſengers of God, and deſpiſed his words, and miſuſed his Prophets, until the wrath of the Lord aroſe againſt his People, till there was no remedy.* And of the caſting off, ſee *Matth.* 23. 37, 38. O Jeruſalem, Jeruſalem, *thou that killeſt the Prophets, and ſtoneſt them that are ſent unto thee, How oft would I have gathered thy Children together, as a Hen gathereth her Chickens under her Wings, and ye would not? Behold your houſe is left unto you deſolate* —— And Verſ. 34, 35, 36. *Behold, I ſend unto you Prophets, and wiſe Men and Scribes; and ſome of them ye ſhall kill and crucifie, and ſome of them ſhall ye ſcourge in your Synagogues, and perſecute them from City to City; that upon you may come all the righteous bloodſhed upon the Earth, from the blood of righteous* Abel, *to the blood of* Zacharias, *Son of* Barachias, *whom ye ſlew between the Temple and the Altar. Verily I ſay unto you, All theſe things ſhall come on this Generation.* To give you the particular Examples of Gods Judgments againſt Perſecutors, and their poſterity after them, would be a Voluminous work: You may find them in the Holy Scriptures, and the Churches Martyrologies.

§. 19. 3. And by a marvellous providence, God doth ſo over-rule the Tongue of Fame, and the Pens of Hiſtorians, and the Thoughts of Men, that commonly the names of Perſecutors ſtink when they are dead; yea, though they were never ſo much honoured and flattered, while they were alive! What odious names are the names of *Pharaoh*, *Ahab*, *Pilate*, *Herod*, *Nero*, *Domitian*, *Diocleſian*, &c? What a name hath the *French* Maſſacre left on *Charles* the Ninth! And the *Engliſh* Perſecution on Queen *Mary*? And ſo of others throughout the World! Yea, what a blot leaveth it on *Aſa*, *Amaziah*, or any that do but hurt a Prophet of the Lord! The Eleventh Chapter of the *Hebrews*, and all the Martyrologies that are written to preſerve the name of the Witneſſes of Chriſt, are all the Records of the Impiety, and the perpetual ſhame of thoſe, by whom they ſuffered. Even Learning, and Wiſdom, and common Virtue, hath got that eſtimation in the Nature of Man, that he that perſecuteth but a *Seneca*, a *Cicero*, a *Demoſthenes*, or a *Socrates*, hath irrecoverably wounded his Reputation to Poſterity, and left his name to the hatred of all ſucceeding Ages. *Prov.* 10. 7. *The memory of the juſt is bleſſed, but the name of the wicked ſhall rot.*

§. 20. 4. *The Perſecution of Godlineſs*, as ſuch, in Miniſters or private Chriſtians, is one of the moſt viſible undoubted Marks, of one that is yet unſanctified, and in a ſtate of ſin and condemnation; for it ſheweth moſt clearly the predominancy of the Serpentine nature in the Perſecutor. Though *Aſa* in a peeviſh fit may impriſon the Prophet, and thoſe Chriſtians that are ingaged in a Sect or Party, may in a ſinful Zeal be injurious to thoſe of the contrary party; and yet there may remain ſome roots of uprightneſs within: Yet he that ſhall ſet himſelf to hinder the Goſpel, and the ſerious practice of Godlineſs in the World, and to that end, hinder or perſecute the Preachers, and Profeſſors and Practiſers of it, hath the plaineſt mark of a Child of the Devil, and the moſt viſible brand of the wrath of God upon his Soul, of any ſort of Men on Earth. If there might be any hope of Grace in him, that at preſent doth but neglect or diſobey the Goſpel, and doth not himſelf live a godly life (as indeed there is not) yet there can be no poſſibility that he ſhould have Grace at that preſent, who hateth and oppoſeth it; and that he ſhould be juſtified by the Goſpel who perſecuteth it, and that he ſhould be a godly Man, who ſetteth himſelf againſt the godly, and ſeeketh to deſtroy them.

§. 21. 10. And it is a far more heinous ſin in a *Profeſſed Chriſtian*, than in an *Infidel* or *Heathen*. For theſe do according to the darkneſs of their Education, and the Intereſt of their party, and the principles of their own Profeſſion. But for a profeſſed Chriſtian to perſecute Chriſtianity, and one that profeſſeth to believe the Goſpel, to perſecute the Preachers and ſerious Practiſers of the Doctrine of the Goſpel; this is ſo near that ſin which is commonly ſaid to be the unpardonable ſin againſt the Holy Ghoſt, that it is not eaſie to perceive a difference; and if I did conſent to that deſcription of the unpardonable ſin, I ſhould have little hope of the Converſion of any one of theſe. But however they make up ſuch a mixture of *Hypocriſie*, and *Impiety*, and *Cruelty*, as ſheweth them to exceed all ordinary ſinners, in malignity and miſery. They are a ſelf-condemned ſort of Men; out of their own mouths will God condemn them. They profeſs themſelves to believe in God, and yet they perſecute thoſe that ſerve him; they dare not ſpeak againſt the preaching and practiſing of the Doctrine of Godlineſs, directly, and in plain Expreſſions; and yet they perſecute them, and cannot indure them! They fight againſt the Intereſt and Law of God the Father, Son, and Holy Ghoſt, when they have in Baptiſm vowed themſelves unto his Service. Of all Men on Earth, theſe Men will have leaſt to ſay for their ſin, or againſt their condemnation.

§. 22. 11. Laſtly, Remember that Chriſt taketh all that is done by Perſecutors againſt his Servants for his Cauſe, to be done as to himſelf, and will accordingly in Judgment charge it on them. So ſpeaketh he to *Saul*, Acts 9. 5, 6. *Saul, Saul, why perſecuteſt thou me? --- I am Jeſus whom thou perſecuteſt!* And *Matth.* 25. 41, to 46. Even to them that did not feed, and cloath, and viſit, and relieve them, he ſaith, *Verily, I ſay unto you, in as much as ye did it not to one of the leaſt of theſe, ye did it not to me.* What then will he ſay to them that impoveriſhed and impriſoned them? Remember, that it is Chriſt reputatively, whom thou doſt hate, deride, and perſecute.

§. 23. Direct. 3. *If you would eſcape the guilt of Perſecution, the Cauſe and Intereſt of Chriſt in the World, muſt be truly underſtood.* He that knoweth not that *Holineſs* is Chriſt's end, and Scripture is his Word, and Law, and that the Preachers of the Goſpel are his Meſſengers, and that Preaching is his appointed means, and that ſanctified Believers are his Members, and the whole number of them are his Myſtical Body; and all that profeſs to be ſuch, are his Viſible Body, or Kingdom in the World; and that ſin is the thing which he came to deſtroy, and the Devil, the World, and the Fleſh, are the Enemies which he cauſeth us to conquer. I ſay, He that knoweth not this, doth not know what Chriſtianity or Godlineſs is; and therefore may eaſily perſecute it in his ignorance. If you know not, or believe not, that *ſerious Godlineſs in heart and life*, and *ſerious Preaching* and *Diſcipline* to promote it, are *Chriſts* great Cauſe and Intereſt in the World, you may fight againſt him in the dark, whileſt ignorantly you call your ſelves his followers. If the Devil can but make you think that *Ignorance* is as good as *Knowledge*, and *Phariſaical Formality*, and *Hypocritical* ſhews, are as good as *Spiritual Worſhip*, and *Rational Service of God*; and that *ſeeming* and *Lip-ſervice* is as good as *ſeriouſneſs in Religion*; and that the *ſtrict and ſerious obeying of God*, and living as we profeſs, according to the Principles of our Religion, is but *Hypocriſie*, *Pride*, or *Faction*, (that is, that all are Hypocrites who will not be Hypocrites, but ſeriouſly Religious:) I ſay, if Satan can bring you once to ſuch erroneous malignant thoughts as theſe; no wonder if he make you Perſecutors. O value the great Bleſſing of a ſound Underſtanding: For if Error blind you (either *impious Error*, or *factious Error*,) there is no wickedneſs ſo great, but you may promote it, and nothing ſo good and holy, but you may perſecute it, and think all the while that you are doing well. *Joh.* 16. 2. *They ſhall put you out of the Synagogues; yea, the time cometh, that whoſoever killeth you, will think that he doth God ſervice.* What Prophet ſo great, or Saint ſo holy, that did not ſuffer by ſuch hands? Yea, Chriſt himſelf was perſecuted as a ſinner, that never ſinned. *Dir.* 3.

§. 24. Direct. 4. *And (if you would eſcape the guilt of Perſecution) the Cauſe and Intereſt of Chriſt, muſt be higheſt in your eſteem and preferred before all worldly carnal Intereſts of your own.* Otherwiſe the Devil will be ſtill perſwading you, that your own intereſt requireth you, to ſuppreſs the Intereſt of Chriſt: For the truth is, the *Goſpel of Chriſt* is quite againſt the intereſt of Carnality and Concupiſcence; it doth condemn Ambition, Covetouſneſs, and Luſt; it forbiddeth thoſe ſins on pain of damnation, which the proud, and covetous, and ſenſual love and will not part with: And therefore it is no more wonder to have a proud Man, or a covetous Man, or a luſtful, voluptuous Man to be a Perſecutor, than for a Dog to flie in his face who takes his bone from him. If you love your Pride, and Luſt, and Pleaſures better than the Goſpel, and a holy Life, no marvel if you be Perſecutors; for theſe will not well agree together: And though ſometimes the Providence of God may ſo contrive things, that an ambitious Hypocrite may think that his worldly intereſt requireth him to ſeem religious, and promote the Preaching and Practice of Godlineſs; this is but ſeldom, and uſually not long. For he cannot chuſe, but quickly find that Chriſt is no Patron of his ſin, and that Holineſs is contrary to his worldly Luſts Therefore if you cannot value the Cauſe of Godlineſs above your Luſts and carnal Intereſts, I cannot tell you how to avoid the guilt of Perſecution, nor the wrath and vengeance of Almighty God. *Dir.* 4.

§. 25. Direct. 5. Yea, though you do prefer *Chriſts* intereſt in the main, *You muſt carefully take heed of ſtepping into any forbidden way, and eſpouſing any intereſt* *Dir.* 5.

tereſt of your own or others, which is contrary to the Laws or intereſt of Chriſt. Otherwiſe in the defence or proſecution of your Cauſe, you will be carried into a ſeeming neceſſity of perſecuting before you are aware. This hath been the ruine of multitudes of great ones
1 Kings 22. 8, 17. & 13.2,4.
in the World. When *Ahab* had ſet himſelf in a way of ſin, the Prophet muſt reprove him; and then he hateth and perſecuteth the Prophet, becauſe he propheſied not good of him, but evil. When *Jeroboam* thought that his intereſt required him to ſet up Calves at *Dan* and *Bethel*, and to make Prieſts for them of the baſeſt of the People, the Prophet muſt ſpeak againſt his ſin; and then he ſtretcheth out his hand againſt him, and ſaith, *Lay hold on him.* If
2 Chron. 16. 10.
Aſa ſin, and the Prophet tell him of it, his rage may proceed to impriſon his reprover. If *Amaziah* ſin with the Idolaters, the Prophet muſt reprove him, and he will *ſilence him*, or *ſmite him*. And ſilenced he is, and what muſt follow? 2 *Chron.* 15. 16. *The King ſaid to him, Art thou made of the Kings counſel? Forbear: Why ſhouldſt thou be ſmitten?* (This ſeemeth to be gentle dealing.) *Then the Prophet forbore and ſaid, I know that God hath determined to deſtroy thee, becauſe thou haſt done this, and haſt not hearkned to my counſel.* If *Pilate* do but hear, [*If*
Joh. 19. 11.
thou let this Man go, thou art not Cæſars *friend*] he thinketh it his intereſt to crucifie *Chriſt*: As *Herod*
Matth. 2. 16,17,18. &14. 6, 7, 8, 9. Mark 6. 19,21,22. Acts 1. 2. 3, 4.
thought it his intereſt to kill him, and therefore to kill ſo many other Infants, when he heard of the Birth of a King of the *Jews*. Becauſe of an *Herodias* and the honour of his Word, *Herod* will not ſtick to behead *John Baptiſt*; and another *Herod* will kill *James* with the Sword, and impriſon *Peter*, becauſe he ſeeth that it pleaſeth the *Jews*. Inſtances of this deſperate ſin are innumerable. There is no way ſo common, by which Satan hath ingaged the Rulers of the World, againſt the Kingdom of *Jeſus Chriſt*, and againſt the Preachers of his *Goſpel*, and the People that obey him, than by perſwading them as *Haman* did *Ahaſuerus*, Eſther 3. 8, 9. [*There is a certain People ſcattered abroad, and diſperſed among the People in all the Provinces of thy Kingdom, and their Laws are divers from all People, neither keep they the Kings Laws: Therefore it is not for the Kings profit to ſuffer them; if it pleaſe the King, let it be written that they may be deſtroyed.*] When once the Devil hath got Men, by error or ſenſuality, to eſpouſe an intereſt that *Chriſt* is againſt, he hath half done his work: For then he knoweth, that *Chriſt* or his Servants will never bend to the wills of ſinners, nor be reconciled to their wicked ways, nor take part with them in a ſinful Cauſe: And then it is eaſie for Satan to perſwade ſuch Men, that theſe preciſe Preachers and People are their Enemies, and are againſt their intereſt and honour, and that they are a turbulent ſeditious ſort of People, unfit to be governed (becauſe they will not be falſe to God, nor take part with the Devil, nor be friends to ſin.) When once *Nebuchadnezzar* hath ſet up his Golden Image, he thinks he is obliged in honour to perſecute them that will not bow down, as refractory Perſons that obey not the King. When *Jeroboam* is once ingaged to ſet up his Calves, he is preſently ingaged againſt thoſe that are againſt them; and that is againſt God, and all his Servants. Therefore as Rulers love their Souls, let them take heed what cauſe and intereſt they eſpouſe.

Dir. 6. §. 26. Direct. 6. *To love your Neighbours as your ſelves, and do as you would be done by*, is the infallible means to avoid the guilt of Perſecution. *For Charity ſuffereth long, and is kind, it envieth not, it is not eaſily provoked, it thinketh no evil, rejoyceth not in iniquity, but rejoyceth in the truth; it beareth all things, believeth all things, hopeth all things, indureth all things*, 1 Cor. 13. 4, 5. 6, 7. *Love worketh no ill to his Neighbour; therefore love is the fulfilling of the Law*, Rom. 13. 10. And if it fulfil the Law, it wrongeth no Man. When did you ſee a Man perſecute himſelf? Impriſon, baniſh, defame, ſlander, revile, or put to death himſelf (if he were well in his wits?) Never fear Perſecution from a Man *that loveth his Neighbour as himſelf, and doth as he would be done by*, and is not ſelfiſh and uncharitable.

§. 27. Direct. 7. *Pride alſo muſt be ſubdued, if you would not be Perſecutors.* For a proud Man cannot *Dir.* 7.
indure to have his word diſobeyed, though it contradict the Word of God: Nor can he indure to be reproved by the Preachers of the Goſpel; but will do as *Herod* with *John Baptiſt*, or as *Aſa*, or *Amaziah*, by the Prophets! Till the Soul be humbled, it will not bear the ſharp Remedies which our Saviour hath preſcribed, but will perſecute him that would adminiſter them.

§. 28. Direct. 8. *Paſſion muſt be ſubdued, and the* *Dir.* 8.
Mind kept calm, if you would avoid the guilt of Perſecution. *Aſa* was in a rage when he impriſoned the Prophet; (a fit work for a raging Man.) And *Nebuchadnezzar* was in a rage and fury when he commanded the Puniſhment of the three Witneſſes, *Dan.* 3. 13. The wrath of Man worketh not the Will of God, *Jam.* 1. 20. The nature of wrathfulneſs tendeth to hurting thoſe you are angry with. And wrath is impatient, and unjuſt, and will not hear what Men can ſay, but raſhly paſſeth unrighteous ſentence. And it blindeth Reaſon, ſo that it cannot ſee the truth.

§. 29. Direct. 9. *And hearkning to malicious back-* *Dir.* 9.
biters, and ſlanderers, and favoring the Enemies of Godlineſs in their calumnies, will ingage Men in Perſecution ere they are aware. For when the wicked are in the favour, and at the ear of Rulers, they have opportunity to vent thoſe falſe Reports, which they never want a will to vent! And any thing may be ſaid of Men behind their backs, with an appearance of Truth, when there is none to contradict it. If *Haman* may be heard, the *Jews* ſhall be deſtroyed, as not being for the Kings profit, nor obedient to his Laws. If *Sanballat* and *Tobiah* may be heard, the building of the Walls of *Jeruſalem*, ſhall ſignifie no better than an intended Rebellion. They are true words, though to ſome ungrateful, which are ſpoken by the Holy Ghoſt, *Prov.* 29. 12. [*If a Ruler hearken to lies, all his Servants are wicked,*] (for they will ſoon accommodate themſelves to ſo vitious a humor.) Prov. 25. 4, 5. *Take away the droſs from the ſilver, and there ſhall come forth a Veſſel for the finer: Take away the wicked from before the King, and his Throne ſhall be eſtabliſhed in Righteouſneſs.* If the Devil might be believed, *Job* was one that ſerved God for gain, and might have been made to curſe him to his face. And if his Servants may be believed, there is nothing ſo vile which the beſt Men are not guilty of.

§. 30. Direct. 10. *Take heed of ingaging your ſelves* *Dir.* 10.
in a Sect or Faction! For when once you depart from *Catholick Charity*, there groweth up inſtead of it, a partial reſpect to the intereſt of that Sect to which you joyn; and you will think that whatſoever doth promote that Sect, doth promote Chriſtianity; and what ever is againſt that Sect, is againſt the Church, or Cauſe of God. A narrow Sectarian ſeparating mind, will make all the Truths of God give place to the opinions of his party, and will meaſure the proſperity of the Goſpel in the World, by the proſperity of his party, as if he had forgot, that there are any more Men on the face of the Earth, or thought God regarded none but them. He will not ſtick to perſecute all the reſt of the *Church of Chriſt*, if the intereſt of his Sect require it. When once Men incorporate themſelves into a party, it poſſeſſeth them with another Spirit; even with a ſtrange uncharitableneſs, injuſtice, cruelty, and partiality! What hath the Chriſtian World ſuffered by one Sects perſecuting another, and Faction riſing up in fury to maintain its own intereſt, as if it had been to maintain the Being of all Religion! The Bloodthirſty Papiſts, whoſe Inquiſition, Maſſacres, and manifold Murders, have filled the Earth with the

Blood of Innocents, is a ſufficient teſtimony of this. And ſtill here among us, they ſeem as thirſty of Blood as ever, and tell us to our faces, that they would ſoon make an end of us, if we were in their power: As if the Two hundred thouſand lately murdered in ſo ſhort a time in *Ireland*, had rather irritated than quenched their thirſt. And all Faction naturally tendeth to Perſecution. Own not therefore any dividing Opinions or Names; maintain the Unity of the *Body of Chriſt* (not of the Body of the Pope!) Let *Chriſtian* and *Catholick* be all your Titles, as to your Religion. Mark thoſe that cauſe Diviſions and Offences, and avoid them, *Rom.* 16. 17.

Dir. 11. §. 31. Direct. 11. To this end, *Overvalue not any private or ſingular opinions of your own or others*: For if once Spiritual Pride and Ignorance of your own weakneſs, hath made you eſpouſe ſome particular opinion as peculiarly your own; you will dote on the Brats of your own Brains, and will think your conceits to be far more illuminating and neceſſary than indeed they are, as if Mens ſincerity lay in the imbracing of them, and their Salvation on the receiving of them! And then you will make a party for your opinion, and will think all that are againſt it, deſerve to be caſt out, as Enemies to Reformation, or to the Truth of God, or to the Church: And perhaps twenty years after, experience may bring you to your wits, and make you ſee, either the falſhood or the ſmallneſs of all thoſe Points, which you made ſo great a matter of; and then what comfort will you have in your Perſecutions?

Dir. 12. §. 32. Direct. 12. *Obey not the Solicitations of ſelfiſh paſſionate Diſputers.* Biſhops and Divines falling out among themſelves, and then drawing Princes to own their Quarrels, when they find their Arguments will not ſerve, hath been the diſtraction, diviſion, and ruine of the Chriſtian World. And he that falleth in with one of the Parties, to bear out that by the ruines of the other, is loſt himſelf in their contentions. Would Rulers let wrangling Biſhops and Diſputers alone, and never lend them their Swords to end their differences, unleſs the ſubſtance of Religion be indangered, they would be weary of quarrelling, and would chide themſelves Friends, and no ſuch Tragical conſequents would follow, as do when the Sword interpoſeth to ſuppreſs the diſcountenanced party, and to end their Syllogiſms and wranglings in Blood.

Dir. 13. §. 33. Direct. 13. *Take heed leſt an uncharitable hurting Spirit do prevail under the name of holy Zeal.* As it did with *James* and *John*, when they would have fire from Heaven to have revenged the contempt of their Miniſtry: To whom *Chriſt* ſaith, *Ye know not what manner of Spirit ye are of.* The difference between a Chriſtian Zeal, and an envious, contentious, cenſorious, hurtful Zeal, is excellently deſcribed by the Apoſtle *James*, *chap.* 3. throughout, *Where envying and ſtrife is, there is confuſion, and every evil work. The wiſdom from above is firſt pure, then peaceable, gentle, eaſie to be intreated, full of mercy and good Works, without partiality and hypocriſie.*

Luk. 9. 55.

Dir. 14. §. 34. Direct. 14. *The Catholick Church, and Particular Churches, and our Communion with each, muſt be diſtinguiſhed; and a Man muſt not be caſt out of our Catholick Communion, becauſe by ſome tolerable difference he is uncapable of Communion with ſome particular Church.* If a Man be impatient in any Hereſie or Sin, which is contrary to the common Nature of Chriſtianity or Godlineſs, and ſo unfit for Catholick Communion, he is to be caſt out of Chriſtian Communion: But if ſome particular Church do impoſe any unneceſſary Doctrine or Practices, and he dare not approve it, or joyn in it (be it right or wrong;) yea, or if he withdraw himſelf from one Church, through the badneſs of the Miniſter, or through any falling out between them, and joyn to another that hath a Miniſter more ſuitable to his caſe. Theſe are not crimes to be puniſhed with ejection from Catholick Communion. He that is not fit for Communion with ſome one particular Church, may be fit for Communion with many others, that give him no ſuch occaſion of difference or diſtaſte. Without Catholick Principles, Perſecution will not be avoided.

Dir. 15. See my Treatiſe, of *A true Catholick, and Catholick Church.*

§. 35. Direct. 15. *Let Church Union and Communion be laid upon none but Catholick Terms, which are poſſible and fit for all to be agreed in.* Common Reaſon will tell any impartial Man, that there can be no more effectual Engine to divide the Churches, and raiſe Contentions and Perſecutions, than to make Laws for Church-Communion requiring ſuch Conditions, as it is certain the Members cannot conſent to. If any Man knew that my Opinion is againſt the Doctrine of Tranſubſtantion, or of the Dominicans Predetermination, and he would make a Law, That no Man ſhall have Communion with that Church who ſubſcribeth not to theſe, he unavoidably excludeth me (unleſs I be ſuch a Beaſt, as to *believe nothing ſoundly*, and therefore to *ſay any thing*.) If ever the Churches agree, and Chriſtians be reconciled, it muſt be by leaving out all dividing Impoſitions, and requiring nothing as neceſſary to Communion, which all may not rationally be expected to conſent in. Now theſe Catholick Principles of Communion muſt be ſuch as theſe.

1. Such Points of Faith only as conſtitute Chriſtianity, and which every upright Chriſtian holdeth; and therefore only ſuch as are contained in our *Baptiſmal Covenant* or *Profeſſion*, which maketh us Chriſtians; and not thoſe other which only ſome ſtronger Chriſtians believe or underſtand; becauſe the weak are not to be caſt out of the Family of *Chriſt*.

2. Such Points as the *Primitive Churches* did agree in, and not Innovations, which they never practiced or agreed in: For they are our Pattern, and were better than we; and no more can be neceſſary to our Concord and Communion, than was to theirs. See *Vincent. Lerinenſ.*

3. Such Points as all the Church hath ſometime or other at leaſt agreed in: For what Reaſon can we have to think that the Churches ſhould now agree in that, which they never hitherto agreed in.

4. Such Points as all the true *Chriſtians* in the World are now agreed in: For otherwiſe we ſhall exclude ſome true *Chriſtians* from our *Chriſtian Communion*.

5. No Points of *Worſhip*, much leſs of *Modes* and *Circumſtances*, which are not neceſſary, and more neceſſary to the Churches good, than is the Communion of all thoſe Perſons, who by diſſenting are like to be ſeparated or caſt out; and whoſe omiſſion would not do more hurt than this ſeparation and diviſion is like to do.

6. Eſpecially no ſuch things muſt be made neceſſary to Communion, as the moſt Conſcientious are ordinarily fearful of and averſe to, and may be forborn without any great detriment to godlineſs.

Object. §. 36. Object. *But, it will be ſaid, that Catholick Communion indeed requireth no more than you ſay: But particular Churches may require more of their Members; for that may be neceſſary or fit for a Member of this particular Church, which is not ſo to all.*

Anſw. Catholick Communion is that which all *Chriſtians* and *Churches* have with one another, and the terms of it are ſuch as all *Chriſtians may agree in*. *Catholick Communion* is principally *exiſtent* and exerciſed in *particular Churches*, (as there is no *exiſtent Chriſtianity* or *Faith*, which exiſteth not in *individual Chriſtians*.) Therefore if one *particular Church* may ſo narrow the door of its Communion, then another and another, and every one may do ſo; if not by the ſame particular Impoſitions, yet by ſome other of the like nature; for what power one *Church* hath herein, others have; and then *Catholick Communion* will be ſcarce found exiſtent externally in the World: But a meer *Catholick Chriſtian* would be denied Communion in every *particular Church* he cometh to. And how do you hold *Catholick Communion*, when you will admit no meer *Catholick Chriſtian* as ſuch to your Communion, but only ſuch as ſupererogate according to your private Church terms?

2. But grant that every Church may impoſe more upon its Members, it muſt be only that which is neceſſary to thoſe common things which all agree in; and then the neceſſity will be diſcernable to all ſober minded Perſons, and will prevent diviſions; as it is neceſſary that he that will communicate with our *Churches*, do join with them in the ſame *Tranſlation* of *Scripture*, and *Verſion* of *Pſalms*, and under the ſame *Paſtor*, as the reſt of the *Church* doth: For here the *Church* cannot uſe variety of *Paſtors*, *Tranſlations*, *Verſions*, *&c.* to fit the variety of Mens humours; there is an evident neceſſity, that if they will be one Society, they muſt agree in the ſame, in each of theſe. Therefore when the *Church* hath united in one, if any Man refuſe that *one perſon* or *way* which the *Church* is neceſſarily united in, he refuſeth Communion with that *Church*, and the *Church* doth not excommunicate him! But if that *Church* agree on things hurtful or unneceſſary, as neceſſary to its Communion, it muſt bear the blame of the Separations it ſelf.

3. And grant yet that ſome *Churches* cannot admit ſuch ſcrupulous Perſons to her Communion as dare not join in every *punctilio*, circumſtance or mode: It doth not follow that thoſe Perſons muſt therefore be excommunicated, or forbidden to worſhip God among themſelves without that which they ſcruple; or to join in, or with a Congregation which impoſeth no ſuch things upon them. Perſecution will unavoidably come in, upon ſuch domineering narrow terms as thoſe. The Man is a Chriſtian ſtill; though he ſcruple one of our Modes or Ceremonies, and is capable of *Catholick Communion.* And if private and little inconveniences ſhall be thought a ſufficient cauſe, to forbid all ſuch the publick worſhipping of God, on pretence that in one Nation, there muſt not be variety of modes, this is a dividing *Principle*, and not *Catholick*, and plungeth Men into the guilt of Perſecution. It was not ſo in the *Churches* of the *Roman* Empire. In the day of *Baſil* his *Church*, and that at *Neocæſarea* differed; and ordinarily ſeveral Biſhops uſed ſeveral Forms of Prayer and Worſhip, in their ſeveral Churches, without offence. And further,

Dir. 16. § 37. Direct. 16. *Different faults muſt have different penalties: And excommunication or forbidding men all publick worſhip of God, muſt not be the penalty of every diſſent.* Is there no ſmaller penalty ſufficient, if a doubtful ſubſcription or ceremony be ſcrupled, than to *ſilence Miniſters* therefore from *Preaching the Goſpel*, or excommunicating Men, and forbidding them to worſhip God at all, except they can do this? This is the higheſt Eccleſiaſtical Penalty that can be laid on Men for the greateſt hereſie or crime. Doubtleſs there are leſſer puniſhments that may ſuffice for leſſer faults.

Dir. 17. §. 38. Direct. 17. *Every friend of Chriſt, and the Church, muſt chuſe ſuch penalties for Miniſters and private Chriſtians, who offend, as are leaſt to the hinderance of the Goſpel, or hurtful to the Peoples Souls.* Therefore ſilencing Miniſters is not a fit penalty for every fault which they commit! The Providence of God (as I ſaid before) hath furniſhed the World with ſo few that are fit for that high and ſacred Work, that no Man can pretend that they are ſupernumeraries, or unneceſſary, and that others may be ſubſtituted to the *Churches* profit: For the number is ſo ſmall, that all are much too few; and ſo many as are ſilenced, ſo many *Churches* (either the ſame or others) muſt be unſupplied or ill. And God working ordinarily by means, we may conclude, that ſilencing of ſuch Preachers, doth as plainly tend to Mens damnation, as the prohibiting of Phyſicians doth to their Death, and more. And it is not the part of a friend, either of God or Men, to endeavour the damnation of one Soul, much leſs of multitudes, becauſe a Miniſter hath diſpleaſed him. If one Man muſt pay for another Mans ſins, let it be a pecuniary mulct, or the loſs of a Member, rather than the loſs of his Soul. It is more merciful every time a Miniſter offendeth, to cut off a hand, or an arm of ſome of his Flock, than to ſay to him, *Teach them no more the way to Salvation, that ſo they may be damned.* If a Father offend, and his Children muſt needs pay for all his faults, it is better to beat the Children or maim them, than forbid him to feed them, when there is none elſe to do it, and ſo to famiſh them. What Reaſon is there that Mens Souls ſhould be untaught, becauſe a Miniſter hath offended? I know ſtill, thoſe Men that care not for their own Souls, and therefore care as little for others, will ſay, What if the People have but a Reader, or a weak, ignorant, lifeleſs Preacher? Doth it therefore follow that the People muſt be damned? I anſwer, No: No more than it followeth, that the City that hath none but Women-Phyſicians muſt die of their ſickneſſes, or that they that live only upon Graſs or Roots muſt famiſh. Nature may do more to overcome a Diſeaſe without a Phyſician in one than in another. Some perhaps are converted already, and have the Law written in their hearts, and are taught of God, and can make ſhift to live without a Teacher: But for the reſt, whoſe diſeaſes need a ſkilful diligent Phyſician; whoſe ignorance and impenitence extreamly needeth a ſkilful diligent lively Teacher, he that depriveth them of ſuch, doth take the probable courſe to damn them! And it is the ſame courſe which the Devil himſelf would take; and he partly knoweth what tendeth to Mans damnation! He that knoweth what a caſe the Heathen, Infidel, Mahometan World is in for want of Teachers; and what a caſe the Greek Church, the Moſcovites, the Abaſſines, Syrians, Armenians, Papiſts, and moſt of the Chriſtians of the World are in, for want of able, ſkilful, godly Paſtors, will lay his hand on his mouth, and meddle with ſuch Reaſonings as theſe no more.

Object. *But by this device you will have the Clergy lawleſs, or as the Papiſts, exempt them from the Magiſtrates puniſhments, for fear of depriving the People of inſtruction.* Object.

Anſw. No ſuch matter: It is the contrary that I am adviſing; I would have them puniſhed more ſeverely than other Men, as their ſins are more aggravated than other Mens. Yea, and I would have them ſilenced when it is meet, and that is in two caſes. *Viz.* 1. If they commit ſuch capital crimes, as God and Man would have puniſhed with death, it is fit they die, (and then they are ſilenced:) For in this caſe it is ſuppoſed that their lives, (by their impunity) are like to do more hurt than good. 2. If their Hereſie, Inſufficiency, Scandal, or any fault whatever, do make them more hurtful than profitable to the Church, it is fit they be caſt out. If their Miniſtry be not like to do more good, than their faults to do harm, let them be ſilenced! But if it be otherwiſe, then let them be puniſhed in their Bodies or Purſes, rather than the Peoples Souls ſhould ſuffer. The Laws have variety of Penalties for other Men! Will none of thoſe ſuffice for Miniſters? Anſw.

But alas? What talk I of their faults! Search all Church Hiſtory, and obſerve whether in all ages Miniſters have not been ſilenced rather for their duties, than their faults; or, for not ſubſcribing to ſome unneceſſary opinion or impoſition of a prevailing party; or about ſome wrangling Controverſies which Church diſturbers ſet afoot: There is many a poor Miniſter would work in *Bridewel*, or be tied to ſhovel the Streets all the reſt of the Week, if he might but have liberty to preach the Goſpel! And would not ſuch a penalty be ſufficient, for a diſſent in ſome unneceſſary point? As it is not every fault that a Magiſtrate is depoſed for by the Soveraign, but ſuch as make him unfit for the place; ſo is it alſo with the Miniſters.

Dir. 18. §. 39. Direct. 18. *Malignity and prophaneneſs muſt not be gratified or encouraged.* It muſt be conſidered, *How the carnal mind is enmity againſt God; for it is not ſubject to his Law, nor can be:* And that enmity is put between the Womans, and the Serpents ſeed; and that the whole buſineſs of the World, is but the proſecution of the War, between the Armies of Chriſt and Satan; and that malignity inclineth the ungodly World, to ſlander and reproach the Servants of the Lord; and they are glad of any opportunity to make them odious, or to exaſperate Magiſtrates againſt them; and that their ſilencing and fall, is the joy of the ungodly. And if there be any civil differences or ſidings, the ungodly rabble will take that ſide, be it right or wrong, which they think will do moſt to the downfal of the godly, whom they hate. Therefore beſides the merits of the particular cauſe, a Ruler that regardeth the intereſt of the Goſpel, and Mens Salvation, muſt have ſome care that the courſe which he taketh againſt godly Miniſters and People, when they diſpleaſe him, be ſuch as doth not ſtrengthen the hands of evil doers, nor harden them, increaſe them, or make them glad. I do not ſay, that a Ruler muſt be againſt what ever the ungodly part is for; or that he muſt be for that which the major part of godly Men are for, (I know this is a deceitful Rule.) But yet that which pleaſeth the malignant rabble, and diſpleaſeth or hurteth the generality of godly Men, is ſo ſeldom pleaſing to God, that it is much to be ſuſpected. Rom. 8. 7, 8. Gen. 3. 15.

Dir. 19. §. 40. Direct. 19. *The ſubſtance of Faith and the practice of Godlineſs muſt be valued above all opinions, and parties, and worldly intereſts: And godly Men accounted, as they are,* (cæteris paribus) *the beſt Members both of Church and State.* If Rulers once knew the difference between a Saint and a Senſualiſt, *a vile perſon would be contemned in their eyes, and they would honour them that fear the Lord, Pſal.* 15. 4. And if they honoured them as God commandeth them, they would not perſecute them; and if the promoting of practical Godlineſs were their deſign, there were little danger of their oppreſſing thoſe that muſt be the inſtruments of propagating it, if ever it proſper in the World.

Dir. 20. §. 41. Direct. 20. To this end, *Remember the near and dear Relation which every true Believer ſtandeth in, to God, the Father, Son, and Holy Ghoſt.* They are called by God, *His peculiar treaſure, his jewels, his children, the Members of Chriſt, the Temples of the Holy Ghoſt: God dwelleth in them by love, and Chriſt by faith, and the Spirit by all his ſanctifying gifts.* If this were well believed, Men would more reverence them on Gods account, than cauſeleſly to perſecute them. *Zech.* 2. 8. *He that toucheth you, toucheth the apple of my eye.* Exod. 19. 5. 1 Pet. 2. 9. Tit. 2. 14. 2 Cor. 6. 16, 17, 18. Mal. 3. 17, 18. Eph. 3. 17. 1 Cor. 3. 16 2 Tim. 1. 14 1 Joh. 4. 15, 16.

Dir. 21. §. 42. Direct. 21. *Look not ſo much on Mens infirmities, as to overlook or make light of all that is good in them.* But look as much at the good, as at the evil; and then you will ſee reaſon for lenity, as well as for ſeverity; and for love and tenderneſs, rather than for hatred and perſecution: And you will diſcern that thoſe may be ſerviceable to the Church, in whom blinded malice can ſee nothing worthy of honour or reſpect.

Dir. 22. §. 43. Direct. 22. *Eſtimate and uſe all leſſer matters, as means to ſpiritual worſhip and practical holineſs.* If there be any thing of worth in Controverſies, and Ceremonies, and ſuch other matters of inferior rank, it is as they are a means to the power of Godlineſs, which is their end. And if once they be no otherwiſe eſteemed, they will not be made uſe of againſt the intereſt of Godlineſs, to the ſilencing of the Preachers, and perſecuting the Profeſſors of it.

§. 44. Direct. 23. *Remember that the Underſtanding is not free (ſave only participative, as it is ſubject to the will.)* It acteth of it ſelf *per modum naturæ*, and is neceſſitated by its object (further than as it is under the power of the will.) A Man cannot hold what opinion he would himſelf, nor be againſt what he would not have to be true; much leſs can he believe as another Man commandeth him. My underſtanding is not at my own command; I cannot be of every Mans belief that is uppermoſt. Evidence and not force, is the natural means to compel the mind; even as goodneſs and not force, is the natural means to win Mens Love. It is as wiſe a thing to ſay, *Love me, or I will kill thee*; as to ſay, [*Believe me, or I will kill thee.*]

§. 45. Direct. 24. *Conſider that it is eſſential to Religion, to be above the authority of Man, (unleſs as they ſubſerve the authority of God.)* *Dir.* 23. He that worſhippeth a God that is ſubject to any Man, muſt ſubject his Religion to that Man. (But this is no Religion, becauſe it is no God whom he worſhippeth:) But if the God, whom I ſerve, be above all Men, my Religion or Service of him, muſt needs be alſo above the will of Men.

§. 46. Direct. 25. *Conſider that an obedient diſpoſition towards Gods Law, and a tender Conſcience which feareth in the ſmalleſt matter to offend him, is a ſubſtantial part of holineſs, and of great neceſſity to Salvation.* *Dir.* 25. It is part of the excellency of the Soul; and therefore to be greatly encouraged by Governours. To drive this out of the World, is to drive out Godlineſs, and make Men rebels againſt their Maker. And nothing is more certain, than that the violent impoſing of unneceſſary diſputable things in the Worſhip of God, doth unavoidably tend either to debauch the Conſcience, and drive Men from their obedience to God, or to deſtroy them; or undo them in the World: For it is not poſſible, that all conſcionable Perſons ſhould diſcern the lawfulneſs of all ſuch diſputable things.

§. 47. Direct. 26. *Remember that ſuch violence in doubtful matters, is the way to ſet up the moſt debauched Atheiſts, and conſequently to undo Church and Commonwealth.* *Dir.* 26. For whatever Oaths or Subſcriptions you require, he that believeth not, that there is a God or a Devil, a Heaven or a Hell, will yield to all, and make no more of Perjury or a Lie, than to eat a bit of Bread! If you caſt out all Miniſters that will not ſwear or ſubſcribe this or that form about things doubtful, you will caſt out never an Atheiſt, or debauched Infidel by it. All that have no Conſcience, will be kept in; and all that are true to God, and their Conſcience, if they think it is ſin which you require of them, will be caſt out. And whither this tendeth, you may eaſily foreſee.

§. 48. Direct. 27. *Remember that if by force you do prevail with a Man to go againſt his Conſcience, you do but make him diſſemble and lye.* *Dir.* 27. And if Hypocrites be not hateful to you, why do you cry out ſo much againſt Hypocrites (where you cannot prove your accuſation?) But if they be ſo hateful, why do you ſo eagerly make Men Hypocrites? Whatever their Tongues may ſay, you can ſcarce believe your ſelves, that Priſons or Fire will change Mens judgments in matters of Faith, and duty to God.

§. 49. Direct. 28. *Conſider not only whether the thing which you impoſe be ſin in it ſelf, but alſo what it is to him that thinketh it a ſin.* *Dir.* 28. His own doubting Conſcience may make that a ſin to him, which is no ſin to another. *And he that doubteth* (whether ſuch or ſuch a Meat be lawful) *is condemned if he eat, becauſe he eateth not of Faith: For whatſoever is not of Faith is ſin, Rom.* 14. 23. And is it like to be damnation to him that doth it againſt his Conſcience? And will you drive on any Man towards damnation? *Deſtroy not him with thy meat for whom Chriſt died, Rom.* 14. 15. 1 *Cor.* 8. 11.

§. 50. If it be objected, *That then there will be no* *Object.* *Govern-*

Government, if every Man muſt be left to his own Conſcience. I anſwer, That the Holy Ghoſt did not fear ſuch Objecters, when he laid down this Doctrine here expreſt. 1. It is eaſie to diſtinguiſh between things neceſſary, and things unneceſſary. 2. And between great Penalties and ſmall. And Firſt, It followeth, not that a Man muſt be left to his own Conſcience in every thing, becauſe he muſt be ſo in ſome things. In things neceſſary, as it is a ſin to do them doubtingly, ſo it may be a greater ſin to leave them undone; (As for a Man to maintain his Family, or defend his King, or hear the Word of God, *&c.*) He that can ſay, *My Conſcience is againſt it,* muſt not be excuſed from a neceſſary duty: And he that can ſay, *My Conſcience bids me do it,* muſt not be excuſed in a ſin. But yet the Apoſtle knew what he ſaid, when he (that was a greater Church Governour than you) determined the caſe of mutual forbearance, as in *Rom.* 14. and 15. and 1 *Cor.* 8. Secondly, And he is not wholly left to himſelf, who is puniſhed with a ſmall penalty for a ſmall offence: For if a Man muſt be ſtill puniſhed more, as long as he obeyeth God, and his Conſcience before Men, an honeſt Man muſt not be ſuffered to live. For he will certainly do it to the death.

Dir. 29. §. 51. Direct. 29. *Remember the wonderful variety of Mens apprehenſions, which muſt be ſuppoſed in all Laws!* Mens Faces are ſcarce more various and unlike, than their Underſtandings are: For beſides that Nature hath diverſified Intellects as well as Faces; the diverſity and unlikeneſs is much increaſed, by variety of Educations, Company, Repreſentations, Accidents, Cogitations, and many other Cauſes. It is wiſer to make Laws, that all Men ſhall take the ſame Phyſick, or eat only the ſame Meat, or that all Shooes ſhall be of a ſize, and all Cloaths of the ſame bigneſs, upon ſuppoſition, That all Mens Health, or Appetite, or Feet, or Bodies, are alike; than to make Laws that all Men ſhall agree (or ſay that they agree) in every Opinion, Circumſtance, or Ceremony, in Matters of Religion.

Dir. 30. §. 52. Direct 30. *Remember eſpecially, that moſt Chriſtians are ignorant, and of weak Underſtandings, and not able to make uſe of all the diſtinctions and ſubtilties which are needful, to bring them over to your mind in doubtful and unneceſſary things.* Therefore the Laws which will be the means of Peace, muſt ſuppoſe this weakneſs and ignorance of moſt Subjects! And how convenient it is, to ſay to a poor ignorant Chriſtian, [*Know this, or profeſs this or that, which the ableſt godly Paſtors themſelves are not agreed in, or elſe thou ſhalt be impriſoned or baniſhed*] I leave to equal Men to judge.

Dir. 31. §. 53. Direct. 31. *Humane Infirmities muſt be ſuppoſed in the beſt and ſtrongeſt Chriſtians.* All have their errors and their faults, Divines themſelves as well as others. Therefore either ſome errors and faults muſt be accounted tolerable, or elſe no two Perſons muſt tolerate one another in the World, but kill on till the ſtrongeſt only ſhall ſurvive. *Gal.* 6. 1, 2. *Brethren, if a Man be overtaken in a fault, ye which are ſpiritual, reſtore ſuch a one in the Spirit of meekneſs; conſidering thy ſelf, leſt thou alſo be tempted. Bear ye one anothers burdens, and ſo fulfil the Law of Chriſt.* And if the ſtrong muſt be born with themſelves, *then they that are ſtrong ought to bear the Infirmities of the weak, and not to pleaſe themſelves: but every one to pleaſe his Neighbour for his good to edification: For even Chriſt pleaſed not himſelf,* &c. Rom. 15. 1, 2, 3. *And him that is weak in the Faith we muſt receive, but not to doubtful diſputations,* Rom. 14. 1.

Dir. 1. §. 54. Direct. 32. *The Paſtors muſt not be impatient under the abuſes which they receive from weak or diſtempered Brethren.* We muſt excel others in patience and meekneſs and forbearance, as much as we do in knowledge and in other graces. If the Nurſe or Mother will take every Word or Action of the Child, as if it were the injury of an Enemy, there will be no preſervation of the Family in peace! If Children cry, or fight, or chide, or make any fowl or troubleſome work, the Mother will not therefore turn them out of doors, or uſe them like ſtrangers, but remember that it is her place and duty to bear with that weakneſs which ſhe cannot cure. The proud impatience of the Paſtors hath frequently brought them into the guilt of Perſecution, to the alienating of the Peoples hearts, and the diſtraction and diviſion of the Churches: when poor diſtempered Perſons are offended with them, and it may be revile them, and call them Seducers, or Antichriſtian, or Superſtitious, or what their Pride and Paſſion ſhall ſuggeſt; or if ſome weak ones raiſe up ſome erroneous Opinions; alas many Paſtors have no more wit or grace or pity, than preſently to be rough with them and revile them again, and ſeek to right themſelves by ways of force, and club down very error and contention, when they ſhould overcome them by evidence of Truth, and by Meekneſs, Patience and Love. (Though there be place alſo for ſeverity, with turbulent, implacable, impenitent Hereticks.)

§. 55. Direct. 33. *Time of learning and overcoming their miſtakes, muſt be allowed to thoſe that are miſinformed.* We muſt not turn thoſe of the lower forms out of Chriſt's School, becauſe they learn not as much as thoſe of the higher forms in a few weeks or years. The Holy Ghoſt teacheth thoſe, who for the time might have been Teachers of others, and yet had need to be taught the firſt Principles, *Heb.* 5. 11, 12. He doth not turn them out of the Church for their Non-proficiency; and where there is ignorance, there will be error. Dir. 33.

§. 56. Direct. 34. *Some inconveniences muſt be expected and tolerated, and no perfect Order or Concord expected here on earth.* It is not good reaſoning to ſay, If we ſuffer theſe Men, they will cauſe this or that diſorder or inconvenience: But you muſt alſo conſider whither you muſt drive it, if you ſuffer them not; and what will be the conſequents: He that will follow his Conſcience to a Priſon, will likely follow it to death. And if nothing but *Death* or *Priſon* or *Baniſhment* can reſtrain them from what they take to be their duty, it muſt be conſidered how many muſt be ſo uſed; and whether (if they were truly faulty) they deſerve ſo much: and if they do, yet whether the evils of the Toleration or of the puniſhment are like to be the greater. Peace and Concord will never be perfect, till Knowledge and Holineſs be perfect. Dir. 34.

§. 57. Direct. 35. *You may go further in reſtraining than in conſtraining; in forbidding Men to preach againſt* approved Doctrines or Practices of the Church, than in forcing them to *preach for them,* or to ſubſcribe or ſpeak their approbation or aſſent: If they be not *Points* or *Practices* of great neceſſity, a Man may be fit for the Miniſtry and Church-communion, who meddleth not with them, but Preacheth the wholeſome truths of the Goſpel, and lets them alone. And, becauſe no duty is at all times a duty, a ſober Mans Judgment will allow him to be ſilent at many an error, when he dare not ſubſcribe to or approve the leaſt. But if here any proud and cruel Paſtors, ſhall come in with their leſſer ſelfiſh incommodities, and ſay, If they do not approve of what we ſay and do, they will ſecretly foment a Faction againſt us; I ſhould anſwer them, that as good Men will foment no Faction, ſo if ſuch proud, impatient, turbulent Men will endure none that ſubſcribe not to all their Opinions, or differ from them in a Circumſtance or a Ceremony, they ſhall raiſe a greater Faction (if they'll call it ſo) againſt themſelves, and make the People look on them as Tyrants, and not as Paſtors, and they ſhall ſee in the end, when they have bought their wit by dear experience, that they have but torn the Church in pieces, by preventing Diviſions by carnal means, and that they have loſt themſelves Dir. 35.

by being over zealous for themſelves; and that **DOCTRINE** and **LOVE** are the Inſtruments of a wiſe Shepherd, that loveth the Flock, and underſtands his work.

Dir. 36. §. 58. Direct. 35. *Diſtinguiſh between the making of new Laws or Articles of belief, and the puniſhing of Men for the Laws already made*; And think not that we muſt have new Laws or Canons, every time the old ones are broken, or that any Law can be made which can keep it ſelf from being broken. Perverſneſs in this error hath brought the Church to the miſery which it endureth. God hath made an Univerſal Law ſufficient for the Univerſal Church, in matters of Faith and Holy Practice; leaving it to Men to determine of neceſſary Circumſtrnces which were unfit for an Univerſal Law: And if the ſufficiency of God's Law, were acknowledged in Mens Practices, the Churches would have had more peace: But when particular Countreys have their particular Volumes of Articles, Confeſſions Liturgies, and I know not what elſe to be ſubſcribed to, and none muſt Preach that will not ſay or write or ſwear, [that he believeth all this to be true and good, and nothing in it to be againſt the Word of God] this Engine wracks the Limbs of the Churches all to pieces; And then whats the pretence for this epidemical Calamity? Why no better than this [Every Heretick will ſubſcribe to the Scriptures, and take it in his own ſence:] And what followeth? Muſt we needs therefore have new Laws which Hereticks will not ſubſcribe to, or which they cannot break? It is the Commendation of Gods Law, as fit to be the means of Unity, that all are ſo eaſily agreed to it in terms, and therefore would agree in the ſenſe if they underſtood it. But they will not do ſo by the Laws of Men. All, or many Hereticks in the Primitive times, would profeſs aſſent to the Churches *Creed*; no doubt in a corrupt and private ſenſe; But the Churches did not therefore make new *Creeds*; till above Three hundred years after Chriſt, they began to put in ſome particular words to obviate Hereticks, which *Hilary* complained of as the cauſe of all their Diviſions; And what if Hereticks will ſubſcribe to all you bid them, and take it in their own corrupted ſenſe? Muſt you therefore be ſtill making new Laws and Articles, till you meet with ſome which they cannot miſ-underſtand, or dare not thus abuſe? What if Men will miſ-interpret and break the Laws of the Land? Muſt they be made new till none can miſ-expound or violate them? Sure there is a wiſer way than this. Gods word containeth inſufficient Expreſſions, all that is neceſſary to be ſubſcribed to; Require none therefore to ſubſcribe to any more, (in matters of Faith or holy Practice; But if you think any Articles need a ſpecial Interpretation, let the Church give her ſenſe of thoſe Articles; and if any Man Preach againſt that ſenſe, and corrupt the Word of God which he hath ſubſcribed, let his fault be proved, and let him be admoniſhed and cenſured as it deſerves: *Cenſured* I ſay, not *for not ſubſcribing more than Scripture, but for corrupting the Scriptures to which he hath ſubſcribed, or breaking Gods Laws which he promiſed to obſerve.*

Dir. 37. §. 59. Direct. 37. *The good of Men, and not their ruine muſt be intended in all the Diſcipline of the Church:* or the *good* of the *Church*, when we have but little hope of theirs. If this were *done*, it would eaſily be perceived, that Perſecution is an unlikely means to do good by.

Dir. 38. §. 60. Direct. 38. *Neither unlimited Liberty in matters of Religion muſt be allowed, nor unneceſſary force and rigour uſed, but Tolerable differences and parties muſt be tolerated, and intollerable ones by the wiſeſt means ſuppreſt:* And to this end, by the Counſel of the moſt prudent, peaceable Divines, the *Tolerable* and the *Intolerable* muſt be *ſtatedly diſtinguiſhed!* And thoſe that are only *Tolerated*, muſt be under a Law for their Toleration, preſcribing them their terms of good behaviour; and thoſe that are *approved*, muſt moreover have the *Countenance* and *Maintenance* of the Magiſtrate: And if this were done, 1. The advantage of the ſaid *Encouragement* from Governours. 2. With the regulation of the Toleration, and the Magiſtrates careful Government of the tolerated, would prevent both Perſecution, and moſt of the Diviſions and Calamities of the Church. Thus did the antient Chriſtian Emperours and Biſhops: (And was their experience nothing?) The Novatians (as good and Orthodox Men) were allowed their own Churches and Biſhops even in *Conſtantinople*, at the Emperours Noſe. Eſpecially if it be made the *work* of ſome Juſtices, 1. To judge of Perſons to be tolerated, and grant them Patents. 2. And to over-rule them and puniſh them when they deſerve it; No other way would avoid ſo many inconveniences.

Dir. 39. §. 61. Direct. 39. The things *intolerable are theſe two*; 1. (Not the *believing*, but) *the preaching and propagating of Principles contrary to the eſſentials of Godlineſs or Chriſtianity*, or *Government*, *Juſtice*, *Charity* or *Peace*. 2. The *turbulent*, *unpeaceable management* of thoſe Opinions which in themſelves are tolerable. If any would Preach againſt the Articles of the Creed, the Petitions of the Lord's Prayer, or any of the Ten Commandments, he is not to be ſuffered: And if any that is orthodox, do in their ſeparated Meetings, make it their buſineſs to revile at others, and deſtroy Mens Charity, or to ſtir Men up to Rebellion or Sedition, or contempt of Magiſtracy; none of this ſhould be endured.

§. 62. As for thoſe Libertines, that under the name of Liberty of Conſcience do plead for a Liberty of ſuch vitious Practices, and in order thereto, would prove, that the Magiſtrate hath nothing to do in matters of Religion, I have Preached and Wrote ſo much againſt them, whileſt that Error raigned, and I find it ſo unſeaſonable, now the conſtitution of things looks another way, that I will not weary my ſelf and the Reader with ſo unneceſſary a task as to confute them. Only I ſhall ſay, that *Rom.* 13. telleth us that Rulers are a terrour to them that do evil: and that Hereticks and turbulent fire-brands do evil: therefore Rulers ſhould be a terror to them; And that if all things are to be done to the glory of God, and his intereſt is to be ſet higheſt in the World, then Magiſtrates and Government are for the ſame end; And if no Action which we do, is of ſo baſe a nature, as ultimately to be terminated in the concernments of the fleſh, much leſs is Government ſo vile a thing, when Rulers are in Scripture called Gods, as being the Officers of God.

Dir. 40. §. 63. Direct. 40. *Remember death, and live together as Men that are near dying, and muſt live together in another World.* The fooliſh expectation of proſperity and long life, is it which ſetteth Men together by the ears. When *Ridley* and *Hooper* were both in Priſon, and preparing for the Flames, their contentions were ſoon ended, and *Ridley* repented of his perſecuting way. If the Perſecutors and perſecuted were ſhut up together in one houſe that hath the Plague, in the time of this lamentable Contagion, it's two to one but they would be reconciled. When Men ſee that they are going into another World, it takes off the edge of their bitterneſs and violence, and the apprehenſions of the righteous Judgment of God, doth awe them into a patience and forbearance with each other. Can you perſecute that Man on Earth, with whom you look to dwell in Heaven? (But to reſtrain a Man from damning Souls, by Hereſie or Turbulency or any ſuch courſe, my Conſcience would not forbid it me if I were dying)

Dir. 41. §. 64. Direct. 41. Let the *Proud themſelves* who will regard no higher motives, *remember* how *Fame* and *Hiſtory* will repreſent them to poſterity when they are dead. There is no Man that deſireth his name ſhould ſtink and be odious to future Generations; There is nothing that an ambitious Man deſireth more, than a great ſurviving name. And will you knowingly and wilfully then expoſe it to perpetual contempt and hatred? Read over what Hiſtory you pleaſe, and find out the name of one Perſecutor if you can, that is not now a word of ignominy, and doth not rot, as God hath threatned? If you ſay, that it is only in the eſteem of ſuch as I, or the perſecuted party; neither your Opinion ſhall be judge nor mine; but the Opinion and Language of Hiſtorians, and of the wiſeſt Men, who are the Maſters of Fame. Certainly that Report of Holy Scripture and Hiſtory which hath prevailed, will ſtill prevail; and while there are wiſe and good, and merciful Men in the World, the Names and Manners of the fooliſh, and wicked, and cruel will be odious; as they continue at this day.

§. 65. I have wrote theſe Directions to diſcharge my duty, for thoſe that are willing to eſcape the guilt of ſo deſperate a ſin; But not with any expectation at all, that it ſhould do much good with any conſiderable number of Perſecutors; For they will not *read* ſuch things as theſe; And God ſeldom giveth profeſſed Chriſtians over to this ſin, till they have very grievouſly blinded their minds, and hardened their hearts, and by *malignity* and *obſtinacy* are prepared for his foreſt judgments; and I know that *whoever will live godly in Chriſt Jeſus* (It is not ſaid Who *profeſſeth* to *believe in Chriſt Jeſus*; *but to live Godly*) *ſhall ſuffer perſecution*, and that the Croſs muſt ſtill be the paſſage to the *Crown*.

2 Tim. 3. 11, 12. Mat. 5. 11, 12. Luk. 14. 26, 33.

CHAP. XII.

Directions againſt Scandal as given.

SCandal being a murdering of Souls, is a violation of the general Law of *Charity*, and of the ſixth Commandment in particular. In handling this Subject, I ſhall 1. Shew you what is *true Scandal* given to another: 2. What things go under the Name of *Scandal*, which are not it, but are falſly ſo named. 3. What are the particular ways and *ſorts* of *ſcandal*. 4. The greatneſs of this ſin. 5. Directions to avoid it.

Scandal what it is?

§. 2. I. I ſhall not need to ſtand upon the Etymology of the word [*Scandal*;] whether it come from σκάζω *claudico*, as *Eraſmus* thought, or from σκάμβον *curvum*, &c. *Martinius*, *Stephanus*, *Lyſerut*, &c. have ſufficiently done it, whither I refer you; as for the ſenſe of the word it is paſt doubt, that the ordinary uſe of it in Scripture is for a *ſtumbling Block*, for a Man to fall upon, or a trap to enſnare a Man; and in the Old Teſtament it is often uſed for a ſtumbling Stone, on which a Man may fall into any corporal calamity, or a ſnare to hurt or ruin a Man in the World; (As *Exod.* 10. 7. 1 *Sam.* 18. 21. & 25. 31. *Pſal.* 119. 165. *Ezek.* 7. 19. *Sept.*) But in the New Teſtament, (which ſpeaketh more of ſpiritual hurts) it is taken for a ſtumbling block or temptation, by which a Man is in danger of falling into ſin, or ſpiritual loſs, or ruin, or diſlike of Godlineſs, or any way to be turned from God, or hindered in a religious holy way; (and if ſometimes it be taken for *Grieving* or *Troubling*, it is as it hereby thus *hindereth* or enſnareth;) ſo that to *Scandalize*, is, ſometimes taken for the doing of a blameleſs action, from which another unjuſtly taketh occaſion to *fall*, or *ſin*, or be *perverted*; but when it ſignifieth *a ſin* (as we take it in this place) then to *Scandalize* is, *By ſomething unlawful of itſelf, or at leaſt unneceſſary, which may occaſion the ſpiritual hurt or ruin of another*: 1. The matter is either ſomething that is ſimply ſinful (and then it is a double ſin) or ſomething *indifferent* or *unneceſſary*, and then it is ſimply the ſin of *Scandal*. 2. It muſt be that which may [*occaſion*] anothers *fall*; I ſay [*occaſion*.] For no Man can *forcibly cauſe* another Man to *ſin*, but only *occaſion* it, or *tempt* him to it, as a Moral Cauſe.

What is not Scandal, that is by many ſo called?

§. 3. II. By this you may ſee, 1. That to *ſcandalize*, is not meerly to *diſpleaſe*, or *grieve* another; for many a Man is *diſpleaſed* through his folly and vice, by that which tendeth to his good; and many a Man is *tempted* (that is *ſcandalized*) by that which *pleaſeth* him; When Chriſt ſaith, [*If thy right eye or hand offend, (or ſcandalize thee) pluck it out, or cut it off*,] &c. Mat. 5 he doth not by [*offending*] mean [*diſpleaſing*] or [*grieving*;] for by ſo *offending* it may *profit* us; but he plainly meaneth [If it draw thee to ſin;] or elſe he had never added, that it is better to enter maimed into Life, than having two eyes or hands to be caſt into Hell! That is, in a word, [Thy damnation is a greater hurt than the loſs of hand or eye, and therefore if there were no other way to avoid it, this would be a very cheap way.] So *pedem offendere in lapidem* is to ſtumble upon a ſtone. The moſt cenſorious and humorous ſort of Men, have got a notion, that whatever offendeth or diſpleaſeth them is ſcandalous! And they think that no Man muſt do any thing which grieveth or diſpleaſeth them, leſt he be guilty of ſcandal; and by this trick whoever can purchaſe impatiency and pieviſhneſs enough, to be always diſpleaſed with the actions of others, ſhall rule the World. But the truth is, the ordinary way of ſcandaling theſe Men, is by *pleaſing* them.

§. 4. I will give you one inſtance of *Scandal* in Scripture, which may help this ſort of People, better to underſtand it. *Gal.* 2. 10, to 16. *Peter* there giveth true ſcandal to the Jews and Gentiles; He walked not uprightly according to the truth of the Goſpel, but laid a ſtumbling block before the Jews and Gentiles; and this was not by *diſpleaſing* the Jews, but by *pleaſing* them. The Jews thought it a ſin to eat with the Gentiles, and to have *Communion* with uncircumciſed Men. *Peter* knew the contrary, but for *fear* of them of the circumciſion, leſt they ſhould be offended at him as a ſinner, he [*withdrew and ſeparated himſelf*.] This ſcandal tended to harden the Jews in their *ſinful ſeparation*, and to ſeduce the Gentiles into a conceit of the neceſſity of circumciſion; and *Barnabas* was carried away with the diſſimulation. Here you may ſee, that if any think it a ſin in us to have communion in ſuch or ſuch Congregations, with ſuch Perſons, in ſuch worſhip, which God alloweth us not to ſeparate from, it is a ſin of ſcandal in us to ſeparate to avoid theſe Mens offence. We ſcandalize them and others, even by pleaſing them, and by avoiding that which they falſly called *ſcandalous*. And if we would not ſcandalize them, we muſt do that which is juſt, and not by our practice hide the ſound Doctrine, which is contrary to their ſeparating error.

§. 5. 2. And it is as apparent that to *ſcandalize* another, is not (as is vulgarly imagined by the ignorant,) to do that which is *commonly reputed ſinful*, or which hath the *appearance* of a ſin, or which will make a Man *evil thought of*, or ſpoken of by others; yet commonly when Men ſay, [*This is a ſcandalous action*,] they mean, it is an action which is *reproachful* or of *evil report* as a *ſin*. And therefore in our Engliſh ſpeech it is common to ſay of one that ſlandereth another, that he *raiſed a ſcandal of him*. But this is not the meaning of the word in Scripture; *materially* indeed *ſcandal* may conſiſt in any ſuch thing, which may be a *ſtumbling block* to another; but *formally* it is the tempting of another, or occaſioning his *fall*, or *ruin*, or *hurt*, which is the nature of *ſcandalizing*. And this is done more ſeldom by committing open diſgraceful ſins, and doing that which will make the doer evil ſpoken of; for by that means others are the more aſſiſted againſt the temptation of imitating him; but *ſcandal* is moſt commonly found in thoſe actions, which are under leaſt reproach among Men, or which have the moſt plauſible appearance of good in them, when they are evil! For theſe are apter to deceive and overthrow another.

§. 6. 3. And it is alſo apparent, that it is no *ſinful ſcandalizing* to do a *duty* or *neceſſary* action, which I have not power to forbear, though I know that another will be offended, or fall by it into ſin. If God have made it my *duty*, even at this time, I muſt not *diſobey him*, and omit my duty, becauſe another will make it an occaſion of his ſin. It muſt be either a *ſinful* or an *indifferent* action, that is, *ſcandal*, or ſomething that is in my own power to do, or to forbear: Yet this muſt be added, that Affirmatives binding not *ad ſemper*, to all times, and no duty being a duty at every moment, it may oft fall out, that that which elſe would have been my duty at this time, may become at this time no duty but a ſin, by the evil conſequents which I may foreſee; as if another Man will make it an occaſion of his fall. So that this may oblige me to defer a duty to a fitter time and place. For all ſuch duties as have the nature of a means, are never duties when they croſs the intereſt of their chief ends, and make againſt that which they are uſed to effect. And therefore here Chriſtian prudence, foreſeeing conſequents, and weighing the Good and Evil together, is neceſſary to him that will know a duty from a ſin, and a *ſcandal* from no *ſcandal*.

The ſorts of ſcandalizing. §. 7. III. The ſeveral ways of *ſcandalizing* are theſe following: 1. *Scandal* is either *intended* or not *intended*, either that which is done maliciouſly of ſet purpoſe, or that which is done through negligence, careleſneſs or contempt. Some Men do purpoſely contrive the fall or ruin of another, and this is a Deviliſh aggravation of the ſin: And ſome do hurt to others while they intend it not: Yet this is far from excuſing them from ſin; for it is *voluntary* as *an Omiſſion of the Will*, though not as its *poſitive choice*; that is called voluntary which the will is chargeable with, or culpable of; and it is chargeable with its *Omiſſions*, and ſluggiſh neglects of the duty which it ſhould do. Thoſe that are careleſs of the conſequent of their actions, and contemn the Souls of other Men, and will go their own way, come of it what will, and ſay, let other Men look to themſelves, are the commoneſt ſort of ſcandalizers; and are as culpable, as a Servant that would leave hot water or fire when the Children are like to fall into it; or that would leave Straw or Gunpowder near the fire, or would leave open the doors, though not of purpoſe to let in the Thieves.

§. 8. 2. *Scandal* is that which tendeth to anothers fall, either *directly* or *indirectly*, *immediately* or *remotely*. The former may eaſily be foreſeen; but the latter requireth a large forſeeing comparing underſtanding; yet this kind of *ſcandal* alſo muſt be avoided; and wiſe Men that would not undo Mens Souls while they think no harm, muſt look far before them, and foreſee what is like to be the conſequent of their actions at the greateſt diſtance and at many removes.

3. *Scandals* alſo are Aptitudinal or Actual, many things are apt to tempt, and occaſion the ruin of another; which yet never attain ſo bad an end, becauſe God diſappointeth them; but that is no thanks to them that give the *ſcandal*.

§. 9. 4. *Scandal* alſo as to the *Means* of it, is of ſeveral ſorts. 1. By Doctrine; 2. By Perſwaſion; 3. By alluring Promiſes; 4. By Threats; 5. By Violence; 6. By Gifts; 7. By Example; 8. By Omiſſion of duties, and by ſilence; by all theſe ways you may ſcandalize.

§. 10. 1. *Falſe Doctrine* is directly ſcandalous; for it ſeduceth the judgment, which then miſ-guideth the will, which then miſ-ruleth the reſt of the Faculties. Falſe Doctrine if it be in weighty practical points, is the pernicious plague of Souls and Nations.

§. 11. 2. Alſo the *ſollicitations* of ſeducers and of tempting People, are *ſcandalous*, and tend to the ruin of Souls; when People have no *reaſon* to draw a Man to ſin, they weary him out by tedious importunity. And many a one yields to the *earneſtneſs*, or *importunity*, or *tediouſneſs* of a perſwaſion, who could eaſily reſiſt it, if it came only with pretence of reaſon.

§. 12. 3. *Alluring promiſes* of ſome gain or pleaſure that ſhall come by ſin, is another *ſcandal* which doth cauſe the fall of many. The courſe that *Satan* tryed with Chriſt [*All this will I give thee,*] was but the ſame which he found moſt ſucceſsful with ſinners in the World. This is a bait which Sinners will themſelves hunt after, if it be not offered them. *Judas* will go to the Phariſees with a [*What will ye give me, and I will deliver him unto you?*] *Peter* ſaith of the ſcandalous Hereticks of his time, *They allure through the luſt of the fleſh, through much wantonneſs thoſe that were clean eſcaped from them who live in error: While they promiſe them liberty, they themſelves are the ſervants of corruption*, 2 Pet. 2. 18, 19.

§. 13. 4. *Threatnings alſo and ſcorns are ſcandals*, which frighten unbelieving Souls into ſin: Thus *Rabſhekah* thought to prevail with *Hezekiah*. Thus *Nebuchadnezzar*, *Dan*. 3. thought to have drawn thoſe three Worthies to Idolatry; Thus the Phariſees thought to have frightned the Apoſtles, from Preaching any more in the Name of Chriſt.—— *Acts* 4. 17, 21. Thus *Saul* thought to have perverted the Diſciples, by breathing out threatnings againſt them, *Acts* 9. 1.

§. 14. 5. And what words will not do, the ungodly think to do by force; and it enrageth them, that any ſhould reſiſt their wills, and that their force is patiently endured. What cruel torments! What various ſorts of heavy ſufferings have the Devil and his inſtruments deviſed, to be ſtumbling blocks to the weak, to affright them into ſin?

§. 15. 1. *Gifts* alſo have blinded the eyes of ſome who ſeemed wiſe, *Exod*. 33. 8. As *oppreſſion maketh a wiſe man mad, ſo a gift deſtroyeth the heart*. What ſcandals have preferments proved to the World, and how many have they ruined? Few are able to eſteem the reproach of Chriſt to be greater riches than the treaſures of the World.

§. 16. 6. And evil examples are the commoneſt ſort of *ſcandals*; not as they *offend* or *grieve*, or are apparently ſinful; but as they *ſeem good*, and therefore are temptations to the weak to imitate them. So apt are Men to imitation, eſpecially in evil, that they will do what they ſee another do, without examining whether it be juſtifiable or not. Eſpecially if it be the example either of *Great Men*, or of *Learned Men*, or of Men reputed eminently *Godly*, or of a *Multitude*, any of theſe the People are apt to imitate; This therefore is the common way of ſcandal. When People do that which is evil as if it were good, and thereby draw the ignorant to think it good, and ſo imitate them. Or elſe when they do that which is lawful in it ſelf, in ſuch a manner as tendeth to deceive another, and draw him to that which is indeed unlawful; or to hinder him in any thing that is good. Heb. 11. 26.

§. 17. 8. Laſtly, Even *Silence* and *Omiſſions* alſo may be ſcandalous, and draw another into error and ſin. If by *ſilence* you ſeem to *conſent* to falſe Doctrine, or to wicked Works, when you have opportunity to control them, hereby you draw others to conſent alſo to the ſin; or if you omit thoſe publick or private duties, which others may be witneſſes of, you tempt them to the like omiſſion, and to think they are no duties, but indifferent things: For in evil they will eaſily reſt in your judgment, and ſay that you are wiſer than they: But they are not ſo ductile and flexible to good.

§. 18. 5. *Scandals* alſo are diſtinguiſhable by the effects: Which are ſuch as theſe:

1. Some *Scandals* do tempt Men to actual infidelity, and to deny or doubt of the truth of the Goſpel.

2. Some ſcandals would draw Men but into ſome particular error, and from ſome particular Truth, while he holds the reſt.

3. Some ſcandals draw Men to diſlike and diſtaſte the way of Godlineſs; and ſome to diſlike the Servants of God.

4. Some ſcandals tend to confound Men, and bring them to utter uncertainties in Religion.

5. Some tend to terrifie Men from the way of Godlineſs.

6. Some only ſtop them for a time, and diſcourage or hinder them in their way.

7. Some tend to draw them to ſome particular ſin.

8. And ſome to draw them from ſome particular duty.

9. And ſome tend to break and weaken their Spirits, by grief or perplexity of mind.

10. And as the Word is taken in the *Old Teſtament*, the Snares that malicious Men lay to intrap others in their Lives, or Liberties, or Eſtates, or Names, are called *Scandals*. And all theſe ways, a Man may ſinfully ſcandalize another.

§. 19. And that you may ſee that the ſcandal forbidden in the *New Teſtament*, is always of this nature, let us take notice of the particular Texts where the word is uſed: And firſt to ſcandalize is uſed actively in theſe following Texts. In *Matth.* 5. before cited, and in the other *Evangeliſts* citing the ſame words, the ſenſe is clear; that *the offending of a hand or eye*, is not *diſpleaſing*, nor *ſeeking* of ill Report; but hindering our Salvation by drawing us to ſin. So in *Matth.* 18. 8. and *Mark* 9. 42, 43. where the ſenſe is the ſame. In *Matth.* 17. 27. [*Leſt we ſhould offend them*, &c.] is not only [*Leſt we diſpleaſe them*] but leſt we give them occaſion to diſlike Religion, or think hardly of the Goſpel, and ſo lay a ſtumbling block to the danger of their Souls. So *Matth.* 18. 6. and *Mark* 9. [*Who ſo ſhall offend one of theſe little ones that believe in me*, &c.] that is, *not who ſhall diſpleaſe them*, but who ſo by Threats, Perſecutious, Cruelties, or any other means, ſhall go about to turn them from the Faith of Chriſt, or ſtop them in their way to Heaven, or hinder them in a holy Life: Though theſe two Texts ſeem neareſt to the denied ſenſe, yet that is not indeed their meaning. So in *Joh.* 6. 6. *Doth this offend you?* That is, Doth this ſeem incredible to you, or hard to be believed, or digeſted? Doth it ſtop your Faith, and make you diſtaſte my Doctrine? So 1 *Cor.* 8. 13. *If meat ſcandalize my Brother*, our Tranſlators have turned it, *If meat make my Brother to offend*. So it was not diſpleaſing him only, but tempting him to ſin, which is the ſcandalizing here reproved.

§. 20. View alſo the places where the word [*Scandal*] is uſed, *Matth.* 13. 41. Πάντα τὰ σκάνδαλα *All ſcandals*, tranſlated [*All things that offend*,] doth not ſignifie *All that is diſpleaſing*; but all temptations to ſin, and hinderances or ſtumbling blocks that would have ſtopt Men in the ways to Heaven. So in *Matth.* 16. 23. (a Text as like as any to be near the denied ſenſe; yet indeed) [*Thou art a ſcandal to me*] (tranſlated *an offence*) doth not only ſignifie, *Thou diſpleaſeſt me*, but, *Thou goeſt about to hinder me in my undertaken Office, from ſuffering for the redemption of the World:* It was an *Aptitudinal ſcandal*, though not *effectual*. So *Matth.* 18. 7. *It muſt be that ſcandals come*, (tranſlated *Offences*) that is, that there be many ſtumbling Blocks ſet before Men in their way to Heaven. So *Luk.* 17. 1. to the ſame ſenſe. And *Rom.* 9. 33. *I lay in Zion a ſtumbling Stone, and a Rock of ſcandal* (tranſlated *of offence*;) that is, ſuch as will not only be diſpleaſing, but an occaſion of utter ruine to the unbelieving perſecuting *Jews*; according to that of *Simeon*, Luk. 2. 34. *This Child is ſet for the fall and riſing again of many in* Iſrael.) *Rom.* 11. 9. *Let their table be made a ſnare, a trap, and a ſtumbling block.* The Greek word εἰς σκάνδαλον doth not ſignifie *a diſpleaſure only*, but *an occaſion of ruine.* So *Rom.* 14. 13. expoundeth it ſelf, [*That no Man put a ſtumbling block, or an occaſion to fall into his Brothers way.*] The Greek word is [*or a ſcandal.*] This is the juſt Expoſition of the word in its ordinary uſe in the *New Teſtament.* So *Rom.* 16. 17. *Mark them which cauſe diviſions and ſcandals* (tranſlated *Offences*;) that is, which lay ſtumbling blocks in the way of Chriſtians, and would trouble them in it, or turn them from it. So 1 *Cor.* 1. 23. *To the Jews a ſtumbling block*, that is, *a ſcandal* (as the Greek word is) as before expounded. So *Gal.* 5. 11. *The ſcandal of the Croſs*, tranſlated *the offence*, doth ſignifie not *the bare reproach*, but *the reproach*, as it is the tryal, and ſtumbling block of the World, that maketh believing difficult. So 1 *Joh.* 2. 10. *There is no ſcandal in him*, tranſlated, *No occaſion of ſtumbling.* Theſe are all the places that I remember where the word is uſed:

So *Revel.* 2. 14. *Balaam* did Βαλεῖν σκάνδαλον, *lay a ſcandal*, or ſtumbling block before the *Iſraelites*; that is, a temptation to ſin.

§. 21. The Paſſive Verb σκανδαλίζομαι, *to be ſcandalized*, is often uſed. As *Matth.* 11. 6. *Bleſſed is he that is not ſcandalized* (tranſlated [*offended*] *in me*;) that is, who is not diſtaſted with my Perſon and Doctrine through carnal prejudices; and ſo kept in unbelief: There were many things in the Perſon, Life and Doctrine of Chriſt, which were unſuitable to carnal Reaſon and Expectation. Theſe Men thought to be hard and ſtrange, and could not digeſt them, and ſo were hindered by them from believing: And this was being [*offended in Chriſt.*] So in *Matth.* 13. 57. and *Mark* 6. 3. *They were offended in, or at him*; that is, took a diſlike or diſtate to him for his words. And *Matth.* 13. 21. *When Perſecution ariſeth, by and by they are offended*; that is, they ſtumble and fall away. And *Matth.* 15. 12. *The Phariſees were offended* (or *ſcandalized*;) that is, ſo offended as to be more in diſlike of Chriſt. And *Matth.* 24. 10. *Then ſhall many be offended* (or *ſcandalized*;) that is, ſhall draw back and fall away from Chriſt. And *Matth.* 26. 31, 33. *Mark* 14. 27, 29. [*All ye ſhall be offended becauſe of me*, &c. *Though all Men ſhall be offended* (or *ſcandalized*) *yet will I never be ſcandalized*;] that is, brought to doubt of Chriſt, or to forſake him or deny him, or be hindered from owning their relation to him. So *Joh.* 16. 1. *Theſe things have I ſpoken, that ye ſhould not be offended*; that is, that when the time cometh, the unexpected trouble may not ſo ſurprize you, as to turn you from the Faith, or ſtagger you in your obedience or hope, *Rom.* 14. 21. doth exactly expound it. *It is good neither to eat fleſh, or drink wine, or any thing whereby thy Brother ſtumbleth, or is ſcandalized*, (or *offended*) or *made weak*; it is a *making weak*. So 2 *Cor.* 11. 29. *Who is offended*; that is, ſtumbled, or hindered, or ready to apoſtatize. So much for the nature and ſorts of *Scandal*.

Luk. 7. 23.

Mark 6. 3.

Mark 4. 17.

§. 22. IV. You are next to obſerve the aggravations of this Sin. Which briefly are ſuch as theſe.

1. *Scandal* is a murdering of Souls: It is a hindering of Mens Salvation, and an inticing or driving them towards Hell. And therefore in ſome reſpect worſe than murder, as the Soul is better than the Body.

2. *Scandal* is a fighting againſt Jeſus Chriſt, in his work of Mans Salvation. He came to *ſeek* and to *ſave* that which was *loſt*; and the ſcandalizer ſeeketh to loſe and deſtroy that which Chriſt would ſeek and ſave.

3. *Scandal* robbeth God of the hearts and ſervice of his Creatures: For it is a raiſing in them a diſtaſte of his People, and Word, and Ways, and of himſelf; and a turning from him the hearts of thoſe that ſhould adhere unto him.

4. *Scandal* is a ſerving of the Devil, in his proper work of enmity to Chriſt, and perdition of Souls,

Scandalizers do his Work in the World, and propagate his Cauſe and Kingdom.

§. 23. V. The means of avoiding the guilt of Scandal, are as followeth.

Dir. 1. §. 23. Direct. 1. *Miſtake not* (*with the vulgar*) *the nature of Scandal, as if it lay in that offending Men, which is nothing but grieving or diſpleaſing them; or in making your ſelves to be of evil Report: But remember that Scandal, is that offending Men, which tempteth them into ſin, from God and Godlineſs, and maketh them ſtumble and fall, or occaſioneth them to think evil of a holy Life.* It is a pitiful thing to hear religious Perſons plead for the ſin of Man-pleaſing, under the name of avoiding ſcandal; yea, to hear them ſet up a uſurped dominion over the lives of other Men, and all by the advantage of the word [*ſcandal*] miſunderſtood! So that all Men muſt avoid whatever a cenſorious Perſon will call *ſcandalous*, when he meaneth nothing elſe himſelf by *Scandal*, than a thing that is of evil Report, with ſuch as he: Yea, *Pride* it ſelf is often pleaded for by this miſ-underſtanding of *Scandal*; and Men are taught to overvalue their Reputations, and to ſtrain their Conſciences to keep up their eſteem, and all under pretence of avoiding *Scandal*; and in the mean time they are *really ſcandalous*, even in that action, by which they think they are avoiding it. I need no other inſtance, than the caſe of unwarrantable Separation. Some will hold communion with none but the Rebaptiſed; ſome think an impoſed Liturgy is enough to prove communion with ſuch a Church unlawful (at leaſt in the uſe of it;) and almoſt every Sect do make their Differences a Reaſon for their ſeparating from other Churches. And if any one would hold Communion with thoſe that they ſeparate from, they preſently ſay, That it is *ſcandalous* to do ſo, and to joyn in any worſhip which they think unlawful: And by *ſcandal* they mean no more, but that it is among them of *evil Report*, and is offenſive or diſpleaſing to them! Whereas indeed the Argument from *ſcandal* ſhould move Men to uſe ſuch communion, which erroneous, uncharitable, dividing Men do hold unlawful. For elſe by avoiding that communion, I ſhall lay a ſtumbling block in the way of the weak; I ſhall tempt him to think that a duty is a ſin, and weaken his Charity, and draw him into a ſinful Separation, or the neglect of ſome Ordinances of God, or opportunities of getting good. And it is this Temptation which is indeed the *ſcandal*. This is before proved in the inſtance of *Peter*, Gal. 2. who ſcandalized, or hardened the *Jews*, by yielding to a ſinful Separation from the *Gentiles*, and fearing the Cenſoriouſneſs of the *Jews*, whom he ſought to pleaſe; and the *offending* of whom he was avoiding, when he really offended them, that is, was a *ſcandal* or *temptation* to them.

Dir. 2. §. 24. Direct. 2. *He that will eſcape the guilt of Scandal, muſt be no contemner of the Souls of others, but muſt be truly charitable; and have a tender love to Souls.* That which a Man highly valueth, and dearly loveth, he will be careful to preſerve, and loth to hurt. Such a Man will eaſily part with his own Rights, or ſubmit to Loſſes, Injuries, or Diſgrace, to preſerve his Neighbours Soul from ſin. Whereas a deſpiſer of Souls, will inſiſt upon his own Power, and Right, and Honour, and will intrap and damn a hundred Souls, rather than he will abate a word, or a ceremony which he thinks his intereſt requireth him to exact; Tell him that it will inſnare Mens Souls in ſin, and he is ready to ſay as the Phariſees to *Judas*, *What is that to us? See thou to that.* A Dog hath as much pity on a Hare, or a Hawk on a Partridge, as a carnal worldly ambitious *Diotrephes*, or an *Elymas* hath of Souls. Tell him that it will occaſion Men to ſin, to wound their Conſciences, to offend their God, it moveth him no more than to tell him of the ſmalleſt incommodity to himſelf: He will do more to ſave a Horſe, or a Dog of his own, than to ſave anothers Soul from ſin! To lay ſnares in their way, or to deprive them of the Preaching of the Goſpel, or other means of their Salvation, is a thing which they may be induced to, by the ſmalleſt intereſt of their own; yea, though it be but a point of ſeeming honour. And therefore when carnal worldly Men do become the diſpoſers of Matters of Religion, it is eaſie to ſee what meaſure and uſage Men muſt expect: Yea, though they aſſume the office and name of Paſtors, who ſhould have the moſt tender fatherly care of the Souls of all the Flocks, yet will their carnal Inclinations and Intereſts ingage them in the Work of Wolves, to intrap, or famiſh, or deſtroy Chriſt's Sheep.

§. 25. Direct. 3. *Alſo you muſt be perſons who value your own Souls, and are diligently excerciſed in ſaving them from temptations; or elſe you are very like to be ſcandalizers and tempters of the Souls of others.* Dir. 3. And therefore when ſuch a Man is made a Church-Governour as is unacquainted with the renewing Work of Grace, and with the inward Government of Chriſt in the Soul, what deviliſh Work is he like to make among the Sheep of Chriſt, under the name of Government! What corrupting of the Doctrine, Worſhip, or Diſcipline of Chriſt! What inventions of his own to inſnare Mens Conſciences? And driving them on, by armed force, to do that which, at leaſt, to them is ſin, and which can never countervail the loſs, either of their Souls, or of the Church, by ſuch diſturbances! How mercileſs will he be, when a poor Member of Chriſt, ſhall beg of him but to have pity on his Soul? And tell him, *I cannot do this*, or *ſwear this*, or *ſubſcribe this*, without the guilt of a deliberate ſin! And I cannot ſin without diſpleaſing God, and hindering my Salvation. He that dare wilfully ſin himſelf, and make it his deliberate choice, and dare play away his own Salvation at the pooreſt game that the Devil will invite him to, and will ſell his own Soul at the baſeſt price, even for a little pelf, or pleaſure, or high titles for ſo ſhort a time; certainly this Man is unlike to be very tender of the Souls of others, or to ſtick at ſcandalizing and inſnaring them, or to care any more to murder Souls, than a Butcher doth to kill a Hog: *Judas* his heart will make them ſell their Lord, or his Flock, at *Judas* his price; and prepare themſelves for *Judas* his reward. And hence it is, that the *carnal Seed even within the Church*, hath ordinarily perſecuted the Spiritual Seed. For ſaith *Paul*, *As he that was born after the fleſh, perſecuted him that was born after the Spirit, even ſo it is now*, Gal. 4. 29.

§. 26. Direct. 4. *To be well acquainted with the methods of Satan, and the way of particular temptations, is a great help againſt your ſcandalizing others.* Dir. 4. He that ſeeth the Devil as the principal in each temptation, and knoweth in what manner he ingageth his Inſtruments to carry on his Work, and whither all this tendeth at the laſt, will ſcarce be willing to ſerve ſuch a Maſter in ſo bad a Work. Remember that Scandalizers and Tempters of others, and hinderers of Mens Salvation, are the ſervants of the Devil, and are executing his malice, for the damnation of their Brethrens Souls. And what reward can they expect for ſuch a work from ſuch a Maſter? The Devil uſeth them, but as Men do Ferrets, whoſe mouths are ſealed, becauſe they muſt not partake of the prey; but only bring it to their Maſters hand. Live in a conſtant watchful reſiſtance of Temptations your ſelves, and you will have no mind to the drudgery of tempting others.

§. 27. Direct. 5. *Set not your ſelves upon any worldly ambitious deſign.* Dir. 5. For the love of the riches and honours of the World, will not only ingage you in a courſe of ſinning, but alſo make it ſeem your intereſt, to make others as bad and miſerable as your ſelves, and to drive them on to ſerve your intereſts by their ſin.

§. 28. Direct. 6. *Take heed leſt a fleſhly inclination* Dir. 6.

do draw you to the love of fleſhly pleaſure! And that your minds be not ſet upon the pleaſing of your fancies, ſenſe, or appetite; either in meat, or drink, or cloaths, or dwellings, or recreations, or any ſuch delights: If once the love of theſe grow ſtrong, it will conquer your Reaſon, and ſeduce it into Libertiniſm, and make you think that a voluptuous fleſh-pleaſing Life, (ſo it be not by groſs diſgraced ſins) is but the lawful uſe of the Creature, which Chriſt hath purchaſed not only for our neceſſity, but for our delight; and that the contrary opinion is but the too much rigor of ſuch as underſtand not their Chriſtian Liberty.

Dir. 7. §. 29. Direct. 7. *Be not raſhly and ignorantly zealous in ſoliciting and importuning others to your private opinions, before you are certain that they are of God.* O what abundance of zeal and labour hath many a Man laid out, to make others of his mind, in the Points of *Antinomianiſm*, *Anabaptiſm*, *Separation*, *Popery*, *&c.* thinking that the ſaving of their Souls had lain upon it; and at laſt they find, that as they erred themſelves, ſo all their labour was but to ſcandalize the weak, and lay a ſtumbling block in their way to Heaven?

Dir. 8. §. 30. Direct. 8. *Never perſwade any Man,* (*much leſs compel him*) *to any thing unneceſſary, which he taketh to be a ſin* (whatever you take it for your ſelves.) For if he judge it a ſin, it is a ſin to him! No Man can innocently do that which he thinketh is forbidden him of God. And ſhall a thing unneceſſary be preferred before the ſaving of a Soul? (Yea, before the Souls of Thouſands, as by many mercileſs Men it is.) Indeed, if there be an Antecedent neceſſity (as well as lawfulneſs in the thing) and ſuch a neceſſity as is not in your power to take away, then the doing it will be his ſin, and the not doing it his greater ſin; and the greater ſin, is greatlieſt to be avoided (but by convenient means.)

Dir. 9. §. 31. Direct. 9. *Remember the charge which you have of the Souls of one another.* Though you be not Magiſtrates or Paſtors: (For their care of Souls is ſo unqueſtionable and ſo great, that ſcandal in them is like Parents murdering their own Children.) Yet no private Man muſt ſay as *Cain*, *Am I my Brothers keeper.* Every Man is bound to do his beſt for the ſaving of his Neighbour; much more to forbear infecting, ſeducing, ſcandalizing, and deſtroying him.

Dir. 10. §. 32. Direct. 10. *Keep up a ſpecial tenderneſs of the weak.* So doth God himſelf, and ſo muſt we. *He gathereth the Lambs with his Arms, &c. Iſa.* 40. 11. If his Infants cry, he doth not therefore knock out their brains, or turn them out of doors! Nor doth he ſay, They are not his Children, for every ignorance or peeviſh paſſion which they are guilty of. Chriſt doth not turn Men out of his School, becauſe they want knowledge! For why then will he have little Children come? And what do they come for, but to learn? He doth not hate his new born Babes, but feedeth and nurſeth them with a ſpecial tenderneſs: And he hath commanded and communicated the like tenderneſs to his Miniſters; who muſt not be weak with the weak, and froward with the froward; but in meekneſs and patience muſt bear with the weak, and endure their bittereſt cenſures and requitals. *For the ſervant of the Lord muſt not ſtrive, but be gentle to all men, apt to teach, patient, in meekneſs inſtructing thoſe that oppoſe themſelves, &c.* 2 *Tim.* 2. 24, 25. And if they are long learning before they come to the knowledge of the Truth, they are not therefore to be caſt off. He that can read, *Rom.* 14. & 15. & 1 *Cor.* 12. 12. & 8. & *Gal.* 6. And yet can be ſo mercileſs and cruel, as to caſt Men out of the Miniſtry or Church, or to ruin them, for tolerable weakneſs, which God hath ſo earneſtly charged us to bear with, in our Brethren, either he doth not underſtand what he readeth, or not believe it, or hath ſomewhat elſe which he more regardeth at his heart, than the authority or love of God.

Dir. 11. §. 33. Direct. 11. *Do not cenſure every Man to be wilful or obſtinate, who is not of your opinion, when he hath heard your Reaſons, how clear ſoever they may ſeem to you.* Alas, how many things are there beſides wilful obſtinacy, to hinder one Man from being as wiſe as another! If a few times repeating over the Reaſons of an Opinion, is enough to implant it in all the hearers, why do your Children go ſo long to School, and after that to the Univerſities? And why are you ſo long Preaching to all your Pariſhioners? Sure you Preach not Novelties to them as long as you live! And yet Thirty or Forty Years painful Preaching, even of the ſame Fundamentals of of Religion, ſhall leave many ignorant of them in the beſt of Pariſhes in the Land. There muſt be a right and ripe diſpoſition in the hearers, or elſe the cleareſt reaſoning may be uneffectual. A diſuſed or unfurniſhed mind, that hath not received all the Truths, which are preſuppoſed to thoſe which you deliver, or hath not digeſted them into a clear underſtanding, may long hear the trueſt Reaſons, and never apprehend their weight. There is need of more ado than a bare unfolding of the Truth, to make a Man receive it in its proper evidence. Perhaps he hath been long pre-poſſeſſed with contrary opinions, which are not eaſily rooted out. Or if he be but confident of the Truth of ſome one Opinion, which is inconſiſtent with yours, no wonder if he cannot receive that which is contrary, to what he ſo verily believeth to be the Truth. There is a marvellous variety of Mens apprehenſions, of the ſame Opinions or Reaſons, as they are variouſly repreſented to Men, and variouſly pondered, and as the natural capacity of Men is various, and as the whole courſe of their lives, their education, company, and converſation, have variouſly formed their minds: It is like the ſetting together all the parts of a Watch when it is in pieces: If any one part of many be miſplaced, it may neceſſitate the miſplacing of thoſe that follow, without any wilful obſtinacy in him that doth it. If in the whole frame of ſacred Truth, there be but ſome one miſunderſtood, it may bring in other miſtakes, and keep out many Truths, even from an honeſt willing mind! And who is there that can ſay, he is free from Error? Have not you perceived in your ſelves, that the Truths which you heard an hundred times over, to little purpoſe, when you were Children, were received more convincingly and ſatisfyingly when you were Men! And that you have found a delightful clearneſs in ſome points on a ſudden, which before you either reſiſted, or held with little obſervation or regard? And yet it is common with the Scandalizers of Souls, to cry out againſt all that conform not to their Opinions and Will, as ſoon as they have heard their Reaſons, that they are ſtubborn, and refractory, and wilful, and factious, and ſo turn from Arguments to Clubs; as if they had never known themſelves, or others, nor how weak and dark the Underſtandings of almoſt all Men are! But *they ſhall have judgment without mercy, who ſhew no mercy!* And when their own Errors ſhall all be opened to them by the Lord, they will be loth they ſhould all be imputed to their wilful obſtinacy! And perhaps theſe very cenſorious Men, may prove themſelves to have been on the wrong ſide; for Pride and Uncharitableneſs are uſually erroneous.

Dir. 1 §. 34. Direct. 12. *Engage not your ſelves in an evil cauſe.* For if you do, it will engage you to draw in others; you will expect your Friends ſhould take your part, and think as you think, and ſay as you ſay; though it be never ſo much againſt Truth or Righteouſneſs.

Dir. 1 §. 35. Direct. 13. *Speak not raſhly againſt any cauſe or perſons before you are acquainted with them; or have well conſidered what you ſay. Eſpecially take heed how you believe what a Man of any Sect in Religion, doth ſpeak or write againſt his Adverſaries of a contrary Sect.*

If

Pſal. 119. 69. If experience had not proved it in our days, beyond contradiction, it would ſeem incredible how little Men are to be believed in this caſe, and how the falſeſt Reports will run among the People of the Sect, againſt thoſe whom the intereſt of their Opinion and Party, engageth them to miſ-repreſent! Think not that you are excuſable for receiving or venting an ill Report, becauſe you can ſay, *He was an honeſt Man that ſpoke it:* For many that are otherwiſe honeſt, do make it a part of their honeſty to be diſhoneſt in this. They think they are not zealous enough for thoſe Opinions which they call their *Religion*, unleſs they are eaſie in believing and ſpeaking evil of thoſe that are the Adverſaries of it. When it may be upon a juſt tryal, all proveth falſe, and then all the words which you ignorantly utter againſt the Truth, or thoſe that follow it, are ſcandals or ſtumbling blocks to the hearers, to turn them from it, and make them hate it. I am not ſpeaking againſt a juſt credulity: There muſt be humane belief, or elſe there can be no humane converſe; but ever ſuſpect partiality in a Party. For the intereſt of their Religion is a more powerful charm to the Conſciences of evil Speakers, than perſonal intereſt or bribes would be. How many Legends tell us this, how eaſily ſome Men counted godly, have been prevailed with to *lie for God?*

Vix equidem credar: Sed cum ſint præmia falſi Nulla; ratam debet teſtis habere fidem. Ovid.

Rom. 3. 7, 8. Jam. 3, 14. Job 13. 7, 8.

Dir. 14. §. 36. Direct. 14. *Take heed of mocking at a Religious Life; yea, or of breaking any jeſts or ſcorns at the weakneſſes of any in Religious Exerciſes, which may poſſibly reflect upon the Exerciſes themſelves.* Many a Thouſand Souls have been kept from a holy Life, by the ſcorns of the vulgar, that ſpeak of it as a matter of deriſion or ſport. Reading the Scriptures, and holy Conference, and Prayer, and inſtructing our Families, and the holy obſervation of the Lord's Day, and Church Diſcipline, are commonly the deriſion of ungodly Perſons, who can ſcorn that which they can neither confute, nor learn. And weak People are greatly moved by ſuch ſenſeleſs means. A mock or jear doth more with them than an argument; they cannot endure to be made a laughing ſtock: Thus was the name of the *Crucified God*, the deriſion of the Heathens, and the ſcandal of the World, both *Jews* and *Gentiles*. And there is ſcarce a greater ſcandal or ſtumbling block at this day, which keepeth multitudes from Heaven, than when the Devil can make it, either a matter of danger or of ſhame to be a Chriſtian, or to live a holy mortified Life. Perſecution and Deriſion are the great ſucceſsful ſcandals of the World. And therefore ſeeing Men are ſo apt to be turned off from Chriſt and Godlineſs, never ſpeak unreverently or diſreſpectfully of them! It is a prophane and ſcandalous courſe of ſome, that if a Preacher have but an unhandſome tone or geſture, they make a jeſt of it, and ſay, *He whined*, or *he ſpoke through the Noſe*, or ſome ſuch ſcorn they caſt upon him; which the hearers quickly apply to all others, and turn to a ſcorn of Preaching, or Prayer, or Religion it ſelf: Or if Men differ from each other in Opinion in Matters of Religion, they are preſently inclined to deride them for ſomething in their Worſhipping of God! And while they deride a Man as an *Anabaptiſt*, as an *Independant*, as a *Presbyterian*, as *Prelatical*, they little know what a malignant tincture it may leave upon the hearers mind, and teach carnal Perſons to make a jeſt of all alike.

Dir. 15. §. 37. Direct. 15. *Impute not the faults of Men to Chriſt, and blame not Religion for the faults of them that ſin againſt it.* This is the malignant trick of Satan, and his blinded inſtruments: If an Hypocrite miſcarry, or if a Man that in all things elſe hath walked uprightly, be overthrown by a temptation in ſome odious ſin, they preſently cry out, *Theſe are your Profeſſors! Your Religious People! That are ſo preciſe, and pure, and ſtrict! Try them, and they will appear as bad as others!* If a *Noah* be once drunk, or a *Lot* be overthrown thereby, or a *David* commit Adultery and Murder, or a *Peter* deny his Maſter, or a *Judas* betray him, they preſently cry out, *They are all alike!* And turn it to the ſcorn of Godlineſs it ſelf. Unworthy Beaſts! As if Chriſts Laws were therefore to be ſcorned, becauſe Men break them? And Obedience to God were bad, becauſe ſome are diſobedient! Hath Chriſt forbidden the ſins which you blame, or hath he not? If he have not, blame them not, for they are no ſins; if he have, commend the juſtneſs and holineſs of his Laws! Either the offenders you blame, did well or ill! If they did well, why do you blame them? If they did ill, why do you not commend Religion, and the Scripture which condemneth them? Either it is beſt for all Men, to live in ſuch ſins as thoſe, which theſe lapſed Perſons or Hypocrites committed, or it is not. If it be, why are you offended with them for that, which you allow? If it be not, why do you ſooth up the wicked in their ſins, and excuſe an ungodly Life, becauſe of the falls of ſuch as ſeem Religious. There is no common ingenuity in this, but malicious ſpite againſt God and Holineſs, (of which, more in the next Chapter.)

§. 38. Direct. 16. *Make not uſe of civil quarrels to lay an odium upon Religion.* It is ordinary with ungodly malicious Men, to labour to turn the diſpleaſure of Rulers, againſt Men of integrity; and if there be any Broils or Civil Wars, to ſnatch any pretence, how falſe ſoever, to call them *Traytors* and *Enemies to Government.* If it be but becauſe they are againſt an *Uſurper*, or becauſe ſome *Fanatick Perſons* (whom they oppoſe,) have behaved themſelves rebelliouſly or diſobediently; a holy Life (which is the greateſt friend to Loyalty) muſt be blamed for all. And all is but to gratifie the Devil in driving poor Souls from God and Holineſs. *Dir.* 16.

§. 39. Direct. 17. *When you think it your duty to ſpeak of the faults of Men that profeſs a godly Life, lay the blame only on the Perſon, but ſpeak as much and more in the commendations of Godlineſs it ſelf; and commend that which is good in them, while you diſcommend that which is evil.* Is their Praying bad? Is their inſtructing their Families, and ſanctifying the Lords day, bad? Is their fearing ſin, and obeying God, bad? If not, why do you not ſay as much to commend them for theſe, or at leaſt to commend theſe in themſelves, as you do to diſcommend them for their faults? Why do you not fear leſt the hearers ſhould be drawn to diſlike a godly Life by your diſgracing Perſons accounted godly? And therefore warn them to think never the worſe of Godlineſs for this? You that give the Poyſon, ſhould in reaſon give an Antidote, if it be not your deſign to poyſon Souls. Is it really your deſign by ſpeaking againſt Men accounted godly, to draw the hearers to the hatred of Godlineſs, or is it not? If it be, you are incarnate Devils. If it be not, why do you endeavour it, by making odious the Perſons, under the name of Profeſſors and godly Men? And why do you not ſpeak more to draw People to a godly Life? And to imitate them in that which is good, while they diſclaim them in that which is evil? *Dir.* 17.

Dir. 36. §. 40. Direct. 18. *Be eſpecially tender of the reputations of thoſe, that the Souls of Men have moſt dependance on: As the Preachers of the Goſpel, and the eminenteſt Men for Knowledge and Religiouſneſs.* Not that I deſire that ſin ſhould be the better thought of for being theirs, or that evil ſhould be called good in any: But experience hath told the World, ſince God and the Devil had their ſeveral ways and ſervants upon Earth, that it hath been the Devils moſt uſual ſucceſsful courſe, to wound Religion through the ſides of the Religious, and to blame the Perſons, when he would turn Men from the way! For he knoweth that Religious Perſons have their faults, and in them his malice may find ſomewhat to faſten on; but Religion hath no fault, and malice it ſelf

Ita comparatum eſt ut virtutem non ſuſpiciamus, neque ejus imitandæ ſtudio corripimur niſi eum in quo ea conſpicitur, ſummo honore & amore proſequamur. Plutar. in Cat. Utic.

is ſeldom ſo impudent, as to ſpeak directly againſt a holy, heavenly Life. But the way is to make thoſe diſgraceful and odious, who are noted to lead ſuch a life; and then ſecretly to infer, [*If thoſe that ſeem godly be no better, you need not be godly, you are as well as you are. This Religion is but a phanſie; a needleſs, if not a troubleſome, hurtful thing.*] Seeing therefore that the Devil hath no blow at Religion, ſo fair as by ſtriking at the Perſons of the Preachers and Profeſſors of it, every Friend of Chriſt muſt be acquainted with his deſign, and muſt not ſerve him in it, but counter-work him, and preſerve the reputation even of the Perſons of the Religious: Not ſo much in Charity to them, but for the Peoples Souls, and the honour of Chriſt.

§. 41. Direct. 19. *Let all that preach and profeſs the Goſpel, and a godly Life, be ſure that they live according to their Profeſſion.* That the Name of God be not evil ſpoken of among the wicked through their miſdoings, *Rom.* 2. It was the aggravation of *Davids* ſin which God would not quite forgive, that he made the Enemies of the Lord blaſpheme. 2 Sam. 12. 14. *Servants muſt count their Maſters worthy of all honour, that the Name of God and his Doctrine be not blaſphemed*, 1 Tim. 6. 1. The Duties of good Women are particularly named by the Apoſtle, *Tit.* 2. 3, 4, 5. With this Motive to the practice of them [*That the Word of God be not blaſphemed.*] Obedience to Government, is commanded with this Motive, 1 Pet. 2. 15: *For ſo is the Will of God, that with well doing, you may put to ſilence, the ignorance of fooliſh Men.* And Verſ. 11, 12. *Dearly beloved, I beſeech you, as ſtrangers and Pilgrims, abſtain from fleſhly luſts which war againſt the Soul: Having your converſation honeſt among the Gentiles, that whereas they ſpeak againſt you as evil doers, they may by your works which they ſhall behold, glorifie God in the day of Viſitation.* And it was the aggravation of the Hereticks ſin, that [*many ſhall follow their pernicious ways, by reaſon of whom the way of truth ſhall be evil ſpoken of*] 2 Pet. 2.2. O then, how carefully ſhould Miniſters, and all that are godly walk! The blind World cannot read the Goſpel in it ſelf, but only as it is exemplified by the lives of Men: They judge not of the Actions of Men by the Law, but of the Law of God by Mens Actions! Therefore the ſaving or damning of Mens Souls, doth lie much upon the lives of the Profeſſors of Religion! Becauſe their liking or diſliking a holy Life doth depend upon them. Saith *Paul* of young Women [*I will that——they give no occaſion to the adverſary to ſpeak reproachfully; for ſome are already turned aſide after Satan.*] 1 Tim. 5. 14, 15. Hence it is, that even the *appearance of evil is ſo carefully to be avoided*, by all that fear God, leſt others be drawn by it to ſpeak evil of Godlineſs! Every ſcandal (truly ſo called) is a ſtab to the Soul of him that is ſcandalized, and a reproachful blot to the Chriſtian Cauſe. I may ſay of the faults of Chriſtians, as *Plutarch* doth of the faults of Princes. *A wart or blemiſh in the face, is more conſpicuous and diſgraceful than in other parts.*

§. 42. Direct. 20. *Let no pretence of the evil of Hypocriſie make you ſo contented with your ſecret innocency, as to neglect the edification and ſatisfaction of your Neighbours.* When it is only your own intereſt that is concerned in the buſineſs, then it is no matter whether any Man be acquainted with any good that you do; and it is a very ſmall matter how they judge, or what they ſay of you; the approbation of God alone is enough. No matter who condemneth you, if he juſtifie you. But when the vindication of your innocency, or the manifeſtation of your virtue, is neceſſary to the good of your Neighbours Souls, or to the honour of your ſacred Profeſſion: The neglect of it is not ſincerity, but cruelty.

CHAP. XIII.

Directions againſt Scandal taken, or an aptneſs to receive hurt, by the words or deeds of others.

§. 1. IT was not only an Admonition, but a Propheſie of *Chriſt*, when he ſaid, *Wo to the World becauſe of offences! It muſt be that offence come. And, Bleſſed is he that is not offended or ſcandalized in me.* He foreknew that the errors and miſdoings of ſome, would be the ſnare and ruine of many others; and that, when *damnable hereſies ariſe, many will follow their pernicious ways, by reaſon of whom the way of truth ſhall be evil ſpoken of.* 2 Pet. 1. 2. Like Men in the dark, where if one catch a fall, he that comes next him, falls upon him.

There are four ſorts of Perſons that uſe to be ſcandalized, or hurt by the ſins of others.

§. 2. 1. *Malignant Enemies of Chriſt and Godlineſs*, who are partly hardned in their malice, and partly rejoyced at the diſhonour of Religion, and inſult over thoſe that give the offence, or take occaſion by it to blaſpheme or perſecute.

2. Some that are more equal, and hopeful, and in greater poſſibility of Converſion, who are ſtopt by it in their deſires, and purpoſes, and attempts of a godly Life.

3. *Unſound Profeſſors, or Hypocrites*, who are turned by ſcandals from the way of Godlineſs, which they ſeemed to walk in.

4. *Weak Chriſtians*, who are troubled and hindered in their way of Piety, or elſe drawn into ſome particular error or ſin, though they fall not off.

§. 3. So that the effects of *ſcandal* may be reduced to theſe two. I. The perverting of *Mens Judgments*, to *diſlike Religion*, and *think hardly*, either of the *Doctrine or Practice of Chriſtianity.* II. The *imboldning of Men* to commit particular ſins, or to omit particular duties; or at leaſt the troubling and hindering them in the performance: Againſt which, I ſhall firſt give you diſtinctly ſome *Meditative Directions*, and then ſome *Practical Directions* againſt them both together.

§. 4. I. Direct. 1. *Conſider what an evident ſign it is, of a very blind or malicious Soul, to be ſo apt to pick quarrels with God and Godlineſs, becauſe of the ſins of other Men.* Dir. 1.

Love thinketh not ill of thoſe we love: Ill will and malice are ſtill ready to impute whatever is amiſs, to thoſe whom they hate. Enmity is contentious and ſlanderous; and will make a crime of virtue it ſelf, and from any Topick fetch matter of reproach. There is no witneſs ſeemeth incredible to it, who ſpeaketh any thing that is evil of thoſe they hate. An Argument *A baculo ad verbera* is ſufficient: Thus did the *Heathens* by the *Primitive Chriſtians*; and will you do thus by God? Will you terrifie your own Conſciences, when they ſhall awake, and find ſuch an ugly Serpent in your boſome, as Malice and Enmity againſt your Maker and Redeemer? It is the nature of the Devil, even his principal ſin. And will you not only wear his Livery, but bear his Image, to prove that he is your Father? And by community of natures, to prove that you muſt alſo have a communion with him in condemnation and puniſhment? And doth not ſo viſible a mark of Diviliſm upon your Souls, affright you, and make you ready to run away from your ſelves? Nothing but deviliſh malice can charge that upon God or Godlineſs, which is done by ſinners againſt his Laws. Would you uſe a Friend thus? If a Murder were done, or a Slander raiſed of you, or your Houſe were fired, or your Goods ſtoln, would you ſuſpect your Friend of it? Or any one that you honoured, loved, or thought well of? You would not certainly, but rather your Enemy, or ſome lewd and diſſolute Perſons that were moſt likely to be guilty. You are blinded by malice, if you ſee not how evident a proof of your deviliſh malice this is, to be ready, when Men that profeſs Religion do any thing amiſs, to think the worſe of Godlineſs or Religion for it! The cauſe of this ſuſpicion is lodged in your own hearts.

Dir. 2. §. 5. Direct. 2. *Remember that this was the firſt temptation, by which the Devil overthrew Mankind, to perſwade them to think ill of God, as if he had been falſe of his word, and had envied them their felicity.* Gen. 3. 4, 5. *Ye ſhall not ſurely die; For God doth know, that in the day ye eat thereof, then your eyes ſhall be opened, and ye ſhall be as Gods knowing good and evil.* And will you not be warned by the calamity of all the World, to take heed of thinking ill of God, and of his Word, and of believing the Devils reports againſt him?

Dir. 3. §. 6. Direct. 3. *Conſider that to think ill of God is to think him to be a Devil; and to think ill of godlineſs, is to take it to be wickedneſs: And can Man be guilty of a more deviliſh crime?* Nay, is it not worſe than the Devil that tempteth you to it can commit? To be *God*, is to be *Good*, even the *Infinite, Eternal, Perfect Good, in whom is no evil, nor none can be.* To be a *Devil*, is to be *Evil*, even the chief that *do evil*, and would draw others ſo to do. It is not *an ugly* ſhape in which a *Painter* doth repreſent the *Devil*, which ſheweth us his uglineſs indeed: An *Enemy of Godlineſs*, is liker to him than that *Picture:* It is his ſinfulneſs againſt God, which is his true deformity. Therefore to ſuſpect God to be evil, is to ſuſpect him to be the Devil, ſo horrid a Blaſphemy doth this ſin partake of. And if *Godlineſs* be bad, then *He* that is the *Author* and *End* of it, cannot be *Good*.

Dir. 4. §. 7. Direct. 4. *Conſider what horrible blindneſs it is to impute Mens faults to God, who is the greateſt adverſary to ſin in all the World, and who will moſt ſeverely puniſh it, and to Godlineſs which is perfectly its contrary,* There is no Angel in Heaven ſo little to be ſuſpected to be the friend of ſin as God. Creatures are mutable in themſelves; Angels have the innocent imperfection of Creatures; Saints on Earth have a culpable imperfection through the remainder of ſin. If you had only ſuſpected theſe, you might have had ſome pretence for it; but to quarrel with God or Godlineſs, is madder than to think that Light is the cauſe of Darkneſs.

Dir. 5. §. 8. Direct. 5. *And think what extremity of injury and injuſtice this is to God, to blame him or his Laws, for thoſe ſins of Men which are committed againſt him and his Laws.* Who is it that ſin is committed againſt but God? Is it not he that made the Laws, which it is the tranſgreſſion of? Are not thoſe Laws think you, ſtrict enough againſt it? Is it not their ſtrictneſs which ſuch as you diſlike? Were they Laws that would give you leave to be worldly, ſenſual and proud, you would never quarrel with them; and yet you charge Mens ſins on theſe Laws, becauſe they are ſo ſtrict againſt them. Do you impute ſin to God, becauſe he will judge Men for it to Hell-fire, and caſt them for ever out of his glorious preſence into miſery? O curſed impudence! How righteous is God in condemning ſuch malicious Souls? Tell us if you can, Would you have had God to have forbidden ſin more ſtrictly? Or condemned it more ſeverely? Or puniſhed it more terribly? If you would, you pray for greater vengeance than Hell upon your ſelves? Wo to you, when he executeth but ſo much as he hath already threatned? Shall the crime of Rebels be imputed to the King, againſt whom they rebel? If a Thief ſhall rob you, or a Servant deceive you, or a Son deſpiſe you, is he juſt that will ſo much increaſe your injury, as to lay the blame of all upon your ſelves? You will ſay, *It is not God that we are offended with.* But if be at a holy life, it is at God: For what is *Godlineſs*, but the loving, and ſerving, and obeying God? If you ſay, that it is not *Godlineſs* neither; Why then do you diſtaſte or ſpeak againſt a godly life on this occaſion? If you ſay, *It is theſe Hypocrites only that we diſlike*: What do you diſlike them for? Is it for their *Vertue* or their *Vices?* If it be for their ſins, Why then do you not ſpeak, and do more againſt ſin, in your ſelves and others? We will concur with you to the utmoſt in oppoſing ſin where ever it be found. If it be their Hypocriſie that you blame, perſwade your ſelves and other Men to be ſincerely godly. How would you have Hypocriſie avoided? By an open profeſſion to ſerve the Devil? Or by ſincerity in ſerving God? If the latter, Why then do you think evil of the moſt ſerious obedience to God? Alas, all Chriſtian Countreys are too full of Hypocrites. Every one that is Baptized, and profeſſeth Chriſtianity, is a *Saint*, or an *Hypocrite?* All drunken, covetous, ambitious, ſenſual, unclean Chriſtians, are *Hypocrites* and not *Chriſtians* indeed. And theſe *Hypocrites* can quietly live a worldly fleſhly life, and never lament their own Hypocriſie, nor their perfidious violating their Baptiſmal Vow: But if one that ſeemeth diligent for his Soul, prove an *Hypocrite*, or fall into any ſcandalous ſin, here they preſently make an outcry; not to call the Man from his ſin, but to make a godly diligent life ſeem odious to all, by telling Men, Theſe are your godly Men. It is *Godlineſs* that they quarrel with, while they pretend only to find fault with ſin. Why elſe do not you find fault with the ſame ſin equally in all? Or, at leaſt, perſwade Men by ſuch Examples to be leſs ſinful, and more watchful, and not to be leſs religious and more looſe. Tell me truly of any one that is more againſt ſin than God, or any thing more contrary to it than Godlineſs and true Religion, or any Men that do more againſt it than the moſt religious, and then I will joyn with you in preferring thoſe. Till then remember how you condemn your ſelves, when you condemn them that are better than your ſelves.

§. 9. Direct. 6. *Think what a fooliſh, audacious thing it is, to ſet your ſelves againſt your God and Judge.* Dir. 6. Will you accuſe him of evil, becauſe Men do evil? Are you fit to judge him? Are guilty Worms either *Wiſe* or *Juſt* enough for ſuch an attempt, or ſtrong enough to bear it out? What do you but ſet your faces againſt Heaven, and profeſs Rebellion againſt God, when you blame his Laws and Government, and think the obeying and ſerving him to be evil?

§. 10. Direct. 7. *Conſider what cruelty it is to your ſelves, to turn the faults of others to your ruine, which ſhould be your warning to avoid the like.* Dir. 7. If another Man ſin, will you not only do ſo too, but be the more averſe to Repentance and Reformation? Will you cut your throat, becauſe another cut his finger, or did ſo before you? Why ſhould you do your ſelves ſuch miſchief?

§. 11. Direct. 8. *Remember that this was the deſign of the Devil in tempting Religious people to ſin, not only to deſtroy them, but to undo you and others by their falls.* Dir. 8. If he can make you think the worſe of Religion, he hath his deſign and will; he hath killed many at a blow. Yea, perhaps the ſinner may repent, and be forgiven, when you that are driven from Repentance and Godlineſs by the ſcandal, may be damned. And will you ſo far gratifie the Devil, in the wilful deſtruction of your ſelves? Sin is contagious; and this is your catching of the infection, if it prevail to drive you further from God. And thus this Plague devoureth multitudes.

§. 12. Direct. 9. *He that will think ill of Godlineſs for Mens ſins, ſhall never want occaſion of ſuch offence, nor ſuch temptations to flie from God.* Dir. 9. If you are ſo fooliſh or malignant, as to pick quarrels with God and Godlineſs for Mens faults (which nothing but God and Godlineſs can reform) you may ſet up your Standard of defiance againſt Heaven, and ſee what you will get by it in the end. For God will not remove all occaſion of your ſcandal. There ever have been, and will be *Hypocrites* in the Church on Earth.

Noahs Ark had a *Cham*; *Abrahams* Family had an *Iſhmael*, and *Iſaacs* an *Eſau*, and *Davids* an *Abſalom*, and *Chriſts* a *Judas*. The falls of good Men are cited in Scripture, to admoniſh you to take heed. *Noah*, *Lot*, *David*, *Joſephs* Brethren, *&c.* have left a mark behind them where they fell, that you may take a ſafer way. If you will make all ſuch the occaſion of your malignity, you turn your medicine into your Poyſon, and chuſe Hell, becauſe ſome others chuſe it, or becauſe ſome ſtumbled in the way to Heaven.

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§ 13. AND for thoſe who are emboldned in ſin, becauſe they ſee their Superiors or Religious Men commit it, or read, that *David*, *Noah*, *Peter*, *&c.* fell, let them conſider,

Dir. 1. Direct. 1. *That it is Rule, and not Example that you muſt chiefly live by.* Do the Laws of God by which you muſt be judged, allow of ſin? If they do, then fear it not.

Dir. 2. §. 14. Direct. 2. *Is not the example of Chriſt much better than a ſinners?* If you will follow examples, follow the beſt, even that which was given you purpoſely to imitate. The greateſt and moſt learned Man is fallible, and the moſt religious is not wholly free from Sin: Sincerity writeth after a perfect Copy, though it cannot reach it.

Dir. 3. §. 15. Direct. 3. *Conſider that ſin is not the better but the worſe, for being committed by a Religious, a great or a learned Man.* Their place, their knowledge and profeſſion aggravateth it. And ſhall that embolden you which God moſt hateth?

Dir. 4. §. 16. Direct. 4. *And conſider that when he that falleth by a ſurprize, doth riſe again by Repentance, and is pardoned; thoſe that are hereby emboldned to ſin deliberately and impenitently, ſhall be condemned.* You may ſin with *David* or *Peter* when you will, but you cannot riſe with them by true Repentance, without that Grace which you wilfully reſiſt and forfeit.

Dir. 5. § 17. Direct. 5. Laſtly, *Conſider that the beſt men, and the greateſt, are the moſt dangerous tempters, when they miſlead us.* A *David* was a ſtronger temptation to *Bathſheba*, than another Man could have been. A *Peter* might ſooner miſlead *Barnabas*, and others, into a ſinful diſſimulation and ſeparation, than another could have done. Therefore do not think that where your danger is greateſt, your venturouſneſs ſhould be moſt.

Practical Directions againſt Offence and Hurt by others.

Dir. 1. §. 18. Direct. 1. *Lay well your foundation, and underſtand the Nature and Reaſons of Religion; and then you will be ſo far from diſliking it for the errors and falls of others, that it will be written upon your minds, as with a beam of the Sun, That there can be no Reaſon againſt obeying God, and againſt the careful ſecuring of our Salvation.* This will be the firſt and undoubted Principle, which nothing in the World can make you queſtion. What ever Scandals, Perſecutions, or Sufferings, may attend a holy Life, you will ſtill be paſt doubt, that there is no other way? No other eligible, no other tolerable, no other rational, or that will lead to Happineſs. What ever falls out in the World, if the moſt great, or learned, or religious fall away, it will not make you queſtion, Whether a Man be a living Creature, nor whether the Sun be Light, nor whether two and two be four. No more ſhould it make you queſtion, Whether God be better than the Creature, Heaven than Earth, or a life of holineſs, than a life of ſin. You will ſay as *Peter*, *Lord, whither ſhould we go? Thou haſt the words of eternal life*, *Joh.* 6. What ever Scandals are given, or whatever befal the Church, or if all the Diſciples of Chriſt forſake him, this remaineth as ſure as that the Earth is under us, that there is no other way than holineſs, for a wiſe Man once to take into his thoughts.

Dir. 2. § 19. Direct. 2. *Get once a ſincere love to God, and a holy life, and then no ſcandals will make you jealous of it, nor think of looking any other way.* It is want of true and hearty love, that maketh you ſo eaſily taken off.

§. 20. Direct. 3. *To this end, know Religion by experience; and this will put you paſt all doubt of its goodneſs.* He that never taſted Sugar, may be perſwaded by argument that it is not ſweet, or may think it bitter when he ſeeth another ſpit it out: And he that knoweth Godlineſs, but by looking on, or hearſay, may thus be drawn to think it bad: But ſo will not he that hath truly tried it; I mean not only to try what it is to hear, and read, and pray; but what it is to be humble, holy, and heavenly, both in heart and life. *Dir.* 3.

§. 21. Direct. 24. *When you ſee any man ſin, be ſure you do that duty which it calls you to.* Every fall that you ſee of others doth call you to ſee the odiouſneſs of ſin (as you will do when you ſee a Drunkard ſpewing, or a Thief at the Whipping-poſt.) And it calleth you to ſearch for, and lament the root of ſuch ſin in your ſelves; and to ſet your Watch more ſtrictly upon ſuch a warning: And it calls you to compaſſionate the ſinner, and if you have hope and opportunity to endeavour his recovery. If you will conſcionably do this duty which is your own, you will be the leſs in danger of hurt by Scandal. It is duty that muſt help to prevent infection. *Dir.* 4.

§. 22. Direct. 5. *Be watchful among all Men, high and low, learned or unlearned, good and bad.* Venture not blindly upon the ſingular opinion of any Men whatſoever; nor into a new unproved way. Remember that all Men are a temptation to others; aud therefore be armed and watch againſt ſuch temptation. Know well what it is, that is the peculiar temptation, which the quality of thoſe that you have to do with, layeth before you. Spend no day or hour in any company good or bad, without a wiſe and careful vigilancy. *Dir.* 5.

§. 23. Direct. 6. *Be as little as you can in Scandalous and Tempting Company.* Preſume not to touch Pitch, and promiſe your ſelves to ſcape defilement; eſpecially fly from two ſorts of ſcandals. Firſt, The Diſcourſes and Societies of *Heretical* or *Schiſmatical Men*, who ſpeak perverſe things to draw away Diſciples after them, *Acts* 20. 30. Thoſe that preſume to run into ſuch ſnares, and think their own underſtanding and ſtability, is ſufficient to preſerve them, do ſhew by their Pride that they are near a fall, 1 *Cor.* 10. Secondly, The Company of Senſual Perſons, at Stage-plays, Gaming, inordinate Plays, and wanton Dalliance. For this is to bring your Tinder and Gunpowder to the fire; and the leſs you fear it, the greater is your danger. *Dir.* 6.

§. 24. Direct. 7. *Look more at the good that is in others, than at their faults and falls.* The Flie that will fall on none but the galled ulcerous place, doth feed accordingly. Is a Profeſſor of Religion, Covetous, Drunk, or other ways ſcandalous? Remember that it is his Covetouſneſs or Drunkenneſs that is bad. Reprove that, and flie from it, and ſpare not; but Religion is good: Let that therefore be commended and imitated. Leave the Carrion to Dogs and Crows to feaſt upon; but do you chuſe out the things that are commendable, and mind, and mention, and imitate thoſe. *Dir.* 7.

§. 25. Direct. 8. Laſtly, *Think and ſpeak as much againſt the ſin and danger of taking Scandal, as againſt the ſin and danger of giving it.* When others cry out, *Theſe are your Religious People*, do you cry out as much againſt their malignity and madneſs, who will diſlike or reproach Religion for Mens ſins? Which is to blame the Law-makers or Laws, becauſe they are broken; or to fall out with *Health*, becauſe many that once were in health, fall ſick; or to find fault with Eating, becauſe ſome are lean; or with Cloathing, becauſe ſome are cold. Open to your ſelves and others, what a wicked and perilous thing *Dir.* 8.

this is, to fall out with *Godlineſs*, becauſe ſome are ungodly, that ſeemed godly. Many cry out againſt Scandal, that never think what a heinous ſin it is to be ſcandalized, or to ſuffer Mens ſins to be a ſcandal to you; and to be the worſe, becauſe that others are ſo bad. No one muſt differ from them in an Opinion, or a faſhion of Apparel, or in a mode or form of Worſhip, but ſome are preſently ſcandalized; not knowing that it is a greater ſin in them to be ſcandalized, than in the other by ſuch means (ſuppoſing them to be faulty) to give them the occaſion. Do you know what it is to be ſcandalized or offended in the Scripture ſenſe? It is not meerly to be diſpleaſed, or to diſlike anothers actions (as is before ſaid;) but it is to be drawn into ſome ſin, or hindered from ſome duty, or ſtopped in the courſe of Religion, or to think the worſe of Truth, or Duty, or a Godly Life, becauſe of other Mens words or actions; and do you think him a good Chriſtian, and a faithful or conſtant Friend to Godlineſs, who is ſo eaſily brought to quarrel with it? Or is ſo eaſily turned from it, or hindered in it? Some peeviſh childiſh Perſons are like ſick ſtomachs, that no meat can pleaſe; you cannot dreſs it ſo curiouſly, but they complain that it is naught, or this aileth it, or that aileth it, when the fault is in themſelves; or like Children, or ſick Perſons that can ſcarce be touched, but they are hurt: Do you think that this ſicklineſs or curioſity in Religion, is a credit to you? This is not the tenderneſs of Conſcience which God requireth, to be eaſily hurt by other Mens differences or faults: As it is the ſhame of many Ladies and Gentlewomen, to be ſo curious and troubleſomely neat, that no Servant knoweth how to pleaſe them; ſo is it in Religion, a ſign of your childiſh folly, and worſe, to be guilty of ſuch proud curioſity, that none can pleaſe you, who are not exactly of your mind and way. All Men muſt follow your humours in geſtures, faſhions, opinions, formalities, and modes, or elſe you are troubled, and offended, and ſcandalized; as if all the World were made to pleaſe and humour you! Or you were wiſe enough, and great, and good enough, to be the rule of all about you? Deſire and ſpare not, that your ſelves, and all Men ſhould pleaſe God as exactly as is poſſible! But if the want of that exactneſs in doubtful things, or a difference in things diſputable and doubtful among true Chriſtians, do thereupon abate or hinder your love or eſtimation of your Brethren, or communion with them, or any other Chriſtian duty, or tempt you into cenſoriouſneſs or contempt of your Brethren, or to Schiſm, Perſecution, or any other ſin: It is you that are the great Offenders, and you that are like to be the Sufferers; and have cauſe to lament that ſinful aptneſs to be thus ſcandalized.

CHAP. XIV.

Directions againſt Soul-Murder, and partaking of other Mens Sins.

THE ſpecial Directions given *Part*. 3. *Chap*. 22. to Parents and Maſters, will in this caſe, be of great uſe to all others; but becauſe it is here ſeaſonable to ſpeak of it further, under the *Sixth Commandment*, and the matter is of greateſt conſequence, I ſhall 1. Tell you how Men are guilty of *Soul-murder*. 2. And then give you ſome general Directions for the furthering of *Mens Salvation*. 3. And next give you ſome ſpecial Directions for *Chriſtian Exhortation* and *Reproofs*.

§. 1. Firſt, Men are guilty of *Soul-murder* by all theſe ways. 1. By Preaching falſe Soul-murdering Doctrine. Such as denieth any neceſſary point of Faith, or holy living; ſuch as is oppoſite to a holy Life, or to any particular neceſſary Duty; ſuch as maketh ſin to be no ſin: Which calls *good evil*, and *evil good*; which putteth *darkneſs for light*, and *light for darkneſs*.

§. 2. 2. By falſe Application of true Doctrine, indirectly reflecting upon, and diſgracing that holineſs of Life, which in terms they Preach for; by prevarication undermining that cauſe which their Office is appointed to promote; as they do, who purpoſely ſo deſcribe any vice, that the hearers may be drawn to think that ſtrict and godly practices, are either that ſin it ſelf, or but a Cloak to hide it.

§. 3. 3. By bringing the Perſons of the moſt Religious into hatred, by ſuch falſe Applications, Reflections, or ſecret Inſinuations, or open Calumnies: Making Men believe that they are all but Hypocrites, or Schiſmaticks, or Seditious, or Fanatical ſelf-conceited Perſons! Which is uſually done either by impudent ſlanders railed againſt ſome particular Men, and ſo reflected on the reſt; or by the advantage of Factions, Controverſies, or Civil Wars; or by the falls of any Profeſſors, or the crimes of Hypocrites: Whereupon they would make the World believe that they are all alike; as if *Chriſts* Family were to be judged of by *Peters* fall, or *Judas* falſhood. And the odious repreſentation of godly Men doth greatly prevail to keep others from godlineſs, and is one of the Devils moſt ſucceſsful means for the damnation of multitudes of Souls.

§. 4. 4. The diſgrace of the Perſons of the Preachers of the Goſpel, doth greatly further Mens damnation. For when the People think their Teachers to be Hypocrites, Covetous, Proud, and ſecretly as bad as others, they are very like to think accordingly of their Doctrine, and that all ſtrict Religion is but Hypocriſie, or at leaſt to refuſe their help and counſels. Even *Plutarch* noted, that [*It ſo comes to paſs, that we entertain not virtue, nor are rapt into a deſire of imitating it, unleſs we highly honour and love the Perſon in whom it is diſcerned.*] And if they ſee, or think the Preacher himſelf to be of a looſe, and careleſs and licentious Life, they will think that the like is very excuſable in themſelves; and that his Doctrine is but a Form of Speech, which his Office bindeth him to ſay; but is no more to be regarded by them, than by himſelf.

Two ways is Mens damnation thus promoted. 1. By the ill lives of Hypocritical ungodly Preachers, who actually bring their own Perſons into diſgrace, and thereby alſo the Perſons of others, and conſequently their ſacred Work and Function. 2. By wicked Preachers and People, who, through a malignant hatred of thoſe that are abler, and better than themſelves, and an envy of their Reputation, do labour to make the moſt zealous and faithful Preachers of the Goſpel, to be thought to be the moſt Hypocritical, or Erroneous, or Factious and Schiſmatical.

§. 5. 5. The neglect of Miniſterial Duties is a common cauſe of ſin, and of Mens damnation. When they that take the charge of Souls, are either unable or unwilling to do their Office; when they teach them too ſeldom, or too unſkilfully, in an unſuitable manner; not chuſing that Doctrine which they moſt need, or not opening it plainly and methodically in a fitneſs to their capacities, or not applying it with neceſſary ſeriouſneſs and urgency to the hearers ſtate. When Men preach to the ungodly who are near to damnation, in a formal pace, like a School-boy ſaying his Leſſon, or in a drowſie reading tone, as if they came to Preach them all aſleep, or were afraid of wakening them. When they ſpeak of Sin, and Miſery, and Chriſt, of Heaven and Hell, as if by the manner they came to contradict the matter, and to perſwade Men that there are no ſuch things.

The ſame miſchief followeth the neglect of private perſonal inſpection. When Miniſters think that they have done all, when they have ſaid a Sermon, and never make Conſcience of labouring perſonally to convince the ungodly, and reclaim Offenders, and draw Sinners to God, and confirm the weak.

And the omiſſion (much more the perverſion and abuſe) of Sacred Diſcipline, hath the like effects. When the Keys of the Church are uſed to ſhut out the good, or not uſed when they ought to rebuke or to ſhut out the impenitent wicked ones; nor to difference between the precious and the vile, it hardeneth multitudes in their ungodlineſs, and perſwadeth them, that they are really of the ſame Family of Chriſt, as the godly are, and have their ſins forgiven, becauſe they are partakers of the ſame holy Sacraments. (Not knowing the difference between the Church myſtical and viſible, nor between the Judgment of Miniſters, and of Chriſt himſelf.)

§. 6. 6. Parents neglect of inſtructing Children, and other parts of holy Education, is one of the greateſt cauſes of the perdition of Mankind, in all the World: But of this elſewhere.

§. 7. 7. Magiſtrates perſecution or oppoſition to Religion, or diſcountenancing thoſe that Preach it, or moſt ſeriouſly practiſe it, tendeth to deceive ſome, who over-reverence the Judgement of Superiors, and to affright others from the Obedience of God.

§. 8. 8. Yea, the negligence of Magiſtrates, Maſters, and other Superiors, omitting the due rebuke of ſinners, and due correction of the offenders, and the due incouragement of the good, is a great cauſe of the wickedneſs and damnation of the World.

§. 9. 9. But above all, when they make Laws for ſin, or for the contempt, or diſhonour or ſuppreſſion of Religion, or the ſerious practice of it; this buildeth up Satans Kingdom moſt effectually, and turneth Gods Ordinance againſt himſelf: Thouſands under Infidel and ungodly Princes, are conducted by Obedience to damnation; and their Rulers damn them as honourably as the Phyſician killed his Patients, who boaſted that he did it *ſecundum artem*, according to the Rules of Art.

§ 10. 10. The vulgar Example of the multitude of the ungodly, is a great cauſe of Mens impiety and damnation. They muſt be well reſolved for God and Holineſs, who will not yield to the major Vote, nor be carried down the common ſtream, nor run with the rabble to exceſs of riot. When Chriſtianity is a Sect which is every where ſpoken againſt, it proveth ſo narrow a way, that few have a mind to walk in it. Men think that they are at leaſt excuſable, for not being wiſer and better than the multitude. Singularity in honour, or riches, or ſtrength, or health, is accounted no crime; but ſingularity in Godlineſs, is, at leaſt, thought unneceſſary. [*What! will you be wiſer than all the Town, or, than ſuch and ſuch Superiors?*] Is thought a good reprehenſion of Godlineſs, where it is rare; even by them who hereby conclude their Superiors, or all the Town to be wiſer than God.

§. 11. 11. Alſo the vulgars ſcorning and deriding Godlineſs, is a common cauſe of murdering Souls; becauſe the Devil knoweth, that there cannot one word of ſolid reaſon be brought againſt the reaſon of God, and ſo againſt a holy Life; he therefore teacheth Men to uſe ſuch weapons as they have! A Dog hath Teeth, and an Adder hath a Sting, though they have not the weapons of a Man. A Fool can laugh, and jeer, and rail; and there is no great wit or learning neceſſary, to ſmile, or grin, or call a Man a Puritan, or Preciſian, or Heretick, or Schiſmatick, or any name which the malice of the age ſhall newly coyn. Mr. *Robert Bolton* largely ſheweth how much the malignity of his age, did vent it ſelf againſt Godlineſs, by the reproachful uſe of the word *Puritan*. When *Reaſon* can be bribed to take the Devils part (either natural or literate reaſon) he will hire it at any rate; but when it cannot, he will make uſe of ſuch as he can get! Barking or hiſſing may ſerve turn, where talking and diſputing cannot be procured. Drum and Trumpets in an Army, ſerve the turn inſtead of Oratory, to animate Cowards, and drown the noiſe of dying Mens complaints and groans. Thouſands have been mocked out of their Religion, and Salvation at once, and jeered into Hell; who now know, whether a ſcorn, or the fire of Hell, be the greater ſuffering. As Tyrants think that the greateſt, and ableſt, and wiſeſt Men, muſt either be drawn over to their party or deſtroyed; ſo the Tyrant of Hell, who ruleth in the Children of diſobedience, doth think that if Reaſon, Learning and Wit, cannot be hired to diſpute for him againſt God, they are to be ſuppreſſed, ſilenced, and diſgraced; which the noiſe of rude clamours, and fooliſh jeers is fit enough to perform.

§. 12. 12. Alſo idle, ſenſleſs prating againſt Religion as a needleſs thing, doth ſerve turn to deceive the ſimple: Ignorant People, who converſe with no wiſer Men, are ordinarily taken with the ſilly cavils of a drunken ſot, who hath but a little more volubility or looſneſs of tongue than his companions. It would make ones head and heart to ake, to hear with what reverend nonſence one of them will talk againſt the Doctrines or Practices of Godlineſs, and how ſubmiſſively the tractable herd receiveth, and conſenteth to his documents!

§. 13. 13. Alſo it tendeth much to the helping of Satan, and murdering of Souls, to keep up the reputation of the moſt ungodly, and to keep down the reputation of the good. The Devil knoweth that ſin it ſelf, is ſuch a thing, as few Men can love bare-faced, or commend; and that goodneſs or holineſs is ſuch a thing, as few Men can hate, or at leaſt, condemn, in its proper name and colours. Therefore he ſeeketh to make the reputation of the Perſons ſerve, to promote or hinder the cauſe which he is for or againſt. He that is aſhamed to ſay of Drunkenneſs or Whoredom, that they are good and honeſt practices, dare yet ſay of Drunkenneſs and Whoremongers [*They are very honeſt Men:*] And by their reputation take off ſome of the odiouſneſs of the ſin, and reconcile the hearers to it. And he that cannot for ſhame ſay of the forbearing of ſin, and living a holy Life, in Heavenly Contemplation, Prayer, and Obedience, that [*Theſe are Hypocriſie, Schiſm, or Sedition, Covetouſneſs, Deceit and Pride.*] Yet dare ſay of the Perſon who practiſeth them, that [*He is as Covetous, Deceitful, Proud, Hypocritical, Schiſmatical, or Sedtiious, as any others who make no Profeſſion of Religion*] And the Devil knoweth, that though good Doctrine hath no mixture of evil, nor Chriſt himſelf any blemiſh or ſpot, yet the beſt perſons are ſo faulty or defectible, that an ill report of them is leſs incredible, there being too much matter to raiſe a ſuſpicion on. And through their ſides, it is eaſieſt to wound the Doctrine or Holineſs which they profeſs.

§. 14. 14. Alſo perſwading ſinners to do evil, and diſſwading them from a godly life, is another way of murdering Souls. The Devils temptations are moſt by Inſtruments; he hath his Preachers as well as Chriſt; and it were well if they did not overgo us in earneſtneſs, frequency, and conſtancy. Where is there a poor Soul that is moved by God *to turn and live*, but the Devil hath ſome at hand to drive them from it? By perſwading them that it is needleſs, and that all is well with them, and telling them ſome diſmal ſtories of a holy life.

§. 15. 15. Another way of Soul murder, is by laying Baits of deceit and ſin, before the ſinner: As Men deſtroy Rats and Mice by Baits, and ſweetned Poyſon; or catch Fiſhes or Birds by covering their death with ſomething which they moſt love. So doth the Devil and his Inſtruments deſtroy Souls. the baits of a pleaſant Cup, or pleaſant Company, or pleaſant Meats, or pleaſant Sports, or Plays, or Games: A Feaſt, a Tavern, an Ale-houſe, a Whore, a Stage-play, a Romance, a Pair of Cards or Dice, can do the deed. If he can poſſibly, he will prove it a venial ſin; if that cannot be, he will drown conſideration, and ſtop the mouth of Reaſon and Conſcience, and cry, *Drive on.* Some have yet higher Baits than theſe, Lordſhips and Lands, Dominion and Honour, to choak their Souls.

§. 16. 16. Alſo an honeſt name for ſin, and a diſhoneſt name for duty to God, doth ſerve the turn for many Mens perdition. To call Drunkenneſs [*good fellowſhip*, or *take a Cup*], and Gluttony [*good houſe-keeping*,] and Voluptuouſneſs [*recreation or paſtime*,] and Pride [*the maintaining of their honour*,] and Worldlineſs [*good husbandry*,] and Prodigality [*liberality*] and Luſt and Whoredom [*Love, and having a Miſtriſs*,] and Oppreſſion [*the ſeeking of their due*,] and Perfidious Diſſimulation [*Courtſhip*,] and Jeering [*wittineſs*.] Theſe and more ſuch are traps for Souls. And of the ſame uſe is the calling of Duties by names of Vice, which tend to make them odious or contemptible.

§. 17. 17. Alſo the flattering of ſinners, and praiſing them in their ſin, is a Soul-murdering incouragement to them in ill doing; and great ſinners ſeldom want ſuch Enemies.

§. 18. 18. An obedient readineſs to all that wicked ſuperiors command, is an incouragement to them to proceed in miſchief. If Parents or Maſters command their Inferiors to ſpend the Lords day in dancing, or other unlawful Exerciſes; or bid them ſteal, or lie, or forbid them to worſhip God; thoſe that obey Dan. 3. and 6. them, do harden them in their ſin. As *Daniel* and the three Witneſſes had done the King, if they had obeyed him.

§. 19. 19. Alſo when thoſe that have power to hinder ſin, and further godlineſs, do not do it. When they either give Men leave to ſin, or forbear their duty when they ſhould reſtrain it. He that ſtands by, and ſeeth his Neighbour robbed or murdered, and doth not what he can to ſave him, is guilty of the ſin, and the Sufferers hurt.

§. 20. 20. Silence when we are obliged to reprove a ſinner, or to inſtruct the ignorant, or exhort the obſtinate, or any way ſpeak for Mens Salvation, is injurious to their Souls, and maketh us partakers of their ſin. Soul murder may be done by bare omiſſions.

§. 21. 21. Oppoſing Magiſtrates, Miniſters, or any others, in the diſcharge of their duty for godlineſs, or againſt ſin, is an act of hoſtility againſt God, and Mens Salvation.

§ 22. 22. An unneceſſary occaſion of ſin, or doing that needleſly, which we may foreſee that by accident, another will deſtroy himſelf by, is to be guilty of his ſin and deſtruction: As he is that would ſell poyſon to him, that he might foreſee, would kill himſelf with it; or lend fire to his Neighbour, who he knoweth will burn his houſe with it. But of this before, in the Chapter of *Scandal*.

§. 23. 23. They that are guilty of Schiſms or Church-diviſions, are Murderers of Souls: By depriving them of that means (the concord and harmony of Believers) which God hath appointed for Joh: 17. 21, 25. Mens Conviction and Salvation; and by ſetting up before them the greateſt ſcandal, to bring Religion into contempt, and debilitate the godly.

Ezek. 9.5: Zeph. 3. 17, 18. §. 24. 24. Thoſe alſo that mourn not for the ſins of the times, and confeſs them not to God, and pray not againſt them, and pray not for the ſinners when they ought, are thus guilty.

§. 25. 25. And ſo are they that ſecretly rejoyce in ſin, or conſent to it, or approve it, when it is done; which if they manifeſt, it is pernicious to others alſo.

§. 26. 26. Laſtly, A coldneſs or indifferency in the doing of our duty againſt ſin, without juſt zeal, and pity to the ſinner, and reverence to the Truth, is a way of guilt, and hurteth others. To reprove ſin, as *Eli* did his Sons; or to ſpeak againſt it lightly, as between jeſt and earneſt, is the way to make the ſinner think, that it is a ſmall or jeſting matter: To perſwade Men to converſion or a godly life, without a melting love and pity to their Souls, and without the reverence of God, and ſeriouſneſs of mind, which the nature and weight of the thing requireth, is the way to harden them in their ſin and miſery. All theſe ways may a Man be guilty, Firſt, Of the ſin; and ſecondly, The perdition of another.

§. 27. But here (on the Negative part) take notice of theſe things following.

How we are not guilty of other Mens ſin or ruine?

1. That properly no Man doth partake of the ſame formal numerical ſin, which is anothers; *noxa caput ſequitur*. The ſin is individuated and informed by the individual will of the offender. It is not poſſible, that another Mans ſin ſhould be properly and formally mine, unleſs I were individually and formally that ſame Man, and not another. If two Men ſet their hands to the ſame evil deed, they are diſtinct Cauſes and Subjects of the diſtinct formal guilt; though Con-cauſes, and partial Cauſes of the effect: So that it is only by multiplication that we make the ſin or guilt of another to become the matter of ſin to us, the form reſulting from our ſelves.

§. 28. 2. All Men that are guilty of the ſin and damnation of other Men, are not equally guilty: Not only as ſome are pardoned upon repentance, and ſome remain impenitent and unpardoned; but as ſome contribute wilfully to the miſchief, and with delight, and in a greater meaſure; and ſome only in a ſmall degree, by an over-ſight, or ſmall omiſſion, or weak performance of a duty, by meer infirmity or ſurprize.

§. 29. 3. All that do not hinder Sin, or reprove it, are not guilty of it; no more than all that do not puniſh it: But thoſe only that have power and opportunity, and ſo are called by God to do it.

§. 30. 4. If another Man will ſin, and deſtroy his Soul by the occaſion of my neceſſary duty, I muſt not ceaſe my duty to prevent ſuch Mens ſin or hurt; elſe one or other will by their perverſneſs, excuſe me from almoſt all the duty which I ſhould do: I muſt not ceaſe Praying, Hearing, Sacraments, nor withdraw from Church Communion, becauſe another will turn it to his ſin; elſe Satan ſhould uſe the ſin of others to fruſtrate all Gods Worſhip. Yet I muſt add, that many things ceaſe to be a duty, when another will be ſo hurt by them.

§. 31. 5. I am not guilty of all Mens ſins, which are committed in my preſence; no, though I know before-hand that they will ſin. For my Calling or Duty may lead me into the preſence of thoſe, that I may foreknow will ſin. Wicked Men ſin in all that they do, and yet it followeth not, that I muſt have nothing to do with them. Many a failing which is his ſin, may a Miniſter or Church be guilty of, even in that publick worſhip of God, which yet I am bound to be preſent at.

But of all theſe ſomewhat is ſaid before, *Chap.* 12.

CHAP. XV.

General Directions for the furthering of the Salvation of others.

THE great Means which we muſt uſe for the Salvation of our Neighbours are,

Dir. 1.

§. 1. Direct. 1. *Sound Doctrine: Let thoſe who are their Inſtructers, inculcate the wholſome Principles of Godlineſs; which are, Self-denial, Mortification, the Love of God and Man, the Hopes of Heaven, univerſal abſolute Obedience to God; and all this by Faith in Jeſus Chriſt, according to the holy Scripture.* Inſtead of Novelties or vain Janglings, and perverſe Diſputings, teach them theſe Principles here briefly named, over and over an hundred times; open theſe plainly, till they are well underſtood. Theſe are the neceſſary ſaving things; this is the Doctrine which is *according to godlineſs*, which will make ſound Chriſtians, of ſound Judgment, ſound Hearts, ſound

Converſations, and ſound Conſciences! God ſanctifieth his choſen Ones by theſe Truths.

Dir. 2. §. 2. Direct. 2. *Therefore do your beſt to help others to the benefit of able and faithful Paſtors and Inſtructors.* A Fruitful Soil is not better for your Seed; nor a good Paſture for your Horſe or Cattle, nor wholſome diet for your ſelves, than ſuch Inſtructers are for your Neighbours Souls. If you love them, you ſhould be more deſirous to help them to good Teachers, or plant them under a ſound and powerful Miniſtry, than to procure them any worldly benefits. One time or other the Word may prevail with them: It is hopeful to be ſtill in Mercies way.

Dir. 3. §. 3. Direct. 3. *The concord of their Teachers among themſelves, is a great help to the ſaving of the flock.* 1 Joh. 17. 21, 25. *That they all may be one, as thou Father art in me, and I in thee, that they alſo may be one in us; that the world may believe that thou haſt ſent me. Concord* much furthereth Reverence and Belief; and conſequently Mens Salvation, (ſo it be a *holy Concord.*)

Dir. 4. §. 4. Direct. 4. *The Concord alſo of godly private Chriſtians hath the ſame effect.* When the ignorant ſee here a Sect, and there a Sect, and hear them condemning one another, it teacheth them to contemn them all, and think contemptibly of *Piety* it ſelf: But *Concord* layeth an awe upon them.

Dir. 5. §. 5. Direct. 5. *The blameleſs, humble, loving heavenly lives of Chriſtians, is a powerful means of winning Souls.* Preach therefore every one of you, by ſuch a converſation to all your Neighbours, whom you deſire to ſave.

Dir. 6. §. 6. Direct. 6. *Keep thoſe whom you would ſave in a humble, patient, learning poſture; and keep them from proud wranglings, and running after Novelties and Sects.* The humble Learner takes root downward, and ſilently groweth up to Wiſdom: But if once they grow ſelf-conceited, they turn to wranglings, and place their Religion in eſpouſed ſingular Opinions, and in being on this or that ſide, or Church; and fall into divided Congregations, where the buſineſs is to build up Souls by deſtroying Charity, and Teaching Sectaries to overvalue themſelves, and deſpiſe Diſſenters. Till at laſt they run themſelves out of breath, and perhaps fall out with all true Religion.

Dir. 7. §. 7. Direct. 7. *Do what you can to place them in good Families, and when they are to be married, to join them to ſuch as are fit to be their helpers.* In Families and Relations of that ſort People, are ſo near together, and in ſuch conſtant converſe, that it will be very much of the help or hinderance of their Salvation.

Dir. 8. §. 8. Direct. 8. *Keep them alſo as much as is poſſible in good company, and out of bad ſeducing company; eſpecially thoſe that are to be their familiars.* The Worlds experience telleth us what power company hath, to make Men better or worſe: And what a great advantage it is to work any thing on Mens minds, to have intereſt in them, and intimacy with them; eſpecially with thoſe that are yet to receive their deepeſt impreſſions,

Dir. 9. §. 9. Direct. 9. *Keep them from the moſt dangerous baits, opportunities, and temptations to ſenſuality.* Withdraw the Tinder and Gunpowder from the fire. There is no curing a Drunkard ordinarily in an Alehouſe or Tavern, or a Fornicator, while he is near the objects of his Luſt, nor a Glutton at a full enticing Table. Set them at farther diſtance from the danger, if you would have them ſafe. *Nemo diu tutus periculo proximus.* Senec.

Dir. 10. §. 10. Direct. 10. *Take the advantage of their perſonal afflictions, or any other notable warnings that are near them. Keep them oft in the Houſe of Mourning, where death may be as in their ſight; and keep them out of the houſe of fooliſh mirth.* The time of ſickneſs is an awakening time, and powerfully openeth the ear to counſel. The ſight of the dead or dying Perſons, the hearing of ſick Mens wiſhes and complaints, the ſight of Graves, and dead Mens Bones (if not too oft to make it cuſtomary) doth often force the moſt fooliſh and obſtinate, to ſome Manlike profitable thoughts. When the noiſe of fooliſh mirth and ſports, at rabble Meetings, Stage-plays, and May-games, riotings, or immoderate, rude or tempting Plays, do kill all ſober ſaving Motions, and undiſpoſe the mind to all that is good. Though ſeaſonable and uſeful delights are lawful, yet ſuch as are unſeaſonable, immoderate, enſnaring, ſcandalous, or unprofitable, are pernicious and poyſon to the Soul.

Dir. 11. §. 11. Direct. 11. *Engage them in the reading of the holy Scriptures, and of ſuch Books of Practical Divinity, as do at once moſt plainly acquaint them with the Principles of Religion, and piercingly ſet them home upon the Conſcience; that Judgment and Affection, Head and Heart may be edified at once.* Such ſuitable Books may be daily their Companions; and it is a great advantage to them, that they may have a powerful Sermon when they pleaſe, and read over the ſame things as oft as the frailty of their memories do require. Such private innocent Companions have ſaved many a Soul.

Dir. 12. §. 12. Direct. 12. *Engage them in a conſtant courſe of Prayer, (whether it be with a Book, or Form, or without, according to the parts and condition of the Perſon.)* For the often approaching to God in ſo holy a work, will affright or ſhame a Man from Sin, and ſtir him up to ſerious thoughts of his Salvation, and engage him to a godly Life.

Dir. 13. §. 13. Direct. 13. *If you would have all theſe means effectual to Mens converſion and ſalvation, ſhew them all hearty love and kindneſs, and do them all the good you can.* Men are naturally more eaſily ſenſible of the good of their Bodies, than of their Souls; and a kindneſs to the Body is thankfully received, and may prepare them to receive a greater benefit. *What you are unable to do for them your ſelves, ſollicite thoſe that are able to do; or, if you cannot do that neither, at leaſt, ſhew your pity and good will.* Love is the moſt powerful Preacher in the World.

Dir. 14. §. 14. Direct. 14. *Be ſure that you have no fallings out, or quarrels, with any that you would do good upon! And to that end, uſually it is the beſt way, to have as little to do with them in buying and ſelling, or any worldly matters, where Mine and Thine may come in competition, as poſſibly as you can: Or, if you cannot avoid it, you muſt be content to part with ſomewhat of your right, and ſuffer ſome wrongs for fear of hurt to your Neighbours Soul.* Even godly Perſons, yea, Parents Children, Brethren and Siſters, uſually fall out about Mine and Thine! And when Self-intereſt hath bred the quarrel, they uſually think ill of the Perſon who is ſuppoſed to injure them; and then they are made uncapable of receiving any Spiritual good by him: And if he ſeem Religious, they are oft alienated from Religion for his ſake. And all unconverted Perſons are ſelfiſh, and uſually look that you ſhould fulfil their deſires, and ſuit your ſelves to their intereſt, without reſpect to right or wrong, or to your own ſufferings! Yet ſuch as theſe muſt be pitied and helped: And therefore it is uſually beſt to avoid all chaffering or worldly dealings with them, leſt you loſe them. And when that cannot be, you muſt judge a little departing from your own right, to be a very cheap price to procure the good of a Neighbours Soul.

Dir. 15. §. 15. Direct. 15. *See that in Matters of Religion you neither run too far from ſuch Men in things lawful, nor yet do any thing ſinful in compliance with them.* By concurring with them in any ſin, you will harden them and hinder their converſion; and ſo you will by ſingular or violent oppoſition in things indifferent. Thoſe Perſons are quite miſtaken, who think that godly Men muſt go as far from the ungodly as ever they can, in lawful things; and ſay, *The ungodly do thus, and therefore we muſt do otherwiſe! Paul* was of another mind and practice, when he circumciſed *Timothy*, and *became all things to all Men, to ſave ſome.* To place Religion in things indifferent, and to cry out againſt lawful things as ſinful, or to flie from others by needleſs ſingularities, is a great cauſe of the hardning and perdition of multitudes, turning their hearts againſt Religion, and making them think that it is but unneceſſary ſcruple, and that Religious Perſons are but ſelf-conceited brain-ſick People, that make to themſelves a duty of their ſuperſtition, and condemn all that be not as humorous as they. Lay not ſuch ſtumbling blocks before any whoſe Souls you deſire to ſave.

CHAP. XVI.

Special Directions for Chriſtian Conference, Exhortation, and Reproof.

Tit. 1. *Motives to Chriſtian Conference and Exhortation.*

THe right uſe of Speech being a duty of ſo great importance, as I have before ſhewed about the Government of the Tongue; and it being a way of Communication, by which we are all obliged to exerciſe our love to one another, even in the greateſt matter, the ſaving of Souls I ſhall firſt indeavour to perſwade them to this duty, who make too little Conſcience of it; and that by theſe following Conſiderations.

§. 1. Mot. 1. *Conſider that it is the exerciſe of our Humanity: Reaſon and Speech do difference us from Brutes. If by being reaſonable we are Men, then by uſing Reaſon we live as Men; and the firſt communicative uſe of Reaſon is by Speech; by thinking we exerciſe Reaſon for our ſelves; by ſpeaking, we exerciſe it (firſt) for others.* Therefore if our Reaſon be given us for the higheſt uſes to our ſelves, (to know God and Eternal Life, and the Means thereto) then certainly our Speech is alſo given us, for the ſame higheſt uſes, by way of Communication unto others. Uſe therefore your Tongues to thoſe noble Ends, for which they were given you. Uſe them as the Tongues of Men, to the Ends which Humane Nature is created for.

§. 2. Mot. 2. *There is no Subject ſo ſublime and honourable, for the Tongue of Man to be imployed about, as the Matters of God, and Life Eternal.* Children will talk of childiſh toys, and Countrey-men talk of their Corn and Cattle, and Princes and Stateſmen look down on theſe with contemptuous Smiles, as much below them: But Crowns and Kingdoms are incomparably more below the buſineſs of a holy Soul! The higher Subjects Philoſophers treat of, the more honourable (if well done) are their Diſcourſes. But none is ſo high as God and Glory.

§. 3. Mot. 3. *It is the moſt profitable Subject to the Hearers.* A Diſcourſe of Riches, at the moſt, can but direct them how to grow rich; a Diſcourſe of Honours uſually puffeth up the minds of the ambitious: And if it could advance the Auditors to Honour, the Fruit would be a vanity little to be deſired. But a Diſcourſe of God and Heaven, and Holineſs, doth tend to change the hearers minds, into the nature of the things diſcourſed of: It hath been the means of converting and ſanctifying many a thouſand Souls. As learned Diſcourſes tend to make Men learned in the things diſcourſed off; ſo holy Diſcourſes tend to make Men holy. For as Natural Generation begetteth not Gold or Kingdoms, but a Man; ſo Speech is not made to communicate to others (directly) the wealth, or health, or honours, or any extrinſecal things which the ſpeaker hath; but to communicate thoſe Mental Excellencies which he is poſſeſt of. *Prov.* 16. 21, 22. *The ſweetneſs of the lips increaſeth Learning.—Underſtanding is a well-ſpring of life to him that hath it.* Prov. 10. 13, 21. *In the lips of him that hath underſtanding, wiſdom is found—— The lips of the righteous feed many.* Prov. 15. 7. *The lips of the wiſe diſperſe knowledge, but the heart of the fooliſh doth not ſo.* Prov. 20. 15. *There is Gold, and a multitude of Rubies, but the lips of knowledge are a precious Jewel.* Prov. 10. 20. *The Tongue of the juſt is as choice ſilver; the heart of the wicked is little worth.*

§. 4. Mot. 4. *Holy diſcourſe is alſo moſt profitable to the ſpeaker himſelf.* Grace increaſeth by the exerciſe. Even in inſtructing others and opening truth, we are oft-times more powerfully led up to further truth our ſelves, than by ſolitary ſtudies. For *Speech* doth awaken the intellectual faculty, and keepeth on the thoughts in order, and one truth oft inferreth others, to a thus excited and prepared mind. And the tongue hath a power of moving on our hearts; when we blow the fire to warm another, both the exerciſe, and the fire warm our ſelves: It kindleth the flames of holy love in us, to declare the praiſe of God to others; it increaſeth a hatred of ſin in us, to open its odiouſneſs to others. We ſtarve our ſelves, when we ſtarve the Souls which we ſhould cheriſh.

§. 5. Mot. 5. *Holy and heavenly diſcourſe is the moſt delectable.* I mean in its own aptitude, and to a mind that is not diſeaſed by corruption. That which is moſt *Great*, and *Good*, and *Neceſſary*, is moſt delectable. What ſhould beſt pleaſe us, but that which is beſt for us? And beſt for others; and beſt in it ſelf? The excellency of the Subject maketh it delightful! And ſo doth the exerciſe of our *Graces* upon it; and ſerious conference doth help down the truth into our hearts, where it is moſt ſweet. Beſides that *Nature* and *Charity* make it pleaſant to do good to others. It can be nothing better than a Subverſion of the appetite by carnality and wickedneſs, that maketh any one think idle Jeſts, or Tales, or Plays, to be more pleaſant than Spiritual heavenly conference; and the talking of Riches, or Sports, or Luſts, to be ſweeter than to talk of God, and Chriſt, and Grace, and Glory. A holy mind hath a continual Feaſt in it ſelf in meditating on theſe things, and the communicating of ſuch thoughts to others, is a more common, and ſo a more pleaſant Feaſt.

§. 6. Mot. 6. *Our faithfulneſs to God obligeth us to ſpeak his praiſe, and to promote his truth, and plead his cauſe againſt iniquity.* Hath he given us Tongues to magnifie his name, and ſet before us the admirable frame of all the World, to declare his glory in? And ſhall we be backward to ſo ſweet and great a work? How precious and uſeful is all his holy word? What light, and life, and comfort may it cauſe? And ſhall we bury it in ſilence? What company can we come into almoſt, where either the barefaced committing of ſin, or the defending it, or the oppoſition of Truth or Godlineſs, or the frigidity of Mens hearts towards God, and ſupine neglect of holy things, do not call to us, if we are the Servants of God, to take his part; and if we are the Children of Light, to bear our teſtimony againſt the darkneſs of the World, and if we love God, and Truth, and the Souls of Men, to ſhew it by our prudent ſeaſonable Speech? Is he true to God, and to his Cauſe, that will not open his mouth to ſpeak for him?

§. 7. Mot. 7. *And how precious a thing is an immortal Soul, and therefore not to be neglected.* Did Chriſt think Souls to be worth his Mediation, by ſuch ſtrange condeſcenſion, even to a ſhameful death? Did he think them worth his coming into Fleſh, to be their teacher? And will you not think them worth the ſpeaking to?

§. 8. Mot. 8. *See alſo the greatneſs of your ſin, in the negligence of unfaithful Miniſters.* It is eaſie to ſee the odiouſneſs of their ſin, who preach not the Goſpel, or do no more than by an hours dry and dead diſcourſe ſhift off the ſerious work which they ſhould do; and think they may be excuſed from all perſonal over-ſight and helping of the Peoples Souls, all the Week after. And why ſhould you not perceive that a dumb private Chriſtian is alſo to be condemned, as well as a dumb Miniſter? Is not profitable conference your duty, as well as profitable Preaching is his? How many Perſons condemn themſelves, while they ſpeak againſt unfaithful Paſtors? Being themſelves as unfaithful to Families and Neighbours, as the other are to the Flock?

§. 9. Mot. 9. *And conſider how the cheapneſs of the means, doth aggravate the ſin of your neglect! And ſhew much unmercifulneſs to Souls.* Words coſt you little; indeed alone, without the company of good works, they are too cheap for God to accept of. But if an Hypocrite may bring ſo cheap a Sacrifice, who is rejected, what doth he deſerve that thinketh it too dear? What will that Man do for God, or for his Neighbours Soul, who will not open his mouth to ſpeak for them? He ſeemeth to have leſs love than that Man in Hell, *Luk.* 16. who would ſo fain have had a Meſſenger ſent from another World, to have warned his Brethren,and ſaved them from that place of torment.

§. 10. Mot. 10. *Your fruitful conference is a needful help to the Miniſterial work.* When the Preacher hath publickly delivered the word of God to the Aſſemby, if you would ſo far ſecond him, as in your daily converſe, to ſet it home on the hearts of thoſe that you have opportunity to diſcourſe with, how great an aſſiſtance would it be to his ſucceſs? Though he muſt teach them publickly, and from Acts 20. houſe to houſe, yet is it not poſſible for him to be ſo frequent and familiar in daily conference with all the ignorant of the place, as thoſe that are ſtill with them may be. You are many, and he is but one, and can be but in one place at once. Your buſineſs bringeth you into their company, when he cannot be there. O happy is that Miniſter, who hath ſuch a People, who will daily preach over the matter of his publick Sermons, in their private conference with one another? *Many hands make quick work.* This would moſt effectually prevail againſt the powers of darkneſs, and caſt out Satan from multitudes of miſerable Souls.

§. 11. Mot. 11. *Yea, when Miniſters are wanting, through ſcarcity, perſecution, or unfaithfulneſs and negligence, the peoples holy profitable conference, would do much towards the ſupplying of that want.* There have few places and ages of the World been ſo happy, but that learned, able, faithful Paſtors have been ſo few, that we had need to pray to the Lord of the Harveſt to ſend forth more. And it is nothing unuſual to have thoſe few ſilenced or hindered from the Preaching of the Goſpel, by the factions or the malignity of the World! And it is yet more common to have ignorant or ungodly Perſons in that Office, who betray the Peoples Souls by their uſurpation,impiety, or ſlothfulneſs. But if in all ſuch wants, the People that fear God, would do their part in private conference, it would be an excellent ſupply. Miniſters may be ſilenced from publick Preaching, when you cannot be ſilenced from profitable diſcourſe.

§. 12. Mot. 12. *It is a duty that hath many great advantages for ſucceſs.* 1. You may chuſe your ſeaſon; if one time be not fit you may take another. 2. You may chuſe the Perſon, whom you find to have the greateſt neceſſity or capacity, and where your labour is likelieſt to take. 3. You may chuſe your ſubject, and ſpeak of that which you find moſt ſuitable. There is no reſtraint nor impoſition upon you, to hinder your liberty in this. 4. You may chuſe your Arguments by which you would inforce it. 5. Interlocutory conference keepeth your Auditors attentive, and carrieth them on along with you as you go. And it maketh the Application much more eaſie, by their nearneſs, and the familiarity of the diſcourſe; when Sermons are uſually heard but as an inſignificant ſound, or words of courſe. 6. You may at your pleaſure go back and repeat thoſe things which the hearer doth not underſtand, or doth forget; which a Preacher, in the Pulpit, cannot do without the cenſure of the more curious Auditors. 7. You may perceive by the anſwers of them, whom you ſpeak to, what particulars you need moſt to inſiſt on, and what Objections you ſhould moſt carefully reſolve; and when you have ſatisfied them, and may proceed. All which it is hard for a Miniſter to do in publick Preaching; and is it not a great ſin to neglect ſuch an advantageous duty?

§. 13. Mot. 13. *And it ſhould ſomewhat encourage you to it, that it is an unqueſtionable duty, when many other are brought into Controverſie.* Miniſters Preach under the Regulation of Humane Laws and Canons, and it is a great Controverſie with many, whether they ſhould Preach when they are ſilenced or forbidden by their Superiors; but whether you may ſpeak for God, or for Mens Salvation in your familiar Conference, no Man queſtioneth, nor doth any Law forbid it.

§. 14. Mot. 14. *Hath not the fruitful conference of others, in the days of your ignorance, done good to you?* Have you not been inſtructed, convinced, perſwaded, and comforted by it? What had become of you, if all Men had let you alone, and paſt you by, and left you to your ſelves? And doth not Juſtice require that you do good to others, as others have done to you; in the uſe of ſuch a tryed means?

§. 15. Mot. 15. *Conſider how forward the Devils ſervants are to plead his cauſe!* How readily and fiercely will an ignorant drunken Sot pour out his reproaches and ſcorns againſt Religion? And ſpeak evil of the things which he never underſtood?How zealouſly will a Papiſt, or Heretick, or Schiſmatick, promote the intereſt of his Sect,and labour to proſelyte others to his Party? And ſhall we be leſs zealous and ſerviceable for Chriſt, than the Devils Servants are for him? And do leſs to ſave Souls, than they will do to damn them?

§. 16. Mot. 16, *Nay, in the time of your ſin and ignorance, if you have not ſpoken againſt Religion, nor taught others to curſe, or ſwear, or ſpeak in ribbald filthy language, yet, at, leaſt, you have ſpent many an hour in idle fruitleſs talk? And doth not this now oblige you, to ſhew your repentance by more fruitful conference?* Will you ſince your Converſion, ſpeak as unprofitably as you did before?

§. 17. Mot. 17. *Holy conference will prevent the guilt of fooliſh idle talk.* Men will not be long ſilent, but will talk of ſomewhat; and if they have not profitable things to talk of, they will prate of vanity. All the fooliſh chat, and frothy jeſts, and ſcurrilous ribbaldry, and envious backbiting, which taketh up Mens time, and poyſoneth the hearers, is cauſed by their want of edifying diſcourſe, which ſhould keep it out. The rankeſt Wits and Tongues will have moſt weeds, if they be not cultivated and taught to bear a better crop.

§. 18. Mot. 18. *Your Tongues will be inſtrumental to publick good, or publick hurt.* When filthy, vain, and impious Language is grown common, it will bring down common Plagues and Judgments? And if you croſs not the cuſtom, you ſeem to be conſenters, and harden Men in their ſin. But holy conference may, atleaſt, ſhew that ſome partake not of the evil, and may free them from the Plague, if they prevail not with others ſo far as to prevent it. *Mal.* 3. 16, 17, 18. *Then they that feared the Lord ſpake often one to another, and the Lord hearkned, and heard it; and a Book of Remembrance was written before him for them, that feared the Lord, and thought upon his Name. And they ſhall be mine, ſaith the Lord of Hoſts, in that day when I make up my jewels, and I will ſpare them as a Man ſpareth his own Son that ſerveth him.*

§. 19. Mot. 19. *Conſider what great neceſſity there is every where of fruitful edifying Speech.* 1. In the multitude of the ignorant; and the greatneſs of their ignorance. 2. The numbers of the ſenſual and obſtinate. 3. The power of blindneſs, and of every ſin: What root it hath taken in the moſt of Men. 4. The multitude of baits which are every where before them. 5. The ſubtilty of Satan and his inſtruments in tempting. 6. The weakneſs and unconſtancy of Man, that hath need of conſtant ſollicitation. 7. The want of holy faithful Paſtors, which maketh private Mens diligence the more neceſſary. And in ſuch neceſſity to ſhut up our Mouths, is to ſhut up the bowels of our compaſſion, when we ſee our Brothers need; and how then doth the love of God dwell in us? 1 *Joh.* 3. 17. To withhold our Exhortation, is as the withholding of Corn from the poor in a time of Famine, which procureth a curſe, *Prov.* 11. 26. And though in this caſe Men are inſenſible of their want, and take it not ill to be paſt by, yet Chriſt that died for them, will take it ill.

§. 20. Mot. 20. *Laſtly conſider how ſhort a time you are like to ſpeak; and how long you muſt be ſilent.* Death will quickly ſtop your breath, and lay you in the dark, and tell you that all your opportunities are at an end. Speak now, for you have not long to ſpeak. Your Neighbours lives are haſtening to an end, and ſo are yours; they are dying and muſt hear no more, (till they hear thnir doom) and you are dying, and muſt ſpeak no more; and they will be loſt for ever, if they have not help: Pity them then, and call on them to foreſee the final day; warn them now, for it muſt be now or never: There is no inſtructing and admoniſhing them in the Grave. Thoſe Sculls which you ſee caſt up, had once Tongues which ſhould have praiſed their Creator and Redeemer, and have helped to ſave each others Souls; but now they are Tongueleſs. It is a great grief to us that are now here ſilenced, that we uſed not our Miniſtry more laboriouſly and zealouſly while we had time. And will it not be ſo with you, when Death ſhall ſilence you, that you ſpake not for God while you had a Tongue to ſpeak?

Let all theſe conſiderations ſtir up all that God hath taught a holy Language, to uſe it for their Maſters ſervice while they may, and to repent of ſinful ſilence.

Tit. 2. *Directions for Chriſtian Conference and Edifying Speech.*

Dir. 1. §. 1. Direct. 1. THE moſt neceſſary direction for a fruitful Tongue, *Is to get a well furniſhed mind, and a holy heart, and to walk with God in holineſs your ſelves: For out of the abundance of the heart the mouth will ſpeak.* That which you are fulleſt of, is readieſt to come forth; 1. Spare for no ſtudy or labour, to get underſtanding in the things of God: It is a wearineſs to hear Men talk fooliſhly of any thing; but no where ſo much as about Divine and Heavenly things. A wiſe Chriſtian inſtructed to the *Kingdom of God*, hath a treaſury in his mind, out of which he can bring forth things new and old, *Matth.* 13. 52. *Prov.* 14. 7. *Go from the preſence of a fooliſh man, when thou perceiveſt not in him the lips of knowledge.* 2. Get all that holineſs in your ſelves, to which you would perſwade another. There is a ſtrange communicating power in the courſe of Nature, for every thing to produce its like. Learning and good utterance is very helpful; but it is holineſs that is apteſt to beget holineſs in others. Words which proceed from the love of God, and a truly heavenly mind do moſt powerfully tend to breed in others, that love of God and Heavenly-mindedneſs. 3. Live in the practice of that which you would draw your Neighbour to practice. A Man that cometh warm from holy Meditation, or fervent Prayer, doth bring upon his heart a fulneſs of matter, and an earneſt deſire, and a fitneſs to communicate that good to others, which he himſelf hath felt.

§. 2. Direct. 2. *Eſpecially ſee that you ſoundly believe your ſelves what you are to ſpeak to others.* He that hath ſecret infidelity at his heart, and is himſelf unſatisfied, whether there be a Heaven and Hell, and whether ſin be ſo bad, and holineſs ſo neceſſary as the Scripture ſpeaks, will ſpeak but heartleſly of them to another: But if we believe theſe things, as if we ſaw them with our eyes, how heartily ſhall we diſcourſe of them? Dir. 2.

§. 3. Direct. 3. *Keep a compaſſionate ſenſe of the miſery of ignorant, ungodly, impenitent Souls.* Think what a miſerable bondage of darkneſs and ſenſuality they are in; and that it is Light that muſt recover them: Think oft how quickly they muſt die, and what an appearance they muſt make before the Lord, and how miſerable they muſt be for ever, if now they be not convinced and ſanctified? And ſure this will ſtir up your Bowels to pity them, and make you ſpeak. Dir. 3.

§. 4. Direct. 4. *Subdue fooliſh ſhame or baſhfulneſs, and get a holy fortitude of mind.* Remember what a ſin it is to be aſhamed of ſuch a Maſter, and ſuch a cauſe and work, which all would be glad to own at laſt. And that when the wicked are not aſhamed of the ſervice of the Devil, and the baſeſt works. And remember that threatning, *Mark* 8. 8. *Whoſoever ſhall be aſhamed of me, and of my words, in this adulterous and ſinful generation, of him alſo ſhall the Son of Man be aſhamed, when he cometh in the glory of his Father, with the holy Angels.* Dir. 4.

§, 5. Direct. 5. *Be always furniſhed with thoſe particular truths which may be moſt uſeful in this ſervice.* Study to do your work (in your degree) as Miniſters ſtudy to do theirs: Who are not contented with the habitual furniture of their minds, but they alſo make particular preparations, for their particular work. If you are to go into the field to your labour, you will take thoſe tools with you, by which it muſt be done; ſo do when you go abroad among any that you may do good to, and be not unfurniſhed for edifying diſcourſe. Dir. 5.

§. 6. Direct. 6. *Speak moſt of the greateſt things,* (*the folly of Sin, the vanity of the World, the certainty and nearneſs of Death and Judgment, the overwhelming weight of Eternity, the neceſſity of Holineſs, the work of Redemption, &c.*) *and chuſe not the ſmaller Matters of Religion to ſpend your time upon,* (*unleſs upon ſome ſpecial reaſon.*) Among good Men that will not loſe their time on vanity, the Devil too oft prevaileth, to make them loſe it by ſuch Religious Conference, as is little to edification, that greater matters may be thereby thruſt out; ſuch as *Paul* calleth, *vain janglings, and doting about queſtions which ingender ſtrife, and not godly edifying.* As about their ſeveral Opinions, or Parties, or comparing one Preacher or Perſon with another, or ſuch things as tend but little to make the hearers more wiſe, or holy, or heavenly. Dir. 6.

§. 7. Direct. 7. *Suit all your diſcourſe to the quality of your Auditors,* That which is beſt in it ſelf, may not be beſt for every hearer. You muſt vary both your ſubject and manner of diſcourſe, 1. According to the variety of Mens knowledge; the wiſe and the fooliſh muſt not be ſpoken to alike. 2. According to the variety of their Moral qualities; one may be very pious, and another weak in Grace, and another only teachable and tractable, and another wicked and impenitent, and another obſtinate and ſcornful. Theſe muſt not be talked to with the ſame manner of diſcourſe. 3. According to the variety of particular ſins which they are inclined to; which in ſome is pride, in ſome ſenſuality, luſt or idleneſs, in ſome covetouſneſs, and in ſome an erroneous Zeal againſt the Church and Cauſe of Chriſt! Every wiſe Phyſician will vary his Remedies, not only according to the kind of the diſeaſe, but according to its va- Dir. 7.

rious Accidents, and the complexion alſo of the Patient.

Dir. 8. §. 8. Direct. 8. *Be ſure to do moſt, where you have moſt authority and obligation.* He that will neglect and ſlight his Family, Relations, Children, and Servants, who are under him, and always with him, and yet be zealous for the converſion of ſtrangers, doth diſcover much Hypocriſie, and ſheweth, that it is ſomething elſe than the love of Souls, or ſenſe of Duty which carrieth him on.

Dir. 9. §. 9. Direct. 9. *Never ſpeak of holy things, but with the greateſt reverence and ſeriouſneſs you can.* The manner as well as the matter is needful to the effect. To talk of ſin, and converſion, of God and Eternity, in a common, running, careleſs manner, as you ſpeak of the Men, and the matters of the World, is much worſe than ſilence, and tendeth but to debauch the hearers, and bring them to a contempt of God and holineſs. I remember my ſelf, that when I was young, I had ſometime the company of one antient godly Miniſter, who was of weaker parts than many others, but yet did profit me more than moſt; becauſe he would never in Prayer or Conference ſpeak of God, or the life to come; but with ſuch marvellous ſeriouſneſs and reverence, as if he had ſeen the Majeſty and Glory which he talked of.

Dir. 10. §. 10. Direct. 10. *Take heed of inconſiderate, imprudent Paſſages, which may mar all the reſt; and give malignant Auditors advantage of contempt and ſcorn.* Many honeſt Chriſtians through their ignorance, thus greatly wrong the cauſe they manage (I would I might not ſay, *Many Miniſters.*) Too few words is not ſo bad, as one ſuch imprudent fooliſh word too much.

Dir. 11. §. 11. Direct. 11. *Condeſcend to the weak, and bear with their infirmity.* If they give you fooliſh anſwers, be not angry and impatient with them; yea, or if they perverſly cavil and contradict. *For the Servant of the Lord muſt not ſtrive, but be gentle to all Men, apt to teach, patient, in meekneſs inſtructing Oppoſers, if God peradventure will give them repentance to the acknowledging of the truth,* 2. Tim. 2. 24, 25. He is a fooliſh Phyſician that cannot bear the words of a phrenetick or delirant Patient.

Dir. 12. §. 12. Direct. 12. *When you are among thoſe that can teach you, be not ſo forward to teach as to learn.* Be not eager to vent what you have to ſay, but deſirous to hear what your betters have to ſay. Queſtions in ſuch a caſe ſhould be moſt of your part: It requireth great skill and diligence to draw that out of others, which may profit you; and be not impatient if they croſs your opinions, or open your ignorance. Yea, thoſe that you can teach in other things, yet in ſome things may be able to add much to your knowledge.

Tit. 3. *Special Directions for Reproof and Exhortation for the good of others.*

THis duty is ſo great, that Satan hindereth it with all his power, and ſo hard, that moſt Men quite omit it (unleſs an angry reproach may go for Chriſtian Exhortation:) And ſome ſpoil it in the management; and ſome proud cenſorious Perſons miſtake the exerciſe of their Pride and Paſſion, for the exerciſe of a charitable Chriſtian Duty; and ſeem to be more ſenſible of their Neighbours ſin and miſery, than of their own. Therefore that you miſcarry not in ſo needful a work, I ſhall add theſe following Directions.

Dir. 1. §. 1. Direct. 1. *Be ſure firſt that your reproof have a right end; and then let the manner be ſuited to that end.* If it be to convince and convert a Soul, it muſt be done in a manner likely to prevail; if it be only to bear down the Argument of a Deceiver, to preſerve the Standers by, to vindicate the honour of God and godlineſs, and to diſhonour Sin, and to diſgrace an obſtinate Factor for the Devil, then another courſe is fit. Therefore reſolve firſt, by the quality of the Cauſe and Perſon, what muſt be your end.

Dir. 2. §. 2. Direct. 2. *Be ſure that you reprove not that as a ſin, which is no ſin; either by miſtaking the Law, or the Fact.* To make duties and ſins of our own opinions and inventions, and then to lay out our zeal on theſe, and cenſure or reprove all that think not as hardly of ſuch things as we. This is to make our ſelves the objects of the hearers pity; and not to exerciſe juſt pity towards others! Such reproofs deſerve reproof! For they diſcover great ignorance, and pride, and ſelf-conceitedneſs, and very much harden ſinners in their way; and make them think that all reproof is but the vanity of fantaſtical Hypocrites: In ſome caſes with a Child, or Servant, or private Friend, or for prevention, we may ſpeak of faults upon hearſay or ſuſpicion; but it muſt be as of things uncertain, and as a warning rather than a reproof. In ordinary reproof, you muſt underſtand the caſe before you ſpeak: It is a ſhame to ſay after, I thought it had been otherwiſe. Such an erroneous reproof is worſe than none.

Dir. 3. §. 3. Direct. 3. *Chuſe not the ſmalleſt ſins to reprove, nor the ſmalleſt duties to exhort them to.* For that will make them think that all your zeal is taken up with little matters, and that there is no great neceſſity of regarding you; and conſcience will be but little moved by your Speech: When greater things will greatly and more eaſily affect Men.

Dir. 4. §. 4. Direct. 4. *Stop not (with unregenerate Men) in the mention of particular ſins or duties; but make uſe of particulars to convince them of a ſtate of ſin and miſery.* It is eaſie to convince a Man that he is a ſinner; and when that is done, he is never the more humbled or converted: For he will tell you, that all are ſinners; and therefore he hopeth to ſpeed as well as you. But you muſt make him diſcern his ſinful ſtate, and ſhew him the difference between a penitent ſinner, and an impenitent; a converted ſinner, and an unconverted; a juſtified pardoned ſinner, and an unjuſtified unpardoned one, or elſe you will do him but little good.

Dir. 5. §. 5. Direct. 5. *Suit the manner of your reproof to the quality of the perſon.* It is ſeldom that a Parent, Maſter, or Superior, muſt be reproved by a private Inferior; and when it is done, it muſt be done with great ſubmiſſion and reſpect. An angry, peeviſh Perſon muſt be dealt with tenderly, as you handle thorns; but a duller ſottiſh Perſon, muſt be more earneſtly and warmly dealt with. So alſo a greater ſin muſt be roughly handled, or with greater deteſtation, than a leſs.

Dir. 6. §. 6. Direct. 6. *Take a fit Seaſon.* Not when a Man is in drink, or paſſion, or among others where the diſgrace will vex and harden him; but in ſecret between him and you (if his converſion be your end.)

Dir. 7. 2 Theſ. 3. 15. 2 Cor. 2. 4. Gal. 6. 1. 2 Tim. 2. 25. 1 Theſ. 5. 13. §. 7. Direct. 7. *Do all in love and tender pity.* If you convince not the hearer, that you do it in unfeigned love, you muſt (uſually) expect to loſe your labour; becauſe you make not advantage of his ſelf-love, to promote your Exhortations: Therefore the exhorting way ſhould be more frequent than the reproving way: For Reproof diſgraceth and exaſperateth, when the ſame thing contrived into an Exhortation may prevail.

Dir. 8. §. 8. Direct. 8. *Therefore be as much or more in ſhewing the good, which you would draw them to, as the evil which you would turn them from.* For they are never ſavingly converted, till they are won to the love of God and holineſs: Therefore the opening of the riches of the Goſpel, and the love of God, and the joys of Heaven, muſt be the greateſt part of your treaty with a ſinner.

Dir. 9. §. 9. Direct. 9. *And labour ſo to help him to a true underſtanding of the nature of Religion, that he may perceive, that it is not only a neceſſary, but a pleaſant thing.*

thing. All love delights: it is the ſlander and miſrepreſentation of godlineſs by the Devil, the World, and the Fleſh, which maketh miſtaken ſinners ſhun it. The way to convert them, and win their hearts to it, is to make them know how good and pleaſant it is, and to confute thoſe calumnies.

Dir. 10. §. 10. Direct. 10. *Yet always inſert the remembrance of Death, and Judgment, and of Hell.* For the drowſie mind hath need to be awakened; and love worketh beſt, when fear ſubſerveth it. It is hard to procure a ſerious audience and conſideration of things, from hardened hearts, if the ſight of Death and Hell do not help to make them ſerious. Danger which muſt be eſcaped, muſt be known and thought on. Theſe things put weight and power into your Speech.

Dir. 11. Col.3.16. §. 11. Direct. 11. *Do all as with Divine Authority; and therefore have ready ſome plain Texts of Scripture for the duty, and againſt the ſin you ſpeak of.* Shew them where God himſelf hath ſaid it.

Dir. 12. §. 12. Direct. 12. *Seaſonable Expoſtulations, putting themſelves to judge themſelves in their anſwer, hath a convincing and ingaging force.* As when you ſhew them Scripture, ask them, [*Is not this the Word of God? Do you not believe that it is true? Do you think he that wrote this, knoweth not better than you or I,* &c?]

Dir. 13. §. 13. Direct. 13. *Put them on ſpeedy practice, and prudently ingage them to it by their promiſe.* As if you ſpeak to a drunkard, draw him to promiſe you to come no more (at leaſt, of ſo long time) into an Alehouſe? Or not drink Ale or Wine, but by the conſent of his Wife, or ſome ſober houſhould Friend, who may watch over him. Ingage the voluptuous, the unchaſte, and gameſter, to forſake the company which inſnareth them? Ingage the ungodly to read the Scripture, to frequent good Company, to pray morning and night (with a Book, or without, as they are beſt able.) Their promiſe may bring them to ſuch a preſent change of practice, as may prepare for more.

Dir. 14. Ezek. 33. and 34. Gal. 6. 1. Tit. 2. 4. §. 14. Direct. 14. *If you know any near you, who are much fitter than your ſelves, and liker to prevail, procure them to attempt that which you cannot do ſucceſsfully.* At leaſt when ſinners perceive that it is not only one Mans opinion, it may ſomewhat move them to reverence the Reproof.

Dir. 15. §. 15. Direct. 15. *Put ſome good Book into their hands, which is fitted to the work which you would have done.* And get them to promiſe you ſeriouſly to read it over, and conſider it; as if it be for the converſion of a careleſs ſinner, Mr. *Whateleys*, or Mr. *Swinnocks Treatiſe of Regeneration*; or ſome other Treatiſe of *Repentance and Converſion.* If it be for one that is prejudiced againſt a ſtrict Religious life, Mr. *Allens Vindication of Godlineſs*; if it be an idle voluptuous Perſon, who waſteth precious time in Plays, or needleſs Recreations, in gaming or an idle Life, Mr. *Whateleys* Sermon, called *The Redemption of Time.* If it be a Prayerleſs Perſon, Dr. *Preſtons Saints daily Exerciſe*; if it be a drunkard, Mr. *Harris Drunkards Cup*: And for many reigning particular ſins, a Book called *Solomons Preſcription againſt the Plague*; for Directions in the daily practice of Godlineſs, *The Practice of Piety*, or Mr. *Thomas Gouges Directions*, &c. Such Books may ſpeak more pertinently than you can; and be as conſtant food to their ſober thoughts, and ſo may further what you have begun.

Dir. 16. Ezek. 9. 4. 2 Pet. 2. 7, 8. §. 16. Direct. 16. *When you cannot ſpeak; or where your ſpeaking prevaileth not, mourn for them, and earneſtly pray for their recovery.* A ſad countenance of *Nehemiah* remembred *Artaxerxes* of his duty. A ſigh or a tear for a miſerable ſinner, may move his heart, when Exhortation will not. He hath a heart of ſtone, who will have no ſenſe of his condition, when he ſeeth another weeping for him.

Queſt. §. 17. Queſt. *But is it always a duty to reprove or exhort a ſinner? How ſhall I know when it is my duty, and when it is not?*

Anſw. It is no duty in any of theſe Caſes following. 1. In general, When you have ſufficient reaſon to judge, that it will do more harm than good, and will not attain its proper end: For God hath not appointed us to do hurt under pretence of duty; it is no means which doth croſs the end which it ſhould attain. As Prayer and Preaching may be a ſin, when they are like to croſs their proper end; ſo alſo may reproof be.

2. Therefore it muſt not be uſed when it apparently hindereth a greater good. As we may not pray or preach when we ſhould be quenching a fire in the Town, or ſaving a Mans life: So when Reproof doth exclude ſome greater duty or benefit, it is unſeaſonable, and no duty at that time. Chriſt alloweth us to forbear the caſting of Pearls before Swine, or giving that which is holy to Dogs, becauſe of theſe two Reaſons fore-mentioned, It is no means to the contemptuous, and they will turn again and all to rend us. Much more, if he be ſome potent Enemy of the Church, who will not only rend us, but the Church it ſelf if he be ſo provoked: Reproving him then is not our duty. Prov. 9. 7, 8. Matt. 7.6.

3. Particularly, When a Man is in a paſſion, or drunk, uſually it is no ſeaſon to reprove him.

4. Nor when you are among others, who ſhould not be witneſſes of the fault, or the reproof; or whoſe preſence will ſhame him, and offend him (except it be only the ſhaming of an incorrigible or malicious ſinner which you intend.)

5. Nor when you are uncertain of the fact which you would reprove, or uncertain whither it be a ſin.

6. Or when you have no witneſs of it, (though you are privately certain) with ſome that will take advantage againſt you as ſlanderers, a reproof may be omitted.

7. And when the offenders are ſo much your ſuperiors, that you are like to have no better ſucceſs than to be accounted arrogant: A groan or tears is then the beſt reproof.

8. When you are ſo utterly unable to manage a reproof, that imprudence or want of convincing reaſon, is like to make it a means of greater hurt than good.

9. When you foreſee a more advantageous ſeaſon, if you delay.

10. When another may be procured to do it with much more advantage, which you doing it may rather hinder.

In all theſe Caſes, that may be a ſin, which at another time may be a duty.

§. 18. But ſtill remember, Firſt, That pride, and paſſion, and ſlothfulneſs, is wont to pretend ſuch reaſons falſly, upon ſome ſleight conjectures, to put by a duty. Secondly, That no Man muſt account another a Dog or Swine, to excuſe him from his duty without cogent evidence. And it is not every wrangling oppoſition, nor reproach and ſcorn, which will warrant us to give a Man up as remedileſs, and ſpeak to him no more; but only ſuch, 1. As ſheweth a heart utterly obdurate, after long means. 2 Or will procure more ſuffering to the reprover, than good to the offender. 3. That when the thing is ordinarily a duty, the reaſons of our omiſſion muſt be clear and ſure, before they will excuſe us. Gen. 20. 36. Job. 13. 13. Heb. 13. 22. 2 Pet. 1. 13. 2 Tim. 2. 25, 26.

§. 19. Queſt. *Muſt we reprove Infidels or Heathens? What have we to do to judge them that are without?*

Anſw. Not to the ends of Excommunication, becauſe they are not capable of it; which is meant, 1 *Cor.* 5. But we muſt reprove them, Firſt, In common compaſſion to their Souls. What were the Apoſtles, and other Preachers ſent for, but to call all Men from their ſins to God? Secondly, And for the defence of Truth and Godlineſs, againſt their words or ill examples. Deut. 22. 1.

CHAP.

CHAP. XVII.

Directions for keeping Peace with all Men.

§. 1. PEace is ſo amiable to Nature it ſelf, that the greateſt deſtroyers of it do commend it; and thoſe Perſons in all times and places, who are the cauſe that the World cannot enjoy it, will yet ſpeak well of it, and exclaim againſt others as the *enemies of Peace:* As if there were no other name but his *own*, ſufficient to make their Adverſaries odious. As they deſire *Salvation*, ſo do the ungodly deſire *Peace*; which is with a double error; one about the *Nature* of it, and another about the *Conditions* and other *Means*. By *Peace* they mean, the quiet undiſturbed enjoyment of their Honours, Wealth and Pleaſures; that they may have their luſts and will without any contradiction: And the conditions on which they would have it are, the complyance of all others with their Opinions and Wills, and humble ſubmiſſion to their domination, paſſions, or deſires. But *Peace* is another thing, and otherwiſe to be deſired and ſought. *Peace* in the *mind* is the delightful effect of its internal harmony, as Peace in the body is nothing but its *pleaſant health*, in the natural poſition, ſtate, action and concord of all the parts, the humours and ſpirits: And Peace in Families, Neighbourhoods, Churches, Kingdoms, or other Societies, is the quietneſs, and pleaſure of their order and harmony; and muſt be attained and preſerved by thoſe following means.

Dir. 1. § 2. Direct. 1. *Get your own hearts into a humble frame; and abhor all the motions of Pride and Self-exalting.* A humble Man hath no high expectations from another, and therefore is eaſily pleaſed or quieted! He can bow and yield to the pride and violence of others, as the Willow to the impetuous Winds. His language will be ſubmiſſive; his patience great; he is content that others go before him! He is not offended that another is preferred. A low mind is pleaſed in a low condition. But *Pride* is the Gunpowder of the *Mind*, the *Family*, the *Church* and *State:* It maketh Men ambitious, and ſetteth them on ſtriving who ſhall be the greateſt; a proud Mans Opinion muſt always go for truth, and his Will muſt be a Law to others, and to be ſlighted or croſſed ſeemeth to him an unſufferable wrong. And he muſt be a Man of wonderful complyance, or an excellent Artificer in Man-pleaſing and flattery, that ſhall not be taken as an injurious undervaluer of him: He that overvalueth himſelf, will take it ill of all that do not alſo overvalue him. If you (forgetfully) go before him, or overlook him, or neglect a complement, or deny him ſomething which he expected, or ſpeak not honourably of him, much more if you reprove him, and tell him of his faults, you have put fire to the Gun-powder; you have broke his peace, and he will break yours if he can. Pride broke the Peace between God and the Apoſtate Angels; but nothing unpeaceable muſt be in Heaven; and therefore by ſelf-exalting they deſcended into darkneſs: And Chriſt by ſelf-humbling aſcended unto Glory. It is a very great matter of difficulty to live peaceably in any Family, Church or any Society with any one that is very proud. They expect ſo much of you, that you can never anſwer all their expectations, but will diſpleaſe them by your omiſſions, though you neither ſpeak nor do any thing to diſpleaſe them. What is it but the luſt of *Pride* which cauſeth moſt of the Wars and Blood-ſhed, throughout the World? The *Pride* of two or three Men, muſt coſt many Thouſands of their Subjects, the loſs of their Peace, Eſtates and Lives. *Delirant Reges, Plectuntur Achivi.* What were the Conqueſts of thoſe Emperors, *Alexander*, *Cæſar*, *Tamberlane*, *Machumet*, &c. but the pernicious effects of their infamous *Pride?* Which like Gunpowder taking fire in their Breaſts, did blow up ſo many Cities and Kingdoms, and call their Villanies by the name of Valour, and their Murders and Robberies by the name of War. If one Mans Pride do ſwell ſo big, that his own Kingdom cannot contain it, the Peace of as much of the World as he can conquer is taken to be but a reaſonable Sacrifice, to this Infernal Vice: The lives of Thouſands both Subjects and Neighbours (called Enemies by this malignant Spirit,) muſt be caſt away meerly to make this one Man the Ruler of the reſt, and ſubdue the Perſons of others to his will. Who perhaps when he hath done, will ſay that he is no Tyrant, but maketh the *Bonum publicum* his end; and is kind to Men againſt their wills; and killeth and burneth and depopulateth Countries; for Mens Corporal welfare; as the Papiſts poyſon and burn and butcher Men for the ſaving of Souls. *Cuncta ferit dum cuncta timet, deſævit in omnes.* They are the *Turbines*, the Hurricanes or Whirlwinds of the World, whoſe work is to overturn and ruin. *Tantum ut noceat cupit eſſe potens.*—— Whether they burn and kill by right or wrong, is little of their enquiry; but *How many are killed?* And how many have ſubmitted to their Pride and Wills: As when *Q. Flavius* complained that he *ſuffered innocently*, *Valerius* anſwered him, *Non ſua re intereſſe, dummodo periret! That was nothing to his buſineſs or concernment ſo he did but periſh.* Which was plainer dealing than theſe glorious Conquerors uſed, but no whit worſe. He that cannot command the putrid humours out of his Veins, nor the Worms out of his Bowels, nor will be able ſhortly to forbid them to crawl or feed upon his Face, will now damn his Soul and ſhed Mans Blood, to obtain the predomination of his Will. And when he hath conquered many, he hath but made him many enemies, and may find, that in *tot populis vix una fides.* A quiet Man can ſcarce with all his wit tell how to find a place where he may live in Peace, where Pride and Cruelty will not purſue him, and the flames of War will not follow him or find him out: And perhaps he may be put to ſay as *Cicero* of *Pompey* and *Cæſar*, *Quem fugiam ſcio; quem ſequar neſcio.* And if they ſucceed by Conqueſt, they become to their Subjects almoſt as terrible as to their Enemies. So that he that would approach them with a petition for juſtice, muſt do it as *Auguſtus* ſpake to a fearful Petitioner, as if he did *aſſem dare Elephanto*; or as if they dwelt in the inacceſſible Light, and muſt be ſerved as God with fear and trembling. And thoſe that flatter them as glorious Conquerors, do but ſtir up the fire of their Pride, to make more ruines and calamities in the Earth, and do the work of a raging Peſtilence. As an Athenian Orator ſaid to the Men of *Athens*, when they would have numbered *Alexander* with the gods, *Cavete ne dum Cœlum liberaliter donetis, terram & domicilia propria amittatis: Take heed while you ſo liberally give him Heaven, leſt he take away your part of Earth.* And when their Pride hath conſumed and baniſhed Peace; what have they got by it? That which a *Themiſtocles* after tryal, would prefer a grave to, *Si una via ad ſolium duceret, altera ad ſepulchrum.*—— That which *Demoſthenes* preferred baniſhment before: That which the wiſeſt Philoſophers refuſed at *Athens*, The great trouble of Government. *Inexpertus ambit; expertus odit.* *Cynæas* asked *Pyrrhus* when he was preparing to invade the Romans, *What ſhall we do when we have conquered the Romans?* He anſwered, *We will go next to* Sicily? *And what ſhall we do when* Sicily *is conquered?* ſaid he: *Pyrrhus* ſaid, *We will go next to* Africk: *And what ſhall we do next*, ſaid the other? *Why then ſaid he, We will be quiet and merry and take our eaſe:* And ſaid *Cynæas, if that be laſt and beſt, Why may we not do ſo now?* It is for quietneſs and peace that ſuch pretend to fight and break Peace: But they uſually die before they obtain it! (as *Pyrrhus* did:) And might have better permitted Peace to ſtand, than pull it down to build better. As one askt an old Man at *Athens*, *Why they called themſelves Philoſophers?* Who anſwered, *Becauſe we ſeek after Wiſdom:*

Saith he, *If you are but ſeeking it at this age, when do you think to find it?* So I may ſay to the proud Warriers of the World, If ſo many Men muſt be killed, and ſo many conquered in ſeeking Peace, when will it that way be found? But perhaps they think that their wiſdom and goodneſs is ſo great, that the World cannot be happy unleſs they govern it: But what could have perſwaded them to think ſo, but their Pride? *Nihil magis ægris prodeſt, quam ab eo curari a quo voluerint,* ſaith *Seneca!* Patients muſt chooſe their own Phyſicians Men uſe to give them but little thanks, who drench them with ſuch benefits, and bring them to the potion of Peace ſo hot, that the touch of the Cup muſt burn their Lips, and who in goodneſs cut the throats of one part, that their Government may be a bleſſing to the Survivers. In a word it is Pride that is the great incendiary of the World, whether it be found in high or low. It will permit no Kingdom, Family or Church to enjoy the pleaſant Fruits of Peace.

Dir. 2. §. 3. Direct. 2. *If you would be peaceable, be not covetous lovers of the World, but be contented with your daily bread.* Hungry Dogs have ſeldom ſo great plenty of meat, as to content them all, and keep them from falling out about it. If you over-love the World, you will never want occaſions of diſcord: Either your Neighbour ſelleth too dear, or buyeth too cheap of you, or over-reacheth you, or gets before you, or ſome way or other doth you wrong: As long as he hath any thing which you deſire, or doth not ſatisfie all your Expectations. Ambitious and Covetous Men muſt have ſo much room, that the World is not wide enough for many of them: And yet (Alas) too many of them there are: And therefore they are ſtill together by the ears, like Boys in the Winter nights, when the Bed cloaths are too narrow to cover them: One pulleth, and another pulleth, and all complain: You muſt be ſure that you treſpaſs not in the ſmalleſt meaſure, nor incroach on the leaſt of his commodities, that you demand not your own, nor deny him any thing that he deſireth, nor get any thing which he would have himſelf, no nor ever give over feeding his greedy expectations, and enduring his injuſtice and abuſe, if you will live peaceably with a worldly-minded Man.

Dir. 3. §. 4. Direct. 3. *If you will be peaceable, Love your Neighbours as your ſelves.* Love neither imagineth nor ſpeaketh, nor worketh any hurt to others: It covereth infirmities: It hopeth all things: It endureth all things: 1 *Cor.* 13. Selfiſhneſs and want of Love to others, cauſeth all the contentions in the World. You can bear with great faults in your ſelves, and never fall out with your ſelves for them: But with your Neighbours you are quarrelling for thoſe that are leſs! Do you fall out with another becauſe he hath ſpoken diſhonourably or ſlightly of you, or ſlandered you, or ſome way done you wrong? You have done a thouſand times worſe than all that againſt your ſelves, and yet can bear too patiently with your ſelves? If another ſpeak evil of you, he doth not make you evil: It is worſe to make you bad than to call you ſo: And this you do againſt your ſelves. Doth your Neighbour wrong you in your Honour or Eſtate? But he endangereth not your Soul: He doth not forfeit your Salvation! He doth not deſerve damnation for you, nor make your Soul diſpleaſing to God: But all this you do againſt your ſelves (even more than all the Devils in Hell do) and yet you are too little offended with your ſelves: See here the power of blind ſelf-love! If you loved your Neighbours as your ſelves, you would agree as peaceably with your Neighbours almoſt as with your ſelves. Love them more and you will bear more with them, and provoke them leſs.

Dir. 4. §. 5. Direct. 4. *Compoſe your minds to Chriſtian gentleneſs and meekneſs, and ſuffer not Paſſion to make you either turbulent and unquiet to others, or impatient and troubleſome to your ſelves.* A gentle and quiet mind hath a gentle quiet tongue. It can bear as much wrong as another can do (according to its meaſure:) It is not in the power of Satan: He cannot at his pleaſure ſend his emiſſary, and by injuries or foul words, procure it to ſin: But a paſſionate Perſon is frequently provoking or provoked. A little thing maketh him injurious to others; and a little injury from others, diſquieteth himſelf. He is daily troubling others or himſelf, or both. Coals of fire go from his lips: It is his very deſire to provoke and vex thoſe that he is angry with: His Neighbours Peace and his own are the fuel of his anger, which he conſumeth in a moment. To converſe with him and not provoke him, is a task for ſuch as are eminently meek and ſelf-denying: He is as the leaves of the Aſp-tree, that never reſt, unleſs the day be very calm. The ſmalleſt breath of an angry Tongue, can ſhake him out of his tranquility, and turn him into an Ague of diſquietneſs. The ſails of the Wind-mill are ſcarce more at the Winds command, than his heart and tongue is at the command of Satan: He can move him almoſt when he pleaſe. Bid but a Neighbour ſpeak ſome hard ſpeeches of him, or one of his Family neglect or croſs him, and he is preſently like the raging Sea, whoſe waves caſt up the mire and dirt. An impatient Man hath no ſecurity of his own Peace for an hour: Any Enemy or angry Perſon, can take it from him when they pleaſe. And being troubled, he is troubleſome to all about him. If you do not in patience poſſeſs your Souls, they will be at the mercy of every one that hath a mind to vex you. Remember then that no Peace can be expected without Patience; nor Patience without a meek and gentle mind: Remember the *ornament of a meek and quiet ſpirit, is of great price in the ſight of God,* 1 Pet. 3 4. And that the *wiſdom from above is firſt pure and then peaceable, gentle, and eaſie to be intreated,* Jam. 3. 17. And that the eternal *wiſdom from above, hath bid you learn of him to be meek and lowly in ſpirit as ever you would find reſt to your ſouls,* Mat. 11. 28, 29. And he that loſeth his own Peace is likeſt to break the peace of others.

§. 6. Direct. 5. *Be careful to maintain that Order of Government and Obedience, which is appointed of God for the preſervation of Peace, in Families, Churches, and Commonwealths.* Dir. 5. If you will break this veſſel, Peace will flow out and be quickly ſpilt. What Peace in Schools but by the authority of the Schoolmaſter? Or in Armies but by the authority of the General? If an unwiſe and ungodly Governour, do himſelf violate the foundations and boundaries of Peace, and either weakly or wilfully, make dividing Laws, no wonder if ſuch wounds do ſpend the vital blood and ſpirits of that Society; it being more in the power of the Governours than of the Subject to deſtroy Peace or to preſerve it. And if the Subjects make not conſcience of their duty to their Superiors, the banks of peace will ſoon be broken down, and all will be overwhelmed in tumult and confuſion. Take heed therefore of any thing which tendeth to ſubvert Government: Diſobedience or Rebellion ſeldom wanteth a fair pretence: But it more ſeldom anſwereth the Agents expectation. It uſually pretendeth the weakneſſes, miſcarriages, or injurious dealings of Superiors: But it as uſually mendeth an inconvenience with a miſchief. It ſetteth fire on the houſe to burn up the Rats and Mice that troubled it. It muſt be indeed a grievous malady that ſhall need ſuch a miſchief for its remedy. Certainly it is no means of Gods appointment. Take heed therefore of any thing which would diſſolve theſe bonds. Entertain not diſhonourable thoughts of your Governours, and receive not, nor utter not any diſhonourable words againſt them; if they be faulty, open not their ſhame: Their honour is their intereſt, and the Peoples too: Without it they will be diſabled for effectual Government: When Subjects, or Servants, or Children are ſawcily cenſorious of Superiors, and make themſelves Judges of all their Actions, even thoſe which they do not underſtand, and when they preſume to defame them, and with petulant Tongues to caſt contempt upon them, the fire is begun, and the ſacred Bonds of Peace are looſed. When Superiors rule with Piety, Juſtice and true love to their Subjects, and inferiors keep their place and rank, and all conſpire the publick good, then Peace will flouriſh, and not till then.

Dir. 6. §. 7. Direct. 6. *Avoid all revengeful and provoking Words.* When the poyſon of Aſps is under Mens lips, (*Rom.* 3. 13.) no wonder if the hearers Minds that are not ſufficiently antidoted againſt it, feſter. Death and life are in the power of the tongue: *Prov.* 18. 21. When the tongue is as a Sword, yea, a ſharp Sword, (*Pſal.* 57. 4.) and when it is purpoſely whetted, (*Pſal.* 64. 3.) no marvel if it pierce and wound them that are unarmed. But *by long forbearing a Prince is perſwaded, and a ſoft tongue breaketh the bone,* Prov. 25. 15. A railer is numbred with thoſe that a Chriſtian muſt not eat with, 1 *Cor.* 5. For Chriſtianity is ſo much for Peace, that it abhorreth all that is againſt it. Our Lord when he was reviled, reviled not again, and in this was our example, 1 *Pet.* 2. 21, 23. A ſcorning, railing, reproachful Tongue, is ſet (as *James* ſaith, 3. 6.) *on fire of Hell, and it ſetteth on fire the courſe of nature,* even Perſons, Families, Churches, and Common-wealths. Many a ruined Society may ſay by experience, *Behold, how great a matter a little fire kindleth,* Jam. 3. 5.

Dir. 7. §. 8. Direct. 7. *Engage not your ſelves too forwardly or eagerly in diſputes, nor at any time without neceſſity: And when neceſſity calleth you, ſet an extraordinary watch upon your paſſions.* Though diſputing is lawful, and ſometime neceſſary to defend the truth, yet it is ſeldom the way of doing good to thoſe whom you diſpute with: It engageth Men in partiality and paſſionate provoking words before they are aware: And while they think they are only pleading for the truth, they are militating for the honour of their own underſtandings. They that will not ſtoop to hear you as learners, while you orderly open the truth in its coherent parts; will hardly ever profit by your contendings; when you engage a proud Perſon, to bend all his wit and words againſt you. The Servant of the Lord muſt not ſtrive, but be gentle to all Men, apt to teach, &c. 2 Tim. 2. 24. 1 Tim. 6. 4, 5, 6.

Dir. 8. §. 9. Direct. 8. *Have as little to do with Men, in matters which their commodity is concerned in as you can:* As in chaffering, or in any other thing where Mine and Thine is much concerned: For few Men are ſo juſt as not to expect that which others account unjuſt: And the neareſt Friends have been alienated hereby.

Dir. 9. § 10. Direct. 9. *Buy peace at the price of any thing which is not better than it.* Not with the loſs of the favour of God, or of our innocency, or true peace of conſcience, or with the loſs of the Goſpel, or ruine of Mens Souls: But you muſt often part with your Right for Peace, and put up wrongs in word or deed. Money muſt not be thought too dear to buy it, when the loſs of it will be worſe than the loſs of Money, to your ſelves or thoſe that you contend with. If a Soul be endangered by it, or ſocieties ruined by it, it will be dear bought Mony which is got or ſaved by ſuch means. He is no true friend of Peace, that will not have it, except when it is cheap.

Dir. 10. §. 11. Direct. 10. *Avoid Cenſoriouſneſs:* which is the judging of Men or Matters that you have no call to meddle with, and the making of matters worſe than ſufficient proof will warrant you. Be neither buſie-bodies, medling with other Mens matters, nor peeviſh aggravaters of all Mens faults. *Judge not, that ye be not judged; for with what meaſure you mete, it ſhall be meaſured to you again,* Matth. 7. 1, 2. You ſhall be cenſured, if you will cenſure: And if Chriſt be a true diſcerner of Minds, it is they that have beams in their own eyes, who are the quickeſt perceivers of the motes in others: Cenſorious Perſons are the great dividers of the Church, and every where adverſaries to Peace; while they open their mouths wide againſt their Neighbours, to make the worſt of all that they ſay and do, and thus ſow the ſeeds of diſcord amongſt all.

§. 12. Direct. 11. *Neither talk againſt Men behind their backs, nor patiently hearken to them that uſe it.* *Dir.* 11. Though the detecting of a dangerous Enemy, or the prevention of anothers hurt, may ſometimes make it a duty to blame them that are abſent; yet this caſe which is rare, is no excuſe to the back-biters ſin. If you have any thing to ſay againſt your Neighbour, tell it him in a friendly manner to his face, that he may be the better for it: If you tell it only to another, to make him odious, or hearken to backbiters that defame Men ſecretly, you ſhew that your buſineſs is not to do good, but to diminiſh love and peace.

§. 13. Direct. 12. *Speak more of the good than of the evil, which is in others.* *Dir.* 12. There is none ſo bad, as to have no good in them: Why mention you not that? which is more uſeful to the hearer, than to hear of Mens faults. But of this more afterward.

§. 14. Direct. 13. *Be not ſtrange, but lovingly familiar with your Neighbours.* *Dir.* 13. Backbiters and ſlanders, and unjuſt ſuſpicious, do make Men ſeem that to one another, which when they are acquainted, they find is nothing ſo: Among any honeſt well meaning Perſons, familiarity greatly reconcileth. Though indeed there are ſome few ſo proud and fiery, and bitter Enemies to honeſt peace, that the way to be at peace with them is to be far from them, where we may not be remembred by them: But it is not ſo with ordinary Neighbours nor Friends that are fallen out, nor differing Chriſtians: It's nearneſs that muſt make them Friends.

§. 15. Direct 14. *Affect not a diſtance and ſowr ſingularity in lawful things.* Come as near them as you can, as they are Men and Neighbours; and take it not for your duty to run as from them, leſt you run into the contrary extream.

§. 16. Direct. 15. *Be not over ſtiff in your own opinions, as thoſe that can yield in nothing to another.* *Dir.* 15. Nor yet ſo facile and yielding as to betray or loſe the truth. It greatly pleaſeth a proud Mans mind, when you ſeem to be convinced by him, and to change your mind upon his Arguments, or to be much informed and edified by him: But when you deny this honour to his underſtanding, and contradict him, and ſtifly maintain your opinion againſt him, you diſpleaſe and loſe him: And indeed, a wiſe Man ſhould gladly learn of any that can teach him more; and ſhould moſt eaſily of any Man let go an error, and be moſt thankful to any that will increaſe his knowledge: And not only in errors to change our minds, but in ſmall and indifferent things to ſubmit by ſilence, beſeemeth a modeſt peaceable Man.

§. 17. Direct. 16. *Yet build not Peace on the foundation of impiety, injuſtice, cruelty or faction: for that will prove but the way to deſtroy it in the end.* *Dir.* 16. Traitors, and Rebels, and Tyrants, and Perſecutors, and ambitious covetous Clergy Men, do all pretend peace for their Iniquity: But what Peace with *Jezabels* Whoredoms? Satans Kingdom is ſupported by a Peace in ſin: which Chriſt came to break that he might deſtroy it: while this ſtrong Man armed keepeth his houſe, his Goods are in peace, till a ſtronger doth bind him: overcome him, and caſt him out. Deceitful ſinful means of Peace, have been the grand Engine of Satan and the Papal Clergy, by which they have baniſhed, and kept out Peace ſo many Ages from moſt of the Chriſtian World.

Impiis mediis Eccleſiæ paci conſulere, was one of the three means which *Luther* foretold would caſt out the Goſpel. Where Perjury or falſe Doctrine, or any ſin, or any unjuſt, or inconſiſtent terms, are made the condition of Peace, Men build upon ſtubble and bryers, which God will ſet fire to, and ſoon conſume, and all that peace will come to naught.

Directions for Church-peace I have laid down before; to which I muſt refer you.

CHAP. XVIII.

Directions againſt all Theft and Fraud, or injurious getting and keeping that which is anothers, or deſiring it.

§ 1. He that would know what *Theft* is, muſt know what *Propriety* is: And it is that plenary title to a thing, by which it is called our own; It is that right to any thing as Mine, by which I may juſtly have it, poſſeſs it, uſe it, and diſpoſe of it. This Dominion or Propriety is either abſolute, (and that belongeth to none but God) or ſubordinate, reſpective and limited (which is the only propriety that any Creature can have.) Which is ſuch a Right, which will hold good againſt the claim of any fellow Creature, though not againſt Gods. And among Men, there are Proprietors or Owners which are Principal, and ſome who are but dependant ſubordinate and limited. The ſimple Propriety may remain in a Land-lord or Father, who may convey to his Tenant or his Child, a limited dependant Propriety under him. Injuriouſly to deprive a Man of this Propriety, or of the thing in which he hath Propriety, is the ſin which I ſpeak of in this Chapter; which hath no one name, and therefore I expreſs it here by many. Whether it be Theft, Robbery, Couſenage, Extortion, or any other way of depriving another injuriouſly of his own. Theſe General Directions are needful to avoid it.

Dir. 1. §. 2. Direct. 1. *Love not the World, nor the things that are in the World*, 1 Joh. 2. 15. *Cure Covetouſneſs, and you will kill the root of fraud and theft.* As a Drunkard would eaſily be cured of his Drunkenneſs, if you could cure him of his thirſt and love to drink; ſo an Extortioner, Thief or Deceiver would eaſily be cured of their outward ſin, if their hearts were cured of the diſeaſe of Worldlineſs. The love of Money is the root of all this evil. Value theſe things no more than they deſerve.

Dir. 2. §. 3. Direct. 2. *To this end, acquaint your hearts with the greater riches of the life to come:* And then you will meet with true ſatisfaction. The true hopes of Heaven will cure your greedy deſires of Earth. You durſt not then forfeit your part in that perpetual Bleſſedneſs, for the temporal ſupply of ſome bodily want: You durſt not with *Adam* part with Paradiſe for a forbidden bit; nor as *Eſau* prophanely ſell your birth-right for a morſel. It is the unbelief and contempt of Heaven, which maketh Men venture it for the poor Commodities of this World.

Dir. 3. §. 4. Direct. 3. *Be contented to ſtand to Gods diſpoſal; and ſuffer not any carking diſcontented thoughts to feed upon your hearts.* When you ſuffer your minds to run all day long upon your neceſſities and ſtraits, the Devil next tempteth you to think of unlawful Courſes to ſupply them. He will ſhew you your Neighbours Money, or Goods, or Eſtates, and tell you, how well it would be with you if this were yours: He ſhewed *Achan* the Golden Wedge: He told *Gebazi* how unreaſonable it was that *Naamans* Money and Rayment ſhould be refuſed: He told *Balaam* of the hopes of preferment which he might have with *Balak*: He told *Judas* how to get his thirty pieces: He perſwaded *Ananias* and *Saphirah*, that it was but reaſonable to retain part of that which was their own. Nay, commonly it is diſcontents and cares which prepareth poor wretches for thoſe appearances of the Devil, which draweth them to Witchcraft for the ſupplying of their wants. If you took God for your God, you would take him for the ſufficient diſpoſer of the World, and one that is fitter to meaſure out your part of earthly things than you your ſelves: and then you would reſt in his Wiſdom, Will, and Fatherly Providence; and not ſhift for your ſelves by ſinful means. Diſcontentedneſs of mind, and diſtruſt of God, are the cauſe of all ſuch frauds and injuries. Truſt God, and you will have no need of theſe.

Dir. 4. §. 5. Direct. 4. *Remember what promiſes God hath made for the competent ſupply of all your wants.* Godlineſs hath the promiſe of this life and of that to come: All other things ſhall be added to you, if you ſeek firſt Gods Kingdom and the righteouſneſs thereof, *Matth.* 6. 33. They that fear the Lord ſhall want nothing that is good, *Pſal.* 37. All things ſhall work together for good to them that love God? Rom. 8. 28. *Let your converſation be without Covetouſneſs, and be content with ſuch things as ye have: for he hath ſaid, I will never leave thee nor forſake thee,* Heb. 13. 5. Live by Faith on theſe ſufficient promiſes, and you need not ſteal.

Dir. 5. §. 6. Direct. 5. *Overvalue not the accommodation and pleaſure of the fleſh, and live not in the ſins of gluttony, Drunkenneſs, Pride, Gaming, or riotous Courſes, which may bring you into want, and ſo to ſeek unlawful Maintenance.* He that is a Servant to his fleſh cannot endure to diſpleaſe it, nor can bear the want of any thing which it needeth. But he that hath maſtered and mortified his Fleſh, can endure its labour and hunger, yea, and death too, if God will have it ſo. Large Revenues will be too little for a fleſhly minded Perſon: But a little will ſerve him that hath brought it under the power of reaſon. *Magna pars libertatis eſt bene moratus venter*, ſaith *Seneca*: A well nurtured fair-conditioned belly is a great part of a Mans liberty, becauſe an ill-taught and ill-conditioned belly is one of the baſeſt ſlaveries in the World. As a Philoſopher ſaid to *Diogenes*, If thou could'ſt flatter *Dionyſius*, thou needeſt not eat herbs: But ſaith *Diogenes*, If thou couldeſt eat herbs thou needeſt not flatter *Dionyſius*: He took this for the harder task: So the Thief and Deceiver will ſay to the poor, if you could do as we do, you need not fare ſo hardly: But a contented poor Man may better anſwer him and ſay, If you could fare hardly as I do, you need not deceive or ſteal as you do. A proud Perſon that cannot endure to dwell in a Cottage, or to be ſeen in poor or patcht Apparel, will be eaſily tempted to any unlawful way of getting, to keep him from diſgrace, and ſerve his Pride. A Glutton, whoſe Heaven is in his throat, muſt needs fare well, however he come by it: A Tipler muſt needs have proviſion for his guggle, by right or by wrong. But a humble Man, and a temperate Man can ſpare all this, and when he looketh on all the proud Mans Furniture, he can bleſs himſelf as *Socrates* did in a Fair, with *Quam multa ſunt quibus ipſe non egeo? How many things be there which I have no need of?* And he can pity the ſenſual deſires which others muſt needs fulfil; even as a ſound Man pitieth another that hath the itch, or the thirſt of a ſick Man in a Fevor, that crieth out for drink. As *Seneca* ſaith, *It is Vice and not Nature which needeth much: Nature*, and *Neceſſity*, and *Duty* are contented with a little. But he that muſt have the pleaſure of his ſin, muſt have proviſion to maintain that pleaſure. Quench the fire of Pride, Senſuality and Luſt, and you may ſpare the coſt of fuel, *Rom.* 13. 13, 14. & 8. 13.

Dir. 6. §. 7. Direct. 6. *Live not in idleneſs or ſloth: But be laborious in your Callings, that you may eſcape that need or poverty which is the temptation to this ſin of Theft.*

Idleneſs is a crime which is not to be tolerated in Chriſtian Societies. 2 Theſ. 2. 6, 8, 10, 12. *Now we command you, brethren. in the name of our Lord Jeſus Chriſt, that ye withdraw your ſelves from every brother that walketh diſorderly, and not after the tradition which he received of us: For ye know how ye ought to follow us; for we behaved not our ſelves diſorderly among you, neither did we eat any Mans bread for nought; but workt with labour and travel night and day, that we might not be chargeable to any of you: Not becauſe we have not power, but to make our ſelves an enſample to you to follow us: For when we were with you, this we commanded you, that if any would not work, neither ſhould he eat: For we hear that there are ſome among you which walk diſorderly, working not at all, but are buſie bodies: Now them that are ſuch, we command and exhort by our Lord Jeſus Chriſt, that with quietneſs they work and eat their own bread.* Eph. 4. 28. *Let him that ſtole, ſteal no more, but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.* He that ſtealeth to maintain his Idleneſs, ſinneth that he may ſin; and by one ſin getteth proviſion for another: You ſee here that you are bound, not only to work to maintain your ſelves, but to have to give to others in their need.

Dir. 7. §. 8. Direct. 7. *Keep a tender Conſcience, which will do its office, and not ſuffer you to ſin without remorſe.* A ſeared ſenſleſs Conſcience will permit you to lye, and ſteal, and deceive, and will make no great matter of it, till God awaken it by his grace or vengeance. Hence it is that Servants can deceive their Maſters, or take that which is not allowed them, and buyers and ſellers over-reach one another, becauſe they have not tender conſciences to reprove them.

Dir. 8. §. 9. Direct. 8. *Remember always that God is preſent, and none of your ſecrets can be hid from him.* What the better are you to deceive your Neighbour, or your Maſter, and to hide it from their knowledge, as long as your Maker and Judge ſeeth all? When it is he that you moſt wrong, and with him that you have moſt to do, and he that will be the moſt terrible avenger? What blinded Atheiſts are you, who dare do that in the preſence of the moſt righteous God, which you durſt not do if Men beheld you?

Dir. 9. §. 10. Direct. 9. *Forget not how dear all that muſt coſt you, which you gain unlawfully.* The reckoning time is yet to come. Either you will truly repent, or not: If you do, it muſt coſt you remorſe and ſorrow, and ſhameful confeſſion, and reſtitution of all that you have got amiſs: And is it not better forbear to ſwallow that morſel, which muſt come up again with heart-breaking grief and ſhame. But if you repent not unfeignedly, it will be your damnation: It will be opened in Judgment to your perpetual confuſion, and you muſt pay dear for all your gain in Hell. Never look upon the gain therefore, without the ſhame and damnation which muſt follow. If *Achan* had foreſeen the ſtones, and *Gehazi* the Leproſie, and *Ahab* the mortal arrow, and *Jezabel* the licking of her blood by Dogs, and *Judas* the hanging or precipitation, and *Ananias* and *Saphirah* the ſudden death, or any of them the after miſery, it might have kept them from their pernicious gain. Uſually even in this life, a curſe attendeth that which is ill gotten, and bringeth fire among all the reſt.

Dir. 10 §. 11. Direct. 10. *If you are poor, conſider well of the mercy which that condition may bring you, and let it be your ſtudy how to get it ſanctified to your good.* If Men underſtood and believed that God doth diſpoſe of all for the beſt, and make them poor to do them good, and conſidered what that good is which poverty may do them, and made it their chief care, to turn it thus to their gain, they would not find it ſo intolerable a thing, as to ſeek to cure it by fraud or thievery. Think what a mercy it is, that you are ſaved from thoſe temptations to over-love the World, which the Rich are undone by. And that you are not under thoſe temptations to intemperance, and Exceſs and Pride as they are: And that you have ſuch powerful helps for the mortification of the Fleſh, and Victory over the deceiving World. Improve your poverty, and you will ſcape theſe ſins.

Dir. 11. §. 12. Direct. 11. *If you are but willing to eſcape this ſin, you may eaſily do it by a free Confeſſion, to thoſe whom you have wronged or are tempted to wrong.* He that is not willing to forbear his ſin, is guilty before God, though he do forbear it. But if you are truly willing, it is eaſie to abſtain. Do not ſay, that you are willing till neceſſity pincheth you or you ſee the bait: For if you are ſo, you may eaſily prevent it; at that time when you are willing. If ever you are willing indeed, take that opportunity, and if you have wronged any Man, go and confeſs it to him (in the manner I ſhall afterward direct.) And this will eaſily prevent it: For ſhame will engage you, and ſelf preſervation will engage him to take more heed of you. Or if you have not yet wronged any, but are ſtrongly tempted to it, if you have no other ſufficient remedy, go tell him or ſome other fit Perſon, that you are tempted to ſteal and to deceive in ſuch or ſuch a manner, and deſire them not to truſt you: If you think the ſhame of ſuch a Confeſſion too dear a price to ſave you from the ſin, pretend no more that you are truly willing to forbear it, or that ever you did unfeignedly repent of it.

Tit. 2. *Certain Caſes of Conſcience about Theft and Injury.*

Queſt. 1. §. 1. Queſt. 1. IS *it a ſin for a Man to ſteal in abſolute neceſſity, when it is meerly to ſave his life?*

Anſw. The caſe is very hard: I ſhall, 1. Tell you ſo much as is paſt controverſie, and then ſpeak to the controverted part. 1. If all other unqueſtionable means be not firſt uſed, it is undoubtedly a ſin. If either labouring, or begging will ſave our lives, it is unlawful to ſteal. Yea, or if any others may be uſed to intercede for us. Otherwiſe it is not ſtealing to ſave a Mans life, but ſtealing to ſave his labour, or to gratify his Pride and ſave his Honour. 2. It is undoubtedly a ſin, if the ſaving of our lives by it, do bring a greater hurt to the Common-wealth, or other Men than our lives are worth. 3. And it is a ſin if it deprive the owner of his life, he being a Perſon more worthy and uſeful to the common good. Theſe caſes are no matter of Controverſie.

§ 2. 4. And it is agreed of, that no Man may ſteal beforehand out of a diſtruſtful fear of want. 5. Or if he take more than is of neceſſity to ſave his life. Theſe caſes alſo are put as out of Controverſie.

§. 3. But whether in an innocent, abſolute neceſſity, it be lawful to ſteal ſo much as is meerly ſufficient to ſave ones life, is a thing that Caſuiſts are not agreed on. They that think it lawful, ſay that the preſervation of life is a natural duty, and preſervation of propriety is but a ſubſervient thing which muſt give place to it. So *Ameſius de Conſcient. l.* 5. *c.* 50. maketh it one caſe of lawful taking that which is anothers, *Si irrationabiliter cenſeatur Dominus invitus: ut in eis quæ accipit aliquis ex alieno ad extremam & præſentem ſuam neceſſitatem ſublevandam, cui alia ratione ſuccurrere non poteſt. Hoc enim videtur eſſe ex jure naturali, diviſione rerum antiquiore & ſuperiore; quod jure humano quo facta eſt diviſio rerum non potuit abrogari: Quo ſenſu non male dicitur, omnia fieri communia in extrema neceſſitate.*

§. 4. On the other ſide, thoſe that deny it ſay, that the ſame God that hath bid us preſerve our Lives, hath appointed propriety, and forbid us to ſteal, without excepting a caſe of neceſſity, and therefore hath made it ſimply evil, which we may not do for the procurement of any good: And the ſaving of a Mans Life will not prove ſo great a good: As the breaking of Gods Law will be an evil.

§. 5. For the true determining of this caſe, we muſt diſtinguiſh of Perſons, Places and Occaſions. 1. Between thoſe whoſe Lives are needful to the publick good and ſafety, and thoſe that are not of any ſuch concernment. 2. Between thoſe that are in an Enemies or a ſtrange Country, and thoſe that are in their own. 3. Between thoſe that are in a Commonwealth, and thoſe that are either in a community, or among People not embodyed or conjoined. 4. Between thoſe that take but that which the refuſer was bound to give them, and thoſe that take that which he was not bound to give them: And ſo I anſwer.

§ 6. 1. Whenſoever the preſervation of the Life of the taker, is not in open probability, like to be more ſerviceable to the common good, than the violation of the right of Propriety will be *hurtful*, the taking of another Mans goods is ſinful, though it the only to ſave the takers Life. For the common good is to be preferred before the good of any individual.

§. 7. 2. In ordinary caſes, the ſaving of a Mans Life will not do ſo much good, as his ſtealing will do hurt. Becauſe the Lives of ordinary Perſons are of no great concernment to the common good: And the violation of the Laws may encourage the poor to turn Thieves, to the loſs of the eſtates and lives of others, and the overthrow of peace and order. Therefore ordinarily it is a duty, rather to die, than take another Mans goods againſt his will, or without his conſent.

§. 8. 3. But in caſe that the common good doth apparently more require the preſervation of the Perſons Life, than the preſervation of propriety and keeping of the Law in that inſtance, it is then no ſin (as I conceive :) which may fall out in many inſtances.

As, 1. In caſe the King and his Army, ſhould march through a Neighbour-Princes Country, in a neceſſary War againſt their Enemies; if food be denyed them in their march, they may take it rather than periſh. 2. In caſe the Kings Army in his own Dominions, have no pay, and muſt either diſband or die, if they have not proviſion, they may rather take free quarter, in caſe that their obedience to the King and the preſervation of the Country forbiddeth them to diſband. 3. When it is a Perſon of ſo great honour, dignity and deſert, as that his worth and ſerviceableneſs will do more than recompence the hurt: As if *Alexander* or *Ariſtotle* were on Ship-board with a covetous Ship-maſter, who would let them die rather than relieve them. 4. When a Child taketh Meat from a cruel Parent that would famiſh him, or a Wife from ſuch a cruel Husband! Or any Man taketh his own by ſtealth from another who unjuſtly detaineth it, when it is to ſave his life. For here is a fundamental right *ad rem*, and the heinouſneſs of his crime that would famiſh another rather than give him his own, or his due, doth take off the ſcandal and evil conſequents, of the manner of taking it. 5. But the greateſt difficulty is, in caſe that only the common Law of humanity and charity bind another to give to one that elſe muſt die, and he that needeth may take it ſo ſecretly that it ſhall in likelyhood never be known, and ſo never be ſcandalous, nor encourage any other to ſteal? May not the needy then ſteal to ſave his Life? This caſe is ſo hard, that I ſhall not venture to determine it: But only ſay that he that doth ſo in ſuch a caſe, muſt reſolve when he hath done, to repay the owner if ever he be able (though it be but a piece of bread; or to repay him by his labour and ſervice, if he have no other way, and be thus able; or if not ſo, to confeſs it to him that he took it from, and acknowledge himſelf his debtor (unleſs it be to one whoſe cruelty would abuſe his confeſſion.)

Queſt. 2. §. 9. Queſt. 2. *If another be bound to relive me and do not; may I not take it, though it be not for the immediate ſaving of my life!*

Anſw. If he be bound only by Gods Law to relieve you, you muſt complain to God, and ſtay till he do you right, and not break his Law and Order, by righting your ſelf, in caſe you are not in the neceſſity aforeſaid. If he be bound alſo by the Law of Man to relieve you, you may complain to the Rulers, and ſeek your right by their aſſiſtance? But not by ſtealth.

Queſt. 3. §. 10. Queſt. 3. *If another borrow or poſſeſs my goods or mony, and refuſe to pay me, and I cannot have law and juſtice againſt him, or am not rich enough to ſue him, may I not take them if I have an opportunity?*

Anſw. If he turn your enemy in a time of War, or live under another Prince, with whom you are at War, or where your Prince alloweth you to take it; there it ſeemeth undoubtedly lawful to take your own by that Law of Arms, which then is uppermoſt. But when the Law that you are under forbiddeth you, the caſe is harder. But it is certain that Propriety is in Communities, and is in order of nature antecedent to humane Government in Republicks: And the preſervation of it is one of the ends of Government: Therefore I conceive that in caſe you could take your own ſo ſecretly, or in ſuch a manner as might no way hinder the ends of Government as to others, by encouraging thievery or unjuſt violence, it is not unlawful before God, the end of the Law being the chief part of the Law: But when you cannot take your own without either encouraging theft or violence in others, or weakning the power of the Laws and Government by your diſobedience (which is the ordinary caſe) it is unlawful: Becauſe the preſervation of order and of the honour of the Government and Laws, and the ſuppreſſion of theft and violence, is much more neceſſary than the righting of your ſelf, and recovering your own.

Queſt. 4. §. 11. Queſt. 4. *If another take by Theft or force from me, may I not take my own again from him, by force or ſecretly, when I have no other way?*

Anſw. Not when you do more hurt to the Commonwealth by breaking Law and Order, than your own benefit can recompence: For you muſt rather ſuffer than the Commonwealth ſhould ſuffer: But you may, when no ſuch evils follow it.

Queſt. 5. §. 12. Queſt. 5. *If I be in no neceſſity my ſelf, may I not take from rich Men to give the poor who are in extream neceſſity?*

Anſw. The anſwer to the firſt caſe may ſuffice for this: In ſuch caſes wherein a poor Man may not take it for himſelf, you may not take it for him. But in ſuch caſes he may take it for himſelf, and no one elſe is fit to do it, he himſelf being unable, you may do it (when no accidental conſequents forbid you.

Queſt. 6. §. 13. Queſt. 6. *If he have ſo much as that he will not miſs it; and I be in great want, though not like to die of famine; may I not take a little to ſupply my want?*

Anſw. No, becauſe God hath appointed the means of juſt propriety; and what is not gotten by thoſe means, is none of yours by his approbation. He is the giver of Riches; and he intendeth not to give to all alike: If he give more to others he will require more of them. And if he give leſs to you, it is the meaſure which he ſeeth to be meeteſt for you; and the condition in which your obedience and patience muſt be tryed: And he will not take it well, if you will alter your meaſure by forbidden means, and be carvers for your ſelves, or level others.

Queſt. 7. §. 14. Queſt. 7. *There are certain meaſures which humanity obligeth a Man to grant to thoſe in want, and therefore Men take without asking: As to pluck an Apple from a Tree, or as Chriſts Diſciples, to rub the ears of Corn to eat: If a* Nabal *deny me ſuch a thing, may I not take it?*

Anſw. If the Laws of the Land allow it you, you may: Becauſe Mens propriety is ſubjected to the Law for the common good. But if the Law forbid it you, you may not: Except when it is neceſſary to ſave your life, upon the terms expreſſed under the firſt queſtion.

Queſt. 8. §. 15. Queſt. 8. *May not a Wife or Child or Servant take more than a cruel Husband or Parent or Maſter doth allow? Suppoſe it be better meat or drink?*

Anſw. How far the Wife hath a true propriety her ſelf, and therefore may take it, dependeth on the Contract and the Laws of the Land; which I ſhall not now meddle with. But for *Children* and *Servants*, they may take no more than the moſt cruel and unrighteous Parents, or Maſters do allow them; except to ſave their lives upon the conditions in the firſt caſe: But the Servant may ſeek relief of the Magiſtrate: And he may leave ſuch an unrighteous Maſter: And the Child muſt bear it patiently as the Croſs by which it pleaſeth God to try him: Unleſs that the Government of the Parent be ſo bad, as to tend to his undoing: And then I think he may leave his Parents for a better condition: (except it be when their own neceſſity obligeth him to ſtay and ſuffer for their help and benefit). For it is true that a Child oweth as much to his Parents as he can perform, by way of gratitude, for their good: But it is true alſo, that a Parent hath no full and abſolute propriety in his Child, as Men have in their Cattle: But is made by nature, their guardian for their benefit: And therefore when Parents would undo their Childrens Souls or Bodies, the Children may forſake them, as being forſaken by them; further than as they are obliged in gratitude to help them, as is aforeſaid.

Queſt. 9. §. 16. Queſt. 9. *If a Man do deſerve to loſe ſomewhat which he hath, by way of puniſhment, may I not take it from him?*

Anſw. Not, unleſs the Law either make you a Magiſtrate or Officer to do it, or allow and permit it at the leaſt: Becauſe it is not to you that the forfeiture is made: Or if it be, you muſt execute the Law according to the Law, and not againſt it; for elſe you will offend in puniſhing offences.

Queſt. 10. §. 17. Queſt. 10. *But what if I fully reſolve, when I take a thing in my neceſſity, to repay the owner, or make him ſatisfaction if ever I be able?*

Anſw. That is ſome extenuation of the ſin, but no juſtification of the fact; which is otherwiſe unjuſtifiable, becauſe it is ſtill without his conſent.

Queſt. 11. §. 18. Queſt. 11. *What if I know not whether the owner would conſent, or not?*

Anſw. In a caſe where common cuſtom and humanity alloweth you to take it for granted that he would not deny it you (as to pluck a ear of Corn, or gather an herb for Medicine in his field) you need not ſcruple it: Unleſs you conjecture that he is a *Nabal* and would deny you. But otherwiſe if you doubt of his conſent, you muſt ask it, and not preſume of it without juſt cauſe.

Queſt. 12. §. 19. Queſt. 12. *What if I take a thing from a friend but in a way of jeſt; intending to reſtore it?*

Anſw. If you have juſt grounds to think that your friend would conſent if he knew it, you will not be blamable: But if otherwiſe, either you take it for your own benefit and uſe, or you take it only to make ſport by: The former is theft, for all your jeſt: The latter is but an unlawful way of jeſting.

Queſt. 13. §. 20. Queſt. 13. *What if I take it from him, but to ſave him from hurting his body with it: As if I ſteal poyſon from one that intended to kill himſelf by it: Or take a ſword from a drunken Man, that would hurt himſelf; or a knife from a melancholy Man! Or what if it be to ſave another; as to take a mad mans ſword from him, who would kill ſuch as are in his way, or any angry Mans that will kill another.*

Anſw. This is your duty according to the ſixth Commandment, which bindeth you to preſerve your Neighbours life: So be it theſe conditions be obſerved: 1. That you keep not his Sword for your benefit and advantage, nor claim a Propriety in it: But give it his friends, or deliver it to the Magiſtrate. 2. That you do nothing without the Magiſtrate, in which you may ſafely ſtay for his Authority and help: But if two be fighting, or Thieves be robbing or murdering a Man, or anothers Life be in preſent danger, you muſt help them without ſtaying for the Magiſtrates Authority. 3. That you make not this a pretence for the uſurping of Authority, or for reſiſting or depoſing your lawful Prince, or Magiſtrate, or Parent, or Maſter, or of exerciſing your own Will and Paſſions againſt your Superiors; pretending that you take away their Swords to ſave themſelves or others from their rage, when it is indeed but to hinder juſtice.

Queſt. 14. §. 21. Queſt. 14. *May I not then much more take away that by which he would deſtroy his own or other Mens ſouls: As to take away Cards or Dice from Gameſters; or heretical or ſeditious Books; or Play-books and Romances, or to pull down Idols which the Idolaters do adore; or are inſtruments of idolatry.*

Anſw. There is much difference in the caſes, tho' the Soul be more precious than the Body: For, 1. Here there is ſuppoſed to be ſo much leiſure and ſpace as that you may have time to tell the Magiſtrate of it, whoſe duty primarily it is: Whereas in the other caſe it is ſuppoſed that ſo much delay would be a Mans death. Therefore your duty is to acquaint the Magiſtrate with the ſin and danger; and not to anticipate him, and play the Magiſtrate your ſelf. Or in the caſe of Cards and Dice and hurtful Books, you may acquaint the Perſons with the ſin, and perſwade them to caſt them away themſelves. 2. Your taking away theſe inſtruments is not like to ſave them: For the love of the ſin, and the will to do it remaineth ſtill: And the ſinner will but be hardned by his indignation againſt your irregular courſe of Charity. 3. Men are bound to ſave Mens Bodies whether they will or not: Becauſe it may be ſo done: But no Man can ſave anothers Soul againſt his Will! And it is Gods Will that their Salvation or Damnation ſhall be more the fruit of their own Wills, than of any others. Therefore though its poſſible to deviſe an inſtance, in which it is lawful to ſteal a poyſonous Book or Idol from another (when it is done ſo ſecretly as will encourage no diſobedience or diſorder; nor is like to harden the ſinner, but indeed to do him good, *&c.*) yet ordinarily all this is unlawful, for private Men, that have no Government of others, or extraordinary intereſt in them.

A Wife or near friend that is under no ſuſpicion of alienating the thing to their own commodity, nor of ill deſigns, may go ſomewhat further in ſuch caſes, than an inferior or a ſtranger.

Queſt. 15. §. 22. Queſt. 15. *May not a Magiſtrate take the Subjects goods, when it is neceſſary for their own preſervation?*

Anſw. I anſwered this queſtion once heretofore in my *Political Aphoriſms*: And becauſe I repent of medling with ſuch Subjects, and of writing that Book, I will leave ſuch caſes hereafter for fitter Perſons to reſolve.

Queſt. 16. §. 23. Queſt. 16. *But may I not take from another for a holy uſe: As to give to the Church, or maintain the Biſhops: If David took the hallowed bread in his neceſſity, may not hallowed perſons take common bread?*

Anſw. If holy Perſons be in preſent danger of death, their lives may be ſaved as other Mens on the terms mentioned in the firſt caſe. Otherwiſe God hath no need of theft or violence; nor muſt you rob the Laity to cloath the Clergy; but to do ſuch evil on pretence of piety and good, is an aggravation of the ſin.

CHAP. XIX.

General Directions and particular Caſes of Conſcience, about Contracts in general, and about Buying and Selling, Borrowing and Lending, Uſury, &c. *in particular.*

Tit. 1. *General Directions againſt injurious Bargaining and Contracts.*

BEſides the laſt Directions *Chap.* 18. take theſe as more nearly pertinent to this caſe.

Dir. 1. §. 1. Direct. 1. *See that your hearts have the two great principles of Juſtice deeply and habitually innaturalized or radicated in them,* viz. *The true love of your neighbour, and the denyal of your ſelf: which in one precept are called, The loving of your neighbour as your ſelf.* For then you will be freed from the inclination to injuries and fraud, and from the power of thoſe temptations, which carry Men to theſe ſins. They will be contrary to your habitual will or inclination; and you will be more ſtudious to help your neighbour, than to get from him.

Dir. 2. § 2. Direct. 2. *Yet do not content your ſelf with theſe habits, but be ſure to call them up to act, when ever you have any bargaining with others; and let a faithful Conſcience be to you as a Cryer to proclaim Gods Laws, and ſay to you, Now remember Love and Self-denyal, and do as you would be done by.* If *Alexander Severus* ſo highly valued this ſaying, *Quod tibi fieri non vis, alteri ne feceris,* as to make it his Motto, and write and engrave it on his doors and buildings (having learned it of ſome Chriſtians or Jews ſaith *Lampridius*;) What a crime and ſhame is it for Chriſts own profeſt Diſciples neither to learn or love it! Put home the queſtion when you have any bargaining with others, how would I be dealt with my ſelf, if my caſe were the ſame with his?

Dir. 3. §. 3. Direct. 3. *When the Tempter draweth you to think only of your own commodity and gain, remember how much more you will loſe by ſin, than your gain can any way amount to.* If *Achan, Gehazi, Ahab, Judas,* &c. had foreſeen the end, and the greatneſs of their loſs, it would have curbed their covetous deſires. Believe Gods Word from the bottom of your heart, that you ſhall loſe things eternal if you ſinfully get things temporal, and then you will not make haſte to ſuch a bargain, to win the World and loſe your Souls.

Dir. 4. §. 4. Direct. 4. *Underſtand your neighbours caſe aright, and meditate on his wants and intereſt.* You think what you want your ſelf; but you think not whether his wants with whom you deal, may not be as great as yours: Conſider what his commodity coſteth him: Or what the toil of the Workmans labour is: What houſe-rent he hath to pay, and what a family to maintain? And whether all this can be well done upon the rates that you deſire to trade with him. And do not believe every common report of his riches, or of the price of his commodity; for fame in ſuch caſes is frequently falſe.

Dir. 5. §. 5. Direct. 5. *Regard the publick good above your own commodity.* It is not lawful to take up or keep up any oppreſſing Monopoly or Trade; which tendeth to enrich you by the loſs of the Commonwealth or of many.

Dir. 6. §. 6. Direct. 6. *Therefore have a ſpecial regard to the Laws of the Country where you live: both as to your Trade it ſelf, and as to the price of what you ſell or buy.* For the Law is made for the publick benefit, which is to be preferred before any private Mans. And when the Law doth directly or indirectly ſet rates upon labours or commodities, ordinarily they muſt be obſerved; or elſe you will commit two ſins at once, Injury and Diſobedience.

Dir. 7. §. 7. Direct. 7. *Alſo have ſpecial reſpect to the common eſtimate, and to the Market price.* Though it be not always to be our Rule, yet ordinarily it muſt be a conſiderable part of it; and of great regard.

Dir. 8. §. 8. Direct. 8. *Let not imprudent thinking make you ſeem more covetous than you are.* Some imprudent Perſons cannot tell how to make their markets without ſo many words, even about a penny or a trifle, that it maketh others think them covetous, when it is rather want of wit. The appearance of evil muſt be avoided. I know ſome that are ready to give a pound to a charitable uſe at a word, who will yet uſe ſo many words for a penny in their bargaining as maketh them deeply cenſured and miſunderſtood. If you ſee cauſe to break for a penny or a ſmall matter, do it more handſomely in fewer words, and be gone! And do not tempt the ſeller to multiply words, becauſe you do ſo.

Dir. 9. § 9 Direct. 9. *Have no more to do in bargaining with others, eſpecially with cenſorious perſons, than you needs muſt:* For in much dealing uſually there will be much miſunderſtanding, offence, cenſure and complaint.

Dir. 10. §. 10. Direct. 10. *In doubtful caſes, when you are uncertain what is lawful, chooſe that ſide which is ſafeſt to the peace of your conſciences hereafter; though it be againſt your commodity, and may prove the loſing of your right.*

Tit. 2. *Caſes of Conſciences about Juſtice in Contracts.*

Queſt. 1. §. 1. Queſt. 1. M*Uſt I always do as I would be done by? Or hath this Rule any Exceptions?*

Anſw. The Rule intendeth no more but that your juſt ſelf-denial and love to others, be duly exerciſed in your dealings with all. And 1. It ſuppoſeth that your own will or deſires be honeſt and juſt, and that Gods Law be their Rule. For a ſinful will may not be made the Rule of your own actions or of other Mens. He that would have another make him drunk, may not therefore make another drunk: And he that would abuſe another Mans Wife, may not therefore deſire that another Man would luſt after or abuſe his Wife. He that would not be inſtructed, reproved, or reformed, may not therefore forbear the inſtructing or reproving others. And he that would kill himſelf, may not therefore kill another. But he that would have no hurt done to himſelf injuriouſly, ſhould do none to others: And he that would have others do him good, ſhould be as willing to do good to them.

2. It ſuppoſeth that the matter be to be varied according to your various conditions. A Parent that juſtly deſireth his Child to obey him, is not bound therefore to obey his Child; nor the Prince to obey his Subjects; nor the Maſter to do all the work for his Servants, which he would have his Servants do for him. But you muſt deal by another, as you would (regularly) have them deal by you, if you were in their caſe, and they in yours. And on theſe terms it is a Rule of Righteouſneſs.

Queſt. 2. §. 2. Queſt. 2. *Is a Son bound by the Contract which his Parents or Guardians made for him in his infancy?*

Anſw. To ſomething he is bound, and to ſome things not. The Infant is capable of being obliged by another upon four accounts: 1. As he is the Parents own; (or a Maſters to whom he is in abſolute ſervitude.) 2. As he is to be ruled by the Parents. 3. As he is a debtor to his Parents for benefits received. 4. As he is an expectant or capable of future benefits to be enjoyed upon conditions to be performed by him. 1. No Parents or Lord have an abſolute Propriety in any rational Creature; but they have a Propriety *ſecundum quid, & ad hoc:* And a

Parents Propriety doth in part expire or abate, as the Son groweth up to the full uſe of reaſon, and ſo hath a greater propriety in himſelf. Therefore he may oblige his Son only ſo far as his Propriety extendeth, and to ſuch acts; and to no other: For in thoſe his Will is reputatively his Sons Will. As if a Parent ſell his Son to ſervitude, he is bound to ſuch ſervice as beſeemeth one Man to put another to. 2. As he is Rector to his Child, he may by contract with a third Perſon promiſe that his Child ſhall do ſuch acts, as he hath power to command and cauſe him to do: As to read, to hear Gods Word, to labour as he is able: But this is no longer than while he is under his Parents Government: And ſo long obedience requireth him to perform their contracts, in performing their commands. 3. The Child having received his being and maintenance from them, remains obliged to them as his Benefactors in the debt of gratitude as long as he liveth: And that ſo deeply that ſome have queſtioned whether ever he can requite them: (which *quoad valorem beneficii* he can do only by furthering their Salvation; as many a Child hath been the cauſe of the Parents Converſion.) And ſo far as the Son is thus a debtor to the Parents, he is obliged to do that which the Parents by contract with a third Perſon ſhall impoſe upon him. As if the Parents could not be delivered out of Captivity, but by obliging the Son to pay a great ſum of Money, or to live in ſervitude for their releaſe: Though they never gave him any Money, yet is he bound to pay the ſum, if he can get it, or to perform the ſervitude: Becauſe he hath received more from them, even his Being. 4. As the Parents are both Owners (*ſecundum quid*) and Rulers and Benefactors to their Child, in all three reſpects conjunct, they may oblige him to a third Perſon who is willing to be his Benefactor, by a conditional obligation to perform ſuch conditions that he may poſſeſs ſuch or ſuch benefits: And thus a Guardian or any friend who is fit to interpoſe for him, may oblige him. As to take a leaſe in his name, in which he ſhall be bound to pay ſuch a rent, or do ſuch a ſervice, that he may receive ſuch a commodity which is greater. Thus Parents oblige their Children under Civil Governments to the Laws of the Society or Kingdom, that they may have the protection and benefits of Subjects. In theſe Caſes the Child can complain of no Injury; for it is for his benefit that he is obliged: And the Parent (in this reſpect) cannot oblige him to his hurt: for if he will quit the benefit, he may be freed when he will from his obligation, and may refuſe to ſtand to the Covenant if he diſlike it. If he will give up his Leaſe, he may be diſobliged from the Rent and Service.

§. 3. In all this you may ſee that no Man can oblige another againſt God or his Salvation: And therefore a Parent cannot oblige a Child to ſin, nor to forbear hearing or reading the Word of God, or praying, or any thing neceſſary to his Salvation: nor can he oblige him to hear an Heretical Paſtor, nor to marry an Infidel or wicked Wife, &c.

§. 4. And here alſo you may perceive on what grounds it is that God hath appointed Parents to oblige their Children in the Covenant of Baptiſm, to be the Servants of God, and to live in holineſs all their days.

§. 5. And hence it is apparent, that no Parents can oblige their Children to be miſerable, or to any ſuch condition which is worſe than to have no being.

§. 6. Alſo that when Parents do (as commonly they do) profeſs to oblige their Children as Benefactors for their good, the obligation is then to be interpreted accordingly: And the Child is then obliged to nothing which is really his hurt.

Yea; all the propriety and Government of Parents, cannot authorize them to oblige the Child to his hurt, but in order to ſome greater good, either to the Parents themſelves, or to the Common-wealth, or others: At leaſt that which the Parents apprehend to be a greater good: But if they err through ignorance or partiality, and bind the Child to a greater hurt for their leſſer good (as to pay two hundred pounds to ſave them from paying one hundred pound) whether their injury and ſin do excuſe the Child from being obliged to any more than the proportion of the benefit required, I leave undetermined.

§. 7. Queſt. 3. *But what if the Parents diſagree, and one of them will oblige the Child, and the other will not?* Queſt. 3.

Anſw. 1. If it be an act of the Parents as meer Proprietors for their own good, either of them may oblige him in a juſt degree; becauſe they have ſeverally a propriety. 2. If it be an act of Government (as if they oblige him to do this or that act of ſervice at their command in his minority,) the Father may oblige him againſt the Mothers conſent, becauſe he is the chief Ruler; but not the Mother againſt the Fathers Will; though ſhe may without it.

§. 8. Queſt. 4. *Is a Man obliged by a contract which he made in ignorance or miſtake of the matter?* Queſt. 4.

Anſw. I have anſwered this before in the caſe of Marriage, *Part.* 3. *Chap.* 1. I add here.

1. We muſt diſtinguiſh between culpable and inculpable error: 2. Between an error about the principal matter, and about ſome ſmaller accidents or circumſtances. 3. Between a caſe where the Law of the Land, or the common good interpoſeth, and where it doth not.

1. If it be your own fault that you are miſtaken you are not wholly freed from the obligation: But if it was your groſs fault, by negligence or vice, you are not at all freed: But if it were but ſuch a frailty as almoſt all Men are liable to, ſo that none but a perſon of extraordinary virtue or diligence could have avoided the miſtake, then equity will proportionably make you an abatement or free you from the obligation. So far as you were obliged to underſtand the matter, ſo far you are obliged by the contract; eſpecially when another is a loſer by your error.

2. An inculpable error about the circumſtances, or ſmaller parts, will not free you from an obligation in the principal matter: But an inculpable error in the eſſentials will.

3. Except when the Law of the Land or the common good, doth otherwiſe over-rule the caſe: For then you may be obliged by that accident. In divers caſes the Rulers may judge it neceſſary, that the effect of the contract ſhall depend upon the bare Words, or Writings, or Actions; leſt falſe pretences of miſunderſtanding ſhould exempt deceitful Perſons from their Obligations; and nothing ſhould be a ſecurity to contractors. And then Mens private commodity muſt give place to the Law and to the publick good.

4. Natural infirmities muſt be numbered with faults, though they be not moral Vices, as to the contracting of an obligation, if they be in a perſon capable of contracting. As if you have ſome ſpecial defect of memory, or ignorance of the matter which you are about! Another who is no way faulty by over-reaching you, muſt not be a loſer by your weakneſs. For he that cometh to the Market, or contracteth with another that knoweth not his infirmity, is to be ſuppoſed to underſtand what he doth, unleſs the contrary be manifeſt: You ſhould not meddle with matters which you underſtand not: Or if you do, you muſt be content to be a loſer by your weakneſs.

5. Yet in ſuch caſes, another that hath gained by the bargain, may be obliged by the Laws of equity and charity, to remit the gain, and not to take advantage of your weakneſs: But he may ſo

far hold you to it, as to ſecure himſelf from loſs: except in caſes where you become the Object of his Charity, and not of Commutative Juſtice only.

Queſt. 5. §. 9. Queſt. 5. *Is a drunken Man, or a Man in a tranſporting paſſion, or a melancholy perſon, obliged by a contract made in ſuch a caſe?*

Anſw. Remember ſtill, that we are ſpeaking only of Contracts about matters of profits or worldly intereſt: and not of Marriage or any of another nature. And the Queſtion as it concerneth a Man in Drunkenneſs or Paſſion, is anſwered as the former about culpable error: and as it concerneth a melancholy Man, it is to be anſwered as the former Queſtion, in the caſe of natural infirmity. But if the melancholy be ſo great as to make him uncapable of bargaining, he is to be eſteemed in the ſame condition as an Ideot, or one in deliration or diſtraction.

Queſt. 6. §. 10. Queſt. 6. *But may another hold a Man to it, who in drunkenneſs or paſſion maketh an ill bargain, or giveth, or playeth away his Money; and repenteth when he is ſober?*

Anſw. He may (ordinarily) take the money from the loſer, or him that caſteth it thus away: But he may not keep it for himſelf: But if the loſer be poor, he ſhould give it to his Wife or Children whom he robbeth by his ſin: If not, he ſhould either give it to the Magiſtrate or Overſeer for the Poor, or give it to the poor himſelf. The reaſon of this determination is; Becauſe the loſer hath parted with his propriety, and can lay no farther claim to the thing: But yet the gainer can have no right from anothers crime: If it were from an injury, he might; ſo far as is neceſſary to reparations; But from a crime he cannot: For his loſs is to be eſtimated as a mulct or penalty, and to be diſpoſed of as ſuch mulcts as are laid on Swearers and Drunkards are. Only the Perſon by his voluntary bargain, hath made the other party inſtead of the Magiſtrate, and authorized him (in ordinary caſes) to diſpoſe of the gain, for the poor or publick Good.

Queſt. 7. §. 11. Queſt. 7. *Am I obliged by the words or writings which uſually expreſs a Covenant, without any Covenanting or ſelf obliging intention in me, when I ſpeak or write them?*

Anſw. Either you utter or write thoſe words, with a purpoſe to make another believe that you intend a Covenant; or at leaſt by culpable negligence, in ſuch a manner as he is bound ſo to underſtand you, or juſtified for ſo underſtanding you: or elſe you ſo uſe the words, as in the manner ſufficiently to ſignifie that you intend no Covenant or ſelf obligation. In the former caſe you bind your ſelf (as aboveſaid:) becauſe another Man is not to be a loſer, nor you a gainer, or a ſaver by your own fraud or groſs negligence. But in the latter caſe you are not bound: Becauſe an intent of ſelf-obliging is the internal efficient of the obligation: and a ſignification of ſuch an intent, is the external efficient, without which it cannot be. If you read over the words of a bond, or repeat them only in a Narrative, or ludicrouſly; or if a Scrivener write a form of Obligation of himſelf, to a boy for a Copy, or to a Scholar for a Preſident, theſe do not induce any obligation in Conſcience, nor make you a debtor to another. (Thus alſo the caſe of the intent of the Baptizer, or Baptized (or parent) is to be determined.)

Queſt. 8. §. 12. Queſt. 8. *May a true Man promiſe a robber money, for the ſaving of his life or of a greater ſum, or more precious commodity?*

Anſw. Yes, in caſe of neceſſity, when his life or eſtate cannot better be preſerved: And ſo Taxes may be paid to an Enemy in Arms, or to a plundering Soldier, (ſuppoſing that it do no other hurt, which is greater than the good.) Any Man may part with a leſſer good to preſerve a greater: And it is no more voluntary or imputable to our wills, than the caſting of our goods into the Sea to ſave the veſſel and our lives.

§. 13. Queſt. 9. *May I give Money to a Judge or Juſtice or Court-officer, to hire him to do me Juſtice, or to keep him from doing me wrong; or to avoid perſecution.* Queſt. 9.

Anſw. You may not, in caſe your cauſe be bad, give any thing to procure injuſtice againſt another; no nor ſpeak a word for it nor deſire it: This I take as preſuppoſed. You may not give Money to procure Juſtice, when the Law of the Land forbiddeth it, and when it will do more hurt accidentally to the others than good to you; when it will harden Men in the ſin of Bribery, and cauſe them to expect the like from others. But except it be when ſome ſuch accidental greater hurt doth make it evil, it is as lawful as to hire a thief not to kill me; when you cannot have your right by other means, you may part with a ſmaller matter for a greater.

§ 14. Queſt. 10. *But if I make ſuch a Contract, may the other lawfully take it of me?* Queſt. 10.

Anſw. No; For it is now ſuppoſed that it is unlawful on his part.

§. 15. Queſt. 11. *But if under neceſſity of force I promiſe Money to a Robber, or a Judge, or Officer, am I bound to perform it when my neceſſity is over?* Queſt. 11.

Anſw. You have loſt your own propriety by your Covenant, and therefore muſt not retain it; But he can acquire no right by his ſin; and therefore ſome ſay, that in point of Juſtice you are not bound to give it him, but to give it to the Magiſtrate for the Poor; But yet prudence may tell you of other reaſons *a fine* to give it the Man himſelf, though Juſtice bind you not to it; As in caſe, that elſe he may be revenged and do you ſome greater hurt; or ſome greater hurt is any other way like to be the conſequent; which it is lawful by Money to prevent. But many think that you are bound to deliver the Money to the Thief or Officer himſelf; becauſe it is a lawful thing to do it, though he have no juſt title to it; and becauſe it was your meaning, or the ſignification of your words in your Covenant with him: And if it were not lawful to do it, it could not be lawful to promiſe to do it; otherwiſe your promiſe is a lye. To this, thoſe of the other opinion ſay, that as a Man who is diſcharged of his promiſe by him that it was made to, is not to be accounted falſe if he perform it not; ſo is it as to the Thief or Officer in queſtion; becauſe he having no right, is to you as the other that hath quit his right. And this anſwer indeed will prove, that it is not ſtrict injuſtice not to pay the Money promiſed; but it will not prove, that it is not a lye to make ſuch a promiſe with an intent of not performing it, or that it is not a lye to make it with an intent of performing it, and not to do it when you may. Though here a Jeſuite will tell you that you may ſay the words of a promiſe, with an equivocation or mental reſervation, to a Thief or perſecuting Magiſtrate; (Of which ſee more in the Chapters of Lying, Vows and Perjury.) I am therefore of Opinion, that your promiſe muſt be ſincerely made, and according to the true intent of it, you muſt offer the Money to the Thief or Officer; except in caſe the Magiſtrate forbid you, or ſome greater reaſon lye againſt it, which you foreſaw not when you made the promiſe. But the offender is undoubtedly obliged not to take the Money.

§. 16. The ſame determination holdeth as to all Contracts and Promiſes made to ſuch Perſons, who by injurious force conſtrained us to make them. There is on us an obligation to Veracity, though none to them in point of Juſtice, becauſe they have no proper right; nor may they lawfully take our payment or ſervice promiſed them. And in caſe that the publick good unexpectedly croſs our performance,

formance, we muſt not perform it, ſuch like is the caſe of Conquerors, and thoſe that upon Conqueſt become their vaſſals or ſubjects upon unrighteous terms. But ſtill remember, that if it be not only a Covenant with Man, but a Vow to God, which maketh him a Party, the caſe is altered, and we remain obliged.

Queſt. 12. §. 17. Queſt. 12. *But may I promiſe the Thief or Bribe-taker to conceal his fault? And am I obliged to the performance of ſuch a promiſe?*

Anſw. This is a promiſe of omitting that which elſe would be a duty. It is ordinarily a duty to reveal a Thief and Bribe-taker that he may be puniſhed. But affirmatives bind not *ad ſemper*; no act; (eſpecially external) is a duty at all times, therefore not this, of revealing an offenders fault. And if it be not always a duty, then it muſt be none when it is inconſiſtent with ſome greater benefit or duty; for when two goods come together, the greater is to be preferred; therefore in caſe that you ſee in juſt probability, that the concealment of the ſinner will do more hurt to the Commonwealth or the Souls of Men, than the ſaving of your Life is like to do good. You may not promiſe to conceal him: Or if you ſinfully promiſe it, you may not perform it. But in caſe that your life is like to be a greater good than the not promiſing to conceal him, then ſuch a promiſe is no fault; becauſe the diſcloſing him is no duty. But to judge rightly of this is a matter of great difficulty. If it be leſs than life which you ſave by ſuch a promiſe, it oft falls out that it is a leſſer good, than the detecting of the offence.

§. 18. But it will here be ſaid, *If I promiſe not to conceal a Robber, I muſt conceal him nevertheleſs, for when he hath killed me, I cannot reveal him; and I muſt conceal the bribe-taker; for till I have promiſed ſecrecy, I cannot prove him guilty. And he that promiſeth to forbear a particular good action whilſt he liveth, doth yet reſerve his life, for all other good works: Whereas if he die, he will neither do that nor any other.* But this caſe is not ſo eaſily determined: If *Daniel* die, he can neither pray nor do any good on Earth. And if he live he may do much other good, though he never pray: And yet he might not promiſe to give over praying to ſave his life. I conceive that we muſt diſtinguiſh of duties eſſential to the outward part of Chriſtianity, or of conſtant indiſpenſible neceſſity; and duties which are alterable, and belong only to ſome Perſons, times and places: Alſo between the various conſequents of Omiſſions. And I conceive that ordinarily a Man may promiſe for the ſaving of his life, that he will forbear a particular alterable duty, or relation: as to read ſuch a Commentary, to ſpeak with ſuch a Miniſter, to be a Magiſtrate or a Miniſter, *&c.* in caſe we have not before bound our ſelves never to give over our Calling till Death: And in caſe that the good which will follow our forbearance, is likely (to a judicious Perſon,) to be greater than the evil. But no Man may promiſe to omit ſuch a duty as God hath made neceſſary during life: as not to love God, or fear or truſt him: not to worſhip him and call upon him and praiſe him: Nor to do good to Mens Souls or Bodies in the general: Or, not to preach or pray while I am a Miniſter of Chriſt; or not at all to govern while you are a Governour: For all theſe contradict ſome former and greater promiſes or duties. Nor may you omit the ſmalleſt duty to ſave your life, at ſuch a time when your death is like to do more good, than your life would do without that one duty. Apply this to the preſent caſe.

Queſt. 13. §. 19. Queſt. 13. *If another man deceive me into a Promiſe or Covenant againſt my good, am I bound to perform it when I have diſcovered the deceit.*

Anſw. Yes, 1. In caſe that the Law of the Land, or other reaſons for the publick good require it: 2. Or in caſe that you were faulty by negligence, heedleſneſs, or otherwiſe guilty of your own deceit, in any conſiderable and avoidable degree. Otherwiſe, in that meaſure that he deceived you, and in thoſe reſpects you are not obliged.

§. 20. Queſt. 14. *If the contracting parties do neither of them underſtand the other, is it a Covenant: Or if it be, whoſe ſenſe muſt carry it?* Queſt. 14.

Anſw. If they underſtand not each other in the Eſſentials of the Contract, it is no contract in point of Conſcience: Except where the Laws for the publick ſafety do annex the obligation to bare external act. But if they underſtand not one another in ſome circumſtances, and be equally culpable or innocent, they muſt come to a new agreement in thoſe particulars: But if one Party only be guilty of the miſunderſtanding, he muſt bear the loſs, if the other inſiſt on it.

§. 21. Queſt. 15. *Am I bound to ſtand to the bargains which my friend or truſtee or ſervant maketh for me, when it proveth much to my injury or loſs?* Queſt. 15.

Anſw. Yes; 1. If they exceed not the bounds of that commiſſion or truſt which they received from you: 2. Or if they do, yet if by your former truſting and uſing them, or by any other ſign, you have given the other party ſufficient cauſe to ſuppoſe them intruſted by you to do what they do, ſo that he is deceived by your fault, you are bound at leaſt to ſee that he be no loſer by you; though you are not bound to make him a gainer, unleſs you truly ſignified that you authorized them to make the contract. For if it be meerly your friends or ſervants error, without your fault, it doth not bind you to a third Perſon. But how far you may be bound to pardon that error to your friend or ſervant, is another queſtion? And how far you are bound to ſave them harmleſs. And that muſt be determined by laying together all other obligations between them and you.

§. 22. Queſt. 16. *If I ſay I will give ſuch or ſuch a one this or that, am I bound thereby to do it?* Queſt. 16.

Anſw. It is one thing to expreſs your preſent mind and reſolution, without giving away the liberty of changing it: And its another thing to intend the obliging of your ſelf to do the thing mentioned. And that obligation is either intended to Man, or to God only; and that is either in point of rendition and uſe, or in point of veracity, or the performance of that moral duty of ſpeaking truth. If you meant no more in ſaying, *I will do it* or *I will give it*; but that this is your preſent will and purpoſe and reſolution, yea, though it add the confident perſwaſion that your will ſhall not change; yet this no further obligeth you than you are obliged to continue in that will. And a Mans confident reſolutions may be lawfully changed upon ſufficient cauſe. But if you intended to alienate the title to another, or to give him preſent right, or to oblige your ſelf for the future to him by that promiſe; or to oblige your ſelf to God to do it by way of peremptory aſſertion, as one that will be guilty of a lye if you perform it not; or if you dedicate the thing to God by thoſe words as a Vow, then you are obliged to do accordingly (ſuppoſing nothing elſe to prohibit it.)

§. 23. Queſt. 17. *Doth an inward promiſe of the mind not expreſſed oblige?* Queſt. 17.

Anſw. In a Vow to God it doth: And if you intend it as an aſſertion obliging you in point of Veracity, it doth ſo oblige you that you muſt lye. But it is no contract, nor giveth any Man a title to what you tacitly thought of.

§. 24. Queſt. 18. *May I promiſe an unlawful thing (ſimply ſo) without an intention of performing it, to ſave my life from a Thief or Perſecutor?* Queſt. 18.

Anſw. No: Becauſe it is a lye, when the tongue agreeth not with the heart. Indeed thoſe that think a lye is no ſin when it hurteth not another, may juſtifie this, if that would hold good: But I have before confuted it *Tom.* 1. in the Chapter againſt Lying.

§. 25

Queſt. 19. §. 25. Queſt. 19. *May any thing otherwiſe unlawful become a duty upon a promiſe to do it?*

Anſw. This is anſwered before *Tom.* 1. Chapter of Perjury and Vows: A thing unlawful will be ſo ſtill, notwithſtanding a Vow or Promiſe: And ſome ſo of that alſo which is unlawful antecedently but by accident! As *e.g.* It is not ſimply unlawful to caſt away a Cup of Wine or a piece of ſilver: (for it is lawful upon a ſufficient cauſe.) But it is unlawful to do it without any ſufficient cauſe. Now ſuppoſe I ſhould contract with another that I will do it; am I bound by ſuch a contract? Many ſay No, becauſe the matter is unlawful though but by accident; and the contract cannot make it lawful. I rather think that I am bound in ſuch a caſe: But yet that my obligation doth not exclude me wholly from ſin: It was a ſin before I promiſed it (or vowed it) to caſt away a farthing cauſeleſly. And if I cauſeleſly promiſed it, I ſinned in that promiſe: But yet there may be cauſe for the performance; And if I have entangled my ſelf in a neceſſity of ſinning whether I do it or not, I muſt chooſe the leſſer ſin: for that is then my duty. (Though I ſhould have choſen neither as long as I could avoid it.) In a great and hurtful ſin I may be obliged rather to break my Covenant than to commit it, yet it is hard to ſay ſo of every accidental evil: My reaſons are, 1. Becauſe the Promiſe or Covenant is now an accident to be put into the ballance; and may weigh down a lighter accident on the other ſide: (But I know that the great difficulty is to diſcern which is indeed the preponderating accident.) 2. I think if a Magiſtrate command me to do any thing which by a ſmall accident is evil (as to ſpend an hour in vain, to give a penny in vain, to ſpeak a word (which antecedently was vain) that I muſt do it; and that then it is not vain becauſe it manifeſteth my obedience. (Otherwiſe obedience would be greatly ſtreightned:) Therefore my own Contract may make it my duty: Becauſe I am able to oblige my ſelf as well as a Magiſtrate is. 3. Becauſe Covenant-breaking (and Perjury) is really a greater ſin than ſpeaking a vain word: And my error doth not make it no ſin; but only entangle me in a neceſſity of ſinning which way ſoever I take.

Queſt. 20. §. 26. Queſt. 20. *If a Man make a contract to promote the ſin of another for a reward (as a corrupt Judge or Lawyer, Officer or Clerk to promote injuſtice; or a reſetter to help a Thief; or a Bawd or Whore, for the price of fornication, may he take the reward, when the ſin is committed, (ſuppoſe it repented of?)*

Anſw. The offender that promiſed the reward, hath parted with his title to the Mony: Therefore you may receive it of him (and ought, except he will rightly diſpoſe of it himſelf:) But withal to confeſs the ſin and perſwade him alſo to repent: But you may not take any of that Mony as your own; (for no Man can purchaſe true propriety by iniquity) but either give it to the Party injured (to whom you are bound to make ſatisfaction,) or to the Magiſtrate or the Poor, according as the caſe particularly requireth.

Queſt. 21. §. 27. Queſt. 21. *If I contract, or bargain, or promiſe to another, between us two, without any legal form or witneſs, doth it bind me to the performance?*

Anſw. Yes, *in foro conſcientiæ*, ſuppoſing the thing lawful; but if the thing be unlawful *in foro Dei*, and ſuch as the Law of the Land only would lay hold of you about, or force you to, if it had been witneſſed, then the Law of the Land may well be avoided, by the want of Legal forms and witneſſes.

Queſt. 22. §. 28. Queſt. 22. *May I buy an Office for Mony in a court of Juſtice?*

Anſw. Some Offices you may buy, (where the Law alloweth it, and it tendeth not to injuſtice;) but other Offices you may not; the difference the Lawyers may tell you better than I, and it would be tedious to purſue inſtances.

Queſt. 23. §. 29. Queſt. 23. *May one buy a place of Magiſtracy or Judicature for mony?*

Anſw. Not when your own honour or commodity is your end; becauſe the common good is the end of Government; and to a faithful Governor, it is a place of great labour and ſuffering, and requireth much ſelf-denial and patience. Therefore they that purchaſe it as a place of honour, gain or pleaſure, either know not what they undertake, or have carnal ends: Elſe they would rather purchaſe their liberty and avoid it. But if a King or a Judge, or other Magiſtrate, ſee that a bad Man (more unfit to govern) is like to be put in, if he be put by, it is lawful for him to purchaſe the Peoples deliverance at a very dear rate; (even by a lawful War which is more than Mony, when the Soveraigns power is in ſuch danger:) But the Heart muſt be watch'd, that it pretend not the common good, and intend your own commodity and honour: And the probable conſequents muſt be weighed: And the Laws of the Land muſt be conſulted alſo: For if they abſolutely prohibit the buying of a place of Judicature, they muſt be obeyed. And ill effects may make it ſinful.

Whether the conſequent be good or hurt is like to be greater, muſt be well conſidered.

Queſt. 24. §. 30. Queſt. 24. *May one ſell a Church benefice or Rectory or Orders.*

Anſw. If the Benefice be originally of your own gift, it is at firſt in your power to give part or all? To take ſome deductions out of it or not: But if it be really given to the Church, and you have but the Patronage or Choice of the incumbent, it is Sacriledge to ſell it for any commodity of your own: But whether you may take ſomewhat out of a greater Benefice, to give to another Church which is poorer, dependeth partly on the Law of the Land, and partly upon the probable conſequents. If the Law abſolutely forbid it (ſuppoſing that unlawful contracts cannot be avoided unleſs ſome lawful ones be reſtrained,) it muſt be obeyed for the common good: And if the conſequent of a lawful contract be like to be the more hurtful encouragement of unlawful ones, ſuch examples muſt be forborn, though the Law were not againſt them. But to ſell *Orders* is undoubted Simony: (That is, the Office of the Miniſtry, or the Act of Ordination:) though Scribes may be paid for writing inſtruments.

Queſt. 25. § 31. Queſt. 25. *May a Man give Mony for Orders or Benefices, when they cannot otherwiſe be had?*

Anſw. 1. This is anſwered in *Queſt.* 22. 1. If the Law abſolutely forbid it, for the common ſafety you may not: 2. If your end be chiefly your own commodity, eaſe, or honour, you may not. But in caſe you were clear from all ſuch evils, and the caſe were only this, whether you might not give Mony to get in your ſelf, to keep out a Heretick, a Wolf, or inſufficient Man, who might deſtroy the Peoples Souls, I ſee not but it might well be done.

Queſt. 26. §. 32. Queſt. 26. *May I give Mony to Officers, Servants, or Aſſiſtants for their forbearance?*

Anſw. For Writings or other ſervile Acts about the circumſtantials you may; but not (directly or indirectly) to promote the Simoniacal Contract. What you may not give to the principal Agent, you may not give his inſtruments or others for the ſame end.

Queſt. 27. §. 33. Queſt. 27. *May I give or do any thing afterward by way of gratitude, to the Patron, Biſhop, or any others, their relations or retainers?*

Anſw. Not when the expectation of that gratitude was a (ſecret or open) condition of the Preſentation or Orders; and you believe that you ſhould not elſe have received them; Therefore promiſed Gratitude is but a kind of contracting. Nor may you ſhew Gratitude by any ſcandalous way, which ſeemeth Simony. Otherwiſe, no doubt, but you may be prudently grateful for that or any other kindneſs.

Queſt. 28. §. 34. 28. Queſt. *May not a Biſhop or Paſtor take Mony for Sermons, Sacraments, or other Offices?*

Anſw. Nor for the things themſelves; he muſt not ſell Gods Word or Sacraments, or any other holy thing. But they that ſerve at the Altar, may live on the Altar, and the Elders that rule well are worthy of double honour; and the mouth of the Ox that treadeth out the Corn ſhould not be muzled? They may receive due maintenance while they perform Gods ſervice; that they may be vacant to attend their proper work.

Queſt. 29. §35. Queſt. 29. *May one Perſon diſoblige another of a promiſe made to him?*

Anſw. Yes, if it be no more than a promiſe to that Perſon; becauſe a Man may give away his right; But if it be moreover a Vow to God, or you intend to oblige your ſelf in point of Veracity under the guilt of a lye if you do otherwiſe, theſe alter the caſe, and no Perſon can herein diſoblige you.

Queſt. 30. §. 36. Queſt. 30. *But what if the Contract be bound by an Oath, may another then releaſe me?*

Anſw. Yes; If that Oath did only tye you to perform your promiſe; and were no Vow to God which made him a party by dedicating any thing to him; For then the Oath being but ſubſervient to the promiſe, he that diſchargeth you from the promiſe, diſchargeth you alſo from the Oath which bound you honeſtly to keep it.

Queſt. 31. §. 37. Queſt. 31. *Am I bound by a promiſe when the cauſe or reaſon of it proveth a miſtake?*

Anſw. If by the Cauſe you mean only the extrinſical Reaſons which moved you to it, you may be obliged neverthleſs for finding your miſtake; only ſo far as the other was the culpable Cauſe (as is aforeſaid) he is bound to ſatisfie you; But if by the Cauſe you mean the formal reaſon, which conſtituteth the Contract, then the miſtake may in ſome caſes nullifie it; (of which enough before.)

Queſt. 32. §. 38. Queſt. 32. *What if a following accident make it more to my hurt then could be foreſeen?*

Anſw. In ſome Contracts it is ſuppoſed or expreſſed, that Men do undertake to run the hazard; and then they muſt ſtand obliged. But in ſome Contracts, it is rationally ſuppoſed that the parties intend to be free, if ſo great an alteration ſhould fall out. But to give inſtances of both theſe Caſes would be too long a work.

Queſt. 33. §. 39. Queſt. 33. *What if ſomething unexpectedly fall out, which maketh it injurious to a third perſon? I cannot ſure be obliged to injure another.*

Anſw. If the caſe be the latter mentioned in the foregoing anſwer, you may be thus free; But if it be the former (you being ſuppoſed to run the hazard, and ſecure the other party againſt all others) then either you were indeed authorized to make this bargain, or not; If not, the third Perſon may ſecure his right againſt the other; but if you were, then you muſt make ſatisfaction as you can to the third Perſon. Yea, if you made a Covenant without Authority, you are obliged to ſave the other harmleſs, unleſs he knew your power to be doubtful, and did reſolve to run the hazard.

Queſt. 34. §. 40. Queſt. 34. *What if ſomething fall out which maketh the performance to be a ſin?*

Anſw. You muſt not do it; But you muſt make the other ſatisfaction for all the loſs which you were the cauſe of, unleſs he undertook to ſtand to the hazard of this alſo, (explicitly or implicitly.)

Queſt. 35. §. 41. Queſt. 35. *Am I obliged if the other break Covenant with me?*

Anſw. There are Covenants which make Relations (as between Husband and Wife, Paſtor, and Flock, Rulers and Subjects;) and Covenants which convey title to Commodities, of which only I am here to ſpeak. And in theſe there are ſome conditions which are eſſential to the Covenant; if the other firſt break theſe conditions, you are diſobliged. But there are other conditions which are not eſſential, but only neceſſary to ſome following benefit; whoſe non performance will only forfeit that particular benefit; And there are conditions which are only undertaken ſubſequent duties, truſted on the honeſty of the performer; and in theſe a failing doth not diſoblige you. Theſe latter are but improperly called Conditions.

§. 42. Queſt. 36. *May I contract to perform a thing which I foreſee is like to become impoſſible or ſinful, before the time of performance come, though it be not ſo at preſent.* Queſt. 36.

Anſw. With all Perſons you muſt deal truly; and with juſt Contractors openly: But with Thieves, and Murderers, and Perſecutors, you are not always bound to deal openly. This being premiſed, either your Covenant is abſolutely, *This I will do, be it lawful or not, poſſible or impoſſible:* And ſuch a Covenant is ſin and folly: Or it is *Conditional, This I will do, if it continue lawful, or poſſible:* This condition (or rather Exception) is ſtill implyed where it is not expreſt, unleſs the contrary be expreſt: Therefore ſuch a Covenant is lawful with a Robber with whom you are not bound to deal openly: Becauſe it is but the concealing from him the event which you foreſee. As *e. g.* you have intelligence that a Ship is loſt at Sea, or is like to be ſhortly taken by Pyrates, which the Robber expecteth ſhortly to come ſafe into the Harbour: You may promiſe him to deliver up your ſelf his Priſoner, when that Ship cometh home. Or you know a Perſon to be mortally ſick, and will die before the next Week: you may oblige your ſelf to marry, or ſerve that Perſon two Months hence: For it is implied, If he or ſhe be then alive. But with equal Contractors, this is unlawful, with whom you are obliged, not only to Verity but to Juſtice; as in the following caſes will be further manifeſted.

Tit. 3. *Special Caſes about Juſtice in Buying and Selling.*

§. 1. Queſt. 1. *AM I bound to endeavour that he whom I deal with may be a gainer by the bargain as well as I?* Queſt. 1.

Anſw. Yes, if you be equally in want, or in the like condition: But if he be very poor, and you be rich, Charity muſt be ſo mixt with Juſtice, that you muſt endeavour that it be more to his commodity than yours (if he be indeed one that you owe Charity to.) And if you be poor and he be rich, you may be willing to be the only gainer your ſelf, ſo be it you covet not anothers, nor deſire that he be wronged: For when he hath power to deal charitably, you may be willing of his Charity or kindneſs.

§. 2. Queſt. 2. *May I deſire or take more than my labour or goods are worth, if I can get it?* Queſt. 2.

Anſw. 1. Not by deceit, perſwading another that they are worth more than they are. 2. Not by extortion working upon Mens ignorance, error or neceſſity (of which more anon.) 3. Not of any one that is poorer than your ſelf, or of any one that intendeth but an equal bargain. 4. But if you deal with the rich, who in generoſity ſtick not at a ſmall matter, and are willing another ſhould be a gainer by them, and underſtand what they do, it is lawful to take as much as they will give you.

§. 3. Queſt. 3. *May I ask in the Market more than my Goods are truly worth?* Queſt. 3.

Anſw. In the caſe laſt mentioned you may; when you are ſelling to the rich, who are willing to ſhew their generoſity, and to make you gainers: But then the honeſt way is to ſay, it is worth but ſo much; but if you will give ſo much more becauſe I need it, I will take it thankfully. Some think alſo where the common cuſtom is to ask more than the worth, and People will not buy unleſs you come down from your firſt demand, that then you may lawfully ask more, becauſe elſe there is no trading with ſuch People. My Judgement in this caſe is this, 1. That ordinarily it is better to aſk no more at all but a juſt gain: And that the inconveniencies of doing otherwiſe are greater than any on the other ſide: For he that heareth you aſk unjuſtly, may well think that you would take unjuſtly if you could get it, and conſequently that you are unjuſt. 2. But this juſt gain lieth not always juſt in an indiviſible quantity, or determinate price. A Man that hath a Family to maintain by his Trade, may lawfully take a proportionable moderate gain: Though if he take leſs he may get ſomething to: To be always juſt at a word is not convenient: For he that may lawfully get two or three Shillings, or more in the pound of the rich, may ſee cauſe to let a poorer Perſon have it for leſs: But never aſk above what its reaſonable to take. 3. And if ſay you once peremptorily, *I will take no leſs*, then it is not fit to go from your Word. 4. And if you do meet with ſuch fools or proud Gallants, who will not deal with you unleſs you aſk dear, it is juſt that when they have given you more than it is worth, you tell them ſo, and offer them the overplus again. And for them that expect that you abate much of your aſking, it is an inconvenience to be born, which will be ever to your advantage when you are once better known.

Queſt. 4. §. 4. Queſt. 4. *How ſhall the worth of a commodity be judged of?*

Anſw. 1. When the Law ſetteth a rate upon any thing (as on bread and drink with us) it muſt be obſerved. 2. *If you go to the Market*, the Market price is much to be obſerved. 3. If it be in an equal Contract, with one that is not in want, you may eſtimate your Goods as they coſt you, or are worth to you, though it be above the common price; ſeeing the buyer is free to take or leave them. 4. But if that which you have to ſell, be extraordinary deſirable, or worth to ſome one Perſon more than to you or another Man, you muſt not make too great an advantage of his convenience or deſire; but be glad that you can pleaſure him, upon equal, fair and honeſt terms. 5. If there be a ſecret worth in your Commodity which the Market will take no notice of (as it is uſual in a Horſe) it is lawful for you to take according to that true worth if you can get it. But it is a falſe Rule of them, that think their commodity is worth as much as any one will give.

Queſt. 5. §. 5. Queſt. 5. *Is it lawful to make a thing ſeem better than it is, by trimming, adorning or ſetting the beſt ſide outward or in ſight; or to conceal the faults of what I am to ſell?*

Anſw. It is lawful to dreſs, polliſh, adorn, or ſet out your Commodity, to make it ſeem as it is indeed, but not to make it ſeem better than it is; except in ſome very few unuſual caſes: As if you deal with ſome phantaſtical fool, who will not buy it, nor give you the true worth except it be ſo ſet out, and made in ſome reſpects to ſeem better than it is. It is lawful ſo far to ſerve their curioſity or humour, as to get the worth of your Commodity. But if you do it, to get more than the worth by deceiving, it is a ſin. And ſuch gloſſing hath ſo notable an appearance of deceit, that for that ſcandal it ſhould be avoided.

2. And as for concealing the fault the caſe is the ſame: You ought not to deceive your Neighbour, but to do as you would be done by: And therefore muſt not conceal any fault which he deſireth, or is concerned to know: Except it be when you deal with one who maketh a far greater matter of that fault than there is cauſe, and would wrong you in the price if it were known: Yea, and that exception will not hold neither, except in a caſe when you muſt needs ſell, and they muſt buy it: Becauſe 1. You may not have another Mans Money againſt his Will, though it be no more than the thing is worth. 2. Becauſe it will be ſcandalous when the fault is known by him that buyeth it.

§. 6. Queſt. 6. *What if the fault was concealed from me when I bought it, or if I were deceived or over-reacht by him that ſold it me, and gave more than the worth, may I not repair my loſs by doing as I was done by?* Queſt. 6.

Anſw. No: no more than you may cut anothers purſe, becauſe yours was cut: You muſt do as you would be done by, and not as you are done by. What you may do with the Man that deceived you, is a harder queſtion: But doubtleſs you may not wrong an honeſt Man, becauſe you were wronged by a knave.

§. 7. Object. *But it is taken for granted in the Market, that every Man will get as much as he can have, and that* Caveat emptor *is the only ſecurity; and therefore every Man truſteth to his own wit, and not to the ſellers honeſty, and ſo reſolveth to run the hazard.*

Anſw. It is not ſo among Chriſtians, nor Infidels who profeſs either truth or common honeſty. If you come among a company of Cut-purſes: where the match is made, Look thou to thy purſe and I will look to mine, and he that can get moſt let him take it; then indeed you have no reaſon to truſt another: But there are no Tradeſmen or Buyers who will profeſs that they look not to be truſted, or ſay, I will lie or deceive you if I can. Among Thieves and Pirates ſuch total diſtruſt may be allowed: But among ſober Perſons in Civil Societies and Converſe, we muſt in reaſon and Charity expect ſome truth and honeſty, and not preſume them to be all liars and deceivers, that we may ſeem to have allowance to be ſuch our ſelves. Indeed we truſt them, not abſolutely as Saints, but with a mixture of diſtruſt, as fallible and faulty Men: And ſo as to truſt our own circumſpection above their words when we know not the Perſons to be very juſt. But we have no cauſe to make a Market a place of meer deceit, where every one ſaith, Truſt not me, and I will not truſt thee; but let us all take one another for cheaters and liars, and get what we can? Such cenſures ſavour not of Charity, or of juſt intentions.

§. 8. Queſt. 7. *What if I foreſee a plenty and cheapneſs in a time of dearth, which the buyer foreſeeth not, (as if I know that there are Ships coming in with ſtore of that commodity, which will make it cheap) am I bound to tell the buyer of it, and hinder my own gain?* Queſt. 7.

Anſw. There may be ſome inſtances in trading with Enemies, or with Rich Men, that regard not ſuch matters, or with Men that are ſuppoſed to know it as well as you, in which you are not bound to tell them. But in your ordinary equal trading, when you have reaſon to think that the buyer knoweth it not, and would not give ſo dear if he knew it, you are bound to tell him: becauſe you muſt love your Neighbour as your ſelf, and do as you would be done by, and not take advantge of his ignorance.

§. 9. Queſt. 8. *If I foreſee a dearth, may I not keep my Commodity till then?* Queſt. 8.

Anſw. Yes; unleſs it be to the hurt of the Common-wealth, as if your keeping it in, be the cauſe of the dearth, and your bringing it forth would help to prevent it.

§. 10. Queſt. 9. *May one uſe many words in buying and ſelling?* Queſt. 9.

Anſw. You muſt uſe no more than are true, and juſt, and uſeful: but there are more words needful with ſome Perſons who are talkative and unſatisfied, than with others.

§. 11. Queſt. 10. *May I buy as cheap as I can get it, or give leſs than the thing is worth?* Queſt. 10.

Anſw. If it be worth more to you than the Market price (through your neceſſity) you are not bound to give above the Market price: If it be worth leſs to you than the Market price, you are not bound to give more than it is worth to you, as ſuited to your uſe: But you muſt not deſire nor ſeek to get anothers good or labour for leſs than it is worth in both theſe reſpects (in common eſtimate, and to you.)

Queſt. 11. §. 12. Queſt. 11. *May I take advantage of anothers neceſſity to buy for leſs than the worth, or ſell for more: As* e. g. *a poor Man muſt needs have mony ſuddenly for his goods though he ſell them but for half the worth: And I have no need of them: Am I bound to give him the worth when I have no need? And when it is a great kindneſs to him to give him any thing in that ſtraight? So alſo when I have no deſire to ſell my Horſe, and anothers neceſſity maketh him willing to give more than he is worth, may I not take it?*

Anſw. To the firſt caſe: You muſt diſtinguiſh between an act of Juſtice and of Charity: And between your need of the thing, and the worth of it to you. Though you have no need of the poor Mans goods, yet if you buy them, both Juſtice and Charity require that you give him as much as they are worth to you, though not ſo much as they are worth in the Market: Yea, and that you buy them of him in his neceſſity: For if you give him but what they are worth to you, you are no loſer by it: And you ſhould do another good, when it is not to your own hurt or loſs. By [what they are worth to you] I mean, ſo much as that you be no loſer. As if it be meat or drink, though you have no preſent need, perhaps you will ſhortly have need, and if you buy not that, you muſt buy as much of ſomewhat elſe. In ſtrict Juſtice you may be a ſaver, but not a gainer, by buying of the poor in their neceſſity. 2. But if you buy a durable commodity, for leſs than it is worth, you ſhould take it but as a pledge, and allow the ſeller liberty to redeem it if he can, that he may get more after of another. 3. And to the poor in ſuch neceſſity, Charity muſt be exerciſed as well as Juſtice. Therefore if you are able to lend them Mony to ſave them the loſs of underſelling, you ſhould do it: (I account that Man only able who hath Mony which no greater ſervice of God requireth.) And if you are not able your ſelf, you ſhould endeavour to get ſome others to relieve him, if you can without a greater inconvenience.

And for the ſecond caſe, it is anſwered before: You may not take more than it is worth, ever the more for anothers neceſſity; nor in any other caſe than you might have done it in, if there had been no ſuch neceſſity of his.

Queſt. 12. §. 13. Queſt. 12. *May I not make advantage of anothers ignorance or error in bargaining?*

Anſw. Not to get more than your Commodity is worth, nor to get his goods for leſs than the worth: No nor to get the true worth againſt his will, or with ſcandal: But if it be only to get a true worth of your own commodity when he is willing, but would be offended if his ignorance in ſome point were cured, you may ſo far make uſe of his ignorance to a lawful end, as is ſaid before in the caſe of concealing faults.

Queſt. 13. §. 14. Queſt. 13. *May I ſtrive to get before another, to get a good bargain which he deſireth.*

Anſw. Yes, if you do it not out of a greedy mind, nor to the injury of one that is poorer than your ſelf: You ſhould rather further the ſupply of your Neighbours greater needs: Otherwiſe ſpeed and induſtry in your Calling is no fault, nor yet the croſſing of a Covetous Mans deſires: You are not bound to let every Man have what he would have.

Queſt. 14. §. 15. Queſt. 14. *May I buy a thing out of anothers hand, or hire a ſervant, which another is about, or is treating with? Or may I call a Chapman from another to buy of me?*

Anſw. There are ſome caſes in which you may not do it, and ſome in which you may. You may not do it out of a greedy Covetouſneſs; nor to the injury of the poor: Nor when the other hath gone ſo far in the bargain that it cannot be honeſtly broken: For then you injure the third Perſon, and tempt the other to a ſin: Nor may you do it ſo as to diſturb the due and civil Order, which ſhould be among moderate Men in trading. And it is a great matter how the thing is accounted of by the Cuſtom of the Country or Market where you bargain: For where it is of ill report, and accounted as unjuſt, the ſcandal ſhould make you avoid ſuch a courſe. But yet in ſome caſes it is lawful, and in ſome a needful duty. It is lawful when none of the foreſaid reaſons (or any ſuch other) are againſt it: It is a duty when Charity to the poor or oppreſſed doth require it. As *e.g.* a poor Man muſt needs ſell his Land, his Horſe, his Corn or Goods: A Covetous Oppreſſor offereth him leſs than it is worth. The poor Man muſt take his offer if he can get no more: The Oppreſſor ſaith that is it injuſtice for any one to take his bargain out of his hand, or offer Mony till he have done: In this caſe it may be a duty, to offer the poor Man the worth of his commodity, and ſave him from the Oppreſſor. A covetous Man offereth a Servant or Labourer leſs than their ſervice or labour is worth; and will accuſe you, if you interrupt his bargain and would offer his Servant more: In this caſe it may be your duty to help the Servant to a better Maſter. A Chapman is ready to be cheated by an unconſcionable Tradeſman, to give much more for a commodity than its worth: Charity may oblige you in ſuch a caſe to offer it him cheaper. In a word, if you do it for your own gain, in a greedy manner, it is a ſin: But if you do it when it is not ſcandalous or injurious, or do it in charity for anothers good, it is lawful, and ſometime a duty.

§. 16. Queſt. 15. *May I diſpraiſe anothers commodity to draw the buyer to my own?* *Queſt.* 15.

Anſw. This caſe is ſufficiently anſwered in the former: 1. You may not uſe any falſe diſpraiſe: 2. Nor a true one out of Covetonſneſs, nor in a ſcandalous manner. 3. But you may help to ſave another from a Cheater, by opening the deceit in Charity to him.

§. 17. Queſt. 16. *What ſhould I do in doubtful caſes, where I am uncertain whether the thing be juſt or not?* *Queſt.* 16.

Anſw. Cauſeleſs perplexing melancholy ſcruples, which would ſtop a Man in the courſe of his duty, are not to be indulged: But in rational doubts, firſt uſe your utmoſt diligence (as much as the nature of the cauſe requireth) to be reſolved: And if yet you doubt, be ſure to go the ſafer way, and to avoid ſin rather than loſs; and to keep your Conſciences in peace.

§. 18. Queſt. 17. *If the buyer loſe the commodity between the bargain and the payment (as if he buy your Horſe, and he die before payment or preſently after) what ſhould the ſeller do to his relief?* *Queſt.* 17.

Anſw. If it were by the ſellers fault, or by any fault in the Horſe which he concealed, he is to make the buyer full ſatisfaction. If it were caſually only, rigorous Juſtice will allow him nothing: And therefore if it be either to a Man that is rich enough to bear it without any great ſenſe of the loſs, or in a caſe where in common cuſtom the buyer always ſtandeth to the loſs, meer juſtice will make him no amends. But if it be where cuſtom makes ſome abatement judged a duty, or where the Perſon is ſo poor as to be pinched by the loſs, that common humanity, which all good Men uſe in bargaining, which tempereth Juſtice with Charity, will teach Men to bear their part of the loſs; becauſe they muſt do as they would be done by.

§. 19. Queſt. 18. *If the thing bought and ſold prove afterward of much more worth than was by either party underſtood (as in buying of Amber-chryſe, and Jewels, it oft falleth out) is the buyer bound to give the ſeller more than was bargained for?* *Queſt.* 18.

Anſw. Yes, if it were the ſellers meer ignorance and inſufficiency in that buſineſs, which cauſed him ſo to underſell it: (As if an ignorant Country-man ſell a Jewel or *Amber-chryſe*, who knoweth not what it is, a moderate ſatisfaction ſhould be made him) But if it were the ſellers trade, in which he is to be ſuppoſed to be ſufficient, and if it be taken for granted before hand, that both buyer and ſeller will ſtand to the bargain whatever it prove, and that the ſeller would have abated nothing if it had proved leſs worth than the price, then the buyer may enjoy his gain: Much more if he run any notable hazard for it, as Merchants uſe to do.

Queſt. 19. §. 20. Queſt. 19. *What if the title of the thing ſold prove bad, which was before unknown?*

Anſw. If the ſeller either knew it was bad, or through his notable negligence was ignorant of it, and did not acquaint the buyer with ſo much of the uncertainty and danger as he knew; or if it was any way his fault that the buyer was deceived, and not the buyers fault, he is bound to make him proportionable ſatisfaction. As alſo in caſe that by Law or bargain he be bound to warrant the title to the buyer. But not in caſe that it be their explicit or implicit agreement that the buyer ſtand to the hazard, and the ſeller hath done his duty to make him know what is doubtful.

Queſt. 20. §. 21. Queſt. 20. *What if a change of Powers or Laws do overthrow the title, almoſt as ſoon as it is ſold (as it oft falls out about Offices and Lands;) who muſt bear the loſs?*

Anſw. The caſe is near the ſame with that in *Queſt.* 17. It is ſuppoſed that the ſeller ſhould have loſt it himſelf if he had kept it but a little longer; and that neither of them foreſaw the Change: And therefore that the ſeller hath all his mony, rather for his good hap, than for his Lands or Office, (which the buyer hath not) Therefore except it be to a rich Man that feeleth not the loſs, or one that expreſly undertook to ſtand to all hazards, foreſeeing a poſſibility of them; Charity and Humanity, will teach the ſeller to divide the loſs.

§. 22. The ſame is the caſe of *London* now conſumed by fire; where thouſands of ſuits are like to riſe between the Landlords and the Tenants. Where the Providence of God (permitting the burning zeal of ſome Papiſts) hath deprived Men of the houſes which they had hired or taken leaſes of, Humanity and Charity requireth the Rich to bear moſt of the loſs, and not to exact their Rents, or Rebuilding from the poor, what ever the Law ſaith, which could not be ſuppoſed to forſee ſuch accidents. Love your Neighbours as your ſelves: Do as you would be done by; and oppreſs not your poor Brethren; and then by theſe three Rules you will your ſelves decide a multitude of ſuch doubts and difficulties, which the uncharitable only cannot underſtand.

Tit. 4. *Caſes of Conſcience about Lending and Borrowing.*

Queſt. 1. §. 1. Queſt. 1. MAY *a poor Man borrow Mony, who knoweth that he is unable to repay it, and hath no rational proof that he is very likely to be able hereafter?*

Anſw. No, unleſs it be when he telleth the lender truly of his caſe, and he is willing to run the hazard: Elſe it is meer thievery covered with the cheat of borrowing: For the borrower deſireth that of another, which he would not lend him, if he expected it not again: And to take a Mans mony or goods againſt his will is robbery.

Object. *But I am in great neceſſity.*

Anſw. Begging in neceſſity is lawful: But ſtealing or cheating is not, though you call it borrowing.

Object. *But it is a ſhame to beg.*

Anſw. The ſin of thieviſh borrowing is worſe than ſhame.

Object. *But none will give me if I beg.*

Anſw. If they will give but to ſave your Life at the preſent, you muſt take it, though they give you not what you would have: The pooreſt beggars Life is better than the Thiefs.

Object. *But I hope God may enable me to pay hereafter.*

Anſw. If you have no rational way to manifeſt the ſoundneſs of that hope to another, it is but to pretend faith and hope for thievery and deceit.

Object. *God hath promiſed, that thoſe that fear him ſhall want no good thing? And therefore I hope I may be able to repay it.*

Anſw. If you want not, why do you borrow? If you have enough to keep you alive by begging, God maketh good all his promiſes to you: Yea, or if you die by famine. For he only promiſeth you that which is beſt; which for ought you know may be beggary or death. God breaketh not Promiſe with his Servants who die in common famine, no more than with them who die in Plagues or Wars. Make not God the Patron of ſin. Yea, and your faith a pretence for your diſtruſt. If you truſt God, uſe no ſinful means: If you truſt him not, this pleading of his Promiſe is hypocriſie.

Queſt. 2. §. 2. Queſt. 2. *May a Tradeſman drive a Trade with borrowed mony, when his ſucceſs and ſo his repayment is utterly an uncertain thing?*

Anſw. There are ſome Trades where the gain is ſo exceeding probable, next to certain, as may warrant the borrowing of Mony to manage them, when there is no rational probability of failing in the payment. And there are ſome Tradeſmen, who have eſtates of their own, ſufficient to repay all the Money which they borrow. But otherwiſe when the Money is rationally hazardous, the borrower is bound in conſcience to acquaint the lender fully with the hazard, that he may not have it againſt his will. Otherwiſe he liveth in conſtant deceit or thievery! And if he do happen to repay it, it excuſeth not his ſin.

Queſt. 3. §. 3. Queſt. 3. *If a borrower be utterly unable to pay, and ſo break while he hath ſomething, may he not retain ſomewhat for his food or rayment.*

Anſw. No: Unleſs it be in order to ſet up again in hope to repay his debts: For all that he hath being other Mens, he may not take ſo much as bread to his mouth, out of that which is theirs, without their conſent.

Queſt. 4. §. 4. Queſt. 4. *But if a Man have bound himſelf to his Wives friends upon marriage to ſettle ſo much upon her or her Children, and this obligation was antecedent to his debts, may he not ſecure that to his Wife or Children, without any injury to his Creditors?*

Anſw. The Law of the Land muſt much decide this controverſie: If the Propriety be actually before transferred to Wife or Children, it is theirs, and cannot be taken from them: But if it were done after by a deed of gift to defraud the Creditors, then that deed of gift is invalid, till debts be paid. If it be but an obligation and no collation of propriety, the Law muſt determine who is to be firſt paid: And whether the Wife be ſuppoſed to run the hazard of gaining or loſing with the Husband: And though the Laws of ſeveral Countries herein differ, and ſome give the Wife more propriety than others do, yet muſt they in each place be conſcientiouſly obſerved, as being the Rule of ſuch propriety. But we muſt ſee that there be no fraudulent intent in the tranſaction.

Queſt. 5. §. 5. Queſt. 5. *May not a Tradeſman retain ſomewhat to ſet up again, if his crediors be willing to compound for a certain part of the debt?*

Anſw. If he truly acquaint them with his whole eſtate, and they voluntarily allow him part to himſelf, either in charity, or in hope hereafter to be ſatisfied, this is no unlawful courſe: But if he hide part from them, and make them belive that the reſt is all, this is but a thieviſh procurement of their compoſition or conſent.

Queſt. 6. §. 6. Queſt. 6. *May a borrower lawfully break his day of promiſed payment, in caſe of neceſſity?*

Anſw. True neceſſity hath no Law: That is, a Man is not bound to do things naturally impoſſible: But if he might have foreſeen that neceſſity, or the doubtfulneſs of his payment at the day, it was his ſin to promiſe it, unleſs he put in ſome limitation [If I be able,] and acquainted the lender with the uncertainty. However it be, when the time is come, he ought to go to his Creditor, and tell him of his neceſſity, and deſire further time, and endeavour to pay it as ſoon as he is able; and if he be not able, to make him what ſatisfaction he can, by his labour, or any other lawful way.

Queſt. 7. §. 7. Queſt. 7. *May I borrow of one to pay another, to keep my day with the firſt?*

Anſw. Yes; if you deal not fraudulently with the ſecond, but are able to pay him, or acquaint him truly with your caſe.

Queſt. 8. §. 8. Queſt. 8. *Suppoſe that I have no probability of paying the laſt Creditor, may I borrow of one to pay another, and ſo live upon borrowing; or muſt I rather continue in one Mans debt?*

Anſw. If you truly acquaint your Creditors with your ſtate, you may do as is moſt to your covnenience. If the firſt Creditor be able and willing rather to truſt you longer, than that you ſhould borrow of another to pay him, you may continue his debtor, till you can pay him without borrowing: But if he be either poor or unwilling to bear with you, and another that is able be willing to venture, you may better borrow of another to pay him. But if they be all equally unwilling to ſtand to any hazard by you, then you muſt rather continue in the firſt Mans debt, becauſe if you wrong another, you will commit another ſin: Nay, you cannot borrow in ſuch a caſe, becauſe it is ſuppoſed that the other will not lend, when he knoweth your caſe. And you muſt not at all conceal it from him.

Object. *But it may be my ruine to open my full ſtate to another.*

Anſw. You muſt not live upon cheating and thievery to prevent your ruine: And what can it be leſs to get another Mans Money againſt his will, if you hide your caſe, which if he knew he would not lend it you?

Object. *But what if I tell him plainly, that I will pay him certainly by borrowing of another, though I cannot pay him for mine own, and though I be not like to pay the laſt?*

Anſw. If you truly thus open your caſe to every one that you borrow of, you may take it, if they will lend it: For then you have their conſent: And it is ſuppoſed, that every one is willing to run the hazard of being the laſt Creditor.

Queſt. 9. §. 9. Queſt. 9. *May I lend upon Pledges, Pawns, or Mortgages for my Security?*

Anſw. Yes, ſo you take not that from a poor Man for a pledge, which is neceſſary to his livelihood and maintenance: As the Bed which he ſhould lie on, the Cloaths which he ſhould wear, or the tools which he ſhould work with; and be not cruel on pretence of mercy.

Queſt. 10. §. 10. Queſt. 10. *May I take the forfeiture and keep a Pledge or Mortgage upon Covenants?*

Anſw. If it be among Merchants and Rich Men, an Act of Merchandize, and not of meer ſecurity for Money lent, then it is another caſe: As if they make a bargain thus, [take this Jewel or this Land for your Money, and it ſhall be yours if I pay you not at ſuch a day: I am willing to ſtand to the hazard of uncertainty, if I pay you not: Suppoſe it is for my own Commodity, and not through diſability:] In this caſe it is lawful to take the forfeiture, or detain the thing. But if it be properly but a Pledge to ſecure the Money, then the final intent is but that your Money may be repayed: And you may not take the advantage of breaking a day, to take that from another which is none of your own. Juſtice will allow you only to take ſo much as your Money came to, and to give the overplus (if there be any) to the debtor. And mercy will require you rather to forgive the Debt, than to keep a Pledge which he cannot ſpare, but to his ruine and miſery (as his Food, his Rayment, his Tools, his Houſe, &c.) Unleſs you be in as great neceſſity as he.

Queſt. 11. §. 11. Queſt. 11. *May I take the Bond or Promiſe of a third Perſon as Security for my Money?*

Anſw. Yes; in caſe that other be able and willing to be reſponſible: For you have his own conſent: But great caution ſhould be uſed; that you take no Man that is inſufficient, from whom mercy forbiddeth you to take it in caſe the principal debtor fail; unleſs you take his ſuretiſhip but *in terrorem*, reſolving not to take it of him: And alſo that you faithfully tell the Sureties that you muſt require it of them in caſe of non-payment, and therefore try whether indeed they are truly willing to pay it: For if they be ſuch as truly preſume that you will not take it of them, or will take it ill to be ſued for it, you ſhould not take their ſuretiſhip, unleſs you purpoſe not to ſeek it (except in neceſſity.)

Queſt. 12. §. 12. Queſt. 12. *Is it lawful to lend upon uſury, intereſt or increaſe?*

Anſw. This Controverſie hath ſo many full Treatiſes written on it, that I cannot expect that ſo few words as I muſt lay out upon it, ſhould ſatisfie the ſtudious Reader. All the diſputes about the name of Uſury I paſs by: It being [*The receiving of any additional gain as due for Money lent*] which is commonly meant by the word, and which we mean in the queſtion. For the queſtions, Whether we may bargain for it, or tie the Debtor to pay it? Whether we may take it after his gain as partaking in it; or before. Whether we muſt partake alſo in the loſs, if the debtor be a loſer, with other ſuch like, are but ſubſequent to the main queſtion? Whether any gain (called Uſe) may be taken by the lender, as his due for the Money lent? My Judgement is as followeth.

1. There is ſome ſuch Gain or Uſury lawful and commendable. 2. There is ſome ſuch Gain or Uſury unlawful and a heinons ſin. I ſhall firſt give my reaſons of the firſt propoſition.

§. 13. If all Uſury be forbidden, it is either by the Law of Nature, or by ſome poſitive Law of ſupernatural Revelation: If the latter, it is either by ſome Law of *Moſes*, or by ſome Law of Chriſt: If the former, it is either as againſt the Rule of Piety to God, or againſt Juſtice or Charity to Men: That which is neither a violation of the Natural Laws of Piety, Juſtice or Charity; nor againſt the ſupernaturally revealed Laws of *Moſes* or of Chriſt, is not unlawful. But there is ſome Uſury which is againſt none of all theſe: *Ergo* there is ſome Uſury which is not unlawful.

§. 14. I will firſt lay you down the inſtances of ſuch Uſury; and then prove it. There is a parcel of Land to be ſold for a thouſand pound, which is worth forty pound *per Annum*, and hath Wood on it worth a thouſand pound: (Some ſuch things we have known:) *John N.* is willing to purchaſe it; But he hath a poor Neighbour, *T. S.* that hath no Money, but a great deſire of the bargain. *J. N.* loving his Neighbour as himſelf, and deſiring his wealth, lendeth him the thouſand pound upon Uſury for one Year. *T. S.* buyeth the Land, and ſelleth the Wood for the ſame Money, and repayeth it in a Year, and ſo hath all the Land for almoſt nothing, as if *J. N.* had purchaſed the Land and freely given it him, after a year or two: The gift had been the ſame.

Object. *Here you ſuppoſe the ſeller wronged by ſelling his Land almoſt for nothing.*

Anſw. 1. That is nothing at all to the preſent caſe, but a different caſe by it ſelf: 2. I can put many caſes in which ſuch a ſale may be made without any wrong to the ſeller: As when it is done by ſome Prince, or State, or noble and liberal Perſon, purpoſely deſigning the enriching of the Subjects or after a War as lately in *Ireland.* So that the queſtion is, whether *J. N.* may not give *T. S.* a thouſand or eight hundred pounds worth of Land, taking a years Rent firſt out of the Land, or a years uſe for the Mony, which cometh to the ſame ſum.

§. 15. Another: A Rich Merchant trading into the *Eaſt Indies*, having five thouſand pound to lay out upon his commodities in Traffick, when he hath laid out four thouſand five hundred pound, lendeth in Charity the other five hundred pound to one of his Servants to lay out upon a commodity, which when it cometh home will be worth two thouſand pound; and offereth him to ſecure the carriage with his own; requiring only the Uſe of his Mony at ſix *per cent.* Here the taking of thirty pound Uſe, is but the giving him one thouſand four hundred and ſeventy pound, and is all one with deducting ſo much of the gift.

§. 16. Another Inſtance: Certain Orphans having nothing left them but ſo much Mony as will by the allowed uſe of it, find them bread and poor cloathing: The Guardian cannot lay it out in Lands for them: And if he maintain them upon the ſtock, it will be quickly ſpent, and he muſt anſwer for it: A Rich Man that is their Neighbour tradeth in Iron-works (Furnaces and Forges) or Lead-works or other ſuch commodities, in which he conſtantly getteth the double of the ſtock which he employeth, or at leaſt twenty pound or forty pound in the hundred: The Guardian dare not lend the Mony to any poor Man, leſt he break and never be able to pay it: Therefore he lendeth it this rich Man. And if he have it without Uſury, the poor Orphans give the rich Man freely twenty pound or forty pound a year, ſuppoſing their ſtock to be an hundred: If he take Uſury, the rich Man doth but give the poor Orphans ſome part of his conſtant gain.

§. 17. Another Inſtance: In a City or Corporation where there is a rich Trade of Cloathing or making Silks, there is a ſtock of Mony given by Legacy for the poor, and entruſted into the hands of the richeſt of the City, to trade with and give the poor the Uſe of it: And there is another ſtock left to ſet up young beginners, who have not a ſtock to ſet up themſelves: On condition that they give the third part of their gain to the poor, and at ſeven years end reſign the ſtock: The queſtion is, Whethe the poor ſhould be without this Uſe of their Mony, and let the rich go away with it? Or whether they may take it?

§. 18. Now I prove that ſuch Uſury is not forbidden by God. 1. It is not forbidden us by the Law of *Moſes*: 1. Becauſe *Moſes* Law never did forbid it: For, 1. It is expreſly forbidden as an act of unmercifulneſs; and therefore forbidden only to the poor and to brethren, *Exod.* 22. 25. *Levit.* 25. 36, 37. Yea, when the poor are not named, it is the poor that are meant: Becauſe in that Country they did not keep up ſtocks for Merchandize or Trading, but lent uſually to the needy only: At leaſt the circumſtances of the ſeveral Texts ſhew, that it is only lending to the needy, and not lending to drive on any enriching Trades, which is meant where Uſury is forbidden. 2. And it is expreſly allowed to be uſed to ſtrangers, *Deut.* 23. 19, 20. to whom nothing unjuſt or unchaqitable might be done; only ſuch a meaſpre of Charity was not required towards them, as unto brethren. And there were more Merchants of ſtrangers that traded with them in foreign commodities, than of Jews that fetch'd them home: So that the prohibition of Uſury is in the Law it ſelf reſtrained only to their lending to the poor: But in the Prophets who do but reprove the ſin, it is expreſſed without that limitation, partly becauſe it ſuppoſeth the meaning of the Law to be known, which the Prophets did but apply: And partly becauſe there was little or no lending uſed among the Jews, but to the needy as an act of Charity.

Exod. 20. 21. *Thou ſhalt neither vex a ſtranger, nor oppreſs him.* Exod. 23. 9. *Thou ſhalt not oppreſs a ſtaanger, &c.* So that Uſury to a ſtranger was no oppreſſion

§. 19. 2. And if it had been forbidden in *Moſes* Law only, it would not extend to Chriſtians now: Becauſe the Law of *Moſes* as ſuch, is not in force: The matter of it is much of the Law of Nature indeed; but as *Moſaical*, it was proper to the Jews and Proſelytes: Or at leaſt extended not to the Chriſtian Gentiles: As is plain in 2 *Cor.* 3. 7. *Gal.* 3. 19, 24. & 5. 3. *Eph.* 2. 15. 1 *Tim.* 1. 7. *Heb.* 7. 12, 16, 19. *Moſes* Law as ſuch never bound any other Nations, but the Proſelytes that joined themſelves to the Jews (nor was all the World obliged ſo to be proſelyted as to take up their Laws:) Much leſs do they bind us that are the Servants of Chriſt, ſo long after the diſſolution of the Commonwealth. So much of them as are part of the Law of Nature, or of any poſitive Law of Chriſt, or of the Civil Law of any State, are binding as they are ſuch Natural, Chriſtian or Civil Laws. But not one of them as *Moſaical*: Though the *Moſaical* Law is of great uſe to help us to underſtand the Law of Nature in many particular inſtances, in which it is ſomewhat difficult to us.

§ 20. 2. There is no poſitive Law of Chriſt forbidding all Uſury: As for *Luke* 6. 32, 35. it is plainly nothing to the caſe: For he ſaith not, [*Lend, looking for no gain or increaſe,*] but [*looking for nothing again.*] And the Context ſheweth that the meaning muſt one of theſe two: Either *q. d.* [Lend not only to them that will lend to you again when you are in want; but even to the poor, that you can never hope to borrow of:] Or elſe [Lend not only to them that are able to pay you, and where your Stock is ſecured, but to the needy where your Mony is hazarded; and though they will pay you if they are able, yet you have little or no hope that ever they ſhould be able to repay: Lend ſo, as to be willing to make a gift of it in caſe the borrower never repay it.] And there is no other Text that can be pretended againſt it, in the New Teſtament.

§. 21. 3. And that the Law of Nature doth not forbid all Uſury, will appear by examining the ſeveral parts of it. The Law of Nature forbiddeth but three ſorts of ſins; 1. Thoſe that are againſt *Piety* to God: 2. Thoſe that are againſt our own welfare. 3. Thoſe that are againſt our Neighbours good: And that is, 1. Againſt Juſtice: 2. Againſt Charity. There is none that falleth not under ſome of theſe heads.

1. And that Uſury is not naturally evil as againſt Piety to God, 2. Or as againſt our ſelves, and our own welfare, I need not prove, becauſe no reaſon nor reaſonable Perſon doth lay any ſuch accuſation againſt it. Though they that think it abſolutely unlawful, ſay that is conſequently againſt God, as every violation of his Law is. But that is nothing to the caſe.

3. Therefore there is no doubt but the whole controverſie is reſolved into this laſt queſtion, Whether all Uſury be againſt Juſtice or Charity to our Neighbour. Juſtice obligeth me to give him his own: Charity obligeth me to give him more than his own, in certain caſes; as one that love him as my ſelf. That which is not againſt Juſtice, may be againſt Charity: But that which is againſt Charity, is not always againſt Juſtice ſtrictly taken. And that which is an act of true Charity, is never againſt Juſtice: Becauſe he that giveth his Neighbour more than his own, doth give him his own and more. There is a Uſury which is againſt Juſtice and Charity. There is a Uſury which is againſt Charity, but not againſt

meer Juſtice: And there is an Uſury which is againſt neither Juſtice nor Charity. If I prove it charitable it is ſuperfluous to ſay more.

§. 22. All the inſtances before given are notoriouſly charitable. That which is for the preſervation of the lives and comforts of the poor, and of Orphans, or for the enriching of my Neighbour, is an act of Charity: But ſuch is ſome Uſury, paſt all doubt; as is before declared. Where the contrary is an act of cruelty, the Uſury is not againſt Charity, but for it. For the rich to deny to the poor and Orphans a part of that gain, which they make by the improvement of their own Money, is oppreſſion and cruelty: If it be cruel to let a Beggar die or ſtarve, when we ſhould feed and cloath him of our own; much more to let the poor and Orphans ſtarve and periſh, rather than give them the increaſe of their own, or part of it at leaſt. As for them that ſay, It may be as well improved otherwiſe, they are unexperiened Men: It is a known falſhood as to the moſt: though ſome few may meet with ſuch opportunities. At leaſt it is nothing to them that cannot have other ways of improving it: Who are very many.

§. 23. Moreover, when it is not an act of Charity, yet it may be not againſt Charity in theſe caſes: 1. When the lender is poor and the borrower rich: Yea, it may be a ſin to lend it freely, Prov. 22. 16. *He that oppreſſeth the poor to increaſe his riches, and he that gives to the rich ſhall ſurely come to want:* It is a *giving to the rich* to lend freely that Money which they improve to the increaſe of their riches. 2. When the *lender* is not obliged to that act of *Charity*, though the borrower be poorer than himſelf. Which falleth out in a hundred caſes: which may be comprized under this one general; *When the lender is obliged to expend that ſame Money in ſome other greater, better work:* As at the ſame time while a Man that is worth but twenty pound a Year, is in debt to a Man that hath a thouſand pound a Year; there may be a hundred or a thouſand poor people worth nothing ready to periſh, whom the rich is rather bound to ſuccour, than him that hath but twenty pound a Year. And there may be works of piety (as to ſet up a School, or promote the preaching of the Goſpel) which may be as great as either. And the richeſt that is, cannot do all the good that is to be done, nor relieve all the Perſons that are in want: Therefore when he muſt leave much undone, if he would give all his ſubſtance, it is (*cæteris paribus*) a ſin, to give that to a Man that can make ſhift without it, and paſs by an hundred in much deeper neceſſity and diſtreſs: So that he who either exerciſeth *Charity* in his *Uſury*, or doth nothing againſt *Charity* and *Juſtice*, certainly ſinneth not by that Uſury. For all the Scriptures which ſpeak againſt Uſury, ſpeak againſt it as a cruel or uncharitable thing.

§. 24. Obj. *But it is ſometimes neceſſary for a Law to forbid that which otherwiſe would be good, when it cannot be done, without encouraging others to a greater evil; ſuch as ordinary uſury is: and then that Law muſt be obſerved.*

Anſw. This is true *in theſi*, that ſuch caſes there are: But it is unproved and untrue in this caſe: For, 1. There is no ſuch Law: 2. There is no ſuch reaſon or neceſſity of ſuch a Law. For God can as well make Laws againſt unrighteous or uncharitable increaſe or *Uſury*, without forbidding that which is *Charitable* and *Juſt*, as he can make Laws againſt *unrighteous* or *uncharitable buying* and *ſelling* without condemning that which was good and juſt: Or as he can forbid gluttony drunkenneſs, idleneſs, pride, without forbidding eating, drinking, apparel or riches. He can eaſily tell Men of whom and in what caſe to take uſe, and when not.

He that would ſee all other Objections anſwered, and the caſe fully handled, hath many Treatiſes on both ſides extant to inform him.

§. 25. II. That there is a ſort of *Uſury* which is evil I know of no Man that doubteth, and therefore need not ſtand to prove.

Queſt. *When is Uſury ſinful?*

Anſw. As is before ſaid, When its againſt either *Juſtice* or *Charity*: 1. When its like cheating bargaining, which under pretence of conſent and a form of Juſtice doth deceive, or oppreſs, and get from another that which is not truly ours but his. 2. When you lend for increaſe where Charity oblig you to lend freely: even as it is a ſin to lend expecting your own again, when *Charity* obligeth you to give it. 3. When you uncharitably exact that which your Brother is diſabled utterly to pay, and uſe cruelty to procure it, (be it the *Uſe* or the Principal.) 4. When you allow him not ſuch a proportion of the gain as his labour, hazard or proverty doth require; but becauſe the Money is yours, will live at eaſe upon his labours. 5. When in caſe of his loſſes you rigorouſly exact your due without that abatement, or forgiving Debts (whether *Uſe* or *Principal*) which humanity and charity require. In a Word, when you are ſelfiſh and do not as, according to true Judgment, you may deſire to be done by, if you were in his caſe.

§. 26. Queſt. *But when am I bound to exerciſe this Charity in not taking Uſe?*

Anſw. As I ſaid before. 1. When ever you have no more urgent, and neceſſary, and excellent work, to lay out that Money on, which you are ſo to receive. 2. Yea, though another work may be in it ſelf better, (as to relieve many poorer, better Men with that Money) yet when you cannot take it, without the utter undoing of the debtor, and bringing him into as bad a caſe, as any ſingle Perſon whom you would relieve, it is the ſafer ſide to leave the other unrelieved, (unleſs it be a Perſon on whom the publick good much dependeth) rather than to extort your own from ſuch a one to give another. Becauſe that which you cannot get without a ſcandalous appearance of cruelty, is *quoad jus in re* not yours to give, till you can better get poſſeſſion of it: And therefore God will not expect that you ſhould give it to another.

§. 27. In all this I imply, that as you muſt prefer the lives of others in giving Alms, before your own *conveniencies* and *comforts*, and muſt not ſay, *I cannot ſpare it*, when your neceſſity may ſpare it, though not your pleaſure: So alſo in taking Uſe of thoſe that you are bound to ſhew charity to, the ſame rule and proportions muſt be obſerved in your charity.

§. 28. Note alſo, that in all this it appeareth, that the caſe is but gradually different, between taking the Uſe and taking the Principal. For when the reaſon for remitting is the ſame, you are as well bound to remit the Principal as the Uſe.

§. 29. But this difference there is, that many a Man of low Eſtate, may afford to lend freely to a poorer Man for a little time, who cannot afford to give it. And prudence may direct us to chooſe one Man to lend freely to for a time, becauſe of his ſudden neceſſity, when yet another is fitter to give it to.

§. 30. Queſt. 13. *Is lending a duty? If ſo, muſt I lend to all that ask me? or to whom?* Queſt. 13.

Anſw. Lending is a duty, when we have it, and our Brothers neceſſity requireth it, and true prudence telleth us, that we have no better way to lay it out, which is inconſiſtent with that. And therefore rich Men ordinarily ſhould both lend and give as prudence ſhall direct. But there is an imprudent and ſo a ſinful *lending*: As, 1. When you will lend that which is anothers, and you have no power to lend. 2. When you lend that which you muſt needs require again, while you might eaſily foreſee that the borrower is not like to pay. Lend nothing but what you have either great probability will be repayed, or elſe which you are willing to give, in caſe the Debtor cannot or will not pay; or at leaſt when ſuing for it, will not have ſcandalous and worſe effects than not lending. For it is very ordinary when you come to demand it and ſue for it, to ſtir up the hatred of the debtor againſt you, and to make him your Enemy, and to break his Charity by your imprudent Charity: In ſuch a caſe, if you are obliged to relieve him, give him ſo much as you can ſpare, rather than lend him that which you cannot ſpare, but muſt ſue for. In ſuch caſes, if Charity go not without *Prudence*, nor *Prudence* without Charity, you may well enough ſee when to lend, and how much.

Queſt. 14. §. 31. Queſt. 14. *Is it lawful to take upon Uſury in neceſſity, when the Creditor doth unjuſtly or unmercifully require it?*

Anſw. Not in caſe that the conſequents (by encouraging ſin or otherwiſe) be like to do more hurt, than the Money will do you good. Elſe, it is lawful when it is for your benefit: As it is lawful to take part of your wages for your work, or part of the worth of your commodity, when you cannot have the whole: And as it is lawful to purchaſe your rights of an Enemy, or your life of a Thief as is aforeſaid. And Man may buy his own benefit of an unrighteous Man.

Queſt. 15. §. 32. Queſt. 15. *Doth not contracting for a certain ſum of gain, make Uſury to be in that caſe unlawful, which might lawfully be taken of one that is free?*

Anſw. Yes, *in caſe that contracting determine an uncertain caſe without ſufficient cauſe:* As if you agree, that whether the borrower gain or loſe, and be poor or rich, I will have ſo much gain: That is, Whether it prove merciful or unmerciful, I will have it. But then in that caſe, if it ſo prove unmerciful, it may not be taken without contracting, if freely offered. No contract may tye the debtor to that which is againſt Juſtice or Charity: And no contract may abſolutely require that which may prove uncharitable; unleſs there be a tacite condition, or exception of ſuch a caſe implied. Otherwiſe I ſee no Scripture or Reaſon, why a Contract altereth the caſe, and may not be uſed to ſecure that increaſe which is neither unrighteous nor unmerciful: It may be the bond of Equity, but not of Iniquity. As in caſe of a certain gain by the borrower, a certain uſe may be contracted for: And in caſe of uncertain gain to the borrower, a conditional Contract may be made. Yea, in caſe of Merchandize, where Mens poverty forbiddeth not ſuch bargains, I ſee not but it is lawful to ſell a greater uncertain gain, for a ſmaller certain gain; and ſo to make the Contracts abſolute: (As *Ameſius Caſ. Conſc.* on this queſtion ſheweth.) As all oppreſſion and unmercifulneſs muſt be avoided, and all Men muſt do as they would (judiciouſly) be done by; So it is a bad thing to corrupt Religion, and fill the World with cauſeleſs ſcruples, by making that a ſin which is no ſin. Divines that live in great Cities and among Merchandize, are uſually fitter Judges in this caſe, than thoſe that live more obſcurely (without experience) in the Countrey.

Tit. 5. *Caſes of Conſcience about Luſory Contracts.*

§. 1. Queſt. 1. *Is it lawful to lay wagers upon the credit or confidence of one anothers opinions or aſſertions in diſcourſe? As* e. g. *I will lay you ſo much that I am in the right?*

Anſw. Yes, If theſe three things concur: 1. That the true end of the wager is, to be a penalty to him that ſhall be guilty of a raſh and falſe aſſertion, and not to gratifie the Covetouſneſs of the other. 2. That it be no greater a ſum than can be demanded and paid, without breach of Charity, or too much hurt to the loſer (as above the proportion of his error;) 3. That it be no other but what both Parties are truly willing to ſtand to the loſs of, if either of them loſe, and that beforehand they truly ſeem ſo willing to each other.

§ 2. Queſt. 2. *Is it lawful to lay Wagers upon Horſe-races, Dogs, Hawks, Bear-baitings or ſuch Games as depend upon the activity of Beaſt or Man?* *Queſt.* 2.

Anſw. Yes, upon the two laſt expreſt conditions; and 3. That it be not an exerciſe which is it ſelf unlawful, by cruelty to Beaſts, or hazard to the lives of Men (as in Fencing, Running, Wreſtling, *&c.* it may fall out if it be not cauteleouſly done,) or by the expence of an undue proportion of time in them which is the common Malignity of ſuch recreations.

§ 3. Queſt. 3. *May I lawfully give Money to ſee ſuch Sports, as Bear-baitings, Stage plays, Masks, Shews, Puppet plays, Activities of Man or Beaſt?* &c. *Queſt.* 3.

Anſw. There are many Shews that are deſirable and laudable, (as of ſtrange Creatures, Monſters, rare Engines, Activities, *&c.*) the ſight of which it is lawful to purchaſe, at a proportionable price; As a proſpect thorough one of *Galilæus* Tubs or ſuch another, is worth much Money to a ſtudious Perſon. But when the exerciſe is unlawful (as all Stage-plays are that ever I ſaw, or had juſt information of; yea, odiouſly evil; however it is very poſſible that a Comedy or Tragedy might with abundance of cautions be lawfully acted,) it is then (uſually) unlawful to be a Spectator either for Money or on free coſt. I ſay [uſually] becauſe it is poſſible that ſome one that is neceſſitated to be there, or that goeth to find out their evil to ſuppreſs them, or that is once only induced to know the truth of them, may do it innocently: But ſo do not they, who are preſent voluntarily and approvingly. 3. And if the recreation be lawful in it ſelf, yet when vain perſons go thither to feed a carnal fancy and vicious humour, which delighteth more in vanity, than they delight in piety, and when it waſteth their time and corrupteth their minds, and alienateth them from good, or hindreth duty, it is to them unlawful.

§ 4. Queſt. 4. *Is it lawful to play at Cards or Dice for Money, or at any Lottery?* *Queſt.* 4.

Anſw. The greateſt doubt is, Whether the Games be lawful, many learned Divines being for the Negative, and many for the Affirmative: And thoſe that are for the Affirmative lay down ſo many neceſſaries or conditions to prove them lawful, as I ſcarce ever yet ſaw meet together: But if they be proved at all lawful, the caſe of Wagers is reſolved as the next. Of Recreations ſee before.

§. 5. Queſt. 5. *May I play at Bowls, Run, Shoot,* &c. *or uſe ſuch perſonal activities for Money?* *Queſt.* 5.

Anſw. Yes, 1. If you make not the Game it ſelf bad by any accident: 2. If your Wager be laid for ſport, and not for covetouſneſs (ſtriving who ſhall get anothers Money, and give them nothing for it.) 3. And if no more be laid than is ſuitable to the ſport, and the loſer doth well and willingly pay.

§. 6. Queſt. 6. *If the loſer who ſaid he was willing, prove angry and unwilling when it cometh to the paying, may I take it, or get it by Law againſt his will?* *Queſt.* 6.

Anſw. No, no not in ordinary caſes, becauſe you may not turn a ſport to covetouſneſs, or breach of Charity: But in caſe that it be a ſport that hath coſt you any thing, you may in Juſtice take your Charges, when prudence forbids it not.

Tit. 6. *Caſes of Conſcience about Loſing and Finding.*

§. 1. Queſt. 1. *If I find Money or any thing loſt, am I bound to ſeek out the owner, if he ſeek not after me? And how far am I bound to ſeek him?*

Anſw. You are bound to uſe ſuch reaſonable means, as the nature of the caſe requireth, that the true owner may have his own again. He that dare keep another Mans Money, becauſe he findeth it, its like would ſteal, if he could do it as ſecretly. Finding gives you no propriety, if the owner can be found: Do as you would be done by, and you may ſatisfie your conſcience. If nearer enquiry will not ſerve, you are bound to get it cried in the Market, or proclaimed in the Church, or mentioned in the *Curranto*'s that carry weekly news; or any probable way, which putteth you not upon unreaſonable coſt or labour.

Queſt. 2. §. 2. Queſt. 2. *May I take any thing for the finding of it, as my due?*

Anſw. You may demand ſo much as ſhall pay for any labour or coſt which you have been at about it, or finding out the owner. But no more as your due: Though a moderate gratuity may be accepted, if he freely give it.

Queſt. 3. §. 3. Queſt. 3. *May I deſire to find Money or any thing elſe in my way? or may I be glad when I have found it?*

Anſw. You ſhould firſt be unwilling that your Neighbour ſhould loſe it; and be ſorry that he hath loſt it: But ſuppoſing that it be loſt, you may moderately deſire that you may find it rather than another: Not with a covetous deſire of the gain; but that you may faithfully gratify the owner in reſtoring it, Or if he cannot be found may diſpoſe of it as you ought. And you ſhould be more ſorry that it's loſt, than glad that you find it, except for the owner.

Queſt. 4. § 4. Queſt. 4. *If no owner can be found, may I not take it and uſe it as mine own.*

Anſw. The Laws of the Land do uſually regulate claims of propriety in ſuch matters: Where the Law giveth it to the Lord of the Mannor, it is his, and you muſt give it him. Where it giveth it to no other, it is his that findeth it; and occupancy will give him propriety. But ſo as it behoveth him to judge, if he be poor, that Gods providence ordered it for his own ſupply; but if he be rich, that God ſent it him but as to his Steward, to give it to the poor.

Queſt. 5. §. 5. Queſt. 5. *If many be preſent when I find it, may I not wholly retain it to my ſelf? or may I not conceal it from them if I can?*

Anſw. If the Law over-rule the caſe, it muſt be obeyed: Bnt if it do not, you may if you can conceal it, and thereby become the only finder, and take it as your own, if the owner be not found: But if you cannot conceal it at the time of finding, they that ſee it with you, are partly the finders as well as you; though perhaps the largeſt ſhare be due to the occupant.

Queſt. 6. §. 6. Queſt. 6. *If I truſt my Neighbour or Servant with Money or Goods, or if another truſt me, who muſt ſtand to the loſs if they be loſt?*

Anſw. Here alſo the Law of the Land as regulating Proprieties mnſt be very much regarded; and eſpecially the true meaning of the Parties muſt be underſtood: If it was antecedently the expreſſed or implied meaning that one party in ſuch or ſuch a caſe ſhould bear the loſs, it muſt in ſtrict juſtice be according to the true meaning of the parties. Therefore if a Carrier that undertaketh to ſecure it, loſeth it; he loſeth it to himſelf. Or if one that it is lent to on that condition (explicite or implicite) loſe it, it is to himſelf. But if a friend to whom you are beholden for the carriage, loſe it who undertook no more than to beſtow his labour, the loſs muſt be yours; yea, though it was his negligence or drunkenneſs that was the fault: For you took him and truſted him as he is. But if a ſervant or one obliged to do it by hire, do without any other agreement, only undertake to ſerve you in it, and loſeth it the Law or Cuſtom of the Countrey is inſtead of a Contract: For if the Law or Cuſtom lay the loſs on him, it is ſuppoſed that he conſented to it in conſenting to be your ſervant: If it lay it on you, it is ſuppoſed that you took your Servant on ſuch terms of hazard. But if it be left undecided by Law and Cuſtom, you may make your Servant pay only ſo much as is a proportionable penalty for his fault, but no more, as any ſatisfaction for your loſs: except you agreed with him to repay ſuch loſſes as were by his default. And when it is conſidered what ſtrict Juſtice doth require, it muſt alſo be conſidered what Charity and Mercy doth require, that the poor be not oppreſſed.

Tit. 7. *Directions to Merchants, Factors, Chaplains, Travellors, that live among Infidels.*

Queſt. 1. *IS it lawful to put ones ſelf, or Servants, eſpecially young uneſtabliſhed Apprentices, into temptations of an Infidel Countrey (or a Popiſh) for the getting of Riches, as Merchants do?*

Anſw. This cannot be truly anſwered without diſtinguiſhing. 1. Of the Countreys they go from. 2. Of the places they go to. 3. Of the quality of the Perſons that go. 4. Of the cauſes of their going.

Queſt. 1. *Leg. Steph. Vinan. Pigh. in Hercule prodigo pag.* 130. 131, 132. Cui peregrinatio dulcis eſt, non amat patriam: ſi dulcis eſt patria, amara eſt peregrinatio. Auguſt.

I. Some Countreys that they go from may be as bad as thoſe that they go to, or in a ſtate of War, when it is better to be abſent, or in a time of perſecution, or at leaſt of greater temptation than they are like to have abroad. And ſome are contrarily as a Paradiſe in compariſon of thoſe they go to, for holineſs and helps to Heaven, and for peace and opportunities of ſerviceableneſs to God and the publick good.

II. Some Countreys which they may go to may have as good helps for their Souls as at home, if not by thoſe of the Religion of the Nation, yet by Chriſtians that live among them; or by the company which goeth with them: or at leaſt there may be no great temptations to change their Religion, or debauch them, either through the Civility and Moderation of thoſe they live among, or through their ſottiſh ignorance and viciouſneſs, which will rather turn Mens hearts againſt them. But ſome Countreys have ſo ſtrong temptations to corrupt Mens underſtandings through the ſubtilty of Seducers, and ſome have ſuch allurements to debauch Men, and ſome ſuch cruelties to tempt them to deny the truth, that it is hard among them to retain ones innocency.

III. Some that go abroad are underſtanding ſettled Chriſtians, able to make good uſe of other Mens errors, and ſins, and ill examples or ſuggeſtions; and perhaps to do much good on others: But ſome are young, and raw, and unexperienced, whoſe heads are unfurniſhed of thoſe evidences and Reaſons by which they ſhould hold faſt their own profeſſion, againſt the cunning Reaſonings of an adverſary; and their hearts unfurniſhed of that Love to Truth, and that ſerious reſolution which is neceſſary to their ſafety; and therefore are like to be corrupted.

IV. Some are ſent by their Princes as Agents or Embaſſadors, on employments neceſſary to the publick good: And ſome are ſent by Societies on buſineſs neceſſary to the ends of the Society: And ſome go in caſe of extream poverty and neceſſity, having no other way of maintenance at home: And ſome go in obedience to their Parents and Maſters that command it them: And ſome go to avoid the miſeries of a War, or the danger of a ſharp perſecution at home; or the greater temptations of a debauched or ſeducing Age; or ſome great temptations in their Families. But ſome go for fancy, and ſome for meer covetouſneſs without need.

By theſe diſtinctions the caſe may be anſwered by Men that are judicious and impartial. As,

I. *Affirm.* 1. It is lawful for Embaſſadors to go among Infidels that are ſent by Princes or States: Becauſe the publick good muſt be ſecured.

2. It is lawful for the Agents of lawful Societies or trading Companies to go (*cateris paribus*, the Perſons being capable:) Becauſe Trade muſt be promoted which tendeth to the common good of all Countreys.

3. It is not only lawful, but one of the beſt works in the World, for fit perſons to go on a deſign to convert the poor Infidels and Heathens where they go. Therefore the Preachers of the Goſpel ſhould

not be backward, to take any opportunity, as Chaplains to Embaſſadors, or to Factories, *&c.* to put themſelves in ſuch a way.

4. It is lawful for a Son or Servant (whoſe bonds extend to ſuch a ſervice) to go in obedience to a Superiours command; and Gods ſpecial protection may be truſted in a way of Obedience.

5. It is lawful for one in debt to go that hath probable hopes that way and no other to pay his debts. Becauſe he is a defrauder if he detain other Mens Mony, while a lawful way of repaying it may be taken.

6. It is lawful for a duly qualified Perſon to go in caſe of extream poverty, to be able to live in the World: And that Poverty may be called extream to one that was Nobly born and educated which would be nopoverty to one thatwas bred in beggary.

7. It is lawful for a well qualified Perſon, who deſireth Riches to ſerve God, and to do good with to go in a way of trading, though he be in no poverty or neceſſity himſelf. Becauſe Gods bleſſing on a lawful Trade may be deſired and endeavoured, and he that ſhould do all the good he can, may uſe what lawful means he can to be enabled to do it. And other Mens wants ſhould be to us as our own, and therefore we may endeavour to be able to relieve them.

8. In a time of ſuch Civil War, when a Man knoweth not which ſide to take, it may be better for ſome Men to live abroad; yea, among Infidels.

9. There is little to diſſwade a Man whoſe Trade leadeth him into a Country that is better than his own, or ſo ſottiſh as to have ſmall temptation, and that hath the company of faithful Chriſtians, with which he may openly worſhip God, and privately converſe to his ſpiritual edification.

10. In urgent caſes one may go for a time, where he can have no uſe of publick Church-Worſhip; ſo be it he have private means and opportunities of holy living.

11. It is lawful on leſs occaſions to leave ones own Country in a time of debauchery, when temptations at home are greater than thoſe abroad, or in a time of ſuch perſecution as may lawfully be avoided, than at another time.

12. A ſettled Chriſtian may go more ſafely, and therefore lawfully on ſmaller urgencies, than a young, raw, luſtful, fanciful, unſetled Novice may.

II. *Neg.* 1. It is not lawful for any one to ſeek Riches or Trade abroad or at home, principally for the Love of Riches, to raiſe himſelf and family to fulneſs, proſperity or dignity; though all this may be deſired when it is a Means to Gods ſervice, and honour, and the publick good, and is deſired principally as ſuch a Means.

2. It is not lawful to go abroad, eſpecially into Infidel or Popiſh Countries, without ſuch a juſtifiable buſineſs, whoſe Commodity will ſuffice to weigh down all the loſſes and dangers of the remove.

3. The dangers and loſſes of the Soul are to be valued much above thoſe of the Body and Eſtate, and cannot be weighed down by any meer corporal commodity.

4. It is leſs dangerous uſually to go among Turks and Heathens (whoſe Religion hath no tempting power to ſeduce Men) than among *Socinians*, or *Papiſts*, whoſe errors and ſins are cunningly and learnedly promoted and defended.

5. It is not lawful for Merchants or others for Trade and Love of Wealth or Mony, to ſend poor raw unſetled youths into ſuch Countries where their Souls are like to be notably endangered, either by being deprived of ſuch teaching and Church-helps which they need, or by being expoſed to the dangerous temptations of the place: Becauſe their Souls are of more worth than Mony.

6. It is not lawful therefore for Maſter or Servant to venture his own Soul in ſuch a caſe as this laſt mentioned; that is, ſo far as he is free, and without neceſſity doth it only for commodity ſake.

7. We may not go where we cannot publickly worſhip God, without neceſſity, or ſome inducement from a greater good.

8. The more of theſe hinderances concur, the greater is the ſin: It is therefore a meer wilſul caſting away of their own Souls; when unfurniſhed unſetled youths (or others like them) ſhall for meer humour, fancy, or covetouſneſs leave ſuch a Land as this, where they have both publick and private helps for their Salvation, and to go among Papiſts, Infidels or Heathens, where talk or ill example is like to endanger them, and no great good can be expected to countervail ſuch a hazard, nor is there any true neceſſity to drive them, and where they cannot publickly worſhip God, no nor openly own the truth, and where they have not ſo much as any private company to converſe with, that is fit to further their preſervation and ſalvation, and all this of their own accord, *&c.*

Queſt. 2. *May a Merchant or Embaſſador leave his Wife, to live abroad.* *Queſt.* 6.

Anſw. 1. We muſt diſtinguiſh between what is neceſſitated and what is voluntary, 2. Between what is done by the Wives conſent, and what is done without. 3. Between a Wife that can bear ſuch abſence, and one that cannot. 4. Between a ſhort ſtay, and a long or continued ſtay.

1. The command of the King, or publick neceſſities, may make it lawful, except in a caſe ſo rare as is not to be ſuppoſed (which therefore I ſhall not ſtand to deſcribe.) For though it be a very tender buſineſs to determine a difference between the publick authority or intereſt, and family relations and intereſt, when they are contradictory, and unreconcilable, yet here it ſeemeth to me, that the Prince and publick intereſt may diſpoſe of a Man contrary to the will and intereſt of his Wife: Yea, though it would occaſion the loſs, 1. Of her Chaſtity, 2. Or her underſtanding, 3. Or her Life: And though the Conjugal bond do make Man and Wife to be as one fleſh. For, 1. The King and publick intereſt may oblige a Man to hazard his own Life, and therefore his Wives. In caſe of War, he may be ſent to Sea or beyond Sea, and ſo both leave his Wife (as *Uriah* did) and venture himſelf. Who ever thought that no Married Man might go to forreign Wars without his Wives conſent? 2. Becauſe as the whole is more noble than the part, ſo he that marrieth obligeth himſelf to his Wife, but on ſuppoſition that he is a member of the Commonwealth, to which he is ſtill more obliged than to her.

2. A Man may for the benefit of his family leave his Wife for Travel or Merchandize, for a time, when they mutually conſent upon good reaſon that it is like to be for their good.

3. He may not leave her either without or with her own conſent, when a greater hurt is like to come by it, than the gain will countervail. I ſhall ſay no more of this, becauſe the reſt may be gathered from what is ſaid in the caſes about duties to Wives, where many other ſuch are handled.

Queſt. 3. *Is it lawful for young Gentlemen to travel in other Kingdoms, as part of their education?* *Queſt.* 7. *Lege Eurycic. Pateani Orat.* 9.

Anſw. The many diſtinctions which were laid down for anſwer of the firſt queſtion, muſt be here ſuppoſed, and the anſwer will be moſtly the ſame as to that, and therefore need not be repeated.

1. It is lawful for them to travel that are neceſſarily driven out of their own Country, by perſecution, poverty, or any other neceſſitating cauſe.

2. It is lawful to them that are commanded by their Parents (unleſs in former excepted caſes, which I will not ſtay to name.)

3. It is the more lawful when they travel into Countries as good or better than their own, where they are like to get more good than they could have done at home.

4. It is more lawful to one hat is prudent and

firmly ſetled both in *Religion*, and in *Sobriety*, and *Temperance*, againſt all temptations which he is like to meet with, than to one that is unfurniſhed for a due reſiſtance of the temptations of the *place to* which he goeth.

5. It is more lawful to one that goeth in ſober, wiſe and godly company, or is ſent with a wiſe and faithful Tutor and Overſeer, than to leave young unſetled Perſons to themſelves.

6. In a word, It is lawful when there is no rational probability, that they will not only get more good than hurt (for that will not make it lawful,) but alſo more good than they could probably have other ways attained.

II. But the too ordinary courſe of young Gentlemens travels out of *England* now practiſed, I take to be but a moſt dangerous hazarding, if not a plain betraying them to utter undoing, and to make them afterwards the plagues of their Country, and the inſtruments of the common calamity. For, 1. They are ordinarily ſent into Countries far worſe and more dangerous than their own, where the temptations are ſtronger than they are fit to deal with: Into ſome Countries where they are tempted to ſenſuality, and into ſome where they are tempted to Popery or Infidelity. In ſome Countries they learn to drink Wine inſtead of Beer; and ariſing from the ſmaller ſort to the ſtronger, if they turn not drunkards, they contract that appetite to Wine and ſtrong drink, which ſhall prove (as *Clemens Alexandrinus* calleth gluttony and tipling,) a *Throat-madneſs*, and a *Belly-devil*, and keep them in the ſin of guloſity all their days. And in ſome Countries they ſhall learn the art of gluttony, to pamper their guts in curious, coſtly, uncouth faſhions, and to dreſs themſelves in novel fantaſtical garbs, and to make a buſineſs of adorning themſelves, and ſetting themſelves forth with proud and procacious fancies and affections, to be lookt upon as comely Perſons, to the eyes of others. In ſome Countries they ſhall learn to waſte their precious hours in Stage-plays, and vain ſpectacles, and ceremonies, attendances and viſits, and to equalize their life with death, and to live to leſs uſe and benefit to the World, than the Horſe that carrieth them. In moſt Countries they ſhall learn either to prate againſt Godlineſs, as the humor of a few melancholy fools, and be wiſer than to believe God, or obey him, or be ſaved; or at leaſt to grow indifferent and cold in holy affections and practices: For when they ſhall ſee Papiſts and Proteſtants, Lutherans and Calviniſts of contrary minds, and hear them reproaching and condemning one another, this cooleth their zeal to all Religion, as ſeeming but a matter of uncertainty and contention: And when they alſo ſee, how the wiſe and holy are made a ſcorn in one Country, as *Bigots* and *Hugonots*, and how the Proteſtants are drunkards and worldlings in another Country, and how few in the World have any true ſenſe and ſavour of ſound and practical Religion, and of a truly holy and heavenly Life, (as thoſe few they are ſeldom ſo happy as to converſe with) this firſt accuſtometh themſelves to a neglect of holineſs, and then draweth their minds to a more low indifferent opinion of it, and to think it unneceſſary to Salvation. For they will not believe that ſo few ſhall be ſaved as they find to be holy in the World: And then they grow to think it but a fancy and a *troubler* of the world.

And it addeth to their temptation, that they are obliged by the carnal ends which drew them out to be in the worſt and moſt dangerous company and places; that is, at Princes Courts, and among the ſplendid gallantry of the World: For it is the faſhions of the great ones which they muſt ſee, and of which when they come home they muſt be able to diſcourſe: So that they muſt travel to the Peſt-houſes of Pomp and Luſt, of Idleneſs, Gluttony, Drunkenneſs, and Pride, of Aheſm, Irreligiouſneſs and Impiety, that they may be able to Glory, what acquaintance they have got of the grandeur and gallantry of the Suburbs of Hell, that they may repreſent the way to damnation delectable and honourable to others, as well as to themſelves.

Read Biſhop *Halls Quo Vadis* on this ſubject.

But the greateſt danger is of corrupting their Intellectuals, by converſe with deceivers where they come; either *Infidels* or jugling *Jeſuites* and *Fryars*: For when thoſe are purpoſely trained up to deceive, how eaſie is it for them to ſilence raw unfurniſhed Novices (yea, even when all their five ſenſes muſt be captivated, in the Doctrine of Tranſubſtantiation.) And when they are ſilenced they muſt yield: Or at leaſt they have deluding ſtories enough of the Antiquity, Univerſality, Infallibility, Unity of their Church, with a multitude of Lyes of *Luther*, *Calvin*, *Zuinglius*, and other Reformers, to turn their hearts and make them yield. But yet that they may be capable of doing them the more ſervice, they are inſtructed for a time to diſſemble their perverſion, and to ſerve the *Roman* Pride and Faction in a Proteſtant garb and name.

Eſpecially when they come to *Rome*, and ſee its glory, and the monuments of antiquity, and are allured with their ſplendor and civilities, and made believe that all the reports of their Inquiſitions and Cruelties are falſe, this furthereth the faſcination of unexperienced youths.

2. And uſually all this while, the moſt of them lay by all ſerious ſtudies, and all conſtant employment, and make idleneſs, and converſe with the idle or with tempters to be their daily work. And what a mind is like to come to, which is but one half year or twelve month accuſtomed to idleneſs, and vain ſpectacles, and to a pleaſing converſe with idle and luxurious Perſons, it is eaſie for a Man of any acquaintance with the World, or with humane nature to conjecture.

3. And they go forth in notable peril of their health or lives. Some fall into Feavors, and die by change of air and drinks: Some fall into quarrels in Taverns, or about their Whores, and are murdered. Some few prove ſo ſtedfaſt againſt all the temptations of the Papiſts, that it is thought conducible to the holy cauſe, that they ſhould be killed in pretence of ſome quarrel, or be poyſoned: Some by drinking Wine, do contract ſuch ſickneſs, as makes their lives uncomfortable to the laſt. And the brains of many are ſo heated by it, that they fall mad.

Peregrinatio levia tædia quædam animorum & veluti nauſeas tollit Non tollit morbos qui altius penetrarunt, quam ut externa ulla medicina huc pertingat. *Id. ib.*

4. And all this danger is principally founded in the quality of the Perſons ſent to travel: Which are ordinarily empty Lads, between eighteen and twenty four years of age, which is the time of the Devils chief advantage; when naturally they are prone to thoſe Vices which prove the ruin of the moſt, though you take the greateſt care of them that you can. 1. Their luſt is then in the higheſt and moſt untamed rage. 2. Their appetites to pleaſing meats and drinks are then ſtrongeſt. 3. Their frolick inclinations to ſports and recreations are then greateſt. 4. And ignorant and procacious Pride beginneth then to ſtir. 5. All things that are moſt vile and vain, are then apt to ſeem excellent to them, by reaſon of the novelty of the matter as to them, who never ſaw ſuch things before, and by reaſon of the falſe eſteem of thoſe carnal Perſons, to whoſe pomp, and conſequently to whoſe judgment, they would be conformed. 6. And they are at that age exceedingly inclined to think all their own apprehenſions to be right, and to be very confident of their own conceptions, and wiſe in their own eyes: Becauſe their juvenile intellect being then in the moſt affecting activity, it ſeemeth ſtill clear and ſure to them, becauſe it ſo much affects themſelves. 7. But above all, they are yet unfurniſhed of almoſt all that ſolid Wiſdom, and ſetled Holineſs, and large Experience, which is moſt neceſſary to their improvement of their travels, and to their reſiſtance of all theſe temptations. Alas, how few of them are able to deal with a Jeſuite, or

hold faſt their Religion againſt deceivers? If the very Vices, the Ambition, the Carnal Policies and Pomps, the filthineſs and worldlineſs of the Roman Clergy did not become a preſervative to Mens minds, againſt the Temptations which would draw them to their way, and if the Atheiſm, Infidelity, Whoredoms, and Prophaneneſs of Papiſts did not become Antidotes, how few were like to return uninfected? And becauſe the Jeſuites know that they can never take this ſtumbling block out of the way, therefore too many of them have thought beſt to debauch thoſe firſt whom they would Proſelyte, and to reconcile them firſt to Plays, and Drunkenneſs, and Whoredoms, that ſo the diſlike of theſe may not hinder their reconciliation with the Kingdom of *Rome*; yea, that a ſeeming neceſſity of a Prieſts Pardon, may make it ſeem neceſſary to become their ſubjects.

And as unfurniſhed are theſe young travellers uſually to reſiſt the temptations to this ſenſuality, luſt and pomp, as thoſe of Popery: So that they are perfidiouſly ſent into a Peſt-houſe, when they are in the greateſt diſpoſition to be infected. And if they come not home drunkards, gluttons, gameſters, idle, prodigal, proud, infidels, irreligious, or Papiſts, its little thanks to thoſe perfidious Parents, who thus perform their promiſe for them in Baptiſm, by ſending them to Satans Schools and Univerſity to be educated.

Whereas if they were but kept to their due ſtudies, and under a holy government at home, till they were furniſhed with ſound religious knowledge, and till they were rooted in holineſs, and in a Love to a pious ſober Life, and till they had got a ſetled hatred of intemperance and all ſin, and till they had a Map of the Places, Perſons and Affairs of the World well imprinted on their Minds by ſtudy and due information, then neceſſary travel would be more ſafe: And then they would be in a capacity to learn Wiſdom from other Mens folly, and virtue from other Mens vice, and piety from other Mens impiety: Which Novices are rather apt to imitate.

5. And in the mean time the loſs of all the helps which they ſhould have at home, doth greatly tend to their deſtruction. For they oft travel into Countries, where they ſhall have no publick worſhip of God which is lawful, or which they underſtand: Or if they have, it is uſually cold preaching, and dull praying, when they have need of the beſt, and all too little. And they have ſeldom ſuch pious ſociety to edify and quicken them by private converſe, as they have or might have here at home: And ſeldom come into ſuch well ordered religious families. And if humane nature be prone to infection by temptations, and ſo averſe to holineſs, that all means is too little, and even in the beſt families, folly and ſenſuality and a diſtaſte of Godlineſs often thrives (as unſown Weeds overſpread the Garden, where with great coſt and labour only better things were ſowed,) What then but ſin and miſery can be expected from thoſe that by their own Parents are baniſhed from their native Country, (not ſo well as into a Wilderneſs, but) into the peſtilent infected Countries of the World?

Congreſſus ſapientum confert prudentiam: non montes, non maria. *Eraſm.*

I would ask thoſe Parents that plead for this crime and cruelty as a kindneſs: Are you no wiſer or better your ſelves, than the company into which you ſend your Children? Can you teach them and educate them no better, nor give them better examples than they are like to have abroad? Can you ſet them on no better work, for the improvement of their time? If not, Why do you not repent of this your ſhame and miſery, and reform your ſelves? If you can, why will you then betray your Children? Or if you cannot, are there no Schools, no learned and pious Men, no religious families and company at home, in your own Land, where you might place them to better advantage, than thus to expoſe them to the Tempter? Undoubtedly there are; and ſuch as may be had at cheaper rates.

6. And it is not the ſmalleſt part of the guilt and danger, that they are ſent abroad without due overſight and conduct. They that do but get them ſome ſober or honeſt ſervant to attend them, or ſome ſober companion, think they have done well: When as they had need of ſome Divine or Tutor of great Learning, Piety, Prudence and Experience, whom they will reverence and obey, that may take the overſight of them, and be ready to anſwer any Sophiſter that would ſeduce them. But the charge of this is thought too great, for the ſafety of their own Children, whom they themſelves expoſe to a neceſſity of it.

I know that carnal minds will diſtaſte all this, and have Objections enough againſt it, and reaſons of their own, to make it ſeem a duty to betray and undo their Childrens Souls, and to break their promiſe made for them in Baptiſm, [*All this is but our preciſeneſs: They muſt have experience and know the World, or elſe they will be contemptible* Tenebriones *or Owls? When ever they go it will be a temptation, and ſuch they muſt have at home; there is no other part of their age ſo fit, or that can be ſpared, and we muſt truſt God with them where ever they are, and they that will be bad, will be bad in one place as well as another; and many are as bad that ſtay at home.*] And thus *quos perdere vult Jupiter hos dementat:* Yea, the poor Children, and Common wealth, muſt ſuffer for ſuch Parents ſottiſh folly: And well ſaith *Solomon*, Prov. 28. 11. *The rich man is wiſe in his own conceit.* And becauſe it is not Reaſon indeed but Pride, and the Rich Diſeaſe and Carnality which is here to be confuted, I ſhall not honour them with a diſtinct particular anſwer; but only tell them, if all companies be alike, ſend them to *Bedlam* or to a *Whore-houſe*. If all means be alike, let them be *Janizaries*, and bred up where Chriſt is ſcorned: If you think they need but little helps, and little watching, it ſeems you never gave them more: And it's pity you ſhould have Children, before you know what a Man is, and how much nature is corrupted, and how much is needful to its recovery: And its pity that you dedicated them to God in Baptiſm, before you believed Chriſt, and knew what you did? And engaged them to renounce the World, the Fleſh and the Devil, under a Crucified Chriſt, while you purpoſed like Hypocrites to train them in the School and Service of the World, the Fleſh, and the Devil, and in the contempt of the Croſs of Chriſt, or of a holy mortified Life. And if all ages be alike, and Novices be equal to experienced Perſons, let the Scholars rule their Maſter, and let Boys be Parliament Men and Judges, and let them be your Guides at home? And if acquaintance with Courtſhip and the Cuſtoms of the World, and the reputation of ſuch acquaintance, be worth the hazarding of their Souls, renounce God, and give up your names to Mammon, and be not ſuch paultry Hypocrites, as to profeſs that you believe the Scriptures, and ſtand to your Baptiſmal Vows, and place your hope in a Crucified Chriſt, and your happineſs in Gods favour and the life to come. And if the preaching of the Goſpel, and all ſuch religious helps be unneceſſary to your unſettled Children, diſſemble not by going to Church, as if you took them to be neceſſary to your ſelves. In a word, I ſay as *Elias* to the *Iſraelites*, *Why halt ye between two opinions? If God be God, follow him*, if the World be God, and Pride and Senſuality and the Worlds applauſe be your felicity, follow it, and let it be your Childrens portion. Do you not ſee more wiſe, and learned, and holy, and ſerviceable Perſons among us, proportionably in Church and State, that were never ſent for an education among the Papiſts and prophane, than of ſuch as were?

But I will proceed to the Directions which are neceſſary to thoſe that muſt or will needs go abroad, either as Merchants, Factors, or as Travellers.

Dir. 1. *Direct.* 1. Be ſure that you go not without a clear warrant from God; which muſt be (all things laid together) a great probability, in the Judgement of impartial, experienced, wiſe Men, that you may get or do more good than you were like to have done at home. For if you go ſinfully without a Call or Warrant, you put your ſelf out of Gods protection, as much as in you is, that is, you forfeit it: And whatever plague befalls you, it will arm your accuſing Conſciences to make it double.

Dir. 2. *Direct.* 2. Send with your Children that travel ſome ſuch pious, prudent Tutor or Overſeer as is afore deſcribed: And get them, or your Apprentices into as good company as poſſibly you can.

Dir. 3. *Direct.* 3. Send them as the laſt part of all their Education, when they are ſettled in knowledge, ſound Doctrine and Godlineſs, and have firſt got ſuch acquaintance with the ſtate of the World, as reading Maps, and Converſation, and Diſcourſe can help them to: And not while they are young, and raw, and uncapable of ſelf-defence, or of due improving what they ſee. And thoſe that are thus prepared, will have no great luſt or fancy to wander, and loſe their time, without neceſſity: For they will know, that there is nothing better (conſiderably) to be ſeen abroad, than is at home: That in all Countreys, Houſes are Houſes, and Cities are Cities, and Trees are Trees, and Beaſts are Beaſts, and Men are Men, and Fools are Fools, and Wiſe Men are Wiſe, and Learned Men are Learned, and Sin is Sin, and Virtue is Virtue. And theſe things are but the ſame abroad as at home: And that a Grave is every where a Grave, and you are travelling towards it, which way ever you go. And happy is he that ſpendeth his little time ſo, as may do God beſt ſervice, and beſt prepare him for the ſtate of immortality.

Dir. 4. *Direct.* 4. If experience of their youthful Luſt and Pride, and vicious folly, or unſettled dangerous ſtate, doth tell you plainly, that your Child or Apprentice is unfit for travel, venture them not upon it, either for the carnal Ornaments of Education, or for your worldly gain. For Souls that coſt the blood of Chriſt, are more precious, than to be ſold at ſo low a rate: And eſpecially by thoſe Parents and Maſters that are doubly obliged to love them, and to guide them in the way to Heaven, and muſt be anſwerable for them.

Dir. 5. *Direct.* 5. Chooſe thoſe Countreys for your Children to travel in, which are ſoundeſt in Doctrine and of beſt Example, and where they may get more good than hurt: and venture them not needleſly into the places and company of greateſt danger; eſpecially among the Jeſuits and Fryars, or ſubtile Hereticks, or Enemies of Chriſt.

Dir. 6. *Direct.* 6. Study before you go, what particular Temptations you are like to meet with, and ſtudy well for particular Preſervatives againſt them all: As you will not go into a place infected with the Plague, without an Antidote. It is no ſmall task, to get a mind prepared for travel.

Dir. 7. *Direct.* 7. Carry with you ſuch Books as are fitteſt for your uſe, both for preſervation and edification: As to preſerve you from Popery, *Drelincourts*, and Mr. *Pools* ſmall Manual: for which uſe my *Key for Catholicks*, and *Safe Religion*, and *Sheet againſt Popery*, may not be uſeleſs. And Dr. *Challoners Credo Eccleſiam Catholicam* is ſhort and very ſtrong. To preſerve you againſt Infidelity, *Vander Meulin* in Latine, and *Grotius*, and in Engliſh, my *Reaſons of the Chriſtian Religion*, may not be unfit. For your practice, the *Bible* and the *Practice* of *Piety*, and Mr. *Scudders Daily Walk*, and Mr. *Reyners Directions*, and Dr. *Ames Caſes of Conſcience*.

Dir. 8. *Direct.* 8. Get acquaintance with the moſt able Reformed Divines, in the places where you travel and make uſe of their frequent converſe, for your edification and defence. For it is the wiſeſt and beſt Men in all Countreys where you come, that muſt be profitable to you, if any.

Dir. 9. *Direct.* 9. Set your ſelves in a way of regular ſtudy if you are Travellors, as if you were at home, and on a courſe of regular employment if you are Tradeſmen, and make not meer wandring and gazing upon Novelties, your Trade and Buſineſs: But redeem your time as laborioully as you would do in the moſt ſettled life. For time is precious, where ever you be: And it muſt be diligence every where that muſt cauſe your proficiency; For *Place* and *Company* will not do it, without your labour. It is not an Univerſity that will make a ſluggiſh Perſon wiſe, nor a foreign Land that will furniſh a ſenſual ſot with Wiſdom: *Cœlum non animum mutant qui trans mare currunt.* There is more ado neceſſary to make you wiſe, or bring you to Heaven, than to go long Journeys, or ſee many People.

Dir. 10. *Direct.* 10. Avoid temptations: If you acquaint your ſelves with the humours and ſinful opinions and faſhions of the time and places where you are, let it be but as the *Lacodæmonians* called out their Children to ſee a drunkard, to hate the ſin: Therefore *ſee them*, but *taſte them not*, as you would do by poiſon or loathſom things. Once or twice ſeeing a folly and ſin is enough. If you do it frequently, cuſtome will abate your deteſtation, and do much to reconcile you to it.

Dir. 11. *Direct.* 11. Set your ſelves to do all the good you can to the miſerable people in the places where you come. Furniſh your ſelves with the aforeſaid Books and Arguments, not only to preſerve your ſelves, but alſo to convince poor Infidels and Papiſts. And pity their Souls, as thoſe that believe, that there is indeed a life to come; where Happineſs and Miſery will ſhew the difference between the godly and the wicked. Eſpecially Merchants and Factors, who live conſtantly among the poor ignorant Chriſtians, Armenians, Greeks, Papiſts, who will hear them; and among Heathens (in *Indoſtan* and elſe where) and Mahometans (eſpecially the *Perſians*, who allow a liberty of diſcourſe.) But above all, the Chaplains of the ſeveral Embaſſies and Factories. O what an opportunity have they to ſow the ſeeds of Chriſtianity among the Heathen Nations? and to make known Chriſt to the Infidel people where they come! And how heavy a guilt will lie on them that ſhall neglect it? And how will the great Induſtry of the Jeſuits riſe up in Judgment againſt them and condemn them?

Dir. 12. *Direct.* 12. The more you are deprived of the benefit of Gods publick Worſhip, the more induſtrious muſt you be, in reading Scripture and good Books, and in ſecret Prayer, and Meditation, and in the improvement of any one godly Friend, that doth accompany you, to make up your loſs, and to be inſtead of publick means. It will be a great comfort among Infidels, or Papiſts, or ignorant Greeks, or profane People, to read ſound, and holy, and ſpiritual Books, and to confer with ſome one godly Friend, and to meditate on the ſweet and glorious Subjects, which from Earth and Heaven are ſet before us; and to ſolace our ſelves in the praiſes of God, and to pour out our ſuits before him.

Dir. 13. *Direct.* 13. And that your work may be well done, be ſure that you have right ends; and that it be not to pleaſe a ranging fancy, nor a proud, vain mind, nor a Covetous deſire of being Rich or high, that you go abroad: But that you do it purpoſely and principally to ſerve God abroad, and to be able to ſerve him the better when you come home, with your Wit, and Experience, and Eſtates. If ſincerely you go for this end, and not for the Love of Money, you may expect the greater comfort.

Peregrinatio omnis obſcura & ſordida eſt iis quorum induſtria in patria poteſt eſſe illuſtris. *Cicer.*

Dir. 14. *Direct.* 14. Stay abroad no longer than your lawful ends and work do require: And when you come *home*, let it be ſeen that you have ſeen ſin, that you might hate it; and that by the obſervation of the errors and evils of the World, you love ſound doctrine, ſpiritual worſhip and holy, ſober, and righteous living, better than you did before; and that you are the better reſolved and furniſhed for a godly, exemplary, fruitful Life.

Note. One thing more I will warn ſome Parents of; who ſend their Sons to travel to keep them from untimely marrying, leſt they have part of their eſtate too ſoon: That there are other means better than this, which Prudence may find out: If they would keep them low, from fulneſs and idleneſs, and bad company (which a wiſe ſelf-denying diligent Man may do, but another cannot) and *engage them to as much ſtudy and buſineſs* (*conjunct*) as they *can well perform*, and when they *muſt needs marry*, let it be done with *prudent careful choice*; and learn themſelves to live ſomewhat lower, that they may ſpare that which their Son muſt have, this courſe would be better than that hazardous one in queſtion.

CHAP. XX.

Motives and Directions againſt Oppreſſion.

§. 1. Oppreſſion is the injuring of inferiors, who are unable to reſiſt, or to right themſelves: When Men uſe *Power* to bear down Right. Yet all is not oppreſſion which is ſo called by the poor, or by inferiors that ſuffer: For they are apt to be partial in their own cauſe as well as others. There may be injuſtice in the *expectations* of the poor, as well as the *actions* of the rich. Some think they are oppreſſed, if they be juſtly puniſhed for their crimes: And ſome ſay, they are oppreſſed, if they have not their Wills, and unjuſt deſires, and may not be ſuffered to injure their Superiors: And many of the poor do call all that Oppreſſion, which they ſuffer from any that are above them, as if it were enough to prove it an injury, becauſe a rich Man doth it: But yet Oppreſſion is a very common and a heinous ſin.

In omni certamine qui opulentior eſt, etiamſi accipit injuriam, tamen quia plus poteſt, facere videtur. *Saluſt. in Jugurth.*

§. 2. There are as many ways of oppreſſing others, as there are advantages to Men of power againſt them. But the principal are theſe following.

§. 3. 1. The moſt common and heinous ſort is the malignant injuries and cruelties of the ungodly againſt Men that will not be as indifferent in the matters of God and Salvation as themſelves, and that will not be of their opinions in Religion, and be as bold with Sin, and as careleſs of their Souls as they. Theſe are hated, reproached, ſlandered, abuſed, and ſome way or other perſecuted commonly where ever they live throughout the World. But of this ſort of Oppreſſion I have ſpoken before.

§. 4. 2. A ſecond ſort is the Oppreſſion of the Subjects by their Rulers; either by unrighteous Laws, or cruel Executions, or unjuſt Impoſitions or Exactions, laying on the People greater Taxes, tributes or ſervitude, than the common good requireth, and than they are able well to bear. Thus did *Pharoah* oppreſs the Iſraelites, till their groans brought down Gods Vengeance on him. But I purpoſely forbear to meddle with the ſins of Magiſtrates.

§. 5. 3. *Soldiers* alſo are too commonly guilty of the moſt inhuman barbarous Oppreſſions; plundering the poor Country-men, and domineering over them, and robbing them of the fruit of their hard labours, and of the bread which they ſhould maintain their families with, and taking all that they can lay hold on as their own. But (unleſs it be a few that are a wonder in the World) this ſort of Men are ſo barbarous and inhumane, that they will neither read nor regard any counſel that I ſhall give them. (No Man deſcribeth them better than *Eraſmus*.

§. 6. 4. The Oppreſſion of Servants by their Maſters I have ſaid enough to before, and among us, where Servants are free to change for better Maſters, it is not the moſt common ſort of Oppreſſion; but rather ſervants are uſually negligent and unfaithful, becauſe they know that they are free: (Except in the caſe of Apprentices.)

§. 7. 5. It is too common a ſort of Oppreſſion for the Rich in all places to domineer too inſolently over the poor, and force them to follow their wills, and to ſerve their intereſt, be it right or wrong: So that it is rare to meet with a poor Man that dare diſpleaſe the rich, though it be in a cauſe where God and Conſcience do require it. If a Rich Man wrong them, they dare not ſeek their remedy at Law, becauſe he will tire them out by the advantage of his friends and wealth; and either carry it againſt them, be his cauſe never ſo unjuſt, or lengthen the ſuit till he hath undone them, and forced them to ſubmit to his oppreſſing will.

§. 8. 6. Eſpecially unmerciful Landlords are the common and ſore oppreſſors of the Country-men: If a few Men can but get Mony enough to purchaſe all the Land in a Country, they think that they may do with their own as they liſt, and ſet ſuch hard bargains of it to their Tenants, that they are all but as their Servants, yea, and live a more troubleſome Life than ſervants do: When they have laboured hard all the Year, they can ſcarce ſcrape enough to pay their Landlords Rent: Their neceſſities are ſo urgent, that they have not ſo much as leiſure, to pray Morning or Evening in their Families, or to read the Scriptures; or any good Book; nor ſcarce any room in their thoughts for any holy things: Their minds are ſo diſtracted with neceſſities and cares, that even on the Lords Day, or at a time of Prayer, they can hardly keep their minds intent upon the ſacred work which they have in hand: If the freeſt minds have much ado to keep their thoughts in ſeriousneſs and order, in meditation, or in the worſhipping of God; how hard muſt it needs be to a poor oppreſſed Man, whoſe body is tired with weariſom labours, and his mind diſtracted with continual cares, how to pay his rent, and how to have food and rayment for his family? How unfit is ſuch a troubled diſcontented Perſon, to live in thankfulneſs to God, and in his joyful Praiſes? Abundance of the voluptuous great ones of the World, do uſe their Tenants and Servants, but as their Beaſts, as if they had been made only to labour and toil for them, and it were their chief felicity to fulfil their will, and live upon their favour.

§. 9. *Direct.* 1. The principal means to overcome this ſin, *is to underſtand the greatneſs of it.* For the Fleſh perſwadeth carnal Men, to judge of it according to their ſelfiſh intereſt and not according to the intereſt of others, nor according to the true principles of Charity and Equity; and ſo they juſtifie themſelves in their oppreſſion. *Dir.* 1.

§. 10. 1. *Conſid.* That oppreſſion is a ſin not only contrary to Chriſtian Charity and Self-denial, but even to Humanity it ſelf. We are all made of one earth, and have Souls of the ſame kind: There is as near a kindred betwixt all Mankind, as a ſpecifical identity: As between one Sheep, one Dove, one Angel and another. As between ſeveral drops of the ſame water, and ſeveral ſparks of the ſame fire: Which have a natural tendency to Union with each other. And as it is an inhuman thing for one Brother to oppreſs another, or one Member of the ſame body to ſet up a proper intereſts of its own, and make all the reſt, how painfully ſoever, to ſerve that private intereſt: So it is for thoſe Men who are Children of the ſame Creator. Much more for them who account themſelves member of the ſame

Redeemer, and Brethren in Chriſt by grace and regeneration, with thoſe whom they oppreſs. Mal. 2. 10. *Have we not all one Father? Hath not one God created us? Why do we deal treacherouſly every man againſt his brother? By profaning the Covenant of our Fathers? If we muſt not lye to one another, becauſe we are members of one another.* Epheſ. 4. 25. *And if all the members muſt have the ſame care of one another,* 1 Cor. 12. 25. Surely then they muſt not oppreſs one another.

Pſal. 145. Matth. 5. Lam. 3. §. 11. 2. An *Oppreſſor* is an *Anti-chriſt* and an *Anti-god*, He is contrary to God, who delighteth to do good, and whoſe bounty maintaineth all the World: Who is kind to his enemies, and cauſeth his Sun to ſhine, and his Rain to fall on the juſt and on the unjuſt: And even when he afflicteth doth it as unwillingly, delighteth not to grieve the Sons of Men. He is contrary to Jeſus Chriſt, who gave himſelf a ranſom for his enemies, and made himſelf a Curſe to redeem them from the Curſe, and condeſcended in his incarnation to the nature of Man, and in his paſſion to the Croſs and ſuffering which they deſerved: and being rich and Lord of all, yet made himſelf poor, that we by his Poverty might be made rich. He endured the Croſs and deſpiſed the ſhame, and made himſelf as of no reputation, accounting it his honour and joy to be the Saviour of Mens Souls, even of the poor and deſpiſed of the World: And theſe Oppreſſors live as if they were made to afflict the juſt, and to rob them of Gods mercies, and to make croſſes for other Men to bear, and to tread on their Brethren as ſtepping ſtones of their own advancement. The Holy Ghoſt is the Comforter of the Juſt and Faithful. And theſe Men live as if it were their Calling to deprive Men of their comfort.

§. 12. 3. Yea, an Oppreſſor is not only the *Agent* of the Devil, but his *Image*: It is the Devil that is the deſtroyer, and the devourer, who maketh it his buſineſs to undo Men, and to bring them into miſery and diſtreſs. He is the grand oppreſſor of the World: Yet in this he is far ſhort of the malignity of Men-devils. 1. That he doth it not by force and violence, but by deceit, and hurteth no Man till he hath procured his own conſent to ſin; whereas our Oppreſſors do it by their brutiſh force and power. 2. And the Devil deſtroyeth Men, who are not his Brethren, nor of the ſame kind! But theſe Oppreſſors never ſtick at the violating of ſuch relations.

§. 13. 4. Oppreſſion is a ſin that greatly ſerveth the Devil, to the damning of Mens Souls, as well as to the afflicting of their Bodies. And it is not a few, but Millions that are undone by it. For as I ſhewed before, it taketh up Mens mind and time ſo wholly, to get them a poor living in the World, that they have neither mind nor time for better things. They are ſo troubled about many things, that the one thing needful is laid aſide. All the labours of many a worthy able Paſtor, are fruſtrated by Oppreſſors: To ſay nothing of the far greateſt part of the World, where the tyranny and oppreſſion of Heathen Infidels and Mahometan Princes, keepeth out the Goſpel, and the means of Life; nor yet of any other Perſecutors: If we exhort a Servant to read the Scriptures, and call upon God, and think of his everlaſting ſtate, he telleth us that he hath no time to do it, but when his weary body muſt have reſt: If we deſire the Maſters of Families to inſtruct and catechiſe their Children and Servants, and pray with them, and read the Scriptures and other good Books to them, they tell us the ſame) that they have no time, but when they ſhould ſleep, and that on the Lords day their tired bodies, and careful minds, are unfit to attend and ply ſuch work: So that neceſſity quieteth their Conſcience in their ignorance and neglect of heavenly things, and maketh them think it only the work of gentlemen and rich Men, who have leiſure (but are further alienated from it by proſperity, than theſe are by their poverty:) And thus Oppreſſion deſtroyeth Religion, and the Peoples Souls as well as their Eſtates.

§. 14. 5. Oppreſſion further endangereth both the Souls of Men, and the publick Peace, and the ſafety of Princes, by tempting the poor multitude into diſcontents, ſedition and inſurrections: Every Man is naturally a lover of himſelf above other: And the poor as well as the rich and Rulers, have an intereſt of their own which ruleth them: And they will hardly honour, or love, or think well of them by whom they ſuffer! It is as natural almoſt for a Man under oppreſſion, to be diſcontented and complain, as for a Man in a Feavor to complain of ſickneſs, heat and thirſt. No Kingdom on earth is ſo holy and happy as to have all or moſt of the Subjects ſuch confirmed eminent Saints, as will be contented to be undone, and will love and honour thoſe that undo them. Therefore Men muſt be taken as they are: If *Oppreſſion maketh wiſe men mad*, Eccleſ. 7. 7. much more the multitude, who are far from wiſdom. Miſery maketh Men deſperate, when they think that they cannot be much worſe than they are. How many Kingdoms have been thus fired, (as wooden wheels will be when one part rubbeth too hard and long upon the other.) Yea, if the Prince be never ſo good and blameleſs, the cruelty of the Nobles and the Rich Men of the Land, may have the ſame effects. And in theſe combuſtions, the Peace of the Kingdom, the Lives and Souls of the ſeditious are made a ſacrifice to the luſts of the Oppreſſors.

§. 15. Direct. 2. Conſider with fear how Oppreſſion turneth the groans and cries of the poor, to the God of revenge againſt the Oppreſſors. And go to that Man that hath the tears and prayers of Oppreſſed Innocents, ſounding the alarm to the vindictive Juſtice, to awake for their relief. *And ſhall not God avenge his own elect, which cry day and night to him, though he bear long with them? I tell you, that he will avenge them ſpeedily*, Luke 18. 7, 8. *The Lord will be a refuge to the oppreſſed*, Pſal. 9. 9. *To judge the fatherleſs and the oppreſſed, that the man of the earth may no more oppreſs*, Pſal. 10. 18. *The Lord executeth righteouſneſs and judgment for all that are oppreſſed*, Pſal. 103. 6. & 146. 7. Yea, God is doubly engaged to be revenged upon Oppreſſors, and hath threatned a ſpecial execution of his judgment againſt them above moſt other ſinners: Partly as it is an act of mercy and relief to the oppreſſed; ſo that the matter of threatning and vengeance to the oppreſſor, is the matter of Gods promiſe and favour to the ſufferers: And partly as it is an act of his vindictive Juſtice againſt ſuch as ſo heinouſly break his Laws. The Oppreſſor hath indeed his time of Power, and in that time the oppreſſed ſeem to be forſaken and neglected of God; as if he did not hear their cries: But when his patience hath endured the tyranny of the proud, and his wiſdom hath tryed the patience of the ſufferers, to the determined time, how ſpeedily and terribly then doth vengeance overtake the Oppreſſors, and make them warnings to thoſe that follow them. In the hour of the wicked and power of darkneſs Chriſt himſelf was oppreſſed and afflicted, Iſa. 53. 7. and *in his humiliation his judgment was taken away*, Acts 8. But how quickly did the deſtroying revenge overtake thoſe bloody Zealots, and how grievous is the ruin which they lye under to this day, which they thought by that ſame murder to have ſcaped? *Solomon* ſaith, Eccl. 4. 1. He *conſidered all the oppreſſions that are under the Sun, and behold the tears of ſuch as were oppreſſed, and they had no comforter; and on the ſide of the oppreſſors there was power, but they had no comforter.* Which made him praiſe the dead and the unborn. But yet he that goeth with *David* into the Sanctuary, and ſeeth the end of the Oppreſſors, ſhall perceive them Dir. 3.

ſet in ſlippery places, and tumbling down to deſtruction in a moment, *Pſal.* 37. & 73. The *Iſraelites* in *Ægypt* ſeemed long to groan and cry in vain; but when the determinate time of their deliverance came, God ſaith, *I have ſurely ſeen the affliction of my People, and have heard their cry by reaſon of their Task-maſters; for I know their ſorrows: and I am come down to deliver them——Behold, the cry of the Children of* Iſrael *is come up unto me, and I have alſo ſeen the oppreſſion wherewith the* Ægyptians *oppreſs them.* Exod. 3. 7, 8, 9. Deut. 26. 6, 7. *The* Ægyptians *evily intreated us, and laid upon us hard bondage, and when we cried to the Lord God of our Fathers, the Lord heard our voice, and looked on our affliction, and our labour, and our oppreſſion.* See *Pſal.* 107. 39, 40, 41, 42. So *Pſal.* 12. 5, 6. *For the oppreſſion of the poor, for the ſighing of the needy, now will I ariſe, ſaith the Lord; I will ſet him in ſafety from him that puffeth at him (or would enſnare him.) Thou ſhalt keep them, O Lord, thou ſhalt preſerve them from this generation for ever. Truſt not therefore in oppreſſion,* Pſal. 62. 10. for *God is the avenger* and his plagues ſhall revenge the injuries of the oppreſſed.

Dir. 3. §. 16. Direct. 3. *Remember what an odious name Oppreſſors commonly leave behind them upon Earth.* No ſort of Men are mentioned by poſterity with greater hatred and contempt. For the intereſt of Mankind directeth them hereunto, and may prognoſticate it, as well as the Juſtice of God. However the power of proud Oppreſſors, may make Men afraid of ſpeaking to their faces what they think, yet thoſe that are out of their reach, will pour out the bitterneſs of their Souls againſt them. And when once death hath tied their cruel hands, or any judgement of God hath caſt them down, and knockt out their teeth, how freely will the diſtreſſed vent their grief; and fame will not be afraid to deliver their ugly Picture to poſterity, according to their deſert. Methinks therefore that even Pride it ſelf ſhould be a great help to baniſh oppreſſion from the World? What an honourable name hath a *Trajan*, a *Titus*, an *Antonine*, an *Alexander Severus?* And what an odious name hath a *Nero*, a *Caligula*, a *Commodus*, a *D'Alva*, &c. Moſt proud Men affect to be extolled, and to have a glorious name ſurvive them when they are dead: And yet they take the courſe to make their Memory abominable; So much doth Sin contradict and diſappoint the ſinners hopes!

Dir. 4. §. 17. Direct. 4. *Be not ſtraugers to the condition or complaints of any that are your inferiours.* It is the miſery of many Princes and Nobles, that they are guarded about with ſuch as keep all the lamentations of their Subjects, and Tenants from their ears; or repreſent them only as the murmurings of unquiet, diſcontented Men: So that Superiours ſhall know no more of their inferiours caſe than their attendants pleaſe; nor no more of the reproach that falleth upon themſelves. Their caſe is to be pitied; but the caſe of their inferiours more: (For it is their own wilful choice which hath impriſoned their underſtandings, with ſuch informers; and it is their unexcuſable negligence, which keepeth them from ſeeking truer information.) A good Landlord will be familiar with the meaneſt of his Tenants, and will encourage them freely to open their complaints, and will labour to inform himſelf, who is in poverty and diſtreſs, and how it cometh to paſs; that when he hath heard all, he may underſtand, whether it be his own oppreſſion or his Tenants fault, that is the cauſe: When proud ſelf-ſeeking Men diſdain ſuch inferiour converſe, and if they have ſervants that do but tell them their Tenants have a good bargain, and are murmuring, unthrifty idle Perſons, they believe them without any more enquiry; and in negligent ignorance oppreſs the poor.

Dir. 5. §. 18. Direct. 5. *Mortifie your own luſts and ſinful curioſity, which maketh you think that you need ſo much, as tempteth you to get it by oppreſſing others.* Know well how little is truly neceſſary, and how little nature (well taught) is contented with? and what a priviledge it is to need but little? Pride and Curioſity are an inſatiable gulf. Their daily trouble ſeemeth to them a neceſſary accommodation. Such abundance muſt be laid out on ſuperfluous Recreations, Buildings, Ornaments, Furniture, Equipage, Attendants, Entertainments, Viſitations, Braveries, and a World of need-nots, (called by the names of handſomeneſs, cleanlineſs, neatneſs, conveniencies, delights, uſefulneſs, honour, civilities, comelineſs, *&c.*) So much doth carnal concupiſcence, pride and curioſity thus devour, that hundreds of the poor muſt be oppreſſed to maintain it: And many a Man that hath many ſcore or hundred Tenants, who with all their families daily toil to get him proviſion for his fleſhly luſts, doth find at the years end, that all will hardly ſerve the turn; but this greedy devourer could find room for more: when one of his poor Tenants could live and maintain all his family comfortably, if he had but ſo much as his Landlord beſtoweth upon one ſuit of Cloaths, or one proud Entertainment, or one Horſe, or one pack of Hounds. I am not perſwading the higheſt to level their garb and expences equal with the loweſt: But mortifie Pride, Curioſity and Gluttony; and you will find leſs need to oppreſs the poor, or to feed your concupiſcence with the ſweat and groans of the afflicted.

§. 19 Direct. 6. *Be not the ſole Judge of your own actions in a controverted caſe; but if any complain of you, bear the Judgment of others that are wiſe and impartial in the caſe.* For it is eaſie to miſjudge where ſelf-intereſt is concerned. Dir. 6.

§. 20. Direct. 7. *Love your poor brethren as your ſelves, and delight in their welfare, as if it were your own.* And then you will never oppreſs them willingly; and if you do it ignorantly, you will quickly feel it, and give over upon their juſt complaint: As you will quickly feel when you hurt your ſelves, and need no great Exhortation to forbear. Dir. 7.

Tit. 2. *Caſes of Conſcience about Oppreſſion, eſpecially of Tenants.*

Queſt. 1. I*S it lawful for a mean Man, who muſt needs make the beſt of it, to purchaſe tenanted Land of a liberal Landlord, who ſetteth his Tenants a much better penniworth than the buyer can afford.* Queſt. 1.

Anſw. Diſtinguiſh. 1. Between a ſeller who underſtandeth all this, and one that doth not: 2. Between a Tenant that hath by cuſtom a half title to his eaſier Rent, and one that hath not: 3. Between a Tenant that conſenteth and one that conſenteth not: 4 Between buying it when a liberal Man might elſe have bought it, and buying it when a worſe elſe would have bought it. 5. Between a caſe of ſcandal, and of no ſcandal.

And ſo I anſwer. 1. If the Landlord that ſelleth it, expect that the buyer do uſe the Tenants as well as he hath done, and ſell it accordingly, it is unrighteous to do otherwiſe (ordinarily.) 2. In many Countreys it is the cuſtom not to turn out a Tenant, nor to raiſe his Rent; ſo that many generations have held the ſame Land at the ſame Rent: which though it give no legal title, is yet a half title in common eſtimation. In ſuch a caſe it will be ſcandalous, and infamous, and injurious, and therefore unlawful to purchaſe it with a purpoſe to raiſe the Rent, and to do accordingly. 3. In caſe that a better Landlord would buy it, who would uſe the Tenant better than you can do, it is not (ordinarily) lawful for to buy it. I either expreſs, or imply [*ordinarily*] in moſt of my ſolutions; becauſe that there are ſome exceptions lie againſt almoſt all ſuch anſwers, in extraordinary caſes; which the greateſt Volume can ſcarce enumerate.

But if 1. It be the ſellers own doing to withdraw his liberalty ſo far from his Tenants, as to ſell his Land on hard rates, on ſuppoſition that the buyer will improve it: 2. And if it be a Tenant that cannot either by cuſtom or any other plea, put in a claim in point of equity to his eaſie rented Land; 3. And if as bad a Landlord would buy it if you do not. 4. If it be not a real ſcandal; I ſay if all theſe four concur. 5. Or (alone) If the Tenant conſent freely to your purchaſe on thoſe terms; then it is no injury. But the common courſe is, for a covetous Man that hath Money, never to conſider what a loſer the Tenant is by his purchaſe, but to buy and improve the Land at his own pleaſure; which is no better than Oppreſſion.

Queſt. 2. Qneſt. 2. *May not a Landlord take as much for his Land as its worth?*

Anſw. 1. Sometimes it is Land that no Man can claim an equitable title to hold upon any eaſier rent, and ſometimes it is otherwiſe, as aforeſaid, by cuſtom and long poſſeſſion, or other reaſons. 2. Sometimes the Tenant is one that you are obliged to ſhew mercy to; and ſometimes he is one that no more than commutative Juſtice is due to. And ſo I anſwer, 1. If it be an old Tenant, who by cuſtom or any other ground can claim an equitable title to his old pennyworth, you may not enhaunce the Rent to the full worth. 2. If it be one that you are obliged to ſhew Mercy as well as Juſtice to, you may not take the full worth. 3. The common caſe in *England* is, that the Landlords are of the Nobility or Gentry, and the Tenants are poor Men, who have nothing but what they get by their hard labour out of the Land which they hold: And in this caſe, ſome abatement of the full worth is but ſuch a neceſſary Mercy, as may be called Juſtice. Note ſtill, that by [*the full worth*] I mean, ſo much as you could ſet it for to a ſtranger who expecteth nothing but ſtrict Juſtice, as Men buy and ſell things in a Market.

But 1. If you deal with a Tenant as rich or richer than your ſelf, or with one that needeth not your mercy, or is no fit object of it: 2. And if it be Land that no Man can by cuſtom claim equitably to hold on lower terms; and ſo it is no injury to another, nor juſt ſcandal, then you may lawfully raiſe it to the full worth. Sometimes a poor Man ſelleth a Houſe or Land to a rich Man, where the ſcruple hath no place.

Queſt. 3. Qneſt. 3. *May a Landlord raiſe his Rents, though he take not the full worth?*

Anſw. He may do it when there is juſt reaſon for it, and none againſt it. There is juſt reaſon for it, when 1. The Land was much underſet before: 2. Or when the Land is proportionably improved: 3. Or when the plenty of Money maketh a greater ſum to be in effect no more than a leſſer heretofore: 4. Or when an increaſe of Perſons, or other accident maketh Land dearer than it was. But then it muſt be ſuppoſed. 1. That no Contract, 2. Nor Cuſtom, 3. Nor Service and Merit, do give the Tenant any equitable right to his better penny-worth. And alſo that Mercy prohibit not the change.

Queſt. 4. Queſt. 4. *How much muſt a Landlord ſet his Land below the full worth, that he may be no oppreſſor or unmerciful to his Tenants?*

Anſw. No one proportion can be determined of, becauſe a great alteration may be made in reſpect to the Tenants ability, his merit, to the time and place, and other accidents. Some Tenants are ſo rich, as is ſaid, that you are not bound to any abatement. Some are ſo bad, that you are bound to no more than ſtrict Juſtice and common Humanity to them. Some years (like the laſt, when a longer drowth than any Man alive had known, burnt up the Graſs) diſableth a Tenant to pay his Rent. Some Countreys are ſo ſcarce of Money, that a little abatement is more than in another place: But ordinarily the common ſort of Tenants in *England*, ſhould have ſo much abated of the fulleſt worth, that they may comfortably live on it, and follow their labours with chearfulneſs of mind, and liberty to ſerve God in their Families, and to mind the matters of their Salvation, and not to be neceſſitated to ſuch toil, and care, and pinching want, as ſhall make them liker Slaves than Freemen, and make their lives uncomfortable to them, and make them unfit to ſerve God in their Families, and ſeaſonably mind eternal things.

Queſt. 5. *What if the Landlord be in debt, or have ſome preſent want of Money, may he not then raiſe the Rent of thoſe Lands which were underlet before?* *Queſt.* 5.

Anſw. If his Pride pretend want where there is none, (as to give extraordinary portions with his daughters, to erect ſumptuous buildings, *&c.*) this is no good excuſe for oppreſſion. But if he really fall into want, then all that his Tenants hold as meer free gifts from his liberality, he may withdraw, (as being no longer able to give.) But that which they had by cuſtom an equitable title to, or by contract alſo, a legal title to, he may not withdraw. (And yet all this is his ſin, if he brought that poverty culpably on himſelf: It is his ſin in the cauſe, though, ſuppoſing that cauſe, the raiſing of his Rent be lawful.) But it is not every debt in a rich Man, who hath other ways of paying it, which is a true neceſſity in this caſe: And if a preſent debt made it neceſſary only at that time, it is better (by Fine or otherwiſe) make a preſent ſupply, than thereupon to lay a perpetual burden on the Tenant, when the cauſe is ceaſed.

Qneſt. 6. *What if there be abundance of honeſt people in far greater want than my Tenants are, (yea, perhaps Preachers of the Goſpel,) And I have no other way to relieve them unleſs I raiſe my Rents? Am I not bound rather to give to the beſt and pooreſt, than to others?* *Queſt.* 6.

Anſw. Yes, If it were a caſe that concerned meer giving: But when you muſt take away from one to give to another, there is more to be conſidered in it. Therefore in theſe two caſes at leaſt you may not raiſe your Tenants Rents to relieve the beſt or pooreſt whoſoever: 1. In caſe that he have ſome equitable title to your Land, as upon the eaſier Rent: 2. Or in caſe that the ſcandal of ſeeming injuſtice or cruelty, is like to do more hurt to the intereſt of Religion and Mens Souls, than your relieving the poor with the addition would do good: Which a prudent Man by collation of probable conſequents may ſatisfactorily diſcern: But if it were not only to preſerve the the comforts, but to ſave the lives of other in their preſent famine, nature teacheth you to take that which is truly your own, both from your Tenants, and your Servant, and your own Mouths, to relieve Men in ſuch extream diſtreſs: And nature will teach all Men to judge it your duty, and no ſcandalous oppreſſion. But when you cannot relieve the ordinary wants of the poor, without ſuch a ſcandalous raiſing of your Rents as will do more harm than your alms would do good, God doth not then call you to give ſuch alms; but you are to be ſuppoſed to be unable.

Queſt. 7. *May I raiſe a Tenants Rent or turn him out of his Houſe, becauſe he is a bad man, by a kind of penalty?* *Queſt.* 7.

Anſw. A bad Man hath a title to his own, as well as a good Man: And therefore if he have either legal or equitable title, you may not; nor yet if the ſcandal of it is like to do more hurt, than the good can countervail which you intend. Otherwiſe you may either raiſe his Rent, or turn him out, if he be a wicked, profligate, incorrigible Perſon, after due admonition: Yea, and you ought to do it, leſt you be a cheriſher of wickedneſs. If the Parents under *Moſes* Law were bound to accuſe their own Son to the Judges in ſuch a caſe, and ſay, *This our Son is ſtubborn and rebellious; he will not obey our voice: he is a glutton and a drunkard; and all the Men of the City muſt ſtone him till he die, to put away evil foom among them*, Deut. 21. 18, 19, 20, 21. Then ſurely a wicked Tenant is not ſo far to be ſpared, as to be cheriſhed by bounty in his ſin. It is the Magiſtrates work to puniſh him by governing Juſtice: But it is your work as a prudent Benefactor, to withhold your gifts of bounty from him. And I think it is one of the great ſins of this Age, that this is not done, it being one of the nobleſt Means imaginable to reform the Land, and make it happy, if Landlords would thus puniſh, or turn out their wicked incorrigible Tenants, It would do much more than the Magiſtrate can do. The vulgar are moſt effectually ruled by their intereſt, as we rule our Dogs and Horſes more by the Government of their bellies, than by force. They will moſt obey thoſe on whom they apprehend their good or hurt to have moſt dependance. If Landlords would regard their Tenants Souls, ſo much as to correct them thus for their wickedneſs, they would be the greateſt Benefactors and Reformers of the Land: But alas! Who ſhall firſt reform the Landlords? And when may it be hoped that many or moſt great Men will be ſuch?

Queſt. 8.

Queſt. 8. *May one take a Houſe over anothers head (as they ſpeak) or take the Land which he is a Tenant to, before he be turned out of Poſſeſſion?*

Anſw. Not out of a greedy deſire to be rich, nor coveting that which is anothers: Not yet while he is any way injured by it: Nor yet when the act is like to be ſo ſcandalous, as to hurt Mens Souls more than it will profit your body. If you come with the offer of a greater Rent than he can give, or than the Landlord hath juſt cauſe to require of him, to get it out of his hands by over-bidding him, this is meer covetous oppreſſion. But in other caſes it is lawful to take the Houſe and Land which another Tenant hath poſſeſſion of: As, 1. In caſe that he willingly leave it, and conſent. 2. Or if he unwillingly (but juſtly) be put out; and another Tenant muſt be provided againſt the time that he is to be diſpoſſeſſed. 3. Yea, if he be unjuſtly put out, if he that ſucceeded him have no hand in it, nor by his taking the Houſe or Land do promote the injury, nor ſcandalouſly countenance injuſtice. For when a Tenement is void, though by injury, it doth not follow, that no Man may ever live in it more: But if the title be his that is turned out, then you may not take it of another; becauſe you will poſſeſs another Mans habitation. But if it ſhould go for a ſtanding rule, that no Man may in any caſe take a houſe over another Mans head, (as Countrey people would have it) then every Mans Houſe and Land muſt be long untenanted, to pleaſe the will of every contentious or unjuſt poſſeſſor: And any one that hath no title, or will play the knave, may injure the true owner at his pleaſure.

Queſt. 9.

Queſt. 9. *May a rich Man put out his Tenants, to lay their Tenements to his own Demeſnes, and ſo lay Houſe to Houſe, and Land to Land?*

Anſw. In two caſes he may not. 1. In caſe he injure the Tenant that is put out, by taking that from him which he hath right to, without his ſatiſfaction and conſent: 2. And in caſe it really tend to the injury of the Common-wealth, by depopulation, and diminiſhing the ſtrength of it: Otherwiſe it is lawful: and done in moderation by a pious Man, may be very convenient: 1. By keeping the Land from beggery, through the multitudes of poor Families, that over ſet it. 2. By keeping the more Servants, among whom he may keep up a better Order, and more pious Government in his own Houſe, (making it as a Church) than can be expected in poor Families: And his Servants will (for Soul and Body) have a much better life, than if they married and had Families, and ſmall Tenements of their own: But in a Countrey that rather wanteth People, it is otherwiſe.

Queſt. 10.

Queſt. 10. *May one Man be a Tenant to divers Tenements?*

Anſw. Yes, if it tend not 1. To the wrong of any other. 2. Nor to depopulation, or to hinder the livelihood of others, while one Man ingroſſeth more than is neceſſary or meet: For then it is unlawful.

Queſt. 11.

Queſt. 11. *May one Man have many Trades or Callings?*

Anſw. Not, when he doth, in a covetous deſire to grow rich, diſable his poor Neighbours to live by him on the ſame Callings, ſeeking to engroſs all the gain to himſelf: Nor yet when they are Callings which are inconſiſtent: Or when he cannot manage one aright, without the ſinful neglect of the other. But otherwiſe it is as lawful to have two Trades as one.

Queſt. 12.

Queſt. 12. *Is it lawful for one Man to keep Shops in ſeveral Market Towns?*

Anſw. The ſame anſwer will ſerve as to the foregoing queſtion.

CHAP. XXI.

Caſes about, and Directions againſt Prodigality and ſinful Waſtefulneſs.

§. 1. Becauſe Mens carnal intereſt and ſenſuality, is predominant with the greateſt part of the World, and therefore governeth them in their Judgment about *Duty* and *Sin*, it thence cometh to paſs that *Waſtefulneſs* and *Prodigality* are eaſily believed to be faults, ſo far as they bring Men to ſhame or beggery, or apparently croſs their own pleaſure or commodity: But in other caſes, they are ſeldom acknowledged to be any ſins at all: Yea, all that are gratified by them, account them virtues, and there is ſcarce any ſin which is ſo commonly commended: Which muſt needs tend to the increaſe of it, and to harden Men in their impenitency in it: And verily if covetouſneſs, and ſelfiſhneſs, or poverty did not reſtrain it in more Perſons than true conſcience doth, it were like to go for the moſt laudable quality, and to be judged moſt meritorious of preſent praiſe and future happineſs. Therefore in directing you againſt this ſin, I muſt firſt tell you *What it is:* and then tell you *wherein the malignity of it doth conſiſt:* The firſt will be beſt done in the definition of it, and enumeration of the inſtances, and examination of each one of them.

Dir. 1.

§. 2. Direct. 1. *Truly underſtand what neceſſary frugality, or parſimony, and ſinful waſtefulneſs are.*

What neceſſary Frugality is?

Neceſſary frugality or ſparing is an Act of fidelity, obedience and gratitude, by which we uſe all our Eſtates ſo faithfully for the chief Owner, ſo obediently to our chief Ruler, and ſo gratefully to our chief Benefactor, as that we waſte it not any other way.

As we hold our Eſtates under God, as *Owner, Ruler,* and *Benefactor*, ſo muſt we devote them to him, and uſe them for him in each relation: And Chriſtian *Parſimony* cannot be defined by a meer negation of *active waſtefulneſs*, becauſe *idleneſs* it ſelf, and *not uſing it aright*, is real waſtefulneſs.

Waſtefulneſs what it is?

§. 3. *Waſtefulneſs or Prodigality is that ſin of unfaithfulneſs, diſobedience and ingratitude, by which either by action or omiſſion we miſpend or waſte ſome part of our Eſtates to the injury of God, our abſolute Lord, our Ruler and Benefactor:* That is, *Beſides and againſt his Intereſt, his Command, and his Pleaſure and Glory, and our ultimate End.*

Theſe are true Definitions of the Duty of *Frugality*, and the ſin of *Waſtefulneſs.*

In Inſt. 1.

§. 4. Inſt. 1. One way of ſinful *waſtefulneſs is, In pampering the belly in exceſs, curioſity, or coſtlineſs of Meat or Drink*, of which I have ſpoken, *Chap.* 8. *Tom.* 1.

Queſt. 1.

Queſt. 1. *Are all Men bound to fare alike? Or when is it waſtefulneſs and exceſs?*

Anſw. This queſtion is anſwered in the foreſaid Chapter of Gluttony, *Par.* 4. *Tit.* 1. 1. Diſtinguiſh between Mens ſeveral tempers, and ſtrength, and appetites: 2. And between the reſtraint of *Want*, and the reſtraint of *Gods Law*. And ſo it is thus reſolved:

1. Such difference in quantity or quality as Mens health or ſtrength, and real benefit requireth, may be made, by them that have no want.

2. When want depriveth the poor of that which would be really for their health, and ſtrength, and benefit, it is not their duty who have no ſuch want to conform themſelves to other Mens afflictions: Except when other reaſons do require it.

3. But all Men are bound to avoid real exceſs in *matter*, or *manner*, and curioſity, and to lay out nothing needleſly on their bellies; yea, nothing which they are called to lay out a better way. Underſtand this anſwer, and it will ſuffice you.

Inſt. 2. §. 5. Inſt. 2. Another way of *Prodigality* is by needleſs coſtly Viſits, and Entertainments.

Queſt. 2. Queſt. 2. *What coſt upon Viſits and Entertainments is unlawful and prodigal?*

Anſw. 1. Not only all that which hath an *ill original*, as pride or flattery of the rich; and all that hath an ill end, as being meerly to keep up a carnal unprofitable intereſt and correſpondency: But alſo all that which is exceſſive in degree. I know you will ſay, But that's the difficulty to know when it is exceſſive: It is not altogether impertinent to ſay, when it is above the proportion of your own Eſtate; or the ordinary uſe of thoſe of your own rank, or when it plainly tendeth to cheriſh gluttony or exceſs in others: But theſe anſwers are no exact ſolution. I add therefore, that it is exceſs *when any thing is that way expended, which you are called to expend another way.*

Object. *But this leaveth it ſtill as difficult as before.*

Anſw. When in rational probability a *greater good* may be done by another way of expence, *conſideratis conſiderandis*; and a *greater good* is by *this way* neglected, then you had a call to ſpend it otherwiſe, and this expence is ſinful.

Object. *It is a doubt, whether of two goods it be a Mans duty always to chooſe the greater.*

Anſw. Speaking of that good which is within his choice, it is no more doubt than whether *Good* be the Object of the will. If God be eligible *as good*, then the greateſt good is moſt eligible.

Whether a Man is bound to prefer the greateſt good?

Object. *But this is ſtill a difficulty inſuperable: How can a Man in every action and expence diſcern, which way it is that the greateſt good is like to be attained? This putteth a Mans conſcience upon endleſs perplexities, and we ſhall never be ſure that we do not ſin: For when I have given to a poor Man, or done ſome good, for ought I know, there was a poorer that ſhould have had it, or a greater good that ſhould have been done.*

Anſw. 1. The contrary opinion legitimateth almoſt all Villany, and deſtroyeth moſt good Works as to our ſelves or others. If a Man may lawfully prefer a *known leſſer good* before a *greater*, and be juſtified becauſe the leſſer is a *real good*, then he may be feeding his Horſe, when he ſhould be ſaving the life of his Child or Neighbour, or quenching a fire in the City, or defending the Perſon of his King: He may deny to ſerve his King and Countrey, and ſay, I was plowing or ſowing the while. He may prefer Sacrifice before mercy: He may neglect his Soul, and ſerve his body. He may plow on the Lords day, and neglect all Gods Worſhip. A leſſer duty is no duty but a ſin, when a greater is to be done. Therefore it is certain, that when two goods comes together to our choice, the greater is to be choſen, or elſe we ſin. 2. As you expect that your Steward ſhould proportion his expences, according to the neceſſity of your buſineſs, and not give more for a thing than it is worth, nor lay out your Money upon ſmaller commodity, while he leaveth your greater buſineſs unprovided for: And as you expect that your Servant who hath many things in the day to do, ſhould have ſo much skill as to know which to prefer, and not to leave undone the chiefeſt, whilſt he ſpendeth his time upon the leaſt: So doth God require that his Servants labour to be ſo skilful in his Service, as to be able to compare their buſineſſes together, and to know which at every ſeaſon to prefer: If Chriſtianity required no wiſdom and skill, it were below Mens common Trades and Callings. 3. And yet when you have done your beſt here, and truly endeavour to ſerve God faithfully, with the beſt skill and diligence you have, you need not make it a matter of ſcrupuloſity, perplexity, and vexation: For God accepteth you, and pardoneth your infirmities, and rewardeth your fidelity: And what if it do follow, that you know not but there may be ſome ſinful omiſſion of a better way? Is that ſo ſtrange or intolerable a concluſion, As long as a pardoned failing, which ſhould not hinder the comfort of your obedience? Is it ſtrange to you that we are all imperfect? And imperfect in every good we do; Even by a culpable ſinful imperfection? You never loved God in your lives without a ſinful imperfection in your love; And yet nothing in you is more acceptable to him than your love. Shall we think a caſe of Conſcience ill reſolved, unleſs we may conclude, that we are ſure we have no ſinful imperfection in our duty? If your Servant have not perfect skill, in knowing what to prefer in buying and ſelling, or in his work, I think you will neither allow him therefore to neglect the greater and better, knowingly, or by careleſs negligence, nor yet would you have him ſit down and whine, and ſay, I know not which to chooſe: But you would have him learn to be as skilful as he can, and then willingly and chearfully do his buſineſs with the beſt skill, and care, and diligence he can: and this you will beſt accept.

So that this holdeth as the trueſt and exacteſt ſolution, of this and many other ſuch caſes. He that ſpendeth that upon an entertainment of ſome great ones, which ſhould relieve ſome poor diſtreſſed Families, that are ready to periſh, doth ſpend it ſinfully: If you cannot ſee this in Gods cauſe, ſuppoſe it were the Kings, and you will ſee it: If you have but twenty pound to ſpend, and your Tax or Subſidy cometh to ſo much: If you entertain ſome noble Friend with that Money, will the King be ſatisfied with that as an excuſe? Or will you not be told that the King ſhould have firſt been ſerved? Remember him then who will one day ask, *Have you fed, or cloathed, or viſited me?* Matth. 25. You are not abſolute Owners of any thing, but the Stewards of God! And muſt expend it as he appointeth you: And if you let the poor lye languiſhing in neceſſities, whilſt you are at great charges to entertain the rich without a neceſſity or greater good, you muſt anſwer it as an unfaithful Servant.

And yet on the other ſide, it may fall out that a Perſon of quality, by a ſeaſonable, prudent, handſome reſpectful entertainment of his equals or ſuperiors, may do more good than by beſtowing that charge upon the poor: He may ſave more than he expendeth, by avoiding the diſpleaſure of Men in power: He may keep up his intereſt, by which if he be faithful, he may do God and his Countrey more ſervice, than if he had given ſo much to the poor. And when really it is a needful means to a greater good, it is a duty: and then to omit it, and give that coſt to the poor, would be a ſin.

§. 6. Object. *But if this Rule hold, a Man muſt never do but one kind of good; when he hath found out the greateſt, he muſt do nothing elſe.*

Anſw. He muſt always do the greateſt good: But the ſame thing is not at all times the greateſt good. Out of ſeaſon and meaſure a good may be turned to an evil: Praying in its ſeaſon, is better than plowing; and plowing in its eaon is better than praying, and will do more good: For God will more accept and bleſs it.

§. 7. Object. *Therefore it ſeemeth the prudenteſt way, to divide my expences according to the proportion of others of my quality; ſome to the poor, and ſome to neceſſary Charges, and ſome to actions of due civility?*

Anſw. That there muſt be a juſt diſtribution is no queſtion: Becauſe God hath appointed you ſeveral duties for your expences: But the queſtion is of the proportions of each reſpectively. Where God hath made many duties conſtantly neceſſary (as to maintain your own Bodies, your Children, to pay tribute to the King, to help the poor, to maintain the charges of the Church) there all muſt be wiſely proportioned. But entertainments, recreations, and other ſuch after to be mentioned, which are not conſtant duties, may be ſometimes good, and ſometimes ſinful: And the meaſure of ſuch expences muſt be varied only by the rule already laid down, *viz.* According to the proportion of the effect, or good which is like to follow: Though the cuſtom of others of the ſame rank may ſometimes intimate what proportion will be ſuitable to that lawful end: And ſometimes the inordinate cuſtom of others, will rather tell one what is to be avoided. Therefore true prudence (without a carnal byaſs) comparing the good effects together, which rationally are like to follow, is the only reſolver of this doubt. Which having ſo largely ſhewed, I ſhall refer you to it, in the ſolution of many of the following queſtions.

Inſt. 3. §. 8. Inſt. 3. *Another way of ſinful waſting is upon unneceſſary ſumptuous buildings.*

Queſt. 3. Queſt. 3. *When is it prodigality to erect ſumptuous Edifices?*

Anſw. Not when they are for the publick good, either in point of uſe, or ornament and honour, ſo be it, no greater good be thereby omitted: Therefore it is not Churches, Hoſpitals, Burſes, or Common Halls that I am ſpeaking of: Nor when they are proportioned to the quality of the Perſon, for the honour of Magiſtracy, or for a Mans neceſſary uſe. But when it is for oſtentation of a Mans riches, or rather of his Pride, and for the gratifying of a carnal irrational fancy: And when a Man beſtoweth more upon buildings, than is proportionable to his eſtate, and to his better expences; and (to ſpeak more exactly) when he beſtoweth that upon his buildings, which ſome greater ſervice calleth for at that time: it is then his prodigality and ſin.

Queſt. 4. §. 9. Queſt. 4. *Here* once *for all let us enquire, Whether it be not lawful, as in dyet, ſo in buildings, recreation and other ſuch things, to be at ſome charge for our delight, as well as for our neceſſities.*

Anſw. The queſtion is thus commonly ſtated, but not well: For it ſeemeth to imply, that no Delights are neceſſary; and ſo putteth things in oppoſition, which are oft co-incident. Therefore I diſtinguiſh, 1. Of Neceſſity: Some things are neceſſary to our being, and ſome to our felicity, and ſome but to our ſmaller benefits! 2. Of delight: Some delight is ſinful, as gratifying a ſinful humour or diſpoſition: Some is unneceſſary or wholly uſeleſs, and ſome is neceſſary, either to our greater or our leſſer good. And ſo the true ſolution is: 1. The ſinful delight of a proud, a covetous, a luſtful, a voluptuous mind, is neither to be purchaſed or uſed. 2. A Delight wholly needleſs, that is, unprofitable, is ſinful if it be purchaſed, but at the price of a farthing, or of a bit of bread, or of a minutes time: Becauſe that is caſt away which purchaſeth it. 3. A Delight which tendeth to the health of the body, and the alacrity of the mind, to fit it for our Calling and the ſervice of God (being not placed in any forbidden thing) may be both indulged and purchaſed, ſo it be not above its worth. 4. So far as delight in houſe, or ſports, or any creature, tendeth to corrupt our minds, and draw us to the love of this preſent World, and alienate our Hearts from Heaven, ſo far muſt they be reſiſted and mortified, or ſanctified and turned a better way. 5. In the Utenſils of our duty to God, uſually a moderate natural delight, is a great help to the duty, and may become a ſpiritual delight: As a delight in many Books, in the Preachers utterance, in the melody of Pſalms, in my ſtudy, and its conveniencies, in my walk for meditation, *&c.* And a delight in our food and recreations, maketh them much fitter to cheriſh health, and to attain their ends; ſo it be not corrupt, immoderate, or abuſed to evil ends.

§. 10. Inſt. 4. Another way of Prodigality, is in needleſs coſtly Recreations. *Inſt.* 4.

Queſt. 5. *Is all coſt laid out upon recreations unlawful?* *Queſt.* 5.

Anſw. No: But *cæteris paribus*, we ſhould chooſe the cheapeſt, and be at no needleſs coſt on them: Nor lay out any thing on them, which *conſideratis conſiderandis* might be better beſtowed. But of this before.

§. 11. Inſt. Another way of Prodigality is in over-coſtly apparel. *Inſt.* 5.

Queſt. *What may be accounted prodigality in the coſtlineſs of apparel?* *Queſt.* 6.

Anſw. Not that which is only for a due diſtinction of Superiours from Inferiours, or which is needful to keep up the Vulgars reverence to Magiſtrates. But 1. All that which is meerly ſerviceable to Pride or vain curioſity, or amorous luſt, or an affectation to be thought to be more comely and beautiful than others. 2. All that which hath more coſt beſtowed upon it than the benefit or end is worth. 3. Or which hath that coſt which ſhould be rather laid out another way, upon better uſes. The cheapeſt apparel muſt be choſen which is warm and comely, and fitteſt to the right ends. And we muſt come nearer thoſe that are below our rank, than thoſe above it.

§. 12. Inſt. 6. Alſo Prodigality is much ſhewed in the coſt which is laid out for needleſs pomp and oſtentation of greatneſs or curioſity, in keeping a numerous retinue, and in their gallantry, and in keeping many Horſes and coſtly furniture and attendance. *Inſt.* 6.

Queſt. 7. *When is a coſtly retinue and other pompous furniture to be accounted Prodigality?* *Queſt.* 7.

Anſw. Not when they are needful to the honour of Magiſtracy, and ſo to the Government of the Common-wealth: Nor when it is made but a due means to ſome lawful end, which anſwereth the coſt. But when it is either the fruits and maintenance of Pride, or exceedeth the proportion of Mens eſtates, or (eſpecially) when it expendeth that which better and more neceſſary uſes call for. It is a moſt odious and enormous crime, to waſte ſo many hundred or thouſand pounds a year in the vanities of pomp and fruitleſs curioſities and need-nots, while the publick uſes of the State and Church are injured through want, and while thouſands of poor families are rackt with cares, and pinched with neceſſities round about us.

§. 13. Inſt. 7. Another way of Prodigality is that which is called by many, keeping a good houſe; that is, in unneceſſary abundance, and waſte of meat and drink, and other proviſions. *Inſt.* 7.

Queſt. 8. *When may great houſe-keeping be accounted Prodigality?* *Queſt.* 8.

Anſw. Not when it is but a convenient work of Charity to feed the poor, and relieve the diſtreſſed, or entertain ſtrangers, or to give ſuch neceſſary entertainment to equals or ſuperiors as is before deſcribed: But when the trueſt relief of the poor ſhall be omitted (and it may be poor Tenants wracked and oppreſt) to keep up the fame and grandeur of their abundance, and to ſeem magnificent, and praiſed by Men for great houſe-keepers: The whole and large eſtates of many of the rich and great ones of the World goeth this way, and ſo much is devoured by it, as ſtarveth almoſt all good works.

§. 14. Inſt. 8. Another Act of Prodigality is Cards and Dice, and other gaming; in which whilſt Men deſire to get that which is anothers, they loe and waſte their own. *Inſt.* 8.

§. 15.

Inſt. 9. §. 15. Inſt. 9. Another Act of Prodigality is giving over-great portions with Children: It being a ſinful waſte of our Maſters ſtock, to lay it out otherwiſe than he would have us, and to ſerve our Pride and Self-intereſt in our Children inſtead of him.

Queſt. 9. Queſt. 9. *When may our Childrens portions be accounted prodigality, or too great?*

Anſw. Not when you provide for their comfortable living according to your eſtates, and give them that due proportion which conſiſteth with the diſcharge of other duties: But when all that Men can get is thought little enough for their Children; and the buſineſs of their lives is to live in fulneſs themſelves as long as they can, and then to leave that to their poſterity which they cannot keep themſelves! When this gulf of ſelf-pampering and providing the like for Children, devoureth almoſt all that you can gather, and the poor and other needful uſes, are put off with ſome inconſiderable pittance: And when there is not a due proportion kept between your proviſion for your Children, and the other duties which God requireth of you: Pſal. 49. 7, 8, 9, 11, 13. *Their inward thought is, that their houſes ſhall be perpetuated, and their dwelling places to generations: They call their Lands after their own names——This their way is their folly; yet their poſterity approve their ſayings,* Pſal. 73. 12. *Behold, theſe are the ungodly who proſper in the World, they increaſe in riches:* Pſal. 17. 14. *They have their portion in this life:——They are full of Children,* (or, *their Children are full,*] *and they leave the reſt of their ſubſtance to their babes.* A Parent that hath an heir, or other Children ſo wiſe, religious and liberal, as that they are like to be more charitable and ſerviceable to good uſes, than any other whom he can truſt with his eſtate; ſhould not only leave ſuch Children ſufficient for themſelves, but enable them as much as he can to do good: For they will be more faithful Truſtees to him than ſtrangers. But a Parent that hath but common and untruſty Children, ſhould do all the good he can himſelf, and what he would have done when he is dead, he muſt commit to them that are more truſty; and allow his Children but their proper maintenance. And Parents that have debauched, wicked, ungodly Children (ſuch as God commanded them to cauſe to be put to death, *Deut.* 21.) ſhould allow them no more than their daily bread, if any thing at all (which is their own to diſpoſe of.)

Inſt. 10. § 16. Inſt, 10. *Alſo to be careleſs in many ſmall expences or loſſes, becauſe they are but little things, and let any ſuch thing be caſt away, is ſinful Prodigality.*

Queſt. 10. Queſt. 10. *How far is it a duty to be frugal in ſmall matters, and the contrary a ſin?*

Anſw. We muſt not over-value any thing, great or ſmall: Nor be ſparing out of Covetouſneſs: Nor yet in an imprudent way, which ſeemeth to ſignifie baſeneſs and worldlineſs when it is not ſo: Nor muſt we be too thinking in bargaining with others, when every penny which we get by it, is loſt to one that needeth it more. But we muſt ſee that nothing of any uſe, be loſt through ſatiety, negligence or contempt: For the ſmalleſt part is of Gods gifts and talents, given us, not to caſt away, but to uſe as he would have us: And there is nothing that is good ſo ſmall, but ſome one hath need of it, or ſome good uſe or other may be made of it. Even Chriſt when he had fed thouſands by a Miracle, yet commanded his Diſciples to *gather up the broken bread or fragments, that nothing be loſt,* John 6. 12. Which plainly ſheweth that it is a duty which the richeſt Man that is, is not exempted from, to be frugal, and ſin in the greateſt Prince to be waſteful of any thing that is good: But this muſt not be in ſordid covetouſneſs, but in obedience to God, and to do good to others. He is commendable who giveth liberally to the poor, out of his abundance: But he is much more commendable who is a good husband for the poor, as worldlings are for themſelves; and frugally getteth and ſaveth as much as he can, and denyeth all ſuperfluities to himſelf and all about him, that he may have the more to give to pious and charitable uſes.

§. 17. Inſt. 11. Idleneſs alſo and negligence in *Inſt.* 11. our Callings, is ſinful waſtefulneſs and Prodigality: When either the pride of Gentility maketh People think themſelves too good to labour, or to look after the matters of their families, or ſlothfulneſs maketh them think it a life too toilſome for their fleſh to bear. Prov. 18. 9. *He that is ſlothful in his work, is brother to him that is a great waſter:* Theſe drones conſume that which others labour for, but are no gatherers themſelves.

§. 18. Queſt. 11. *Is every one bound to labour in a* Queſt. 11. *Calling?*

Anſw. This is anſwered before in its due place *Tom.* 1. Every one that is able, rich or poor, muſt live in ſome profitable courſe of pain or labour.

§. 19. Queſt. 12. *Is it a duty to deſire and endea-* Queſt. 12. *vour to get, and proſper, and grow rich by our labours;* when *Solomon* ſaith, *Labour not to be rich?* Prov. 23. 4.

Anſw. It is a ſin to deſire Riches as worldlings and ſenſualiſts do, for the proviſion and maintenance of fleſhly luſts and Pride: But it is no ſin, but a duty, to labour not only for labour ſake, formally reſting in the act done, but for that honeſt increaſe and proviſion, which is the end of our labour; and therefore to chooſe a gainful Calling rather than another, that we may be able to do good, and relieve the poor. Epheſ. 4. 28. *Let him labour, working with his hands the thing that is good, that he may have to give to him that needeth.*

§. 20. Queſt. 13. *Can one be prodigal in giving to* Queſt. 13. *the Church?*

Anſw. Yes, If it be in a blind zeal to maintain a uſeleſs pomp or ſuperſtition: Or if he give that which ſhould be uſed or given otherwiſe: But this is a ſin that few in theſe days are much in danger of. Read *Eraſmus Colloqu. Peregrin. Relig. Ergo*

§. 21. Queſt. 14. *Can one be prodigal in giving to* Queſt. 14. *the poor?*

Anſw. Yes; When it is blindly done, to cheriſh idleneſs in wandring beggars; or with a conceit of meriting in point of Commutative Juſtice from God: Or when that is given to the poor, which ſhould be given to other uſes (as in publick tribute, maintenance of Children, furtherance of the Goſpel, *&c.*) But this is a ſin that few have need to be reſtrained from.

§. 22. Queſt. 15. *May a rich Man expend any thing* Queſt. 15. *upon (otherwiſe) awful pomp, or conveniencies or pleaſures, at ſuch a time, when there are multitudes of poor families in extremity of want? As now, when the flames which conſumed* London, *have left many thouſands in diſtreſs?*

Anſw. Doubtleſs every Man ſhould ſpare as much for the relief of others as he can: And therefore ſhould not only forbear all needleſs expences, but thoſe alſo that are needful but to ſuch conveniencies and accommodations as may be ſpared without a greater hurt, than is the want of ſuch as that charges would relieve. To ſave the Lives of People in want, we muſt ſpare any thing from our ſelves, which our own Lives can ſpare. And to relieve them in their deep poverty, we muſt abate much more than our ſuperfluities. To expend any thing on pride and luſt, is a double ſin at ſuch a time, when *Lazarus* is at our doors in want. If that *Luke* 16. were well ſtudied (wherein it was that the rich Mans ſin and danger lay, in being cloathed in Purple and Silk, and faring ſumptuouſly every day, while *Lazarus* wanted) it would make ſome ſenſualiſts wiſer than they are.

But yet it muſt be confeſſed, that ſome few Perſons

ſons may be of ſo much worth and uſe to the Common-wealth (as Kings and Magiſtrates) and ſome of ſo little; that the maintaining of the honour and ſuccours of the former, may be more neceſſary than the ſaving of the lives of the latter. But take heed leſt Pride or Cruelty teach you, to miſunderſtand this, or abuſe it for your ſelves.

§. 23. There are divers other ways of Prodigality or ſinful waſte, which I paſs by, becauſe they are ſuch as few are concerned in: And my purpoſe is not to ſay all that may be ſaid, but all that is needful. (As in needleſs Muſick, Phyſick, Books, (which *Seneca* handſomely reproveth) Gifts to Servants which need not in meer oſtenation of pride to be well ſpoken of, and many the like: And in unlawful Wars, which is the greateſt ſinful waſter in all the World.) And as for expences in debauchery and groſs wickedneſs, as Whoredom, Revenge; in ſinful Law Suits, *&c.* I here pretermit them.

Dir. 2. §. 24. Direct. 2. *Underſtand well the aggravations of this ſin of Prodigality:* viz.

1. It is a waſting of that which is none of our own, and a robbing God of the uſe or ſervice due to him in the improvement of his gifts. They are his, and not ours; and according to his pleaſure only muſt be uſed. 2. It is a robbing the poor of that which the common Lord of the World, hath appointed for them in his Law: And they will have their Action in Heaven againſt the Prodigal. 3. It is an inhumane vice, to waſte that upon pleaſures, pride and needleſs things, which ſo many diſtreſſed Perſons ſtand in need of. 4. It is an injury to the Common-wealth, which is weakned by the waſteful. And the Covetous themſelves (that are not oppreſſors) are much better members of publick Societies than the Prodigal. It feedeth a life of other vice and wickedneſs. It is a ſpending Gods gift to feed thoſe luſts which he abhorreth. 6. It uſually engageth many others in Trades and Labours which are unprofitable, that they may ſerve the luſts of theſe ſenſual prodigals. 7. And in the concluſion it prepareth a ſad account, for theſe wretches when they muſt anſwer at the Bar of God, how they have uſed all his gifts and talents. Remember all theſe aggravations.

Dir. 3. §. 25. Direct. 3. *Carefully mortify that greedy fancy and fleſhly luſts, which is the waſting ſin and the devouring gulf.* Quench the fire, and you may ſpare all this fewel. Cure the Feavor or Dropſie, and you may ſpare both your drink and life. A greedy throat, and a diſeaſed fancy are never ſatisfied, till they have waſted the peace of your Conſciences with your Eſtates, and brought you to the end of bruitiſh ſinners: Wiſdom, and Duty, and real Benefit, are contented with a little: But luſt is unſatiable: The voluptuous Brute ſaith, I muſt have my Cups, my Luſt, my Pleaſure, and the effeminate vitious fancy of thoſe empty Souls that mind no great and ſolid things, is ſtill ranging after ſome vanity or other; and like Children, crying for every thing that they ſee another have: And the moſt needleſs, yea, burdenſome thing ſeem neceſſary to ſuch: They ſay, *I muſt needs have this, and I muſt needs have that,* there is no being without it; when nothing needeth it, but a diſeaſed mind, which much more needeth a cure by grace and true mortification. Subdue pride, and ſenſuality, and fancy, and you may eſcape Prodigality.

Dir. 4. §. 26. Direct. 4. *Remember the nearneſs of your account, and ask your conſciences what way of expences will pleaſe you beſt in the review.* Whether at death and judgment it will be your comfort to find on your account, [So much laid out on needleſs bravery, to ſet out this carkaſs which is now turning into duſt: *Item,* So much upon proud entertainments of great ones: *Item,* So much on Cards, and Dice, and Stage-plays; and ſo much on Hounds and needleſs Pleaſures, *&c.* Or rather [So much to promote the preaching of the Goſpel; So much to ſet poor Children to Prentice, or to School; ſo much to relieve diſtreſſed families, *&c.*] Let *Matth.* 25. be well read, and your account well thought on.

§ 27. Direct. 5. *Keep an account of your expences, and peruſe them before a Faſt or a Sacrament: And ask conſcience how it judgeth of them:* Yea, ask ſome holy prudent friend, Whether ſuch proportions are allowable before God, and will be comfortable to you in the day of your extremity. If you are but willing to be cured, ſuch means as theſe will not be in vain. *Dir.* 5.

CHAP. XXII.

Caſes and Directions againſt injurious Law Suits, Witneſſing and Judgment.

Tit. 1. *Caſes of Conſcience aboat Law-Suits, and Proceedings.*

Queſt. 1. *IN what caſes it it lawful to go to Law with others?* *Queſt.* 1.

Anſw. 1. In caſe of neceſſary defence, when the the Plaintiff doth compel you to it. 2. When you are entruſted for Orphans or others whom you cannot otherwiſe right. 3. When your Children, or the Church, or Poor, whom you ſhould do good to, are like to ſuffer, if you recover not your talent that God hath truſted you with, for ſuch uſes, from the hands of unjuſt Men: And they refuſe all juſt arbitrations and other equal means which might avoid ſuch ſuits. 4. When your own neceſſity conſtraineth you to ſeek your own; which you cannot get by eaſier means. 5. When your forbearance will do more hurt by encouraging Knaves in their injuſtice, than it will do good. 6. When ever your cauſe is juſt, and neither Mercy, Peace, nor the avoiding of ſcandal do forbid it: That is, when it is like to do more good than harm, it is then a lawful courſe.

But it is unlawful to go to Law, 1. When you neglect juſt arbitrations, patience and other needful means to avoid it. 2. When your Cauſe is unjuſt. 3 When you oppreſs the poor by it. 4. When it is done in Covetouſneſs, Revenge or Pride. 5. When the ſcandal or hurt to your Brother, is like to be a greater harm than the righting of your ſelf is like to do good: Then muſt you not go willingly to Law.

Queſt. 2. *May I ſue a poor Man for a debt or treſpaſs?* *Queſt.* 2.

Anſw. 1. If he be ſo poor as that he cannot pay it, nor procure you ſatisfaction, the Suit is vain, and tendeth but to cruelty. 2. If he have no means to pay, but that which will deprive him of food and rayment, and the neceſſaries of his life or comfort, you may not ſue him unleſs it be for the ſupply of as great neceſſities of your own; or in a truſt for Orphans, where you have no power to remit the debt: Yea, and for them no cruelty muſt be uſed. 3. If your forbearance be like to make him abler by his diligence or other means, you ſhould forbear if poſſible. 4. But if he be competently able, and refuſe to pay through knavery and injuſtice, and you have better ways to uſe that Mony, if ſcandal forbid not, you may ſeek by Law to recover your own from him.

Queſt. 3. *May I ſue a Surety whoſe intereſt was not concerned in the caſe?* *Queſt.* 3.

Anſw. If his poverty make it not an act of cruelty, nor ſcandal prohibit it, you may: Becauſe he was willing, and declared his conſent, that you ſhould have the debt of him, if the Principal pay not. To become Surety, is to conſent to this: And it is no injury to receive a Mans mony by his own conſent and Covenant. He knew that you had not lent it but on thoſe terms; and you had reaſon to ſuppoſe, that he who would undertake to pay another Mans debt, had ſufficient reaſon for it, either in relation or counter ſecurity. But as you muſt uſe mercy to the principal debtor in his poverty, ſo muſt you uſe alſo to the ſurety.

Queſt. 4. Queſt. 4. *May I ſue for the uſe of Money as well as for the principal?*

Anſw. This dependeth on the Caſe of Uſury before reſolved. In thoſe caſes in which it may not be taken, it may not be ſued for: Nor yet when the ſcandal of it will do more harm than the mony will do good. But in other caſes it may be ſued for on the terms as the Rent of Lands may.

Queſt. 5. Queſt. 5. *May Law-Suits be uſed to diſable or humble an inſolent wicked Man?*

Anſw. You may not take up an ill cauſe againſt him, for any ſuch good end: But if you have a good cauſe againſt him, which otherwiſe you would not have proſecuted, you may make uſe of it, to diſable him from doing miſchief, when really it is a probable means thereto; and when neither ſcandal nor other accidents do prohibit it.

Queſt. 6. Queſt. 6. *May a rich Man make uſe of his friends and purſe in a juſt cauſe, to bear down or tire out a poorer Man that hath a bad cauſe?*

Anſw. Not by bribery or any evil means: For his proceeding muſt be juſt as well as his cauſe. But if it be an obſtinate knave that ſetteth himſelf to do hurt to others, it is lawful to make uſe of the favour of a righteous Judge or Magiſtrate againſt him: And it is lawful to humble by the length and expenſiveneſs of the Suit, when that is the fitteſt means, and no unjuſt action is done in it: Still ſuppoſing that ſcandal prohibit it not: But let no proud or cruel Perſon think, that therefore they may by purſe, and friends, and tedious Law-Suits oppreſs the innocent, to attain their own unrighteous will.

Queſt. 7. Queſt. 7. *May one uſe ſuch forms in Law-Suits as in the literal ſenſe are groſs untruths (in declarations, anſwers, or the like?)*

Anſw. The uſe of words is to expreſs the mind: And common uſe is the interpreter of them: If they are ſuch words as the notorious common uſe hath put another ſenſe on, than the literal one, they muſt be taken in the ſenſe which publick uſe hath put upon them. And if that publick ſenſe be true or falſe, accordingly they may, or may not be uſed.

Queſt. 8. Queſt. 8. *May a guilty perſon plead not guilty or deny the fact?*

Anſw. Common uſe is the interpreter of words: If the common uſe of thoſe words doth make their publick ſenſe a lye, it may not be done. But if the forinſick common uſe of their denyal is taken to ſignifie no more but this, [*Let him that accuſeth me prove it: I am not bound to accuſe my ſelf*] or [*In foro I am not guilty till it be proved*] then it is lawful to plead [*Not guilty*] and deny the fact, except in caſes wherein you are bound to an open confeſſion, or in which the ſcandal will do more hurt than the denial will do good.

Queſt. 9. Queſt. 9. *Is a man ever bound to accuſe himſelf, and ſeek Juſtice againſt himſelf?*

Anſw. 1. In many caſes a man is bound to puniſh himſelf: As when the Law againſt ſwearing, Curſing, or the like, muſt give the poor a certain mulct which is the penalty: He ought to give that money himſelf: And in caſes where it is a neceſſary cure to himſelf: And in any caſe where the publick good requireth it: As if a Magiſtrate offend whom none elſe will puniſh, or who is the Judge in his own cauſe: He ſhould ſo far puniſh himſelf as is neceſſary to the ſuppreſſion of ſin, and to the preſerving of the honour of the Laws: As I have heard of a Juſtice that ſwore twenty Oaths, and Paid his twenty ſhillings for it. 2. A man may be bound in ſuch a Divine vengeance or Judgment as ſeeketh after his particular ſin, to offer himſelf to be a Sacrifice to Juſtice, to ſtop the Judgment: As *Jonah*, and *Achan* did. 3. A man may be bound to confeſs his gtilt and offer himſelf to Juſtice to ſave the innocent, who is falſly accuſed and condemned for his crime. 4. But in ordinary caſes a Man is not bound to be his own publick accuſer or executioner.

Queſt. 10. *May a witneſs voluntarily ſpeak that truth which he knoweth will further an unrighteous cauſe, and be made uſe of to oppreſs the innocent?* *Queſt.* 10.

Anſw. He may not do it as a confederate in that intention: Nor may he do it when he knoweth that it will tend to ſuch an event (though threatned or commanded,) except when ſome weightier accident doth preponderate for the doing it (as the avoiding of a greater hurt to others, than it will bring on the oppreſſed, *&c.*)

Queſt. 11. *May a witneſs conceal ſome part of the truth?* *Queſt.* 12.

Anſw. Not when he ſweareth to deliver the whole truth: Nor when a good cauſe is like to ſuffer, or a bad cauſe be furthered by the concealment: Nor when he is under thy other obligation to reveal the whole.

Queſt. 12. *Muſt a Judge and Jury proceed ſecundum allegata & probata*, according to evidence and proof, *when they know the witneſs to be falſe, and the truth to be contrary to the teſtimony; but are not able to evince it?* *Queſt.* 13.

Anſw. Diſtinguiſh between the *Negative* and the *Poſitive* part of the verdict or Sentence: In the *Negative* they muſt go according to the evidence and teſtimonies, unleſs the the Law of the Land leave the caſe to their private Knowledge. As for Example, They muſt not ſentence a Thief or Murderer to be puniſhed upon their ſecret unproved knowledge: They muſt not adjudge either Moneys or Lands to the true owner from another, without ſufficient evidence and proof: They muſt forbear doing Juſtice, becauſe they are not called to it, nor enabled. But poſitively they may do no Injuſtice upon any evidence or witneſs againſt their own knowledge of the truth: As they may not upon known falſe witneſs, give away a mans Lands or Money or condemn the innocent: But muſt in ſuch a caſe renounce the Office: The Judge muſt come off the Bench, and the Jury proteſt that they will not meddle, or give any verdict (what ever come of it;) Becauſe God and the Law of Nature Prohibit their injuſtice.

Objection.. *It is the Law that doth it, and not we.*

Anſw. It is the Law and you; And the Law cannot juſtifie your agency in any unrighteous ſentence. The caſe is plain and paſt diſpute.

Tit. 2. *Directions againſt Contentious Suits, Falſe Witneſſing, and Oppreſſive Judgment.*

§. 1. Direct. 1. T*He firſt Cure for all theſe ſins, is to know the intrinſick evil of them* *Dir.* 1. Good thoughts of ſin are its life and ſtrength. When it is well known, it will be hated, and when it is hated, it is ſo far cured.

§. I. The evil of Contentious and unjuſt Law-Suits.

1. Such contentious Suits do ſhew the power of ſelfſiſhneſs in the ſinner; How much ſelf-intereſt is inordinately eſteemed. 2. They ſhew the exceſſive love of the World; How much men overvalue the things which they contend for. 3. They ſhew mens want of Love to their neighbours; How little they regard another mans intereſt in compariſon of their own. 4. They ſhew how little ſuch men care for the publick good; which is maintained by the concord and Love of Neighbours. 5. Such contentions are powerful Engines of the Devil to deſtroy all Chriſtian Love on both ſides; and to ſtir up mutual enmity and wrath; And ſo to involve men in a courſe of ſin, by further uncharitableneſs and injuries. both in heart, and word, and deed. 6. Poor men are hereby robbed of their neceſſary maintenance,

and their innocent families ſubjected to diſtreſs. 7. Unconſcionable Lawyers and Court-Officers, who live upon the Peoples ſins, are hereby maintained, encouraged and kept up. 8. Laws and Courts of Juſtice are perverted, to do Men wrong, which were made to right them. 9. And the offender declareth how little ſenſe he hath of the Authority or Love of God, and how little ſenſe of the grace of our Redeemer. And how far he is from being himſelf forgiven through the blood of Chriſt, who can no better forgive another.

§. 3. II. The evil of Falſe Witneſs.

1. By *Falſe Witneſs* the innocent are injured; Robbery and Murder are committed under pretence of truth and juſtice. 2. The Name of God is horribly abuſed, by the crying ſin of *Perjury* (of which before.) 3. The preſence and juſtice of God are contemned; When ſinners dare, in his ſight and hearing, appeal to his Tribunal, in the atteſting of a lye. 4. Vengeance is begged or conſented to by the ſinner; who bringeth Gods Curſe upon himſelf, and as it were deſireth God to plague or damn him if he lye. 5. Satan the Prince of malice and injuſtice, and the Father of lies, and murders, and oppreſſion is hereby gratified, and eminently ſerved. 6. God himſelf is openly injured, who is the Father and Patron of the innocent; and the cauſe of every righteous Perſon is more the cauſe of God than of Man. 7. All Government is fruſtrated, and Laws abuſed, and all Mens ſecurity for their Reputations or Eſtates, or Lives is overthrown, by falſe Witneſſes; and conſequently humane converſe is made undeſirable and unſafe. What good can Law or right, innocency, or the honeſty of the Judge do any Man, where falſe Witneſſes combine againſt him? What ſecurity hath the moſt innocent or worthy Perſon for his fame, or liberty, or eſtate, or life, if falſe Witneſſes conſpire to defame him, or deſtroy him? And then how ſhall Men endure to converſe with one another? Either the innocent muſt ſeek out a Wilderneſs, and fly from the face of Men as we do from Lions and Tygers; or elſe Peace will be worſe than War: For in War a Man may fight for his life; but againſt falſe Witneſſes he hath no defence: But God is the avenger of the innocent, and above moſt other ſins, doth ſeldom ſuffer this to go unpuniſhed, even in this preſent World; but often beginneth their Hell on Earth, to ſuch perjured Inſtruments of the Devil.

§. 4. III. The Evil of Unrighteous Judgements.

1. An unrighteous Judge doth condemn the Cauſe of God himſelf: For every righteous Cauſe is his. 2. Yea, he condemneth Chriſt himſelf in his Members: For in that he doth it to one of the leaſt of thoſe whom he calleth Brethren, he doth it to himſelf, *Matth.* 25. It is a damnable ſin, not to relieve the innocent and impriſoned in their diſtreſs, when we have power: What is it then to oppreſs them, and unrighteouſly condemn? 3. It is a turning of the remedy into a double miſery; and taking away the only help of oppreſſed innocency. What other defence hath innocency, but Law and Juſtice? and when their refuge it ſelf doth fall upon them and oppreſs them, whither ſhall the righteous flie? 4. It ſubverteth Laws and Government, and abuſeth it to deſtroy the ends which it is appointed for. 5. Thereby it turneth human Society into a ſtate of miſery, like the depredations of hoſtility. 6. It is a deliberate reſolved ſin, and not done in paſſion by ſurprize: It is committed in that place, and in that form as acts of greateſt deliberation ſhould be done: As if he ſhould ſay, *Upon full diſquiſition, evidence and deliberation, I condemn this Perſon; and his Cauſe.* 7. All this is done as in the name of God, and by his own Commiſſion, by one that pretendeth to be his Officer or Miniſter, *Rom.* 3. 3, 4, 5, 6. For the *Judgement* is the Lords, 2 *Chron.* 19. 8, 10. & 19. 5, 6, 7. And how great a wickedneſs is it thus to blaſpheme, and to repreſent him as Satan, an enemy to truth and righteouſneſs, to his Servants and himſelf? As if he had ſaid, God hath ſent me to condemn this Cauſe and Perſon? If falſe Prophets ſin ſo heinouſly who belie the Lord, and ſay, He hath ſent us to ſpeak this (which is untruth;) the ſin of falſe Judges cannot be much leſs. 8. It is ſin againſt the fulleſt and frequenteſt prohibitions of God. Read over *Exod.* 23. 1, 2, 3, &c. *Lev. Deut.* 1. 16, 17. and 16, 18. *Iſa.* 1. 17, 20, 23. *Deut.* 24. 17. and 27. 19. *Curſed be he that perverteth the Judgment of the Stranger, the Fatherleſs and Widow, and all the People ſhall ſay Amen.* *Ezra* 7. 26. *Pſal.* 33. 5. and 37. 28. and 72. 2. and 94. 15. and 106. 3. 30. *Prov.* 17. 27. and 19. 28. and 20. 8. and 29. 4. and 31. 5. *Eccleſ.* 5. 8. *Iſa.* 5. 7. and 10. 2. and 56. 1, 2. and 59. 14, 15. *Jer.* 5. 1. and 7. 5. and 9. 24. *Ezek.* 18. 8. and 45. 9. *Hoſ.* 12. 6. *Amos* 5. 7, 15, 24. and 6. 12. *Mic.* 3. 9. *Zech.* 7. 9. and 8. 16. *Gen.* 18. 19. *Prov.* 21. 3, 7, 15. I cite not the words to avoid prolixity. Scarce any ſin is ſo oft and vehemently condemned of God. 9. Falſe Judges cauſe the poor to appeal to God againſt them, and the cries of the afflicted ſhall not be forgotten, *Luke* 18. 5, 6, 7, 8. 10. They call for Gods Judgement upon themſelves, and devolve the work into his hands: How can that Man expect any other than a judgment of damnation, from the righteous God, who hath deliberately condemned Chriſt himſelf in his cauſe and ſervants, and ſate in Judgment to condemn the innocent? *Pſal.* 9 7, 8, 9. The Lord *hath prepared his throne for judgment, and he ſhall judge the world in righteouſneſs, he ſhall miniſter judgment to the People in uprightneſs; he will be a refuge for the oppreſſed,* Pſal. 37. 6. *He will bring forth righteouſneſs as the light, and thy judgment as the noon day,* Pſal. 89 14. *Juſtice and Judgment are the habitation of his Throne,* Pſal. 103. 6. *The Lord executeth righteouſneſs and judgment for all that are oppreſſed,* Pſal. 146. 7 In a word, the ſentence of an unjuſt Judge is paſſed againſt his own Soul, and he calleth to God to condemn him righteouſly, who unrighteouſly condemned others. Of all Men he cannot ſtand in Judgment, nor abide the righteous doom of Chriſt.

§. 5. Direct. 2. *When you will underſtand the greatneſs of the ſin, find out and overcome the root and cauſes of it in your ſelves: Eſpecially ſelfiſhneſs, covetouſneſs and paſſion.* A ſelfiſh Man careth not what another ſuffereth, ſo that his own ends and intereſt be promoted by it. A covetous Man will contend and injure his Neighbour when ever his own commodity requireth it. He ſo much loveth his Money, that it can prevail with him to ſin againſt God, and caſt away his own Soul; much more to hurt and wrong his Neighbour. A proud and paſſionate Man is ſo thirſty after revenge, to make others ſtoop to him, that he careth not what it coſt him to accompliſh it. Overcome theſe inward Vices, and you may eaſily forbear the outward ſins. Dir. 2.

§. 6. Direct. 3. *Love your Neighbours as your ſelves:* For that is the univerſal remedy againſt all injurious and uncharitable undertakings. Dir. 3.

§. 7. Direct. 4. *Keep a tender Conſcience, which will not make light of ſin.* It is thoſe that have ſeared their Conſciences by infidelity or a courſe of ſinning, who dare venture with *Judas* or *Gehazi* for the prey, and dare oppreſs the poor and innocent, and feel not, nor fear not, whilſt they caſt themſelves on the revenge of God. Dir. 4.

§. 8. Direct. 5. *Remember the day when all theſe Cauſes muſt be heard again, and the righteous God will ſet all ſtreight, and vindicate the cauſe of the oppreſſed.* Conſider what a dreadful appearance that Man is like to have at the Bar of Heaven, who hath falſly accuſed, or condemned the juſt, in the Courts of Men. What a terrible indictment, accuſation, conviction and ſentence muſt that Man expect? If the hearing of *righteouſneſs and the judgment to come* made Dir. 5.

Fælix *tremble*, ſurely it is infidelity or the plague of a ſtupified heart, which keepeth contentious Perſons, perverters of Juſtice, falſe Witneſſes and unjuſt Judges, from trembling.

Dir. 6. §. 9. Direct. 6. *Remember the preſence of that God who muſt be your final Judge.* That he ſeeth all your Pride and Covetouſneſs, and all your ſecret contrivances for revenge, and is privy to all your Deceits and Injuries. You commit them in his open ſight.

Dir. 7. §. 10. Direct. 7. *Meddle not with Law Suits till you have offered an equal arbitration of indifferent Men, or uſed all poſſible means of love to prevent them.* Law Suits are not the firſt, but the laſt Remedy. Try all others before you uſe them.

Dir. 8. §. 11. Direct. 8. *When you muſt needs go to Law, compoſe your minds to unfeigned love towards him that you muſt contend with, and watch over your hearts with ſuſpicion and the ſtricteſt care, leſt ſecret diſaffection get advantage by it: And go to your Neighbour, and labour to poſſeſs his heart alſo with love, and to demulce his mind; that you may not uſe the Courts of Juſtice, as Soldiers do their Weapons to do the worſt they can againſt another, as an Enemy: But as loving friends do uſe an amicable arbitration; reſolving contentedly to ſtand to what the Judge determineth, without any alienation of mind, or abatement of brotherly love.*

Dir. 9. §. 12. Direct. 9. *Be not too confident of the righteouſneſs of your own cauſe: But ask counſel of ſome underſtanding, godly, and impartial Men; and hear all that can be ſaid, and patiently conſider of the caſe, and do as you would have others do by you.*

Dir. 10. §. 13. Direct. 10. *Obſerve what terrors of Conſcience uſe to haunt awakened ſinners, eſpecially on a deathbed, for ſuch ſins as falſe witneſſing, and falſe judging, and oppreſſing, and injuring the innocent, even above moſt other ſins.*

CHAP. XXIII.

Caſes of Conſcience, and Directions, againſt Backbiting, Slandering and evil Speaking.

Tit. 1. *Caſes of Conſcience about Backbiting and Evil-ſpeaking.*

Queſt. 1. Queſt. 1. *May I not ſpeak evil of that which is evil? and call every one truly as he is?*

Anſw. You muſt not ſpeak a known falſhood of any Man under pretence of Charity or ſpeaking well. But you are not to ſpeak all the evil of every Man which is true: As opening the faults of the King or your Parents, though never ſo truly, is a ſin againſt the fifth Commandment, [*Honour thy Father and Mother:*] So if you do it without a Call, you ſin againſt your Neighbours honour, and many other ways offend.

Queſt. 2. Queſt. 2. *Is it not ſinful ſilence, and a conſenting to, or countenancing of the ſins of others, to ſay nothing againſt them, as tender of their honour?*

Anſw. It is ſinful to be ſilent when you have a call to ſpeak: If you forbear to admoniſh the offender in love between him and you, when you have opportunity and juſt cauſe, it is ſinful to be ſilent then. But to ſilence Backbiting is no ſin. If you muſt be guilty of every Mans ſin that you talk not againſt behind his back, your whole diſcourſe muſt be nothing but backbiting.

Queſt. 3. Queſt. 3. *May I not ſpeak that which honeſt religious, credible Perſons do report?*

Anſw. Not without both ſufficent evidence, and a ſufficient call. You muſt not judge of the action by the Perſon, but of the Perſon by the action. Nor muſt you imitate any Man in evil doing. If a good Man abuſe you, are you willing that all Men follow him and abſue you more?

Queſt. 4. *May I believe the bad report of an honeſt credible Perſon?* *Queſt.* 4.

Anſw. You muſt firſt conſider whether you may hear it, or meddle with it: For if it be a caſe that you have nothing to do with, you may not ſet your judgment to it, either to believe it, or to diſbelieve it. And if it be a thing that you are called to judge of, yet every honeſt Mans word is not preſently to be believed: You muſt firſt know whether it be a thing that he ſaw, or is certain of himſelf, or a thing which he only taketh upon report? And what his evidence and proof is? And whether he be not engaged by intereſt, paſſion, or any difference of opinion? Or be not ingaged in ſome contrary faction, where the intereſt of a party or cauſe is his temptation? Or whether he be not uſed to raſh reports and uncharitable Speeches, And what concurrence of teſtimonies there is, and what is ſaid on the other ſide: Eſpecially what the Perſon accuſed ſaith in his own defence. If it be ſo heinous a crime in publick Judgment, to paſs Sentence before both parties are heard, and to condemn a Man before he ſpeak for himſelf; it cannot be juſtifiable in private Judgment. Would you be willing your ſelves that all ſhould be believed of you, which is ſpoken by any honeſt Man? And how uncertain are we of other Mens honeſty, that we ſhould on that account think ill of others?

Queſt. 5. *May I not ſpeak evil of them that are Enemies to God, to Religion, and Godlineſs, and are open Perſecutors of it; or are Enemies to the King or Church?* *Queſt.* 5.

Anſw. You may on all meet occaſions ſpeak evil of the ſin; and of the Perſons when you have a juſt call; but not at your own pleaſure.

Queſt. 6. *What if it be one whoſe honour and credit countenanceth an ill cauſe, and his diſhonour would diſable him to do hurt?* *Queſt.* 6.

Anſw. You may not belie the Devil, nor wrong the worſt Man that is, though under pretence of doing good; God needeth not malice, nor calumnies, nor injuſtice to his Glory: It is an ill cauſe that cannot be maintained without ſuch means as theſe. And when the matter is true, you muſt have a call to ſpeak it, and you muſt ſpeak it juſtly, without unrighteous aggravations, or hiding the better part, which ſhould make the caſe and perſon better underſtood. There is a time and due manner, in which that Mans crimes and juſt diſhonour may be publiſhed, whoſe falſe reputation injureth the truth. But yet I muſt ſay, that a great deal of villany and ſlander is committed upon this plauſible pretence; and that there is ſcarce a more common cloak for the moſt inhumane lies and calumnies.

Queſt. 7. *May I not unlawfully make a true Narration of ſuch matters of fact, as are criminal and diſhonourable to offenders? Elſe no Man may write a true Hiſtory to poſterity of Mens crimes.* *Queſt.* 7.

Anſw. When you have a juſt call to do it, you may: But not at your own pleaſure. Hiſtorians may take much more liberty to ſpeak the truth of the dead, than you may of the living: Though no untruth muſt be ſpoken of either: yet the honour of Princes and Magiſtrates while they are alive is needful to their Government, and therefore muſt be maintained, oft times by the concealment of their faults: And ſo proportionably the honour of other Men is needful to a life of love, and peace, and juſt Society: But when they are dead, they are not ſubjects capable of a right to any ſuch honour as muſt be maintained by ſuch ſilencing of the truth, to the injury of Poſterity: And Poſterity hath uſually a right to hiſtorical truth, that good Examples may draw them to imitation, and bad Examples may warn them to take heed of ſin. God will have the name of the wicked to rot; and the faults of a *Noah*, *Lot*, *David*, *Solomon*, *Peter*, &c. ſhall be recorded.

corded. Yet nothing unprofitable to poſterity may be recorded of the dead, though it be true: nor the faults of Men unneceſſarily divulged; much leſs may the dead be ſlandered or abuſed.

Queſt. 8. Queſt. 8. *What if it be one that hath been oft admoniſhed in vain? May not the faults of ſuch a one be mentioned behind his back?*

Anſw. I confeſs ſuch a one (the caſe being proved, and he being notoriouſly impenitent) hath made a much greater forfeiture of his honour, than other Men: And no Man can ſave that Mans honour who will caſt it away himſelf. But yet it is not every one that committeth a ſin after admonition, who is here to be underſtood; but ſuch as are impenitent in ſome mortal or ruling ſin: For ſome may ſin oft in a ſmall and controverted point, for want of ability to diſcern the truth, and ſome may live in daily infirmities (as the beſt Men do) which they condemn themſelves, and deſire to be delivered from. And even the moſt impenitent Mans ſins, muſt not be medled with, by every one at his pleaſure, but only when you have juſt cauſe.

Queſt. 9. Queſt. 9. *What if it be one whom I cannot ſpeak to face to face?*

Anſw. You muſt let him alone, till you have juſt cauſe to ſpeak of him.

Queſt. 10. Queſt. 10. *When hath a Man a juſt cauſe and call to open anothers faults?*

Anſw. Negatively: 1. Not to fill up the time with other idle chat, or table talk. 2. Not to ſecond any Man how good ſoever who backbiteth others; no, though he pretend to do it to make the ſin more odious, or to exerciſe godly ſorrow for other Mens ſin. 3. Not when ever intereſt, paſſion, faction, or company ſeemeth to require it. But (Affirmatively) 1. When we may ſpeak it to his face in love and privacy, in due manner and circumſtances, as is moſt hopeful to conduce to his amendment. 2. When after due admonition, we take two or three, and after that tell the Church (in a caſe that requireth it.) 3. When we have a ſufficient cauſe to accuſe him to the Magiſtrate. 4. When the Magiſtrate or the Paſtors of the Church reprove or puniſh him. 5. When it is neceſſary to the preſervation of another: As if I ſee my friend in danger of marrying with a wicked Perſon, or taking a falſe Servant, or trading and bargaining with one that is like to over-reach him: or going among cheaters; or going to hear or converſe with a dangerous Heretick or Seducer: I muſt open the faults of thoſe that they are in danger of, ſo far as their ſafety and my charity require. 6. When it is any treaſon or conſpiracy againſt the King or Commonwealth: Where my concealment may be an injury to the King, or damage or danger to the Kingdom. 7. When the Perſon himſelf doth by his ſelf-juſtification force me to it. 8. When his reputation is ſo built upon the injury of others, and ſlanders of the juſt, that the juſtifying of him is the condemning of the innocent, we may then indirectly, condemn him by vindicating the Juſt: As if it be in a caſe of contention between two, if we cannot juſtifie the right without diſhonour to the injurious, there is no remedy but he muſt bear his blame. 9. When a Mans notorious wickedneſs hath ſet him up as a ſpectacle of warning and lamentation, ſo that his crimes cannot be hid, and he hath forfeited his reputation, we muſt give others warning by his fall. (As an Excommunicate Perſon, or Malefactor at the Gallows, *&c.*) 10. When we have juſt occaſion to make a bare narrative of ſome publick matters of fact; as of the Sentence of a Judge, or Puniſhment of Offenders, *&c.* 11. When the crime is ſo heinous, as that all good Perſons are obliged to joyn to make it odious, as *Phinehas* was to execute judgment. As in caſes of open Rebellion, Treaſon, Blaſphemy, Atheiſm, Idolatry, Murders, Perjury, Cruelty: Such as the *French* Maſſacre, the *Iriſh* far greater Maſſacre, the murdering of Kings, the Powder-plot, the burning of *London*, &c. Crimes notorious, ſhould not go about in the mouths or ears of Men, but with juſt deteſtation. 12. When any Perſons falſe reputation is a ſeducement to Mens Souls, and made by himſelf or others the inſtruments of Gods diſhonour, and the injury of Church or State, or others, though we may do no unjuſt thing to blaſt his reputation, we may tell the truth ſo far as Juſtice, or Mercy, or Piety requireth it.

Queſt. 11. Queſt. 11. *What if I hear dawbers applauding wicked Men, and ſpeaking well of them, and extenuating their crimes, and praiſing them for evil doing?*

Anſw. You muſt on all juſt occaſions ſpeak evil of ſin: But when that is enough, you need not meddle with the ſinner; no not though other Men applaud him, and you know it to be falſe: For you are not bound to contradict every falſhood which you hear. But if in any of the twelve fore-mentioned caſes you have a call to do it (as for the preſervation of the hearers from a ſnare thereby; (as if Men commend a Traytor or a wicked Man to draw another to like his way) in ſuch caſes you may contradict the falſe Report.

Queſt. 12. Queſt. 12. *Are we bound to reprove every back-biter in this Age, when honeſt People are grown to make little Conſcience of it, but think it their duty to divulge Mens faults?*

Anſw. Moſt of all; that you may ſtop the Stream of this common ſin: Ordinarily when ever we can do it without doing greater hurt, we ſhould rebuke the Tongue that reporteth evil of other Men cauſeleſly behind their backs: For our ſilence is their encouragement in ſin.

Tit. 2. *Directions againſt Backbiting, Slandering and evil Speaking.*

Dir. 1. Direct. 1. M*Aintain the life of brotherly Love. Love your Neighbour as your ſelf.*

Dir. 2. Direct. 2. *Watch narrowly leſt intereſt or paſſion ſhould prevail upon you.* For where theſe prevail, the Tongue is ſet on fire of Hell, and will ſet on fire the courſe of Nature, *Jam.* 2. Selfiſhneſs and Paſſion will not only prompt you to ſpeak evil, but alſo to juſtifie it, and think you do well; yea, and to be angry with thoſe that will not hearken to you and believe you.

Dir. 3. Direct. 3. *Eſpecially involve not your ſelves in any faction, Religious or Secular.* I do not mean, that you ſhould not imitate the beſt: and hold moſt intimate communion with them: But that you abhor unlawful diviſions and ſidings; and when error, or uncharitableneſs, or carnal intereſt hath broken the Church into pieces where you live, and one is of *Paul*, and another of *Apollo*, and another of *Cephas*, one of this party, and another of that; take heed of eſpouſing the intereſt of any party, as it ſtands croſs to the intereſt of the whole. It would have been hardly credible, if ſad experience had not proved it, how commonly and heinouſly almoſt every Sect of Chriſtians, do ſin in this point againſt each other. And how far the intereſt of their Sect, which they account the intereſt of Chriſt, will prevail with multitudes, even of zealous People, to belie calumniate, backbite and reproach thoſe that are againſt their Opinion and their party. Yea, how eaſily will they proceed beyond Reproaches, to bloody perſecutions. He that thinketh that he doth God ſervice by killing Chriſt or his Diſciples, will think that he doth him ſervice by calling him a deceiver, and one that hath a Devil, a Blaſphemer, and an enemy to *Cæſar*, and calling his Diſciples peſtilent fellows, and movers of Sedition among the People, and accounting them as the filth and off-ſcouring of the World: That zeal which murdered and deſtroyed many hundred thouſand of the *Waldenſes* and *Albigenſes*, and thirty thouſand or forty thouſand in one *French* Maſſacre, and two hundred thouſand in one *Iriſh* Maſſacre, and which kindled the *Marian* Bonefires in *England*, made the Powder Mine, and burnt the City of *London*, and keepeth up the Inquiſition, I ſay, that zeal will certainly think it a ſervice to the Church, (that is, their Sect) to write the moſt odious lies and ſlanders of *Luther*, *Zuinglius*, *Calvin*, *Beza*, and any ſuch excellent Servants of the Lord. So full of horrid impudent lies are the Writings of (not one but) many Sects againſt thoſe that were their chief oppoſers, that I ſtill admoniſh all poſterity, to ſee good evidence for it, before they believe the hard Sayings of any factious Hiſtorian or Divine, againſt thoſe that are againſt his party: It is only Men of eminent conſcience, and candour, and veracity, and impartiality, who are to be believed in their bad report of others, except where notoriety or very good evidence doth command belief above their own authority and veracity. A ſiding factious zeal, which is hotter for any Sect or Party, than for the common Chriſtianity and Catholick Church, is always a railing, a lying, and a ſlandering zeal, and is notably deſcribed, *James* 3. as *earthly, ſenſual and deviliſh*, cauſing *envy ſtrife, and confuſion, and every evil Work.*

Dir. 4. Direct. 4. *Obſerve well the Commonneſs of this ſin of Back-biting, that it may make you the more afraid of falling into that which ſo few do eſcape.* I will not ſay, among high and low, rich and poor, Court and Countrey, how common is this ſin? but among Men profeſſing the greateſt Zeal and Strictneſs in Religion, how few make conſcience of it? Mark in all Companies that you come into, how common it is to take liberty to ſay what they think of all Men, yea, to report what they hear, though they dare not ſay that they believe it: And how commonly the relating of other Mens faults, and telling what this Man or that Man is, or did, or ſaid, is part of the chat to waſte the hour in? And if it be but true, they think they ſin not: Nay, nor if they did but hear that it is true. For my part, I muſt profeſs, that my conſcience having brought me to a cuſtom of rebuking ſuch Backbiters, I am ordinarily cenſured for it, either as one that loveth contradiction, or one that defendeth ſin and wickedneſs, by taking part with wicked Men: All becauſe I would ſtop the courſe of this common Vice, of evil ſpeaking and backbiting where Men have no call. And I muſt thankfully profeſs, that among all other ſins in the World, the ſins of Selfiſhneſs, Pride, and Backbiting, I have been moſt brought to hate and fear, by the obſervation of the commonneſs of them, even in Perſons ſeeming godly: Nothing hath fixed an apprehenſion of their odiouſneſs ſo deeply in me, nor engaged my heart againſt them above all other ſins ſo much, as this lamentable experience of their prevalence in the World, among the more Religious, and not only in the prophane.

Dir. 5. Direct. 5. *Take not the honeſty of the Perſon, as a ſufficient cauſe to hear or believe a bad report of others.* It is lamentable to hear how far Men otherwiſe honeſt, do too often here offend. Suſpect evil ſpeakers, and be not over credulous of them. Charity thinketh not evil, nor eaſily and haſtily believeth it. Liars are more uſed to evil ſpeaking, than Men of truth and credit are. It is no wrong to the beſt, that you believe him not when he backbiteth without good evidence.

Dir. 6. Direct. 6. *Rebuke backbiters, and encourage them not by hearkning to their tales,* Prov. 25. 23. *The north wind driveth away rain, ſo doth an angry countenance a backbiting tongue.* It may be they think themſelves religious Perſons, and will take it for an injury to be driven away with an angry countenance: But God himſelf who loveth his Servants better than we, is more offended at their ſin: and that which offendeth him, muſt offend us: We muſt not hurt their Souls, and diſpleaſe God, by drawing upon us the guilt of their ſins, for fear of diſpleaſing them. Tell them how God doth hate backbiting, and adviſe them, if they know any hurt by others, to go to them privately, and tell them of it in a way that tendeth to their repentance.

Dir. 7. Direct. 7. *Uſe to make mention of the good which is in others* (except it be unſeaſonable, and will ſeem to be a promoting of their ſin) Gods gifts in every Man deſerve commendations; And we have allowance to mention Mens Vertues oftner than to mention their Vices. Indeed when a bad Man is praiſed in order to the diſparagement of the good, or to honour ſome wicked cauſe or action againſt truth and godlineſs, we muſt not concur in ſuch malitious praiſes: But otherwiſe we muſt commend that which is truly commendable in all. And this cuſtom will have a double benefit againſt backbiting: It will uſe your own Tongues to a contrary courſe, and it will rebuke the evil Tongues of others, and be an example to them of more charitable language.

Dir. 8. Direct. 8. *Underſtand your ſelves, and ſpeak often to others, of the ſinfulneſs of evil ſpeaking and backbiting:* Shew them the Scriptures which condemn it, and the intrinſecal malignity which is in it: as here followeth.

Dir. 9. Direct. 9. *Make conſcience of juſt reproof and exhorting ſinners to their faces:* Go tell them of it privately and lovingly, and it will have better effects, and bring you more comfort, and cure the ſin of backbiting.

Tit. 3. *The evil of backbiting and evil ſpeaking.*

§. 1. 1. IT *is forbidden of God among the heinous damning ſins,* and made the Character of a notorious wicked Perſon, and the avoiding of it is made the mark of ſuch as are accepted of God, and ſhall be ſaved, *Rom.* 1. 29, 30. it is made the mark of a *reprobate mind,* and joyned with *murder and hating God,* viz. *full of envy, debate, deceit, malignity, whiſperers, backbiters:* Pſal. 15. 2, 3. *Lord who ſhall abide in thy tabernacle? Who ſhall dwell in thy holy hill? He that backbiteth not with his tongue, nor doth evil to his Neighbour, nor taketh up a reproach againſt his Neighbour.* And when *Paul* deſcribeth thoſe whom he muſt ſharply rebuke and cenſure, he juſt deſcribeth the factious ſort of Chriſtians of our times, 2 Cor. 12. 20. *For I fear leſt when I come, I ſhall not find you ſuch as I would, and that I ſhall be found unto you ſuch as ye would not: Leſt there be debates, envyings, wraths, ſtrifes, backbitings, whiſperings, ſwellings, tumults,* Eph. 4. 1. *Let all bitterneſs, and wrath, and anger, and clamour, and evil ſpeaking be put away from you, with all malice, and be kind one to another, and tender hearted*——

§. 2. 2. *It is a ſin which gratifieth Satan, and ſerveth his malice againſt our Neighbour.* He is malicious againſt all, and ſpeaking evil, and doing hurt, are the Works which are ſuitable to his malignity? And ſhould a Chriſtian make his tongue the inſtrument of the accuſer of the brethren, to do his work againſt each other?

§. 3. 3. *It ſignifieth want of Chriſtian love.* For love ſpeaketh not evil, nor openeth Mens faults without a cauſe, but covereth infirmities: Much leſs will it lie and ſlander others, and carry about uncertain Reports againſt them. It is not to do as you would be done by: And how eſſential Love is to true Chriſtianity, Chriſt himſelf hath often told us.

§. 4. 4. *It is a ſin which directly ſerveth to deſtroy the hearers Love, and conſequently to deſtroy their Souls.* If the backbiter underſtood himſelf, he would confeſs that it is his very end to cauſe you to hate (or abate your love to) him whom he ſpeaketh evil of. He that ſpeaketh good of a Man, repreſenteth him amiable: For amiableneſs and goodneſs are all one. And he that ſpeaketh evil of a Man repreſenteth him hateful or unlovely: For hatefulneſs, unlovelineſs and evil are all one. And as it is not the natural way of winning love, to intreat and beg it, and ſay, *I pray you love this perſon, or that thing*; but to open the goodneſs of the thing or perſon, which will command love. So is it not the natural way to ſtir up hatred, by intreating Men to hate this Man or that; but to tell how bad they are, which will command hatred in them that do believe it. Therefore to ſpeak evil of another, is more than to ſay to the hearers, *I pray you hate this Man, or abate your love to him.* And that the killing of Love is the killing or deſtroying of Mens Souls, the Apoſtle *John* doth frequently declare.

§. 5. 5. *And it tendeth alſo to deſtroy the Love, and conſequently the Soul of him that you ſpeak evil of.* For when it cometh to his hearing (as one way or other it may do) what evil you have reported of him behind his back, it tendeth to make him hate you, and ſo to make him worſe.

§. 6. 6. *It is a great make-bate and peace-breaker where ever it is practiſed.* It tendeth to ſet People together by the ears; when it is told that ſuch a one ſpake evil of you in ſuch a place; there are then heart-burnings and rehearſals, and ſidings, and ſuch enſuing malice as the Devil intended by this deſign.

§. 7. 7. *They that uſe to ſpeak evil of others behind their backs, it is ten to one will ſpeak falſhoods of them when they do not know it.* Fame is too ordinarily a lyar, and they ſhall be lyars who will be its meſſengers. How know you whether the thing that you report is true? Is it only becauſe a credible Perſon ſpake it? But how did that Perſon know it to be true? Might he not take it upon truſt as well as you? And might he not take a Perſon to be credible that is not? And how commonly doth Faction, or Intereſt, or Paſſion, or Credulity, make that Perſon incredible in one thing, who is credible in others where he hath no ſuch temptation? If you know it not to be true, or have not ſufficient evidence to prove it, you are guilty of lying and ſlandering interpretatively, though it ſhould prove true: Becauſe it might have been a Lye for ought you knew.

§. 8. 8. *It is groſs injuſtice to talk of a Mans faults, before you have heard him ſpeak for himſelf.* I know it is uſual with ſuch to ſay, O we have heard it from ſuch, as we are certain will not lye. But he is a fooliſh and unrighteous Judge, that will be peremptory upon hearing one Party only ſpeak, and knoweth not how ordinary it is, for a Man when he ſpeaketh for himſelf, to blow away the moſt confident and plauſible accuſations, and make the caſe appear to be quite another thing. You know not what another Man hath to ſay till you have heard him.

§. 9. 9. *Backbiting teacheth others to backbite:* Your example inviteth them to do the like: And ſins which are common, are eaſily ſwallowed, and hardly repented of: Men think that the commoneſs juſtifieth or extenuateth the fault.

§. 10. 10. *It encourageth ungodly Men to the odious ſin of backbiting and ſlandering the moſt religious righteous perſon.* It is ordinary with the Devils family to make Chriſts faithfulleſt Servants their table talk, and the objects of their reproach and ſcorn, and the ſong of drunkards? What abundance of lies go currant among ſuch malignant Perſons, againſt the moſt innocent, which would all be aſhamed, if they had firſt admitted them to ſpeak for themſelves? And ſuch ſlanders and lies are the Devils common means to keep ungodly Men from the love of godlineſs, and ſo from repentance and ſalvation. And backbiting profeſſors of Religion encourage Men to this: For with what meaſure they mete, it ſhall be meaſured to them again. And they that are themſelves evil ſpoken of, will think that they are warranted to requite the backbiters with the like.

§. 11. 11. *It is a ſin which commonly excludeth true profitable reproof and exhortation.* They that ſpeak moſt behinds Mens backs, do uſually ſay leaſt to the ſinners face, in any way which tendeth to his ſalvation. They will not go lovingly to him in private, and ſet home his ſin upon his Conſcience, and exhort him to repentance: But any thing ſhall ſerve as a ſufficient excuſe againſt this duty; that they may make the ſin of backbiting ſerve inſtead of it: And all is out of carnal ſelf ſaving: They fear Men will be offended if they ſpeak to their faces, and therefore they will whiſper againſt them behind their backs.

§. 12. 12. *It is at the leaſt, but idle talk and a miſſpending of your time:* What the better are the hearers for hearing of other Mens miſ-doings? And you know that it no whit profiteth the Perſon of whom you ſpeak. A ſkilful friendly admonition might do him good! But to neglect this, and talk of his faults unprofitably, behind his back, is but to aggravate the ſin of your uncharitableneſs, as being not contented to refuſe your help to a Man in ſin, but you muſt alſo injure him and do him hurt.

CHAP. XXIV.

Caſes and Directions againſt Cenſoriouſneſs and unwarrantable Judging.

Tit. 1. *Caſes of Conſcience about Judging of others.*

Queſt. 1. AM *I not bound to judge truly of every one as he is?* Queſt. 1.

Anſw. 1. There are many that you are not bound to meddle with, and to paſs any judgment at all upon. 2. There are many whoſe faults are ſecret, and their virtues open: And of ſuch you cannot judge as they are, becauſe you have no proof or evidence to enable you: You cannot ſee that which is latent in the heart, or done in darkneſs. 3. You neither ought on pretence of charity, nor can believe an evident known untruth of any Man.

Queſt. *Doth not Charity bind me to judge Men better than they are?*

Anſw. Charity bindeth you, 1. Rather to obſerve the beſt in them, than the worſt: 2. And as I ſaid, to judge of no Mans faults uncalled: 3. Nor to judge of that which is not evident, but out of ſight: And thus conſequently it bindeth you to judge ſome Men to be better than they are: But not directly.

Object. *Then a Man is bound to err and believe an untruth.*

Anſw. No: You are not bound to believe that it is certainly true, that ſuch a Man is better than he is: Becauſe you have no evidence of its certain truth. But you are bound to believe it a thing probable or *veriſimile*, likely to be true, by an opinion or fallible humane faith: And this is not a falſhood: For that is likely and probable to you, which hath the more probable evidence, and more for it than againſt it: So that the thing which you are to believe immediately is this propoſition, *There is more evidence to me to prove it likely that this Man is ſincere than contrary:* And conſequently you believe this, and believe not the contrary, becauſe the contrary hath no evidence But you are not to take it as a certain thing, that the contrary hath no latent reality.

Queſt. 2. *How far may I judge ill of one by outward appearances, as by the countenance, geſtures, and other uncertain but ſuſpicious ſigns?* Queſt. 2.

Anſw. There are ſome ſigns which are not ſo much as probable, but a little ſuſpicious, and which Men are very ordinarily miſtaken by: As thoſe that will judge of a Man at the firſt look, by his face: And thoſe that will judge a ſtudious, ſerious Perſon (a Lawyer, a Judge, or a Divine) to be moroſe or proud, becauſe they are not complemental; but of few words; or becauſe they have not patience to waſte precious hours in hearing an empty veſſel ſound; an ignorant ſelf-conceited Perſon talk fooliſhly. Such cenſures are but the effects of injudiciouſneſs, unrighteouſneſs and raſh haſte. There are other ſigns which make it probable to a wiſe and charitable Perſon, that the Man is bad (*e. g.* proud, or covetous, or an hypocrite.) If with theſe, there are as great ſins to make the contrary probable, we muſt rather incline to the better, than the worſe. But if not, we may fear the worſt of that Perſon, but not conclude it as a certainty: And therefore we may not in publick cenſures, proceed upon ſuch uncertainties, nor venture to divulge them; but only uſe them to help us for due caution, and pity, and prayer, and endeavour for ſuch a ones recovery and help.

Queſt. 3. Queſt. 3. *How far may I cenſure upon the report of others?*

Anſw. According to the degree of the credibility of the Perſons, and evidence of the narrative; not ſimply in themſelves, but as compared with all that is to be heard on the contrary part: Elſe you are partial and unjuſt.

Queſt. 4. Queſt. 4. *Doth not the fifth Command oblige me in honour to Parents and Princes, to judge them to be better than their lives declare them to be?*

Anſw. You are gradually to honour them more than others, and therefore to be more afraid of diſhonouring them, and muſt not ſit in judgment on them, to believe any harm of them, which evidence doth not compel you to believe: But you are not to judge any ſin the leſs, becauſe it is theirs; nor to judge contrary to evidence, nor to call evil good, nor to be wilfully blind, nor to flatter any in their ſin.

Queſt. 5. Queſt. 5. *Whom muſt we judge for ſincere and ſanctified Chriſtians?*

Anſw. 1. All thoſe that profeſs to be ſuch, whom you cannot diſprove. 2. But as there are ſeveral degrees of evidence and probability, ſo muſt there be ſeveral degrees of your good opinion of others. Of ſome who give you the higheſt probability, you may have the ſtrongeſt evidence ſhort of certainty: Of others you may have leſs; and of ſome you may have much more fear than hope. 3. And yet in matters of Church-rights and publick communion, your fears will not allow you to uſe them as no Chriſtians: *For their profeſſion of Faith and Repentance is certain*: And as long as your fears of their hypocriſie or unſoundneſs is but uncertain, it muſt not (on that account) prevail to deprive another of his right.

Queſt. 6. Queſt. 6. *But is not my error my ſin, If I prove miſtaken, and take that Man for a ſincere Chriſtian who is none?*

Anſw. If you judged it to be certain, your judgment and error was your ſin; but if you only judged him a Profeſſor of Chriſtianity, and one that on that account you were bound to have Church-communion with as if he were ſincere, becauſe you cannot prove the contrary, this was no error: Or if you erred for want of ſufficient evidence to know the truth, this error is not in it ſelf a ſin.

Queſt. 7. Queſt. 7. *Whom muſt I judge a viſible member of the Church, with whom I am thus bound to hold communion?*

Anſw. 1. If you are the Paſtor of the Church who are made the Judge, at his admittance by Baptiſm or afterwards, you muſt ſo judge of every one who maketh a credible profeſſion of true Chriſtianity, that is, *of his preſent conſent to the Sacramental Covenant*: And that profeſſion is credible; which is, 1. Underſtood by him that maketh it, 2. Deliberate, 3. Voluntary, 4. Seemingly ſerious, 5. And is not diſproved by valid evidence of the contrary. Theſe are the true meaſures of Church-communion: For every Man, next God, is the Judge of his own heart: And God would have every Man the Chooſer or Refuſer of his own Mercies.

2. But if you are but a private member of the Church, you are to judge that Perſon a viſible member of the Church, whom the Paſtor hath taken in by Baptiſm, and not caſt out again by excommunication: Except the contrary be notorious: And even then you are oft obliged for order ſake to carry your ſelf towards him as a viſible member, till he be regularly caſt out.

Queſt. 8. *Whom muſt I judge a true worſhipper of God, and whom not?* *Queſt.* 8.

Anſw. Him that profeſſeth true Chriſtianity, and joineth in true worſhip with a Chriſtian Church, or privately (when hindered) acknowledgeth the true God in all his Eſſential Attributes, and heareth his word, and prayeth to him for all things neceſſary to Salvation; and praiſeth him accordingly; not giving the worſhip proper to God unto any creature: And doth all this as a ſinner redeemed by Jeſus Chriſt, truſting in his Merits, Sacrifice and Interceſſion, and giveth not his Office to any other. And he is a falſe worſhipper who denyeth any eſſential Attribute of God, or eſſential part of the Office of Chriſt, or giveth theſe to any other! Or refuſeth his Word, or excludeth in his Prayers, any thing eſſential to Chriſtianity, or abſolutely neceſſary to Salvation. But *ſecundum quid*, in leſſer parts, or in circumſtances, or in meaſures, every Man on earth is a falſe Worſhipper, that is, he offereth God a Worſhip ſome way faulty and imperfect: And hath ſome ſin in his Worſhipping of God: And ſin is a thing that God requireth not, but forbiddeth even in the ſmalleſt meaſures.

Queſt. 9. *Which muſt I judge a true Chuech of Chriſt, aud which a falſe Church?* *Queſt.* 9.

Anſw. The Univerſal Church is but one, and is the whole Society of Chriſtians as united to Chriſt their only Head: And this cannot be a falſe Church. But if any other ſet up an Uſurper as the Univer-Head, and ſo make another Policy and Church, this is a falſe Church formally, or in its policy: But yet the members of this falſe Church or Policy may ſome of them as Chriſtians be alſo members of the true Church of Chriſt: And thus the *Roman* Church as Papal is a falſe Catholick Church, having the policy of an Uſurper: But as Chriſtians they may be members of the true Catholick Church of Chriſt. But for a particular Church which is but part of the Univerſal, that is a true Church conſidered meerly as an ungoverned Community, which is a true part of the Catholick, prepared for a Paſtor, but yet being without one: But that only is a true Political Church, which conſiſteth of profeſſed Chriſtians conjoined under a true Paſtor, for Communion in the Profeſſion of true Chriſtianity, and for the true worſhipping of God, and orderly walking for their mutual aſſiſtance and ſalvation.

Queſt. 10. *Whom muſt we judge true Prophets and Paſtors of the Church?* *Queſt.* 10.

Anſw. He is a true Prophet, who is ſent by God, and ſpeaketh truth by immediate ſupernatural revelation or inſpiration. And he is a falſe Prophet, who either falſly ſaith, that he hath Divine revelations or inſpiration, or propheſieth falſhood as from God. And he is a true Paſtor at the Bar of God, who is, 1. Competently qualified with abilities for the Office. 2. Competently diſpoſed to it, with willingneſs and deſire of ſucceſs: And hath right ends in undertaking and diſcharging it. 3. Who hath a juſt admiſſion, by true Ordination of Paſtors, and conſent of the flock: And he is to be accounted a true Paſtor *in foro Eccleſiæ*, in the Churches judgment, whom the Church judgeth to have all theſe qualifications, and thereupon admitteth him into poſſeſſion of the place, till his incapacity be notoriouſly or publickly and ſufficiently proved, or he be removed or made uncapable.

Tit. 2. *Directions for the cure of ſinful Cenſoriouſneſs.*

Dir. 1. Direct. 1. M*Eddle not at all in judging of others without a call.* Know firſt whether it be any of your work. If not, be afraid of thoſe words of your Judge, Matth. 7. 1, 2, 3, 4, 5. *Judge not, that ye be not judged: For with what judgment you judge, you ſhall be judged,* &c. And Rom. 14. 4. *Who art thou that judgeſt another mans ſervant? To his own Maſter he ſtandeth or falleth.* And verſ. 10. & 13. *But why doſt thou judge thy brother? Or why doſt thou ſet at nought thy brother? We ſhall all ſtand before the Judgment Seat of Chriſt ——— Every one of us ſhall give account of himſelf to God. Let us not therefore judge one another any more.* 1 Cor. 4. 3, 4, 5. *But with me it is a very ſmall thing that I ſhould be judged of you, or of mans judgment ——— Therefore judge nothing before the time till the Lord come, who both will bring to light the hidden things of darkneſs, and will make manifeſt the counſels of the hearts* ——— Col. 2. 16. *Let no man judge you in meat or in drink, or in reſpect of any holy day, or of the New Moon, or Sabbath.*

Queſt. *But when have I a call to judge another?*

Anſw. You may take the anſwer to this from the anſwer to *Queſt.* 10. *Chap.* 2. 3. *Tit.* 1. 1. If your Office and Place require it, as a Magiſtrate, Paſtor, Parent, Maſter, Tutor, *&c.* 2. If the ſafety of the Church, or your Neighbour do require it. 3. If the good of the ſinner require it that you may ſeek his repentance and reformation: 4. If your own preſervation or welfare (or any other duty) require it.

Dir. 2. Direct. 2. *Keep up an humble ſenſe of your own faults, and that will make you compaſſionate to others.* He that is truly vile in his own eyes is leaſt inclined to viliſie others: And he that judgeth himſelf with the greateſt penitent ſeverity, is the leaſt inclined to be cenſorious to his Brother. Pride is the common cauſe of cenſoriouſneſs: He that ſaith with the Phariſee, *I faſt twice a week, and pay tythe of all that I have, I am no Adulterer,* &c. will alſo ſay, *I am not as other men, nor as this Publican:* When the true penitent findeth ſo much of his own to be condemned, that he ſmiteth on his own Breaſt and ſaith, *God be merciful to me a ſinner.* The prouder ſelf-conceited ſort of Chriſtians are ever the moſt cenſorious of their Neighbours.

Dir. 3. Direct. 3. *Be much therefore at home in ſearching, and watching, and amending your own hearts:* And then you will find ſo much to do about your ſelves, that you will have no mind or leiſure to be cenſuring others: Whereas the ſuperficial hypocrite whoſe Religion is in externals, and is unacquainted with his Heart and Heaven, is ſo little employed in the true work of a Chriſtian, that he hath leiſure for the work of a cenſorious Phariſee.

Dir. 4. Direct. 4. *Labour for a deep experimental inſight into the nature of Religion, and of every duty.* For no Men are ſo cenſorious as the ignorant who know not what they ſay: Whilſt experienced Perſons know thoſe difficulties and other reaſons which calm their minds. As in common buſineſs, no Man will ſooner find fault with a workman in his work, than idle praters who leaſt underſtand it. So is it commonly in matters of Religion: Women and young Men that never ſaw into the great myſteries of Divinity, but have been lately changed from a vicious Life, and have neither acquaintance with the hard points of Religion, nor with their own ignorance of them, are the common proud cenſurers of their brethren much wiſer than themſelves, and of all Men that are more moderate and peaceable than themſelves, and are more addicted to Unity, and more averſe to Sects and Separations than they. Study harder, and wait till you grow up to the experience of the aged, and you will be leſs cenſorious, and more peaceable.

Dir. 5. Direct. 5. *Think not your ſelves fit Judges of that which you underſtand not: And think not proudly that you are like to underſtand the difficulties in Religion, with your ſhort and lazy ſtudies, than thoſe that in reading, meditation, and prayer have ſpent their lives in ſearching after them.* Let not Pride make you abuſe the Holy Ghoſt, by pretending that he hath given you more wiſdom in a little time, and with little means and diligence, than your betters have by the holy induſtry of their lives: Say not, *God can give more to you in a year, than to others in twenty.* For it is a poor argument to prove that God hath done it, becauſe he can do it. He can make you an Angel, but that will not prove you one. Prove your wiſdom before you pretend to it, and over-value it not: *Heb.* 5. 11, 12. ſheweth that it is Gods ordinary way to give Men wiſdom according to their time and means, unleſs their own negligence deprive them of his bleſſing.

Dir. 6. Direct. 6. *Study to keep up Chriſtian Love, and to keep it lively:* For Love is not cenſorious, but is inclined to judge the beſt, till evidence conſtrain you to the contrary. Cenſoriouſneſs is a Vermine which crawleth in the carkaſs of Chriſtian Love, when the life of it is gone.

Dir. 7. Direct. 7. *Value all Gods graces in his ſervants:* And then you will ſee ſomething to love them for, when hypocrites can ſee nothing: Make not too light of ſmall degrees of grace, and then your cenſure will not overlook them.

Dir. 8. Direct. 8. *Remember the tenderneſs of Chriſt,* Who condemneth not the weak, nor caſteth Infants out of his Family, nor the diſeaſed out of his Hoſpital; but dealeth with them in ſuch a gracious gentleneſs, as beſeemeth a tender hearted Saviour: He will not break the bruiſed Reed: He carrieth his Lambs in his Arms, and gently driveth thoſe with young! He taketh up the wounded Man, when the Prieſt and Levite paſs him by. And have you not need of the tenderneſs of Chriſt your ſelves as well as others? Are you not afraid leſt he ſhould find greater faults with you, than you find in others? And condemn you as you condemn them?

Dir. 9. Direct. 9. *Let the ſenſe of the common corruption of the World, and imperfection of the godly moderate your particular cenſures.* As *Seneca* ſaith, To cenſure a Man for that which is common to all Men, is in a ſort to cenſure him for being a Man; which beſeemeth not him that is a Man himſelf. Do you not know the frailty of the beſt, and the common pravity of humane nature? How few are there that muſt not have great allowance, or elſe they will not paſs for currant in the ballance. *Elias* was a Man ſubject to paſſions: *Jonah* to pieviſhneſs: *Job* had his impatiency: *Paul* ſaith even of the Teachers of the Primitive Church *They all* (that were with him) *ſeek their own, and not the things of Jeſus Chriſt.* What blots are charged on almoſt all the Churches, and almoſt all the holy Perſons, mentioned throughout all the Scriptures? Learn then of *Paul* a better leſſon than cenſoriouſneſs, Gal. 6. 1. *Brethren if a man be overtaken in a fault; ye which are ſpiritual reſtore ſuch a one in the ſpirit of meekneſs; conſidering thy ſelf, leſt thou alſo be tempted. Bear ye one anothers burdens, and ſo fulfil the Law of Chriſt. Let every man prove his own work, and then he ſhall have rejoicing in himſelf alone,* &c.

Dir. 10. Direct. 10. *Remember that judgment it Gods prerogative* (further than as we are called to it for the performance of ſome duty, either of Office, or of private Charity or Self-preſervation:) And that the Judge is at the door! And that judging unmercifully maketh us lyable to Judgment without mercy. The foreſight of that near univerſal Judgment, which will paſs the doom on us and all Men, will do much to cure us of our raſh cenſoriouſneſs.

Dir. 11. Direct. 11. *Peruſe and obſerve all the Directions in* *the laſt Chapter againſt evil ſpeaking and backbiting, that I may not need to repeat them: Eſpecially avoid* 1. *The ſnare of ſelfiſhneſs and intereſt*: For moſt Men judge of others principally by their own intereſt: He is the good Man that is good to them, or is on their ſide; that loveth and honoureth them, and anſwereth their deſires: This is the common falſe judgment of the corrupted ſelfiſh World; who vilifie and hate the beſt, becauſe they ſeem unſuitable to them and their carnal intereſt: Therefore take heed of their judgment about any Man that you have a falling out with: For it is two to one but you will wrong him through this ſelfiſhneſs. 2. Avoid *Paſſion*; which blindeth the judgment. 3. Avoid *Faction*; which maketh you judge of all Men as they agree or diſagree with your opinions, or your ſide and party. 4. Avoid too haſty belief of cenſures, and rebuke them. 5. Hear every Man ſpeak for himſelf before you cenſure him, if it be poſſible, and the caſe be not notorious.

Dir. 12. Direct. 12. *Keep ſtill upon your mind a juſt and deep apprehenſion of the malignity of this ſin, of raſh cenſuring:* It is of greateſt conſequence to the mortifying of any ſin, what apprehenſions of it are upon the mind. If religious Perſons apprehended the odiouſneſs of this as much as they do of ſwearing, drunkenneſs, fornication, &c. they would as carefully avoid it: Therefore I ſhall ſhew you the malignity of this ſin.

Tit. 3. *The evil of the ſin of Cenſoriouſneſs.*

§. 1. 1. It is an uſurpation of Gods Prerogative, who is the Judge of all the World: It is a ſtepping up into his Judgment Seat, and undertaking his work, as if you ſaid, *I will be God as to this action*: And if he be called, *The Anti-chriſt* who uſurpeth the Office of Chriſt, to be the Univerſal Monarch and head of the Church, you may imagine what he doth, who (though but in one point) doth ſet up himſelf in the place of God.

§. 2. 2. They that uſurp not *Gods* part in judging, yet ordinarily uſurp the part of the Magiſtrate or Paſtors of the Church. As when miſtaken cenſorious Chriſtians refuſe to come to the Sacrament of Communion, becauſe many Perſons are there whom they judge to be ungodly, what do they but uſurp the Office of the Paſtors of the Church? To whom the Keys are committed for admiſſion and excluſion? And ſo are the appointed Judges of that caſe? The duty of private members is but to admoniſh the offender firſt ſecretly, and then, before witneſſes, and to tell the Church if he repent not, and humbly to tell the Paſtors of their duty, if they neglect it: And when this is done, they have diſcharged their part, and muſt no more excommunicate Men themſelves, than they muſt hang Thieves when the Magiſtrate doth neglect to hang them.

§. 3. 3. *Cenſoriouſneſs ſignifieth* the abſence or decay of Love: Which inclineth Men to think evil, and judge the worſt, and aggravate infirmities, and overlook or extenuate any good that is in others. And there is leaſt grace where there is leaſt love.

§. 4. 4. It ſheweth alſo much want of *ſelf-acquaintance*, and ſuch heart-employment as the ſincereſt Chriſtians are taken up with. And it ſheweth much want of Chriſtian humility and ſenſe of your own infirmities and badneſs; and much prevalency of *Pride* and Self-conceitedneſs: If you knew how *ignorant* you are, you would not be ſo peremptory in judging: And if you knew how *bad* you are, you would not be ſo forward to condemn your Neighbours. So that here is together the effect of much *Self-eſtrangedneſs*, *Hypocriſie* and *Pride*: Did you ever well conſider the mind of Chriſt, when he bid them that accuſed the adulterous Woman, John 8. 7. *He that is without ſin among you, let him firſt caſt a ſtone at her?* Certainly *Adultery* was a heinous crime, and to be puniſhed with death, and Chriſt was no Patron of uncleanneſs: But he knew that it was an hypocritical ſort of Perſons whom he ſpake to, who were buſie in judging others rather than themſelves. Have you ſtudied his words againſt *raſh cenſurers*, Matth. 7. 3, 4. *And why beholdeſt thou the mote in thy brothers eye, but conſidereſt not the beam that is in thine own eye? Or how wilt thou ſay to thy brother,* Let me pull out the mote out of thine eye; *and behold a beam is in thine own eye? Thou hypocrite! firſt caſt out the beam out of thine own eye and then ſhalt thou ſee clearly to caſt out the mote which it in thy brothers eye.* I know well that impenitent ſinners do uſe to pervert all theſe words of Chriſt, againſt any that would bring them to repentance for their ſin: And account all Men raſh cenſurers, who would make them acquainted with their unſanctified hearts and lives. But it is not their abuſe of Scripture, which will juſtifie our overpaſſing it with neglect: Chriſt ſpake it not for nothing; and it muſt be ſtudied by his Diſciples.

§. 5. 5. *Cenſoriouſneſs* is injuſtiee, in that the cenſurers would not be ſo cenſured themſelves: You will ſay, *Yes, if we were as bad, and did deſerve it.* But though you have not that ſame fault, have you no other? And are you willing to have it aggravated, and be thus raſhly judged? You do not as you would be done by: Yea, commonly *cenſurers* are guilty of *falſe judging*; and whilſt they take things haſtily upon truſt, and ſtay not to hear Men ſpeak for themſelves, or to enquire throughly into the cauſe, they commonly condemn the innocent; and call *good* evil, and put light for darkneſs; and take away the righteouſneſs of the righteous from him, when God hath curſed ſuch with a woe.

§. 6. 6. And falſe cenſuring is the proper work of the Devil, the accuſer of the brethren, Rev. 12. 10. *Who accuſeth them before God, day and night!* And Chriſtians ſhould not bear his Image, nor do his work.

§. 7. 7. *Cenſoriouſneſs* is contrary to the *Nature* and *Office* of Jeſus Chriſt: He came to pardon ſin, and cover the infirmities of his Servants, and to caſt them behind his back, and into the depth of the Sea, and to bury them in his grave: And it is the cenſurers work to rake them up, and to make them ſeem more and greater than they are, and to bring them into the open light.

§. 8. 8. *Cenſoriouſneſs* cauſeth uncharitableneſs and ſinful *ſeparations* in the cenſurers: When they have conceited their brethren to be worſe than they are, they muſt then reproach them or have no communion with them, and avoid them as too bad for the company of ſuch as they. Or when they have uſurped the Paſtors work in judging, they begin the execution by ſinful ſeparation.

§. 9. 9. *Cenſoriouſneſs* is an infectious ſin, which eaſily taketh with the younger and prouder ſort of Chriſtians, and ſo ſetteth them on vilifying others: And at this little gap there entereth all uncharitableneſs, backbitings, revilings, Church-diviſions, and Sects, yea, and too often rebellious and bloody Wars at laſt.

§. 10. 10. *Cenſoriouſneſs* is a ſore temptation to them that are cenſured, either to *contemn* ſuch as cenſure them and go on the other hand too far from them; or elſe to comply with the errors and ſinful humours of the cenſurers, and to ſtrain their conſciences to keep pace with the cenſorious.

And here I muſt leave it on record to poſterity for their warning, that the great and lamentable actions, changes and calamities of this age, have ariſen (next to groſs impiety) from this *ſin of cenſoriouſneſs* producing theſe two contrary effects, and thereby dividing Men into two contrary parties: The younger ſort of Religious People, and the more ignorant, and many Women, having more zeal than judgment, placed too much of their Religion in a ſharp oppoſition to all Ceremonies, Formalities and Opinions which they thought unlawful; and were much inclined to Schiſm and unjuſt Separations upon that account. And therefore cenſured ſuch things as Antichriſtian, and thoſe that uſed them as ſuperſtitious or temporizers: And no Mans Learning, Piety, Wiſdom or Laboriouſneſs in the Miniſtry, could ſave him from theſe ſharp reproachful Cenſures. Hereupon one Party had not *Humility* and *Patience* enough to endure to be ſo judged of; nor love and tenderneſs enough for ſuch peeviſh Chriſtians, to bear with them in pity, as Parents do with froward Infants; but becauſe theſe profeſſed holineſs and zeal, even holineſs and zeal were brought under ſuſpicion for their ſakes; and they were taken to be Perſons intolerable, as unfit to lie in any building, and unmeet to ſubmit to Chriſtian Government; and therefore meet to be uſed accordingly. Another ſort were ſo wearied with the prophaneneſs and ungodlineſs of the vulgar rabble, and ſaw ſo few that were *judiciouſly religious*, that they thought it their duty to love and cheriſh the zeal and piety of their cenſorious weak ones, and to bear patiently with their frowardneſs, till ripeneſs and experience cured them (And ſo far they were right.) And becauſe they thought that they could do them no good, if they once loſt their intereſt in them (and were alſo themſelves too impatient of their cenſure) ſome of them ſeemed (to pleaſe them) to be more of their opinion than they were; and more of them forbore to reprove their petulancy, but ſilently ſuffered them to go on; eſpecially when they fell into the Sects of Antinomians, Anabaptiſts and Separatiſts, they durſt not reprove them as they deſerved, leſt they ſhould drive them out of the Hive, to ſome of theſe late ſwarms. And thus *cenſoriouſneſs* in the *ignorant* and *ſelf-conceited*, drove away one part to take them as their Enemies; and ſilenced or drew on another party to follow them that led the Van in ſome irregular violent Actions; and the wiſe and ſober moderators were diſregarded, and in the noiſe of theſe tumults and contentions could not be heard, till the ſmart of either party in their Suffering forced them to honour ſuch; whom in their exaltation again they deſpiſed or abuſed. This is the true Sum of all the Tragedies in *Britain* of this Age.

Tit. 4. *Directions for thoſe that are raſhly cenſured.*

Dir. 1. Direct. 1. *Remember when you are injured by Cenſures, that God is now trying your Humility, Charity and Patience: And therefore be moſt ſtudious to exerciſe and preſerve theſe three.* 1. Take heed leſt *Pride* make you diſdainful to the cenſurers: A humble Man can bear contempt: Hard Cenſures hurt Men ſo far as they are proud. 2. Take heed leaſt imbecillity add to your impatience, and concur with *Pride*: Cannot you bear greater things than theſe? Impatience will diſcloſe that badneſs in your ſelves, which will make you cenſured much more: And it will ſhew you as weak in one reſpect as the Cenſurers are in another. 3. Take heed leſt their fault do not draw you to overlook or undervalue that ſerious godlineſs which is in mnay of the cenſorious: And that you do not preſently judge them Hypocrites or Schiſmaticks, and abate your charity to them, or incline to handle them more roughly than the tenderneſs of Chriſt alloweth you. Remember that in all Ages it hath been thus: The Church hath had peeviſh Children within, as well as perſecuting Enemies without: Inſomuch as *Paul*, *Rom.* 14. giveth you the Copy of theſe times, and giveth them this counſel, which from him I am giving you. The weak in knowledge were *cenſorious* and *judged* the *ſtrong*. The ſtrong in knowledge were weak in Charity, and *contemned* the weak: Juſt as now one party ſaith, [*Theſe are ſuperſtitious Perſons, and Anti-chriſtian*:] The other ſaith, [*What giddy Schiſmaticks are theſe?* But *Paul* chideth them both; one ſort for *cenſuring*, and the other for *deſpiſing* them.

Dir. 2. Direct. 2. *Take heed leſt whilſt you are impatient under their Cenſures, you fall into the ſame ſin your ſelves:* Do they cenſure you for differing in ſome Forms or Ceremonies from them. Take heed leſt you over-cenſure them for their cenſoriouſneſs: If you cenſure them as *Hypocrites* who cenſure you as *ſuperſtitious*, you condemn your ſelves while you are condemning them. For why will not *cenſuring* too far, prove you Hypocrites alſo, if it prove them ſuch?

Dir. 3. Direct. 3. *Remember that Chriſt beareth with their weakneſs, who is wronged by it more than you, and is more againſt it.* He doth not quit his title to them for their frowardneſs, nor ceaſe his love, nor turn every Infant out of his Family that will cry and wrangle, nor every Patient out of his Hoſpital that doth complain and groan: And we muſt imitate our Lord, and love where he loveth, and pity where he pitieth, and be merciful as our heavenly Father is merciful.

Dir. 4. Direct. 4. *Remember how amiable a thing the leaſt degree of Grace is, even when it is clouded and blotted with Infirmities.* It is the Divine nature, and the Image of God, and the Seed of Glory: And therefore as an Infant hath the noble nature of a Man, and in all his weakneſs is much more honourable than the beſt of Bruits (ſo that it is death to kill an Infant, but not a beaſt:) So is the moſt infirm and froward true Chriſtian more honourable and amiable than the moſt ſplendid Infidel. Bear with them in love and honour to the Image and Intereſt of Chriſt.

Dir. 5. Direct. 5. *Remember that you were once weak in Grace your ſelves; And if happy Education under peaceable Guides did not prevent it, it is two to one but you were your ſelves cenſorious.* Bear therefore with others as you bear with crying Childaen, becauſe you were once a Child your ſelf. Not that the ſin is ever the better, but you ſhould be the more compaſſionate.

Dir. 6. Direct. 6. *Remember that your own ſtrength and judgment is ſo great a mercy, that you ſhould the eaſilier bear with a cenſorious tongue.* The rich and noble can bear with the envious, remembring that it is happy to have that worth or felicity which Men do envy. *You ſuffer fools gladly ſeeing you your ſelves are wiſe.* If you are in the right let loſers talk.

Dir. 7. Direct. 7. *Remember that we ſhall be ſhortly together in Heaven, where they will recant their cenſures, and you will eaſily forgive them, and perfectly love them.* And will not the foreſight of ſuch a meeting cauſe you to bear with them, and forgive and love them now?

Dir. 8. Direct. 8. *Remember how inconſiderable a thing it is as to your own intereſt, to be judged of Man: and that you ſtand or fall to the judgment of the Lord.* 1 Cor. 4. 3, 4. What are you the better or the worſe for the thoughts or words of a Man? When your Salvation or damnation lieth upon Gods Judgment. It is too much Hypocriſie, to be too mnch deſirous of Mans eſteem and approbation, and too much troubled at his diſeſteem and cenſure, and not to be ſatisfied with the approbation of God. Read what is written againſt *Man pleaſing*, Tom. 1.

Dir. 9. Direct. 9. *Make ſome advantage of other Mens cenſures, for your own proficiency.* If good Men cenſure you, be not too quick in concluding that you are innocent, and juſtifying your ſelves: But be ſuſpicious of your ſelves: leſt they ſhould prove the right, and examine your ſelves with double diligence. If you find that you are clear in the point that you are cenſured for, ſuſpect and examine leſt ſome other ſin hath provoked God to try you by theſe cenſures: And if you find not any other notable fault, let it make you the more *watchful* by way of prevention, ſeeing the eyes of God and Men are on you; and it may be Gods warning, to bid you take heed for the time to come. If you are thus brought to repentance, or to the more careful life, by occaſion of Mens cenſures, they will prove ſo great a benefit to you, that you may bear them the more eaſily.

CHAP. XXV.

Caſes and Directions about Truſts and Secrets.

Tit. 1. *Caſes of Conſcience about Truſts and Secrets.*

Queſt. 1. Queſt. 1. *HOw are we forbidden to put our Truſt in Man? And how may it be done?*

Anſw. 1. You muſt not truſt *Man* for more than his proportion, and what belongs to Man to do: You muſt not expect that from him which God alone can do. 2. You muſt not truſt a bad unfaithful Man to do that which is proper to a good and faithful Man to do. 3. You muſt not truſt the beſt Man being imperfect and fallible, as fully as if you ſuppoſed him perfect and infallible: But having to do with a corrupted World we muſt live in it with ſome meaſure of diſtruſt to all Men (For all that *Cicero* thought this contrary to the Laws of friendſhip) But eſpecially ignorant, diſhoneſt and fraudulent Men muſt be moſt diſtruſted. As *Bucholtzer* ſaid to his friend that was going to be a Courtier, *Commendo tibi fidem diabolorum, Crede & Contremiſce:* He that converſeth with diabolical Men, muſt believe them no further than is due to the Children of the Father of lies. But we muſt truſt *Men* as *Men*, according to the Principles of Veracity that are left in corrupted nature: And we muſt truſt Men ſo far as reaſon ſheweth us cauſe, from their *skill*, *fidelity*, *honeſty* or *intereſt:* So a Surgeon, a Phyſician, a Pilot may be truſted with our lives: And the *skilfuller* and *faithfuller* any Man is, the more he is to be truſted.

Queſt. 2. Queſt. 2. *Whom ſhould a Man choſe for a matter of truſt?*

Anſw. As the matter is: One that hath *wiſdom*, *skill* and *fidelity*, through *conſcience*, *honeſty*, *friendſhip*, or his *own apparent intereſt*.

Queſt. 3. Queſt. 3. *In what caſes may I commit a ſecret to another?*

Anſw. When there is a *neceſſity* of his knowing it, or a greater probability of good than hurt by it, in the evidence which a prudent Man may ſee.

Queſt. 4. Queſt. 4. *What if another commit a thing to me with charge of Secreſie, and I ſay nothing to him, and ſo promiſe it not: Am I bound to Secreſie in that caſe?*

Anſ. If you have cauſe to believe that he took your ſilence for conſent, And would not elſe have committed it to you, you are obliged in point of *fidelity*, as well as *friendſhip:* except it be with robbers or ſuch as we are not bound to deal openly with, and on terms of equality.

Queſt. 5. Queſt. 5 *What if it be a ſecret, but I am under no command or promiſe at all about it?*

Anſw. You muſt then proceed accord to the Laws of Charity and friendſhip: And not reveal that which is to the injury of another, without a greater cauſe.

Queſt. 6. Queſt. 6. *What if it be againſt the King, or State, or common good?*

Anſw. You are bound to reveal it, ſo far as the ſafety of the King, or State, or common good requireth it: Yea, though you ſwear the contrary.

Queſt. 7. Queſt. 7. *What if it be only againſt the good of ſome third ordinary Perſon?*

Anſw. You muſt endeavour to prevent his wrong, either by revealing the thing, or diſſwading from it, or by ſuch means as prudence ſhall tell you is the meeteſt, by exerciſing your love to one, without doing wrong to the other.

Queſt. 8. Queſt. 8. *What if a Man ſecretly entruſt his eſtate to me, for himſelf or Children, when he is in debt, to defraud his Creditors?*

Anſw. You ought not to take ſuch a truſt: And if you have done it, you ought not to hold it, but reſign it to him that did entruſt you. Yea, and to diſcloſe the fraud, for the righting of the Creditors, except it be in ſuch a caſe as that the Creditor is ſome ſuch vicious or oppreſſing Perſon, as you are not obliged to exerciſe that act of Charity for; or when the conſequents of revealing it, will be a greater hurt, than the righting of him will compenſate; eſpecially when it is againſt the publick good.

Queſt. 9. *What if a delinquent entruſt me with his Eſtate or Perſon to ſecure it from penalty?* *Queſt.* 9.

Anſw. If it be one that is proſecuted by a due courſe of Juſtice, *cujus pœna debetur reipublicæ*, whoſe puniſhment the common good requireth, the caſe muſt be decided as the former: You muſt not take, nor keep ſuch a truſt. But if it be one whoſe repentance giveth you reaſon to believe, that his impunity will be more to the common good than his puniſhment, and that if the Magiſtrate knew it, he ought to ſpare or pardon him, in this caſe you may conceal his Perſon or Eſtate; ſo be it you do it not by a lie, or any other ſinful means, or ſuch as will do more hurt than good.

Queſt. 10. *What if a friend entruſt me with his Eſtate to ſecure it from ſome great Taxes or Tributes to the King? May I keep ſuch a truſt or not?* *Queſt.* 10.

Anſw. No; if they be juſt and legal Taxes, for the maintenance of the Magiſtrate or preſervation of the Common-wealth: But if it be done by an Uſurper that hath no Authority, (or done without or beyond Authority, the oppreſſing of the ſubject) you may conceal his Eſtate or your own by lawful means.

Queſt. 11. *What if a Man that ſuffereth for Religion, commit his Perſon or Eſtate to my truſt?* *Queſt.* 11.

Anſw. You muſt be faithful to your truſt. 1. If it be true Religion and a good cauſe for which he ſuffereth. 2. Or if he be falſly accuſed of abuſes in Religion. 3. Or if he be faulty; but the penalty intended from which you ſecure him is incomparably beyond his fault and unjuſt. Suppoſing ſtill that you ſave him only by lawful means, and that it be not like to tend to do more hurt than good, to the cauſe of Religion or the Common-wealth.

Queſt. 12. *What if a Papiſt or other erronious Perſon entruſt me (being of the ſame mind (to educate his Children in that way when he is dead? and afterward I come to ſee the error, muſt I perform that truſt or no?* *Queſt.* 12.

Anſw. No: 1. Becauſe no truſt can oblige you to do hurt. 2. Becauſe it is contrary to the primary intent of your friend; which was his Childrens good. And you may well ſuppoſe that had he ſeen his error, he would have entruſted you to do accordingly: You are bound therefore to anſwer his primary intention, and truly to endeavour his Childrens good.

Queſt. 13. *But what if a Man to whom another hath entruſted his Children, turn Papiſt or Heretick, and ſo thinketh error to be truth? what muſt he do?* *Queſt.* 13.

Anſ. He is bound to turn back again to the truth, and do accordingly.

Object. *But one ſaith this is the truth and another that; And he thinketh he is right.*

Anſw. There is but one of the contraries true. Mens thinking themſelves to be in the right doth not make it ſo: And God will not change his Laws, becauſe they miſunderſtand or break them: Therefore ſtill that which God binded them to is to return unto the truth? And if they think that to be truth which is not, they are bound to think otherwiſe. If you ſay, They cannot, It is either not true, or it is long of themſelves that they cannot: And they that cannot immediately, yet mediately can do it, in the due uſe of means.

Queſt. 14. *What if I foreſee that the taking a truſt may hazard my Eſtate, or otherwiſe hurt me, and yet my dying (or living) friend deſireth it?* *Queſt.* 14.

Anſw. How far the Law of Chriſtianity or friendſhip oblige you to hurt your ſelf for his good, muſt be diſcerned by a prudent conſidering, what your Obligations are to the Perſon, and whether the good of your granting his deſires, or the hurt to your ſelf is like to be the greater, and of more publick conſequence: And whether you injure not your own Children or others by gratifying him: And upon ſuch compariſon, prudence muſt determine the caſe.

Queſt. 15. Queſt. 15. *But what if afterward the truſt prove more to my hurt than I foreſaw?*

Anſw. If it was your own fault that you foreſaw it not, you muſt ſuffer proportionably for that fault: But otherwiſe you muſt compare your own hurt with the Orphans, in caſe you do not perform the truſt: And conſider whether they may not be relieved another way: And whether you have reaſon to think that if the Parent were alive and knew your danger, he would expect you ſhould perform your truſt, or would diſcharge you of it. If it be ſome great and unexpected dangers, which you think upon good grounds the Parent would acquit you from if he were living, you fulfil your truſt, if you avoid them, and do that which would have been his will if he had known it. Otherwiſe you muſt perform your promiſe though it be to your loſs and ſuffering.

Queſt. 16. Queſt. 16. *But what if it was only a truſt impoſed by his deſire and will, without my acceptance or promiſe to perform it?*

Anſw. You muſt do as you would be done by, and as the common good, and the Laws of love and friendſhip do require. Therefore the quality of the Perſon, and your obligations to him, and eſpecially the comparing of the conſequent good and evil together muſt decide the caſe.

Queſt. 17. Queſt. 17. *What if the ſurviving kindred of the Orphan be nearer to him than I am, and they cenſure me and calumniate me as injurious to the Orphane, may I not eaſe my ſelf of the truſt, and caſt it upon them?*

Anſw. In this caſe alſo, the meaſure of your ſuffering muſt firſt be compared with the meaſure of the Orphans good: and then your conſcience muſt tell you whether you verily think the Parent who entruſted you, would diſcharge you if he were alive and knew the caſe: If he would, though you *promiſed*, it is to be ſuppoſed, that it was not the meaning of his deſire or your promiſe, to incur ſuch ſuffering: And if you believe that he would not diſcharge you if he were alive, then if you promiſed you muſt perform; But if you promiſed not, you muſt go no farther than the Law of Love requireth.

Queſt. 18. Queſt. 18. *What is a Miniſter of Chriſt to do, if a penitent Perſon confeſs ſecretly ſome heinous or capital crime to him* (as Adultery, Theft, Robbery, Murder:) *Muſt it be concealed or not?*

Anſw. 1. If a purpoſe of ſinning be antecedently confeſſed, it is unlawful to farther the crime, or give opportunity to it by a concealment: But it muſt be ſo far opened as is neceſſary for the prevention of anothers wrong, or the Perſons ſin, eſpecially if it be Treaſon againſt the King, or Kingdom, or any thing againſt the common good.

2. When the puniſhment of the offender is apparently neceſſary to the good of others, eſpecially to right the King or Countrey, and to preſerve them from danger by the offender or any other, it is a duty to open a paſt fault that is confeſſed, and to bring the offender to puniſhment, rather than injure the innocent by their impunity.

3. When Reſtitution is neceſſary to a Perſon injured, you may not by concealment hinder ſuch Reſtitution; but muſt procure it to your power where it may be had.

4. It is unlawful to promiſe Univerſal ſecreſie abſolutely to any penitent. But you muſt tell him before he confeſſeth [If your crime be ſuch as that opening it is neceſſary to the preſervation or righting of King, or Countrey, or your Neighbour, or to my own ſafety, I ſhall not conceal it.] That ſo Men may know how far to truſt you.

5. Yet in ſome rare caſes, (as the preſervation of our Parents, King or Countrey) it may be a duty to promiſe and perform concealment, when there is no hurt like to follow, but the loſs or hazard of our own Lives, or Liberties or Eſtates: And conſequently if no hurt be like to follow but ſome private loſs of another, which I cannot prevent without a greater hurt.

6. If a Man ignorant of the Law and of his own danger, have raſhly made a promiſe of Secreſie, and yet be in doubt, he ſhould open the caſe *in hypotheſi*, only to ſome honeſt able Lawyer, enquiring if ſuch a caſe ſhould be, what the Law requireth of the Paſtor, or what danger he is in if he conceal it: that he may be able farther to judge of the caſe.

7. He that made no promiſe of Secreſie, virtual or actual, may *cæteris paribus* bring the offender to ſhame or puniſhment rather than fall into the like himſelf for the concealment.

8. He that raſhly promiſed univerſal Secreſie, muſt compare the penitents danger and his own, and conſider whoſe Suffering is like to be more to the publick detriment all things conſidered, and that muſt be firſt avoided.

9. He that findeth it his duty to reveal the crime to ſave himſelf, muſt yet let the penitent have notice of it, that he may flie and eſcape; unleſs as aforeſaid, when the Intereſt of the King or Countrey or others, doth more require his puniſhment.

10. But when there is no ſuch neceſſity of the offenders puniſhment, for the prevention of the hurt or wrong of others, nor any great danger by concealment to the Miniſter himſelf, I think that the Crime, though it were capital, ſhould be concealed: My reaſons are,

1. Becauſe though every Man be bound to do his beſt to prevent ſin, yet every Man is not bound to bring offenders to puniſhment: He that is no Magiſtrate, nor hath a ſpecial call ſo to do, may be in many caſes not obliged to it.

2. It is commonly concluded that (in moſt caſes) a capital offender is not bound to bring himſelf to puniſhment: And that which you could not know but by his free confeſſion, is confeſt to you only on your promiſe of concealment, ſeemeth to me to put you under no other obligation to bring him to puniſhment than he is under himſelf.

3. Chriſts words and practice, in diſmiſſing the Woman taken in Adultery ſheweth that it is not always a duty, for one that is no Magiſtrate to proſecute a capital offender, but that ſometime his repentance and life may be preferred.

4. And Magiſtrates pardons ſhew the ſame.

5. Otherwiſe no ſinner would have the benefit of a Counſellor to open his troubled conſcience to: For if it be a duty to detect a great crime in order to a great puniſhment, Why not a leſs alſo in order to a leſs puniſhment. And who would confeſs when it is to bring themſelves to puniſhment.

11. In thoſe Countreys where the Laws allow Paſtors to conceal all Crimes that penitents freely confeſs, it is left to the Paſtors Judgment to conceal all that he diſcerneth may be concealed without the greater injury of others, or of the King or Commonwealth.

12. There is a knowledge of the faults of others, by common fame, eſpecially many years after the committing, which doth not oblige the hearers to proſecute the offender. And yet a crime publickly known is more to be puniſhed (leſt impunity embolden others to the like) than an unknown crime, revealed in confeſſion.

Tit. 2. *Directions about Truſts and Secrets.*

Dir. 1. Direct. 1. Be *not raſh in receiving ſecrets, or any other truſts:* But firſt conſider what you are thereby obliged to, and what difficulties may ariſe in the performance; and foreſee all the conſequents as far as is poſſible; before you undertake the truſt; that you caſt not your ſelves into ſnares by meer inconſiderateneſs, and prepare not for perplexities and repentance.

Dir. 2. Direct. 2. *Be very careful what Perſons you commit either truſts or ſecrets to:* And be ſure they be truſty by their wiſdom, ability and fidelity.

Dir. 3. Direct. 3. *Be not too forward in revealing your own ſecrets to anothers truſt:* For, 1. You cannot be certain of any ones Secreſie, where you are moſt confident. 2. You oblige your ſelf too much to pleaſe that Perſon, who by revealing your Secrets may do you hurt: And are in fear leſt careleſneſs, or unfaithfulneſs or any accident ſhould diſcloſe it. 3. You burden your friend with the charge and care of Secreſie.

Quod tacitum eſſe velis nemini dixeris. Si tibi non imperaſti, quomodo ab alio ſilentium ſperas? *Martin. Dumienſ. de morib.*

Direct. 4. *Be faithful to your friend that doth entruſt you*; remembring that perfidiouſneſs or falſeneſs to a friend, is a crime againſt humanity, and all Society, as well as againſt Chriſtianity; and ſtigmatizeth the guilty in the eyes of all Men, with the brand of an odious unſociable Perſon.

Dir. 5. Direct. 5. *Be not intimate with too many, nor confident in too many:* For he that hath too many intimates, will be opening the Secrets of one to another.

Dir. 6. Direct. 6. *Abhor Covetouſneſs* and *Ambition:* Or elſe a bribe or the promiſe of preferment, will tempt you to perfidiouſneſs. There is no truſting a ſelfiſh worldly Man.

Dir. 7. Direct. 7. *Remember that God is the avenger of perfidiouſneſs, who will do it ſeverely:* And that even they that are pleaſed and ſerved by it, do yet ſecretly diſdain and deteſt the Perſon that doth it: becauſe they would not be ſo uſed themſelves

Dir. 8. Direct. 8. *Yet take not friendſhip or fidelity to be an obligation to perfidiouſneſs to God or the King or Commonwealth or to another, or to any ſin whatſoever.*

CHAP. XXVI.

Directions againſt Selfiſhneſs as it is contrary to the love of our Neighbour.

§ 1. The two Tables of the Law, are ſummed up by our Saviour in two comprehenſive Precepts: *Thou ſhalt Love the Lord thy God, with all thy heart and ſoul and might*, and *Thou ſhalt love thy Neighbour as thy ſelf.* In the Decalogue the firſt of theſe is the true meaning of the firſt Commandment, put firſt, becauſe it is the *principle* of all obedience. And the ſecond is the true meaning of the *tenth Commandment*, which is therefore put laſt, becauſe it is the *comprehenſive ſum* of other duties to our Neighbour or injuries againſt him, which any other particular inſtances may contain; and alſo the *principle* of the duty to or ſin againſt our Neighbour. The meaning of the tenth Commandment is variouſly conjectured at by Expoſitors: Some ſay that it ſpeaketh againſt inward concupiſcence, and the ſinful thoughts of the heart: But ſo do all the reſt, in the true meaning of them, and muſt not be ſuppoſed to forbid the outward action only, nor to be any way defective: Some ſay, that it forbiddeth *Coveting* and commandeth *contentment* with our ſtate: So doth the eighth Commandment: Yet there is ſome part of the truth in both theſe. And the plain truth is (as far as I can underſtand it) that the ſin forbidden is *Selfiſhneſs*, as oppoſite to the Love of others, and the duty commanded is to *Love* our Neighbours; and that it is as is ſaid, the Sum of the ſecond Table, *Thou ſhalt love thy Neighbour as thy ſelf:* As the Captain leadeth the Van, and the Lieutenant bringeth up the Rear; ſo *Thou ſhalt love God above all*, is the firſt Commandment, and *Thou ſhalt love thy Neighbour as thy ſelf*, is the laſt, for the aforeſaid reaſon. I ſhall therefore in theſe following Directions ſpeak to the two parts of the Tenth Commandment.

Dir. 1. Direct. 1. The firſt help againſt *Selfiſhneſs* is to *underſtand well the nature and malignity of the ſin.* For want of this it commonly prevaileth, with little ſuſpicion, lamentation, and oppoſition. Let me briefly therefore anatomize it.

§. 2. 1. *It is the Radical poſitive ſin of the Soul, comprehending ſeminally, or cauſally all the reſt.* The corruption of Mans nature, or his radical ſin, hath two Parts, the *poſitive* Part, and the *privitive* Part: The *poſitive* Part is *Selfiſhneſs*, or the inordinate love of *Carnal Self:* The *privitive* Part is *Ungodlineſs* or want of the *Love* of *God.* Mans Fall was his turning from *God* to *himſelf:* And his Regeneration conſiſteth in the turning of him from *Himſelf* to *God*; or the generating of the *Love* of *God* (as comprehending Faith and Obedience) and the mortifying of *Self-Love. Selfiſhneſs* therefore is all *poſitive ſin in one*, as want of the *Love* of *God* is all *privitive Sin in One.* And *Self-denial* and the *Love* of *God* are all Duties virtually; for the true *Love* of *Man* is comprehended in the *Love* of *God.* Underſtand this, and you will underſtand what original and actual ſin is, and what Grace and Duty is.

§. 3. 2. Therefore *Selfiſhneſs* is the cauſe of all ſin in the World both *Poſitive* and *Privitive*, and is virtually the breach of every one of Gods Commandments. For even the want of the *Love* of *God* is cauſed by the inordinate *Love* of *Self.* As the conſuming of other Parts is cauſed by the Dropſies which tumifieth the belly. It is only ſelfiſhneſs which breaketh the fifth Commandment, by cauſing Rulers to oppreſs and perſecute their Subjects, and cauſeth Subjects to be ſeditious and rebellious: and cauſeth all the bitterneſs, and quarrellings, and uncomfortableneſs, which ariſeth among all Relations. It is only *Selfiſhneſs* which cauſeth the curſed Wars of the earth; and deſolation of Countreys, by plundering and burning; the murders which cry for revenge to Heaven (whether Civil, Military or Religious:) Which cauſeth all the Railings, Fightings, Envyings, Malice; the Schiſms, and proud overvaluings of Mens own Underſtanding and Opinions, and the contending of Paſtors, who ſhall be the greateſt, and who ſhall have his Will in proud uſurpations and tyrannical impoſitions and domination: It is *Selfiſhneſs* which hath ſet up, and maintaineth the Papacy, and cauſeth all the Diviſions between the Weſtern and the Eaſtern Churches: And all the Cruelties, Lies and Treachery exerciſed upon that account. It is *Selfiſhneſs* which troubleth Families, and Corporations, Churches and Kingdoms; which violateth Vows, and bonds of Friendſhip and cauſeth all the Tumults, and Strifes and Troubles in the World. It is *Selfiſhneſs* which cauſeth all Covetouſneſs, All Pride and Ambition, all Luxury and Voluptuouſneſs, all Surfeiting and Drunkenneſs, Chambering and Wantonneſs, Time-waſting, and Heart-corrupting Sports, and all the Riots and Revelling of the Senſual: All the contending for Honours and Preferments, and all the deceit in buying and ſelling, the ſtealing and robbing, the Bribery and Simony, the Law Suits which are unjuſt, the Perjuries, falſe Witneſſing, unrighteous Judging, the Oppreſſions, the Revenge, and in one word, all the *uncharitable* and *unjuſt* Actions in the World. This is the true nature of *Carnal Selfiſhneſs*, and it is no better.

§. 4. 3. *Selfiſhneſs* is the corruption of all the faculties of the Soul. It is the ſin of the Mind, by *ſelf-conceitedneſs* and *pride:* It is the ſin of the *will* and *affections*, by *ſelf-love*, and all the ſelfiſh paſſions which attend it: Selfiſh deſires, angers, ſorrows, diſcontents, jealouſies, fears, audacities, *&c.* It is the corruption of all the inferior faculties, and the whole converſation by *ſelf-ſeeking*, and all the forementioned evils.

§. 5. 4. *Selfiſhneſs* is the commoneſt ſin in the World. Every Man is now born with it, and hath it more or leſs: And therefore every Man ſhould fear it.

§. 6. 5. *Selfiſhneſs* is the *hardeſt* ſin in the World to overcome. In all the unregenerate it is predominant: For nothing but the ſanctifying Spirit of God can overcome it. And in many thouſands that ſeem very zealous in Religion, and very mortified in all other reſpects, yet in ſome way or other *ſelfiſhneſs* doth ſo lamentably appear, yea, and is ſo ſtrong in many that are ſincere, that it is the greateſt diſhonour to the Church of Chriſt, and hath tempted many to infidelity, or to doubt whether there be any ſuch thing as true Sanctification in the World. The Perſons that ſeemed the moſt mortified Saints, if you do but croſs them in their *Self-intereſt*, or Opinion, or Will, or ſeem to ſlight them, or have a low eſteem of them, what ſwellings, what heart-burnings, what bitter cenſurings, what proud impatience, if not Schiſms and ſeparations will it cauſe? God hath better ſervants; but too many which ſeem to themſelves and others, to be the beſt, are no better. How then ſhould every Chriſtian abhor and watch againſt this Univerſal Evil?

Dir. 2. §. 7. Direct. 2. *Conſider oft how amiable a creature Man would be, and what a bleſſed condition the World and all ſocieties would be in, if ſelfiſhneſs were but overcome.* There would then be no Pride, no Covetouſneſs, no Senſuality, no Tyranny or Oppreſſing of the poor, no Malice, Cruelty or Perſecution: No Church-diviſions, no Scandals, nothing to diſhonour Religion, or to hinder the ſaving progreſs of the Goſpel; nor fraud or treacheries, no over-reaching or abuſing others; no lying nor deceit, no neglect of our duty to others: In a word, no injuſtice, or uncharitableneſs in the World.

Dir. 3. §. 8. Direct. 3. *Judge of good and evil by ſober Reaſon, and not by bruitiſh Senſe. And then oft conſider, whether really there be not a more excellent end than your ſelfiſh intereſt? Even the publick good of many, and the pleaſing and glorifying of God? And whether all mediate good or evil ſhould not be judged of principally by thoſe higheſt ends.* Senſe leadeth Men to ſelfiſhneſs or privateneſs of deſign: But true Reaſon leadeth Men to prefer the publick, or any thing that is better than our ſelf-intereſt.

Dir. 4. §. 9. Direct. 4. *Nothing but returning by convert-Grace to the true Love of God, and of Man for his ſake will conquer ſelfiſhneſs.* Make out therefore by earneſt prayer for the Spirit of Sanctification: And be ſure that you have a true apprehenſion of the ſtate of Grace; that is, that it is indeed *The Love of God and Man.* Love is the fulfilling of the Law, therefore Love is the Holineſs of the Soul: Set your whole ſtudy upon the exerciſe and increaſe of Love, and Selfiſhneſs will die as Love reviveth.

Dir. 5. §. 10. Direct. 5. *Study much the ſelf-denying example and precepts of your Saviour.* His life and doctrine are the livelieſt repreſentation of ſelf-denial that ever was given to the World. Learn Chriſt and you will learn ſelf-denial. He had not *ſinful ſelfiſhneſs* to mortify, yet *natural ſelf* was ſo wonderfully denyed by him, for his Fathers Will and our Salvation, that no other Book or Teacher in the World, will teach us this Leſſon ſo perfectly as he. Follow him from the Manger, or rather from the Womb to the Croſs and Grave: Behold him in his poverty and contempt; enduring the contradiction and ingratitude of ſinners, and making himſelf of no reputation: Behold him apprehended, accuſed, condemned, crowned with thorns, cloathed in purple with a Reed in his hand, ſcourged, and led away to execution, bearing his Croſs, and hanged up among Thieves; forſaken by his own Diſciples, and all the World, and in part by him who is more than all the World: And conſider why all this was done? For whom he did it, and what leſſon he purpoſed hereby to teach us: Conſider why he made it one half the condition of our Salvation, and ſo great a part of the Chriſtian Religion, to *deny our ſelves and take up our Croſs and follow him:* And will have no other to be his Diſciples, *Luke* 14. 26, 31, 33. Were a Crucified Chriſt more of our daily ſtudy, and did we make it our Religion to learn and follow his holy example, *ſelf-denyal* would be better known and practiſed, and Chriſtianity would appear as it is, and not as it is miſunderſtood, adulterated and abuſed in the World. But becauſe I have long ago written a Treatiſe of Self-denial, I ſhall add no more.

CHAP. XXVII.

Caſes and Directions for loving our Neighbours as our ſelves.

Tit. 1. *Caſes of Conſcience about Loving our Neighbour.*

Queſt. 1. IN *what ſenſe is it that I muſt love my Neighbour as my ſelf? Whether in the kind of love, or in the degree, or only in the reality?* *Queſt.* 1.

Anſw. The true meaning of the Text is, You muſt love him according to his true worth, without the diverſion and hinderance of *ſelfiſhneſs* and partiality. As you muſt love your ſelf according to that degree of goodneſs which is in you, and no more; ſo muſt you as impartially love your Neighbour according to that degree of goodneſs which is in him. So that it truly extendeth to the *reality*, the *kind* and the *degree* of love, ſuppoſing it in both proportioned to the *goodneſs* of the object. But before this can be underſtood, the true nature of love muſt be well underſtood.

Queſt. 2. *What is the true nature of Love, both as to my ſelf and Neighbour?* *Queſt.* 2.

Anſw. Love is nothing but the prime motion of the *Will* to its proper object: Which is called *Complacence:* The object of it is ſimple *Goodneſs*; or good as ſuch: It ariſeth from *ſuitableneſs* between the Object and the *Will*, as *appetite* doth from the ſuitableneſs of the appetent fancy and food. This *Good* as it is variouſly modified, or any way differeth, doth accordingly cauſe or require a difference in our *Love*: Therefore that *Love* which in its prime act and nature is but *one*, is diverſly denominated, as its objects are diverſified. To an object as *ſimply Good in it ſelf*, it followeth the Underſtandings *Eſtimation*, and is called, as I ſaid, meer *Complacence* or *Adheſion:* To an *Object* as not yet attained, but abſent, or diſtant, and attainable, it is called *Deſire* or *Deſiring Love*: And as *expected*, *Hope*, or *Hoping Love* (which is a conjunction of *Deſire* and *Expectation:*) To an object *neareſt* and *attained*, it is called *Fruition*, or *Delight*, or *Delighting Love*. To an an object which by means muſt be attained, it is called *ſeeking Love*, as it exciteth to the uſe of thoſe means: And to an object *miſſed* it is by accident, *Mourning Love*. But ſtill *Love* it ſelf in its eſſential act is one and the ſame. As it reſpecteth an object which wanteth ſomething to make it perfect, and deſireth the ſupply of that want, it is called *Love* of *Benevolence*; denominated from this occaſion, as it deſireth to do good to him that is loved. And it is a Love of the ſame nature which we exerciſe towards God, who needeth nothing, as we *rejoyce* in that perfection and happineſs which he hath; though it be not to be called properly by the ſame name. *Goodneſs* being the true object of Love, is the true meaſure of it: And therefore God is infinitely and primitively *good*, is the prime and only ſimple object of our abſolute total Love. And therefore

fore thoſe who underſtand no *Goodneſs* in any being, but as *profitable* to them, or to ſome *other creature*, do know no God, nor love God as God, nor have any Love but *ſelfiſh* and Idolatrous. By this you may perceive the nature of Love.

Queſt. 3. Queſt. 3. *But may none be loved above the meaſure of his Goodneſs? How then did God love us when we were not, or were his Enemies? And how muſt we love the wicked? And how muſt an ungodly perſon love himſelf?*

Anſw. If only *Good* as ſuch, be the object of Love, then certainly none ſhould be loved but in proportion to his goodneſs. But you muſt diſtinguiſh between meer *natural* and *ſenſitive Love* or Appetite, and *Rational Love*; and between *Love*, and the *Effects of Love*; and between *Natural Goodneſs* in the object and *Moral Goodneſs*. And ſo I further anſwer, 1. There is in every Man a natural and ſenſitive love of himſelf and his own pleaſure and felicity, and an averſeneſs to death and pain and ſorrow, as there is in every Bruit: And this God hath planted there for the preſervation of the creature. This falleth not under commands or prohibitions directly, becauſe it is not free but neceſſary: As no Man is commanded or forbidden to be hungry, or thirſty, or weary, or the like: It is not this Love which is meant when we are commanded to *Love our Neighbour as our ſelves*: For I am not commanded to feel hunger, and thirſt, nor to deſire meat and drink by the ſenſitive appetite for my Neighbour: Nor ſenſitively to feel his pain or pleaſure, nor to have that natural averſation from death and pain, nor ſenſitive deſire of life and pleaſure, for him as for my ſelf. But the Love here ſpoken of, is that *Volition* with the due affection conjunct, which is our *Rational Love*; as being the act of our higheſt faculty, and falling under Gods command. As to the ſenſitive Love, it proceedeth not upon the ſenſe or eſtimate of *Goodneſs* in the Perſon who loveth himſelf or any other (as Beaſts love their young ones without reſpect to their excellency.) But it is *Rational Love* which is proportioned to the eſtimated Goodneſs of the thing beloved. 2. *Phyſical Goodneſs* may be in an object which hath no *Moral Goodneſs*; and this may contain a capacity of *Moral Goodneſs*: And each of them is amiable according to its nature and degree. 3. *Beneficence* is ſometimes an effect of Love, and ſometimes an effect of Wiſdom only as to the object, and of Love to ſomething elſe: But it is never *Love it ſelf*. Uſually *benevolence* is an *act* of *Love*, and *beneficence an effect*, but not always. I may do good to another without any love to him, for ſome ends of my own, or for the ſake of another. And a Man may be obliged to greater beneficence, where he is not obliged to greater Love.

And now to the inſtances, I further anſwer, 1. When we had no *being*, God did not properly love us *in eſſe reali* (unleſs you will go to our coexiſtence in eternity: For we *were not in eſſe reali*:) But only as we were *in eſſe cognito*: Which is but to love the Idea in himſelf: But he purpoſed to make us, and to make us lovely, and to do us good, and ſo he had that which is called *Amor benevolentiæ* to us: Which properly was not *Love to us*, but a love to himſelf, and the Idea in his own eternal mind, which is called a loving us *in eſſe cognito*, and a purpoſe to make us good and lovely: That which is not lovely is not an object of Love: Man was not lovely indeed, when he was not: Therefore he was not an object of Love: (but *in eſſe cognito*.) The ſame we ſay of Gods loving us when we were enemies: He really loved us with complacency ſo far as our *Phyſical goodneſs* made us lovely: And as *morally lovely* he did not love us, otherwiſe than *in eſſe cognito*. But he *purpoſed* to make us *morally lovely*, and gave us his mercies to that end; and ſo loved us with a Love of benevolence as it is called: Which ſignifieth no more than out of a *complacence* (or Love) *to himſelf*, and *to us*, as *Phyſically good*, to purpoſe to make us *morally good and happy*. As to the incident difficulty of *Love beginning de novo* in God. I have fully reſolved it elſewhere.

Apology againſt Dr. *Kendal.*

2. So alſo we muſt love a wicked Man with a *Love* of *benevolence*: Which properly is but to love him in his Phyſical worth, and his capacity of moral goodneſs and happineſs, and thereupou, (but eſpecially through the Love of God) to deſire his happineſs.

3. And as to the loving of our ſelves, Beſides the *ſenſitive Love* before mentioned which reſpecteth *ſelf* as *ſelf*, and not as *Good*,) a wicked Man may *rationally love himſelf* according to his phyſical goodneſs as a Man, which containeth his capacity of *moral goodneſs*, and ſo of being holy and ſerviceable to God and to good Men, and happy in the fruition of God. But beyond all ſuch Goodneſs (which only is *amiableneſs*) no Man may rationally love himſelf or any other, with the true formal act of Love, which is complacence: Though he may *wiſh good* to himſelf or another beyond the preſent goodneſs which is in them; nay, he wiſheth them good, not becauſe they are good, but becauſe they want good.

And though ſome define *Loving*, to be *bene velle alicui ut illi bene ſit*, to deſire anothers welfare, yet indeed this may be without any true formal love at all. As I may deſire the welfare of my Horſe, without any proper love to him, even for my ſelf and uſe. When God from eternity willeth to make *Paul*, and to convert and ſave him, *ut illi bene ſit*, it is called *Love of benevolence*: But properly it is only to be called *A will to make* Paul *good and lovely*; It being only *God himſelf* who is the *original* and *ultimate* end of that will and purpoſe; and himſelf only which he then loveth, there being nothing but himſelf to love: Till in that inſtant that *Paul* is *exiſtent*, and ſo *really lovely*. For *Paul in eſſe cognito* is not *Paul*: Yet no reality doth *oriri de novo* in God; but a new reſpect and denomination, and in the creature new effects. (Of which elſewhere.

But if any be reſolved to call meer benevolence by the name of Love, I will not contend about a name.

Queſt. 4. *Muſt I love every one as much as my ſelf in degree, or only ſome?*

Anſw. You muſt love every one *impartially* as *your ſelf*, according to his goodneſs: And you muſt wiſh as well to every one as your ſelf: But you muſt love no Man complacentially ſo much as your ſelf, who is not or ſeemeth not to have as much lovelineſs, that is, as much goodneſs, or as much of God, as your ſelf. Queſt. 4.

Queſt. 5. *Muſt I love any one more than my ſelf?*

Anſw. Yes; every one *that is* and *appeareth better* than your ſelf. Your *ſenſitive Love* to another cannot be as much as to your ſelf: And your *beneficince* (ordinarily) muſt be moſt to your ſelf, becauſe God in nature and his Laws hath ſo appointed it: And your benevolence to your ſelf and to others muſt be alike: But your rational eſtimation, and Love or Complacence (with the honour and praiſe attending it) muſt be more to every one that is better than your ſelf: For that which is beſt is moſt amiable: And that which hath moſt of God. Queſt. 5.

Queſt. 6. *Will it not then follow that I muſt love another mans Wife and Children better than my own, when they are really better?* Queſt. 6.

Anſw. Yes, no doubt; but it is only with that *rational eſtimative Love*! But there is beſides a Love to Wife and Children, which is in ſome meaſure ſenſitive, which you are not obliged to give to others: And rationally they are more amiable to you, in their peculiar relations and reſpects, though others are more amiable in other reſpects: And beſides, though you value and rationally love another more, yet the expreſſions muſt not be the ſame: For thoſe muſt follow the Relation according to Gods command. You may not cohabit nor embrace, nor maintain and provide for others as your own, even when you rationally love them more: The common good requires this order in the expreſſive part; as well as Gods Command.

Queſt. 7. Queſt 7. *Who is my neighbour that I muſt love as my ſelf?*

Anſw. Not Devils nor damned Souls, who are under juſtice and from under mercy, and are none of our ſociety: But, 1. Every natural Man *in via*, being a member of Gods Kingdom in the ſame world, is to be loved as my natural ſelf: And every ſpiritual Man as a member of the ſame Kingdom of Chriſt, muſt be loved as my ſpiritual ſelf: And every ſpiritual Man as ſuch, above my natural ſelf as ſuch: And no natural Man as ſuch, ſo much as my ſpiritual ſelf as ſuch: So that no Man on earth is excluded from your love, which muſt be impartial to all as to your ſelf, but proportioned to their goodneſs.

Queſt. 8. Queſt. 8. *Is not Anti-chriſt and thoſe that ſin againſt the Holy Ghoſt excepted out of this our Love, and out of our prayers and endeavours of their good?*

Anſw. Thoſe that (with *Zanchy*) think Mahomet to be Anti-chriſt, may ſo conclude, becauſe he is dead and out of our communion. Thoſe that take the Papacy to be Anti-chriſt (as moſt Proteſtants do) cannot ſo conclude: Becauſe as there is but one Antichriſt, that is, one Papacy, though an hundred Popes be in that ſeat, ſo every one of thoſe Popes is *in via* and under mercy, and recoverable out of that condition: And therefore is to be loved and prayed for accordingly. And as for thoſe that blaſpheme the Holy Ghoſt, it is a ſin that one Man cannot certainly know in another(ordinarily at leaſt; and therefore cannot characterize a Perſon unfit for our love, and prayers, and endeavours.

Queſt. 9. Queſt. 9. *May we not hate the enemies of God? How then muſt we love them as our ſelves?*

Anſw. We may and muſt hate ſin in every one: And where it is predominant, as God is ſaid to hate the ſinner for his ſin, ſo muſt we: And yet ſtill love him as our ſelves: For you muſt hate ſin in your ſelves as much or more than in any other: And if you are wicked you muſt hate your ſelves, as ſuch: Yea, if you are Godly, you muſt *ſecundum quid*, or in that meaſure as you are ſinful, abhor and loath and hate your ſelves as ſuch: And yet you muſt love your ſelves according to the meaſure of all that natural and moral goodneſs which is in you: And you muſt deſire and endeavour all the good to your ſelves that you can. Juſt ſo muſt you hate and love another: Love them and hate them impartially as you muſt do your ſelves.

Queſt. 10. Queſt. 10. *May I not wiſh hurt ſometimes to another, more than to my ſelf?*

Anſw. You may wiſh a mediate hurt which tendeth to his good, or to the good of others; but you muſt never wiſh any *final* hurt and miſery to him. You may wiſh your friend a vomit or blood-letting for his cure: And you may wiſh him ſome affliction, when it is needful and apt to humble him and do him good, or to reſtrain him for doing hurt to others: And on the ſame accounts. and for the publick good, you may deſire penal Juſtice to be done upon him; yea ſometimes unto death: But ſtill with a deſire of the ſaving of his Soul. And ſuch hurt you may alſo wiſh your ſelf as is neceſſary to your good: But you are not to wiſh the ſame penalties to your ſelf, 1. Becauſe you have ſomewhat elſe firſt to wiſh and do, even to repent and prevent it. 2. Becauſe you are not bound ordinarily to do execution upon your ſelf. It is more in your power to repent your ſelf, and make penalty leſs neceſſary by humble confeſſion and amendment, than to bring another to repentance. Yet I may add alſo, that hypothetically you may wiſh that deſtruction to the enemies of God in this life, which abſolutely you may not wiſh. That is, you muſt deſire firſt that they may repent, and ſecondly that they may be reſtrained from hurting others: But if neither of theſe may be attained, that they may be cut off.

Tit. 2. *Directions for loving our Neighbours as our ſelves.*

Dir. 1. Direct. 1. Take heed of Selfiſhneſs and Covetouſneſs, *the two great enemies of Love:* Of which I have ſpoken more at large before.

Dir. 2. Direct. 2. *Fall out with no Man: or if you do, be ſpeedily reconciled:* For paſſions and diſſentions are the extinguiſhers of Love.

Dir. 3. Direct. 3. *Love God truly, and you will eaſily love your neighbour:* For you will ſee Gods Image on him, or intereſt in him, and feel all his precepts and mercies obliging you hereunto. As 1 *John* 3. 11, 23. & 4 7. 12, 20, 21.

Dir. 4. Direct. 4. *To this end let Chriſt be your continual ſtudy.* He is the full revelation of the Love of God; the lively pattern of love, and the beſt teacher of it that ever was in the World: His Incarnation, Life and Sufferings, his Goſpel and Covenant, his Interceſſion and Preparations for our heavenly felicity, all are the great demonſtrations of condeſcending matchleſs Love. Mark both Gods Love to us in him, and his Love to Man; and you will have the beſt directive and incentive of your Love

Dir. 5. Direct. 5. *Obſerve all the good which is in every Man:* Conſider of the good of Humanity in his nature; and the goodneſs of all that truth which he confeſſeth; and of all that moral good which appeareth in his heart and life. And let not overſight, or partiality cauſe you to overlook it, or make light of it. For it is Goodneſs which is the only attractive of Love: And if you overlook Mens goodneſs, you cannot love them.

Dir. 6. Direct. 6. *Abhor and beware of a cenſorious diſpoſition, which magnifieth mens faults, and vilifieth their virtues, and maketh Men ſeem worſe than indeed they are.* For as this cometh from the want of love, ſo doth it deſtroy that little which is left.

Dir. 7. Direct. 7. *Beware of ſuperſtition and an erring judgment, which maketh Men place Religion where God never placed it.* For when this hath taught you to make duties and ſins of your own humour and invention, it will quickly teach you to love or hate Men accordingly as they fit or croſs your opinion and humour: Thus many a Papiſt loveth not thoſe that are not Subjects of the Roman Monarch, and that follow not all his irrational fopperies. Many an Anabaptiſt loveth not thoſe that are againſt his opinion of re-baptizing: One loveth not thoſe who are for Liturgies, Forms of Worſhip and Church-muſick; and many love not thoſe who are againſt them: And ſo of other things (of which more anon.)

Dir. 8. Direct. 8. *Avoid the company of cenſorious backbiters and proud contemners of their brethren; Hearken not to them that are cauſeleſly vilifying others; aggravating their faults and extenuating their virtues.* For ſuch proud ſupercilious Perſons (religious or prophane) are but the meſſengers of Satan, by whom he intreateth you to hate your Neighbour, or abate your love to him. And to hear them ſpeak evil of others, is but to go hear a Sermon againſt Charity; which may take with ſuch hearts as ours before we are aware.

Dir. 9. Direct. 9. *Keep ſtill the motives and incentives of Love upon your minds:* Which I ſhall here next ſet before you.

Tit. 3. *The Reaſons or Motives of Love to our Neighbour.*

Mot. 1. *Motive* 1. Conſider well of the image and intereſt of God in Man. The worſt Man is his Creature, and hath his natural Image, though not his Moral Image: And you ſhould love the work for the workmans ſake. There is ſomething of God upon all humane nature above the bruits. It is intelligent, and capable of knowing him, of loving him and of ſerving him: And poſſibly may be brought to do all this better than you can do it. Undervalue not the noble nature of Man, nor overlook not that of God which is upon them, nor the intereſt which he hath in them.

Mot. 2. *Motive* 2. Conſider well of Gods own Love to Man: He hateth their ſins more than any of us: And yet he loveth his workmanſhip upon them: *And maketh his ſun to ſhine and his rain to fall on the evil and on the good, on the juſt and on the unjuſt.* Matth: 5 45. And what ſhould more ſtir us up to Love, than to be like to God?

Mot. 3. Motive 3. *And think oft of the Love of Chriſt unto Mankind; yea even unto his enemies:* Can you have a better example? A livelier incentive, or a ſurer guide?

Mot. 4. *Motive* 4. Conſider of our Unity of Nature with all Men, ſuitableneſs breedeth and maintaineth love. Even Birds and Beaſts do love their kind: And Man ſhould much more have a love to Man, as being of the ſame ſpecifick form.

Mot. 5. Motive 5. *Love is the principle of doing good to others.* It inclineth Men to beneficence. And all Men call him good who is inclined to do good.

Mot. 6. Motive 6. *Love is the bond of Societies:* Of Families, Cities, Kingdoms, and Churches, without Love, they will be but enemies conjunct: Who are ſo much the more hurtful and pernicious to each other, by how much they are nearer to each other. The Soul of ſocieties is gone when love is gone.

Mot. 7. Motive 7. *Conſider why it is that you love your ſelves (rationally) and why it is that you would be beloved of others:* And you will ſee that the ſame reaſons will be of equal force to call for love to others from you.

Mot. 8. Motive 8. *What abundance of duty is ſummarily performed in Love? And what abundance of ſin is avoided and prevented by it?* If it be the fulfilling of the Law, it avoideth all the violations of the Law (proportionably.) So far as you have Love, you will neither diſhonour ſuperiours, nor oppreſs inferiors, nor injure equals: You will neither covet that which is your Neighbours, nor envy nor malice them, nor defame, nor backbite, nor cenſure them unjuſtly; nor will you rob them, or defraud them, nor with-hold any duty or kindneſs to them.

Mot. 9. *Motive* 9. Conſider how much Love pleaſeth God? And why it is made ſo great a part of all your duty? And why the Goſpel doth ſo highly commend it, and ſo ſtrictly command it, and ſo terribly condemn the want of it? And alſo how ſuitable a duty it is for you, who are obliged by ſo much love of God? Theſe things well ſtudied will not be without effect.

Mot. 10. *Motive* 10. Conſider alſo that it is your own intereſt, as well as your great duty. 1. It is the ſoundneſs and honeſty of your hearts. 2. It is pleaſing to that God on whom only you depend. 3. It is a condition of your receiving the ſaving benefits of his love. 4. It is an amiable virtue, and maketh you lovely to all ſober Men: All Men love a loving nature, and hate thoſe that hate and hurt their Neighbours. Love commandeth love, and hurtfulneſs is hatefulneſs. 5. It is a ſweet delightful duty: All Love is eſſentiated with ſome complacence and delight. 6. It tendeth to the eaſe and quietneſs of your lives: What contentions and troubles will love avoid? What peace and pleaſure doth it cauſe in families, neighbourhoods and all ſocieties: And what brawling vexations come where it is wanting? It will make all your neighbours and relations to be a comfort and delight to you; which would be a burthen and trouble, if Love were abſent. 7. *It maketh all other mens felicity and comforts to be yours.* If you love them as your ſelves, their Riches, their Health, their Honours, their Lordſhips, their Kingdoms, yea more, their Knowledge, and Learning, and Grace, and Happineſs, are partly to you as your own. As the comforts of Wife and Children, and your deareſt friends are: And as our Love to Chriſt, and the bleſſed Angels and Saints in Heaven doth make their joys to be partly ours. How excellent and eaſie, and honeſt a way is this, of *making all the world your own*, and receiving that benefit and pleaſure from all things both in Heaven and Earth, which no diſtance, no malice of Enemies can deny you? If thoſe whom you truly love have it, you have it. Why then do you complain that you have no more health, or wealth, or honour, or that others are preferred before you? Love your neighbours as your ſelves, and then you will be comforted in his health, his wealth, and his preferment, and ſay, Thoſe have it whom I love as my ſelf, and therefore it is to me as mine own. When you ſee your Neighbours Houſes, Paſtures, Corn, and Cattle, Love will make it as good and pleaſant to you as if it were your own. Why elſe do your rejoice in the portions and eſtates of your Children as it it were your own? The Covetous Man ſaith, Oh how glad ſhould I be if this Houſe, this Land, this Corn were mine: But Love will make you ſay, It is all to me as mine own. What a ſure and cheap way is this of making all the World your own? O what a mercy doth God beſtow on his ſervants ſouls, in the day that he ſanctifieth them with unfeigned Love? How much doth he give us in that one grace? And oh what a world of bleſſing and comforts, do the ungodly, the malicious, the ſelfiſh, and the cenſorious caſt away, when they caſt away or quench the love of their neighbours? And what abundance of calamity do they bring upon themſelves? In this one ſummary inſtance we may ſee, how much Religion and obedience to God doth tend to our own felicity and delight? And how eaſie a work it would be, if a wicked heart did not make it difficult? And how great a plague ſin is unto the ſinner? And how ſore a puniſhment of it ſelf? And by this you may ſee, what it is that all fallings out, diviſions and contentions tend to? And all temptations to the abatement of our love? And who it is that is the greater loſer by it, when love to our Neighbour is loſt? And that backbiters and cenſurers who ſpeak ill of others, come to us as the greateſt enemies and thieves, to rob us of our chiefeſt jewel, and greateſt comfort in this World? And accordingly ſhould they be entertained.

CHAP. XXVIII.

Special Caſes and Directions for Love to Godly Perſons as ſuch.

Tit. 1. *Caſes of Conſcience about Love to the Godly.*

WHom we muſt take for Godly I anſwered before, *Chap.* 24. *Tit.* 1. *Queſt.* 5.

Queſt. 1. Queſt. 1. *How can we love the Godly, when no Man can certainly know who is ſincerely godly?*

Anſw. Our love is not the love of God which is guided by infallibility; but the love of Man, which is guided by the dark and fallible diſcerning of a Man? The fruits of piety and charity we infallibly ſee in their lives! But the ſaving truth of that grace which is or ought to be the root, we muſt judge of according to the probability which thoſe ſigns diſcover; and love Men accordingly.

Queſt. 2. Queſt. 2. *Muſt we love thoſe as godly, who can give no ſenſible account of their converſion, for the time, or manner, or evidence of it?*

Anſw. We muſt take none for godly, who ſhew no credible evidence of true converſion, that is, of true Faith and Repentance: But there is many a one truly godly, who through natural defect of underſtanding or utterance, are not able in good ſenſe to tell you what Converſion is, nor to deſcribe the manner in which it was wrought upon them, much leſs to define exactly the time or Sermon when it was firſt wrought, which few of the beſt Chriſtians are able to do; eſpecially of them who had pious education, and were wrought on in their childhood. But if the Covenant of Grace be wiſely opened to them according to their capacity, and they deliberately, and ſoberly, and voluntarily profeſs their preſent aſſent and conſent thereto, they do thereby give you the credible evidence of a true converſion, till you have ſufficient contrary evidence to diſprove it. For none but a converted Man can truly repent, and believe in God the Creator, Redeemer and Sanctifier, according to the Baptiſmal Covenant.

Queſt. 3. Queſt. 3. *But what if he be ſo ignorant that he cannot tell what faith, or repentance, or redemption, or ſanctification, or the Covenant of Grace is?*

Anſw. If you have ſufficient evidence that indeed he doth not at all underſtand the eſſentials of the Sacramental Covenant, you may conclude that he is not truly godly: Becauſe he cannot conſent to what he knoweth not: *Ignorantis non eſt conſenſus:* And if you have no evidence of ſuch knowledge, you have no evidence of his godlineſs, but muſt ſuſpend your judgment. But yet many a one underſtandeth the eſſential of the Covenant, who cannot tell another what they are. Therefore his mind (in caſe of great diſability of utterance,) muſt be fiſhed out by Queſtions, to which his *Yea* or *No*, will diſcover what he underſtandeth or conſenteth to: You would not refuſe to do ſo by one of another language, or a dumb Man, who underſtood you, but could anſwer you but by broken words or ſigns: And very ill education may make a great many of the phraſes of Scripture, and Religious language as ſtrange to ſome Men, though ſpoken in their native tongue, as if it were Greek or Latin to them, who yet may poſſibly underſtand the matter: A wiſe Teacher by well compoſed Queſtions may (without fraud or formality) diſcern what a Man underſtandeth; though he ſay but *Yea* or *No*; when an indiſcreet unskilful Man, will make his own unskilfulneſs and uncharitableneſs, the occaſion of contemptuous trampling upon ſome that are as honeſt as himſelf. If a Mans deſires and endeavours are to that which is good, and he be willing to be taught and uſe the means, it muſt be very groſs ignorance indeed, and well proved, that muſt diſprove his profeſſion of faith. If he competently underſtand what it is to believe in God the Father, Son and Holy Ghoſt, the Creator, Redeemer and Sanctifier, he underſtandeth all that is abſolutely neceſſary to Salvation. And his *Yea* or *No* may ſometime ſignifie his underſtanding it.

Queſt. 4. Queſt. 4. *Muſt I take the viſible members of the Church, becauſe ſuch, for truly godly?*

Anſw. Yes; except when you have particular ſufficient proof of their hypocriſie. Certainly no Man doth ſincerely enter into the Baptiſmal Covenant, but he that is ſincerely a penitent believer (if at age) For that Covenant giveth actual pardon and adoption to thoſe that ſincerely enter into it: The very conſenting to it (which is repentance and faith) being the very condition of the preſent reception of theſe benefits. And therefore it is that the ancient Writers ſtill affirmed that all the Baptized were regenerated, juſtified and adopted: Whether an adult Perſon be truly fit for Baptiſm, or not, the Paſtor that baptizeth is to judge: And he muſt ſee the credible ſigns of true faith and repentance before he baptize him; which are no other than his underſtanding, voluntary, ſober profeſſion of conſent to the Baptiſmal Covenant; but when he is baptized, and profeſſeth to ſtand to that Covenant once made, he is to be judged a godly Perſon by all the Church-members, who have not ſufficient proof of the contrary: Becauſe if he be ſincere in what he did and ſtill profeſſeth, he is certainly godly: And whether he be ſincere or not, he himſelf is the beſt and regular Judge or diſcerner, ſo far as to put in his claim to Baptiſm, which the Paſtor is obliged not to deny him, without diſproving him: And the Paſtor is judge as to his actual admittance: And therefore the People have nothing neceſſarily to do, but know whether he be baptized and ſtand to his Baptiſm: For which they are to take him as ſincere; unleſs by his notorious diſcovery of the contrary they can diſprove him. Theſe are not only the true terms of Church-communion, but of Love to the godly: And though this goeth hardly down with ſome good Men, who obſerve how few of the baptized ſeem to be ſeriouſly religious, and therefore they think that a viſible Church-member as ſuch, is not at all to be accounted ſincere: that is, to be believed in his profeſſion, and that we owe him not the ſpecial love which is due to the godly, but only a common love due only to profeſſors without reſpect to their ſincerity: Yet this opinion will not hold true: Nor is a profeſſion required without reſpect to the truth or falſhood of it: The credibility of it being the very reaſon that it is requiſite. Nor is it any other faith or conſent to the Covenant below that which is ſincere and ſaving, which muſt be profeſſed by all that will be taken for Church-members. And though thoſe that are of the contrary opinion are afraid leſt this will occaſion too much ſtrictneſs in the Paſtors in judging whoſe Profeſſion is credible, and conſequently will countenance ſeparation in the People, yet God hath provided a ſufficient remedy againſt that fear, by making every Man the opener of his own heart, and tying us by the Law of Nature and of Scripture, to take every Mans Profeſſion for credible, which is ſober, underſtanding and voluntary, unleſs they can diſprove it, or prove him a Lyar, and perfidious, and incredible. And whereas it is a latitude of Charity which bringeth them to the contrary opinion, for fear leſt the incredible Profeſſors of Chriſtianity, ſhould be all excluded from the viſible Church, yet indeed it is but the Image of Charity, to bring Catechumens into the Church, (as to ſet the Boys of the loweſt Form among them that are in their Greek, and to deny all ſpecial Chriſtian Love to all Viſible Members of the Church as ſuch; and to think that we are not bound to take any of them (as ſuch) to be ſincere or in the favour of God, or juſtified, for fear of excluding thoſe that are not. But of this I have largely written in a Treatiſe of this ſubject.

Lege quam plurima veterum teſtimonia in D. Gatakero contra Davenantium de Baptiſmo.

Diſputations of Right to Sacraments.

Queſt. 5. Queſt. 5. *Muſt we take all Viſible Church-members alike to be godly, and love them equally?*

Anſw. No: There are as many various degrees of credit due to their profeſſion, as there are various degrees of credibility in it: Some manifeſt their ſincerity by ſuch full and excellent evidences in a holy Life, that we are next to certain that they are ſincere: And ſome make a profeſſion ſo ignorantly, ſo coldly, and blot it by ſo many falſe Opinions and Vices, that our fear of them may be greater than our hope: Of whom we can only ſay, that we are not altogether hopeleſs of that ſincerity, and therefore muſt uſe them as godly Men, becauſe we cannot prove the contrary: But yet admoniſh them of their danger, as having much cauſe to fear the worſt: And there may be many notorious wicked *Men* in ſome Churches, through the Paſtors fault, for want of Diſcipline. And theſe for order ſake we muſt aſſemble with, but not diſſemble with them and our own conſciences; ſo as to take them for godly Men, when the contrary is notorious; nor yet to admit them to our familiarity. The Paſtor hath the keys of the Church, but we have the keys of our own houſes and hearts.

Queſt. 6. Queſt. 6. *Muſt we love all equally that ſeem truly godly, the ſtrong and the weak?*

Anſw. No: He that loveth Men for their holineſs, will love them according to the degrees of their holineſs, as far as he can diſcern it.

Queſt. 7. Queſt. 7. *Muſt we love him more who hath much grace* (or holineſs) *and is little uſeful for want of gifts, or him that hath leſs grace and eminent uſeful gifts?*

Anſw. They muſt both be loved according to the diverſity of their goodneſs. He that hath moſt grace is *beſt*, and therefore moſt to be loved *in himſelf*: But as a *Means* to the converſion of Souls and the honour of God in the good of others, the Man that hath the moſt eminent gifts, muſt be moſt loved. The firſt is more loved in and for his own goodneſs: The ſecond is more lovely *propter aliud* as a means to that which is more loved than either of them.

Queſt. 8. Queſt. 8. *Muſt we love him as a godly Man, who liveth in any great or mortal ſin?*

Anſw. Every Man muſt be loved as he is: If by a *mortal ſin*, be meant a ſin inconſiſtent with the love of God, and a ſtate of grace, then the queſtion is no queſtion; it being a contradiction which is in queſtion. But if by a *great* and *mortal ſin*, be meant only this or that act of ſinning, and the queſtion be, Whether that act be mortal, that is, inconſiſtent with true grace or not? Then the particular act, with the circumſtances muſt be conſidered, before that queſtion can be anſwered. Murder is one of the moſt heinous ſins; and one Man may be guilty of it, out of deliberate habituate malice; and another through a ſudden paſſion; and another through meer inadvertency, careleſneſs, and negligence: Stealing may be done by one Man preſumptuouſly, and by another meerly to ſave the life of himſelf or his children: Theſe will not equally prove a Man in a ſtate of death, and without true grace. And which is a mortal ſin inconſiſtent with the life of Grace, and which not, is before ſpoken to, and belongeth not to this place. Only I ſhall ſay, that the ſin (be it great or ſmall as to the outward act or matter) *which certainly excludeth the habitual devotedneſs of the Soul to God, by Reſignation, Obedience and Love*, is mortal or a mark of ſpiritual death: And ſo is all ſin, which conſiſteth not with habitual repentance, and a predominate hatred of ſin as ſin, and of a diſobedient unholy heart and life: And therefore all ſin, which is not repented of, as ſoon as it is known, and the ſinner hath time and opportunity of deliberation: Becauſe in ſuch a caſe, the habit of Repentance will produce the act,

Queſt. 9. Queſt. 9. *Muſt an excommunicate Perſon be loved as Godly, or not?*

Anſw. You muſt diſtinguiſh, 1. Of Excommunication, 2. Of the Perſon that is to judge: 1. There is an Excommunication which cenſureth not the *ſtate* of the ſinner, but only *ſuſpendeth* him from Church-communion as at the *preſent actually unfit* for it: And there is an Excommunication which *habituately* or *ſtatedly* excludeth the ſinner from his *Church-relation*, as an *habituate, impenitent, obſtinate Perſon.* 2. Some Perſons have no opportunity to try the cauſe themſelves; being ſtrangers, or not called to it; but muſt take it upon the Paſtors judgment: And ſome have opportunity to know the Perſon and the cauſe, whether he be juſtly excommunicated or not. Now, 1. Thoſe that know by *notoriety* or *proof* that the Perſon is juſtly excommunicated with the ſecond ſort of Excommunication, muſt not, nor cannot love him as a Godly Man. 2. Thoſe that know by *notoriety* or *proof* that the Perſon is unjuſtly excommunicated, are not therefore to deny him the eſtimation and love which is due to a Godly Man; though for order ſake they may ſometimes be obliged to avoid external Church-communion with him. 3. Thoſe that know nothing of the cauſe themſelves, muſt judge as the Paſtor judgeth who is the legal judge: Yet ſo, as to take it to be but a humane, fallible, and no final judgment.

Queſt. 10. Queſt. 10. *Can an unſanctified hypocrite unfeignedly love a Godly Man?*

Anſw, There is no doubt but he may *materially* love him, on ſome other conſideration: As becauſe he is a kinſman, friend, benefactor, or is witty, learned, fair, *&c.*

Queſt. 11. *But can he love a Godly Man becauſe he is Godly?* *Queſt.* 11.

Anſw. He may love a Godly Man (at leaſt) as he may love God: An unholy Perſon cannot love God in all his perfections reſpectively to himſelf: As a God who is moſt holy and juſt in his Government, forbidding all ſin, and condemning the ungodly: For the Love of his ſins is inconſiſtent with this Love: But he may love him as he is moſt *great*, and *wiſe* and *good* in the *general*, and as he is the maker and benefactor of the World and of the ſinner: Yea and in general as his Governor: And ſo he may verily think that he loveth God as God, becauſe he loveth him for his Eſſentialities: But indeed he doth not (ſpeaking ſtrictly,) becauſe he leaveth out ſome one or more of theſe eſſentialities: Even as he that loveth Man as *rational*, but not as a *Voluntary free agent*, loveth not Man as Man: And as a Heretick is no Chriſtian, becauſe he denieth ſome one eſſential part of Chriſtianity: Even ſo as to the Love of Godly Men, an ungodly Man may believe that they are better than others, and therefore love them: But not as Godlineſs is the conſent to that Holineſs and Juſtice of God, which would reſtrain him from his beloved Sins, and condemn him for them. So far as they are ſimply Godly to *themſelves*, without reſpect to *him and his ſins*, he may love them.

Queſt. 12. *May he love a Godly Man as he would make him godly, and convert him?* *Queſt.* 12.

Anſw. He may love him as a *better* Man than others, and in general he may wiſh himſelf as good, and may love him becauſe he wiſheth him well: But as he cannot be (or rather is not) willing himſelf to leave his ſins and live in holineſs, ſo another is not grateful to him, who urgently perſwadeth him to this.

Queſt. 13. *Doth any ungodly Perſon love the Godly comparatively more than others?* *Queſt.* 13.

Anſw. So far as he doth love them as *Godly*, ſo far he may love them more than thoſe that are not ſuch: Many a bad Father loveth a religious Child better than the reſt: Becauſe they think that Wiſdom and Godlineſs are good; and they are glad to ſee their Children do well, as long as they do not grate upon them with troubleſome cenſures: For another Mans Godlineſs coſteth a bad Man little or nothing: He may behold it without the parting with his ſins.

Queſt. 14. *Doth every ſincere Chriſtian love all the Godly with a ſpecial love? Even thoſe that oppoſe their opinions, or that they think do greatly wrong them?* *Queſt.* 14.

Anſw. 1. Every true Chriſtian loveth a Godly Man as ſuch, and therefore loveth all ſuch, if he take them to be ſuch. 2. No Godly Man doth habitually and impenitently live in ſuch malice or enmity, as will not ſuffer him to ſee the Godlineſs of a diſſenter or adverſary, when it hath ſufficient evidence. 3. But ill education and company, and want of opportunity, may keep a true Chriſtian from diſcerning the Godlineſs of another, and ſo from loving him as a Godly Man. 4. And error and faction and paſſion may in a temptation ſo far prevail as at preſent to pervert his judgment, and make him miſjudge a Godly Man to be ungodly; though when he hath opportunity to deliberate and come to himſelf, he will repent of it.

Queſt. 15. *What is that Love to the Godly which proveth a Mans ſincerity, and which no Hypocrite or unregenerate Perſon doth attain to?* *Queſt.* 15.

Anſw. It hath in it theſe eſſential parts; 1. He loveth God beſt and his Servants for his ſake. 2. He loveth Godlineſs, and the Perſon as Godly, and therefore would fain be ſuch himſelf; or loveth it for himſelf as well as in others. 3. He loveth not one only, but all the eſſential parts of Godlineſs (our abſolute reſignation to God our Owner, our abſolute Obedience to God our Ruler, and our higheſt Gratitude and Love to God our Benefactor and our End.) 4. He loveth Godlineſs and Godly Men, above his carnal worldly intereſt, his honour, wealth or pleaſure; and therefore will part with theſe in works of Charity, when he can underſtand that God requireth it. Theſe four ſet together make up that Love which will prove your ſincerity, and which no Hypocrite doth perform. Hypocrites either love the Godly only as their Benefactors with a ſelf-love; or they love them as Godly to themſelves, but would not be like them, and love not Godlineſs it ſelf to make them Godly; or they love them for ſome parts of Godlineſs, and not for all; or they love them but in ſubjection to their worldly love; with ſuch a dry and barren love as *James* rejecteth, *James* 2. as will not be at any great coſt upon them, to feed or cloath or viſit or relieve them.

Tit. 1. *Directions for loving the Children of God.*

Dir. 1. Direct. 1. *ONce get the love of God, and you cannot chooſe but love his Children.* Therefore firſt ſet your hearts to that, and ſtudy the Directions for it, *Tom.* 1. God muſt be firſt loved as God, before the Godly can be loved as ſuch; though perhaps this effect may ſometime be more manifeſt than the cauſe: Fortifie the cauſe and the effect will follow.

Dir. 2. Direct. 2. *Get Chriſt to dwell in your hearts by faith,* Eph. 3. 17. and then you will love his members for his ſake. The ſtudy of the love of God in Chriſt, and the belief of all the benefits of his love and ſufferings, will be the bellows continually to kindle your Love to your Redeemer and to all thoſe that are like him and beloved by him.

Dir. 3. Direct. 3. *Cheriſh the motions of Gods ſpirit in your ſelves:* For he is a ſpirit of Love: And it is the ſame ſpirit which is in all the Saints: Therefore the more you have of the ſpirit, the more Unity and the more Love you will have to all that are truly ſpiritual: The decays of your own holineſs, containeth a decay of your love to the holy.

Dir. 4. Direct. 4. *Obſerve their Graces more than their Infirmities.* You cannot love them unleſs you take notice of that goodneſs which is their lovelineſs. Overlooking and extenuating the good that is in others, doth ſhew your want of love to goodneſs; and then no wonder if you want love to thoſe that are good.

Dir. 5. Direct. 5. *Be not tempters and provokers of them to any ſin:* For that is but to ſtir up the worſer part which is in them, and to make it more apparent; and ſo to hide their amiableneſs, and hinder your own love. They that will be abuſing them, and ſtirring up their paſſions, or oppreſſing wiſe Men to try if they can make them mad, or increaſing their burdens and perſecutions to ſee whether there be any impatiency left in them, are but like the Horſeman who was ſtill ſpurring his Horſe, and then ſold him becauſe he was skittiſh and unquiet: Or like the Gentleman that muſt needs come as a Suitor to a beautiful Lady, juſt when ſhe had taken a Vomit and Purge, and then diſdained her as being unſavoury and loathſome.

Dir. 6. Direct. 6. *Stir up their Graces, and converſe much with them in the exerciſes of Grace.* If *Ariſtotle,* or *Socrates, Demoſthenes* or *Cicero,* ſtood ſilent by you among other Perſons, you will perceive no difference between them and a fool or a vulgar wit: But when once they open their lips and pour out the ſtreams of wiſdom and eloquence, you will quickly perceive how far they excel the common World, and will admire, love and honour them. So when you converſe with Godly Men about Matters of trading or common employments only, you will ſee no more but their blameleſneſs and juſtice; but if you will join with them in holy Conference or Prayer, or obſerve them in good works, you will ſee that the ſpirit of Chriſt is in them. When you hear the longings of their Souls after God, and their heavenly deſires and hopes and joys, and their love to piety, charity and juſtice, expreſs themſelves in their holy diſcourſe and prayers, and ſee the fruits of them in their lives, you will ſee that they are more than common Men.

Direct. 7. *Foreſee the perfection of their Graces in their beginnings.* Dir. 7. No Man will love a ſeed or ſtock of thoſe plants or trees which bear the moſt beautiful flowers and fruits, unleſs, in the ſeed he foreſee the fruit or flower which it tendeth to. No Man loveth the egg aright, who doth not foreknow what a bird it will bring forth. *Ariſtotle* or *Cicero* were no more amiable in their infancy than others, except to him that could foretell what Men they were like to prove. Think oft of Heaven, and what a thing a Saint will be in Glory, when he ſhall ſhine as the Stars, and be equal to the Angels; and then you will quickly ſee cauſe to love them.

Direct. 8. *Frequently think of the everlaſting union* Dir. 8. *and ſweet agreement which you muſt have with them in Heaven for ever:* How perfectly you will love each other in the Love of God? How joyfully will you conſent in the Love and Praiſes of your Creator and Redeemer? The more believingly you foreſee that ſtate, and the more you contemplate thereon, and the more your Converſation is in Heaven; the more will you love your fellow Soldiers and Travellers, with whom you muſt live in bleſſedneſs for ever.

Tit. 3. *Motives or Meditative helps to the Godly:*

Motive 1. COnſider what Relation all the Regenerate have to God. Mot. 1. They are not only his Creatures, but his Adopted Children: And are they not honourable and amiable who are ſo near to God?

Motive 2. Think of their near Relation to Jeſus Mot. 2. Chriſt: They are his Members, and his Brethren, and the purchaſe of his ſufferings, and coheirs of everlaſting Life? *Rom.* 8. 16, 17. *Epheſ.* 5. 26, 27.

Motive 3. Think of the excellency of that ſpi- Mot. 3. rit and holy Nature which is in them. Regeneration hath made them partakers of the Divine Nature and hath indued them with the ſpirit of Chriſt, and hath by the incorruptible ſeed made them new Creatures, of a Holy and Heavenly Mind and Life; and hath renewed them after the Image of God? And what beſides God himſelf can be ſo amiable as his Image?

Motive 4. Think of the precious price which was Mot. 4. paid for their Redemption: If you will eſtimate things by their price (if the purchaſer be wiſe) how highly muſt you value them?

Motive 5. Remember how dearly they are beloved Mot. 5. of God, their Creator and Redeemer: Read and obſerve Gods tender language towards them; and his tender dealings with them. He calleth them his Children, his beloved, yea dearly beloved, his jewels, the apple of his eye, *Deut.* 33. 12. *Pſal.* 60. 5. & 127. 2. *Col.* 3. 12. *Jer.* 12. 7. *Mal.* 3. 17. *Zech.* 2. 8. *Deut.* 32. 10. Chriſt calleth the leaſt of them his Brethren, *Matth.* 25. Judge of his love to them by his incarnation, life and ſufferings! Judge of it by that one heart-melting meſſage after his Reſurrection, John 20. 17. *Go to my brethren and ſay unto them, I aſcend to my Father and your Father, to my God and your God.* And ſhould we not love them dearly who are ſo dearly beloved of God?

Motive 6. *They are our Brethren begotten by the* Mot. 6. *ſame Father and Spirit, of the ſame holy Seed,* the word of God; and have the ſame nature and diſpoſition: And this Unity of nature and nearneſs of relation, is ſuch a ſuitableneſs as muſt needs cauſe love.

Mot. 7. Motive 7. They are our companions in labour and tribulation: In our duty and ſufferings: They are our fellow Soldiers, and Travellers; With whom only we can have ſweet and holy converſe: And a heavenly converſation; when the carnal ſavour not the things of God.

Mot. 8. Motive 8. Conſider how ſerviceable their graces render them, for the pleaſing of God and the good of Men; they are the work of God, created to good works, *Epheſ.* 2. 10. They are fitted by grace to Love and Praiſe their Maker and Redeemer: And to obey his Laws, and to honour him in their works, as ſhining lights in a dark generation: They are the bleſſings of the place where God hath planted them: They pray for ſinners, and exhort them, and give them good examples, and call them from their ſins, and lovingly draw them on to converſion and ſalvation. For their ſakes God uſeth others the better where they live. Ten righteous Perſons might have ſaved *Sodom.* They are lovely therefore for the ſervice which they do.

Mot. 9. Motive 9. All their graces will be ſhortly perfected, and all their infirmities done away. They are already pardoned and juſtified by Chriſt; and every remaining ſpot and wrinkle will be ſhortly taken away, *Epheſ.* 5. 26, 27. and they ſhall be preſented perfect unto God. And they that ſhall be ſo perfect then, are amiable now.

Mot. 10. Motive 10. They ſhall ſee the glory of God, and live for ever in his Preſence: They ſhall be employed in his perfect Love and Praiſe, and we ſhall be their companions therein: And thoſe that muſt ſing Hallelujahs to God in perfect amity and concord, ſuch an harmonious bleſſed Chore, ſhould live in great endearedneſs in the way.

Tit. 4. *The Hinderances and Enemies of Chriſtian Love.*

Enemy 1. *Enemy* 1. THE firſt Enemy of Chriſtian Love, is the *inward unregeneracy and carnality of the mind: For the carnal mind is enmity to God, and neither is nor can be ſubject to his Law,* Rom. 6. 7. And therefore it is at enmity with holineſs and with thoſe that are ſeriouſly holy. The excellency of a Chriſtian is ſeen only by faith, believing what God ſpeaketh of them, and by ſpiritual diſcerning of their ſpiritual worth: But the *natural Man diſcerneth not the things of the ſpirit, but they are as fooliſhneſs to him, becauſe they muſt be ſpiritually diſcerned,* 1 Cor. 2. 14. There muſt be a ſuitableneſs of nature before there can be true love: And he that will love them as holy, muſt firſt love holineſs himſelf.

Enemy 2. *Enemy* 2. Another Enemy to Chriſtian Love is, Selfiſhneſs or inordinate Self-love: For this will make Men love no one heartily, but as they ſerve or love or honour them, and according to the meaſures of their ſelfiſh intereſt; if a Godly Man will not flatter ſuch Perſons, and ſerve their proud or covetous humours, they cannot love him. A ſelfiſh Perſon maketh ſo great a matter of every infirmity which croſſeth his intereſt, or every miſtake which croſſeth his opinion, or every little injury that is done him, that he crieth out preſently, O what wicked and unconſcionable People are theſe! What Hypocrites are they? Is this their Religion? Is this juſtice or charity? All Virtues and Vices are eſtimated by them, according to their own ends and intereſts chiefly: They can think better of a common Whoremonger, or Swearer, or Atheiſt, or Infidel that loveth, and honoureth, and ſerveth them, than of the moſt holy and upright ſervant of God, who thinketh meanly or hardly of them, and ſtandeth in their way, and ſeemeth to be againſt their intereſt: It is no commendations to him in this Mans account, that he loveth God and all that re Godly, if he ſeem to injure or croſs a ſelfiſh Man! A carnal ſelf-lover can love none but himſelf and for himſelf; and maketh all faults which are againſt himſelf to be the characters of an odious Perſon, rather than thoſe which are committed againſt God.

Enemy 3. Chriſtian Love is often diminiſhed and marred by *Degenerating into a Carnal ſort of Love,* through the prevalency of ſome carnal Vice. Thus they that loved a Man for Godlineſs, turn it into a ſelfiſh Love, for ſome honour, or favour, or benefits to themſelves: And young Perſons of different Sexes, begin to love each other for Piety, and by undiſcreet, and unwary, and ſinful familiarities, are drawn before they are aware, to carnal fond and ſinful love, and theſe Perſons think that their holy love is ſtronger than before; when as it is ſtifled, conſumed and languiſhing, as natural heat by a burning Feaver; and is overcome and turned into another thing. Enemy 3.

Enemy 4. *Paſſion and Impatiency* is a great enemy to Chriſtian Love. It is ſtirring up diſpleaſing words and carriage; and then cannot bear them; it meeteth every where with matter of diſpleaſure and offence; and is ſtill caſting water on this ſacred fire; and feigning or finding faults in all. Enemy 4.

Enemy 5. *Self-ignorance and partiality* is a great enemy to love; when it maketh Men over-look their own corruptions, and extenuate all thoſe faults in themſelves, which in others they take for heinous crimes; and ſo they want that compaſſion to others which would bear with infirmities, becauſe they know not how bad they are themſelves, and what need they have of the forbearance of others. Enemy 5.

Enemy 6. *Cenſoriouſneſs* is an enemy to brotherly love (as is aforeſaid;) a cenſorious Perſon will tell you how dearly he loveth all the godly: But he can allow ſo few the acknowledgment of their godlineſs, that few are beholden to him for his love. His ſinful humour blindeth his mind, that he cannot ſee anothers godlineſs: He will love them for their ſincerity when he can ſee it; but that will not be till he hath better eyes. *Tymon* was a great lover of wiſdom; but a hater of all Men, becauſe he took no Man to be wiſe. Enemy 6.

Enemy 7. *Faction and Parties,* or *ſiding in Religion,* is one of the greateſt enemies of Chriſtian Love. For this cauſeth Cenſoriouſneſs, and maketh Men ſo overvalue the Opinions which they have choſen, and the intereſt of their party, that they hardly ſee goodneſs in any that are not of their mind, and quickly find faults (or deviſe them) in thoſe that are againſt them. Enemy 7.

Enemy 8. *Converſion with malicious wicked or cenſorious Perſon,* is a great hinderance of the love of godly Men; For he that heareth them daily ſlandered, and repreſented as brainſick, ſeditious, ſelf-conceited, hnmorous, hypocritical People, will eaſily take them as odious, but hardly as amiable, unleſs he come nearer them, and know them better than by a liars words. Enemy 8.

Enemy 9. *Too high expectations* is a great Enemy to love. When Men either look that Saints on earth, ſhould be like Saints in Heaven, who have no infirmity, or look for greater Parts of Nature, or Art, Ingenuity or Excellency of Speech than is in other Perſons, or when Selfiſhneſs, and Covetouſneſs, or Pride doth make Men look for great reſpect, and obſervance, and eſteem, or gifts, or commodity from others; When ſin and error raiſeth theſe unreaſonable expectations, and the imperfect graces of Chriſtians do not anſwer them, ſuch Perſons think contemptibly of good Men, and call them Hypocrites and as bad as others, becauſe they are not ſuch as they expected. Enemy 9.

Enemy 10. *Enemy* 10. The placing of Mens goodneſs in leſſer matters in which it doth not conſiſt, is alſo a common Enemy of Love. When a Man is himſelf ſo carnal as not to know what ſpiritual Excellency is, but prefer ſome common Gifts before it, ſuch a one can never be ſatisfied in the ordinary ſort of upright Men; Thus ſome make a great matter of Complement and Courtſhip, and handſome deportment, when ſome holy Perſons are ſo taken up with the great matters of God and their Salvation, and ſo retired from the Company of Complementers, that they have neither time, nor mind, nor skill, nor will, for ſuch impertinencies; Some place ſo much in ſome particular Opinions, or Ceremonies, or Forms of Church-Government and Worſhip, that they can think well of no Man that is againſt them, Whereas good Men on earth are ſo imperfect, that they are and will be of ſeveral opinions about ſuch things: And ſo theſe Perſons oblige themſelves by their own opinionativeneſs, to be always againſt one part of the ſincereſt Servants of Chriſt. One Man can think well of none that is not for his Church party, or way of Government and Worſhip; and another can think well of none that is not for his way. One can think well of none that prayeth not by his Book, and doth not turn, and bend, and look juſt in the ſame manner, garb and poſture with himſelf, and that uſeth not all the Ceremonies which he affecteth; or at leaſt, if his weakneſs make him guilty of any unhanſome tone or geſture, or of any incompt and unapt expreſſions, or needleſs repetitions, or unpleaſing ſtile: (which all we wiſh that all good Men were free from:) Another can think well of no Man, that is for pomp and force in Church Government, or for Ceremonies, Forms and Books in Prayer, and for preſcribed words in worſhipping God. And thus placing Religion where they ſhould not, cauſeth too many to take up with a miſtaken Religion for themſelves, and to diſlike all that are not of their mind, and certainly deſtroyeth Chriſtian love in one part of Chriſtians towards the other.

Enemy 11. *Enemy* 11. *Pride* alſo is a peſtilent extinguiſher of love. For a proud Man is ſo much overwiſe in his own eyes, that he can without remorſe ſtigmatize all that diſſent from him with the names of *ignorant* or *erroneus*, Schiſmatical, Heretical, or what other name the humour or advantage of the times ſhall offer him: And he is ſo good in his own eyes, that he meaſureth Mens goodneſs and godlineſs by their agreement with him, or compliance with his will. And he is ſo great in his own eyes, that he thinketh himſelf and his complices only fit to make Laws for others, and to rule them in their Opinions, and in the Worſhip of God; and no Man fit to ſay any thing publickly to God, but what he putteth into their mouths: He can think well of none that will not obey him: Like the Pope of *Rome*, that ſaith, No Man on earth hath *Church communion* with him, that is not ſubject to him. A humble Chriſtian thinketh that himſelf and the Goſpel have great and unuſual proſperity in the World, when they have but Liberty; but proud Men think that Religion is ruinated, and they are perſecuted, when they have not their will upon their brethren, and when their Brethren will be but brethren, and deny them obedience. *Subjects* they can think well of and command, but brethren they cannot love nor tolerate.

Enemy 12. *Enemy.* 12. Laſtly, The *Counterfeits* of Chriſtian love deceive abundance, and keep them from that which is *Love* indeed. They might be brought to it, if they had not thought that they had it already, when they have it not.

Tit. 5. *The Counterfeits of Chriſtian Love*

Count. 1. *Counterfeit* 1. IT is but counterfeit Love to Chriſtians, when they are loved only for being of the common Religion of the Countrey, and the ſame that you ſay you are of your ſelves: As one Mahometan loveth another.

Count. 2. *Count.* 2. Or to love one only Sect or party of Chriſtians, which you eſpouſe as the only party or Church; and not to love a Chriſtian as a Chriſtian, and ſo to love all true Chriſtians whom you can diſcern to be ſuch.

Count. 3. *Count.* 3. To love only thoſe Chriſtians who are your kindred or relations, or thoſe that have been ſome way Benefactors to you.

Count. 4. *Count.* 4. To love Chriſtians only for their familiarity, or kind and loving converſation, and civil obliging deportment among Men.

Count. 5. *Count.* 5. To love them only becauſe they are learned, or have better wits and abilities of Speech, in preaching, prayer or conference than others.

Count. 6. *Count.* 6. To love them only upon the praiſe which common commendations may ſometimes give them, and for being magnified by fame, and well ſpoken of by all Men. Thus many wicked Men do love the Saints departed, when they hate thoſe that are alive among them.

Count. 7. *Count.* 7. To love them only for being godly in themſelves at a diſtance, ſo they will not trouble them with their godlineſs; while they love not thoſe that reprove them, and would draw them to be as godly.

Count. 8. *Count.* 8. To love them only for ſuffering with them in the ſame cauſe. Thus a prophane Perſon taken by the *Turks* may love his fellow Captives who refuſe to renounce Chriſt. And thus a Sufferer for an ill cauſe, or in an erroneous Sect, may love thoſe that ſuffer with him above others.

Count. 9. *Count.* 9. To love them only for holding ſtrict and right opinions, while they will not endure to live accordingly: Thus many love the light, that cannot bear the heat and motion; Many love an Orthodox Perſon, of a ſound Judgment, that is againſt looſeneſs and prophaneneſs in his opinion, and do not like the folly of the licentious; who yet like licentious *practice* beſt.

Count. 11. *Count.* 10. To love them for ſome parts of Godlineſs only; while ſome other eſſential part will not be endured, (of which before.)

Count. 11. To love them in a kind fit only, as *Saul* with tears profeſſed to do his Son *David*; but to have no habitual conſtant Love.

Count. 12. *Count.* 12. Laſtly, To love godly Men a little, and the World and fleſhly intereſt more; To love them only ſo as will coſt them nothing, To wiſh them fed, but not to feed them, and to wiſh them cloathed, but not to cloath them, and to wiſh them out of Priſon, but not to dare to viſit them for fear of ſuffering themſelves. He that hath this Worlds Goods, and ſeeth his Brother have need, and ſhutteth up the bowels of his compaſſion from him, how dwelleth the love of God in him, 1 *John* 3. 17. Surely if the love of his Brother were in him, the love of God had been in him. But he hath no true love to his Brother, that will only love him on terms that coſt him little, and cannot *give* and *ſuffer* for his love. All theſe are deceiving counterfeits of love to the Children of God.

Tit. 6. *Caſes and Directions for intimate ſpecial Friends.*

Queſt. 1. Qneſt. 1. I*S it lawful to have an earneſt deſire to be Loved by others? Eſpecially by ſome one Perſon above all other?*

Anſw. There is a deſire of others Love which is lawful, and there is a deſire which is unlawful.

I. It is lawful, 1. When we deſire it as it is their duty, which God himſelf obligeth them to perform, and ſo is part of their *integrity*, and is their *own good*, and *pleaſeth God*; So Parents muſt deſire their *Children* to love them, and one another, becauſe it is *their duty*, and elſe they are unnatural and bad; And Husband and Wife may deſire that each other diſcharge that duty of Love which God requireth, and ſo may all others. 2. It is lawful alſo to deſire for our own ſakes to be loved by others; ſo be it, it be. 1. With a *calm and ſober deſire*, which is not *eager*, *peremptory* or *importunate*, nor overvalueth the love of Man; 2. According to the proportion of our *own worth*; not deſiring to be thought *Greater*, *Wiſer* or *Better* than indeed we are, nor to be loved erroneouſly by an overvaluing Love. 3. When we deſire it for the benefits to which it tended, more than to be valued and loved our ſelves; As, 1. That we may receive that edification and good from a friend, which love diſpoſeth them to communicate; 2. That we may *do that good* to our friends, which love diſpoſeth them to receive. 3. That we may honour and pleaſe God, who delighteth in the true love and concord of his Children.

II. But the *unlawful* deſire of others love *to us*, is much more common, and is a ſin of a deeper malignity than is commonly obſerved. This deſire of love is ſinful, when it is contrary to that before deſcribed; As, 1. When we deſire it over eagerly; 2. When we deſire it *ſelfiſhly* and *proudly*, to be ſet up in the good opinion of others; and not to make a benefit of it to our ſelves or them, but our *own honour* is more deſired in it, than the honour of God. 3. When we deſire to be thought *Greater*, *Wiſer* or *Better* than we are, and to be loved with ſuch an overvaluing Love; and have no deſire that the bounds of *Truth* and *Vſefulneſs* ſhould reſtrain and limit that love to us which we affect. 4. When it is an erroneous fanciful, carnal or luſtful eſteem of ſome one Perſon, which maketh us deſire his love more than others. As becauſe he is *higher*, *richer*, *fairer*, &c.

This eager deſire to be overloved by others, hath in it all theſe aggravations. 1. It is the very ſin of *Pride*, which God hath declared ſo great a deteſtation of. For *Pride* is an overvaluing our ſelves, for *Greatneſs*, *Wiſdom* or *Goodneſs*, and a deſire to be ſo over-valued of others. And he that would be *overloved*, would be *over-valued*.

2. It is *ſelf-idolizing*; When we would be loved as better than we are, we rob God of that Love which Men ſhould render to him, who can never be over-loved, and we would fain ſeem a kind of petty Deities to the World, and draw Mens eyes and hearts unto our ſelves. When we ſhould be jealous of Gods intereſt and honour, leſt we or any creature ſhould have his due, this proud diſpoſition maketh people ſet up themſelves in the eſtimation of others, and they ſcarce care how *Good*, or *Wiſe* they are eſteemed; nor how much they are lifted up in the hearts of others.

3. It is an injurious enſnaring the minds of others, and tempting them to erroneous Opinions of us, and affections to us; which will be their ſin, and may bring them into many inconveniencies. It is an ordinary thing to do greater hurt to a friend whom we value, by enſnaring him in an inordinate love, than ever we did or can do to an Enemy by hating him.

Queſt. 2. Queſt. 2. *Is it lawful, meet or deſirable to entertain that extraordinary affection to any one, which is called ſpecial friendſhip, or to have an endeared intimate friend, whom we love far above all others?*

Anſw. Intimate ſpecial friendſhip is a thing that hath been ſo much pleaded for by all ſorts of Men, and ſo much of the felicity of Mans life hath been placed in it, that it beſeemeth not me to ſpeak againſt it. But yet I think it meet to tell you with what *cautions* and limits it muſt be received, and how far it is good, and how far ſinful; (for there are perils here to be avoided, which neither *Cicero*, nor his *Scipio* and *Lælius* were acquainted with.)

I. 1. It is lawful to chooſe ſome one well qualified Perſon, who is fitteſt for that uſe, and to make him the chief companion of our lives; our chiefeſt *counſellor* and *comforter*, and to confine our intimacy and converſe to him in a ſpecial manner above all others. 2. And it is lawful to love him not only according to his perſonal worth, but according to his ſpecial ſuitableneſs to us, and to deſire his felicity accordingly, and to *exerciſe our love* to him *more frequently and ſenſibly* (becauſe of his nearneſs and preſence) than towards ſome better Men that are further off.

The Reaſons of ſuch an intimate friendſhip are theſe, 1. No Man is ſufficient for himſelf, and therefore Nature teacheth him to deſire an helper. And there is ſo wonderful a diverſity of temperaments and conditions, and ſo great a diſparity and incongruity among *good* and *wiſe* Men, towards each other that one that is more ſuitable and congruous to us than all the reſt, may on that account be much preferred.

2. It is not many that can be ſo near us as to be ordinary helpers to us: And a wiſer Man at a diſtance or out of reach, may be leſs uſeful to us, than one of inferior worth at hand.

3. The very *exerciſe* of *friendly love and kindneſs* to another is *pleaſant*: And ſo it is to have one to whom we may confidently reveal our Secrets, to bear part of our burden, and to confirm us in our right apprehenſions, and to cure us of wrong ones.

4. And it is no ſmall benefit of a preſent boſom friend, to be inſtead of all the World to us, that is, of common unprofitable company: For Man is a ſociable Creature, and abhorreth utter ſolitude. And among the common ſort, we ſhall meet with ſo much evil, and ſo little that is truly wiſe or good, as will tempt a Man to think that he is beſt when he is leaſt converſant with Mankind. But a ſelected Friend is to us for uſefulneſs inſtead of many, without theſe common incumbrances and ſnares.

5. And it is a great part of the commodity of a faithful friend, to be aſſiſted in the true knowledge of our ſelves: To have one that will watch over us, and faithfully tell us of the *ſin*, and *danger*, and *duty*, which we cannot eaſily ſee without help, and which other Men will not faithfully acquaint us with.

II. But yet it is rare to chooſe and uſe this friendſhip rightly: And there are many evils here to be carefully avoided. The inſtances ſhall be mentioned anon in the directions, and therefore now paſſed by.

Queſt. 3. *Is it meet to have more ſuch boſom friends than one?* *Queſt.* 3.

Anſw. Uſually one only is meeteſt: 1. Becauſe Love diffuſed is oft weak, and contracted is more ſtrong. 2. Becauſe Secrets are ſeldom ſafe in the hands of many. 3. Becauſe ſuitable Perſons are rare; 4. And though two or three may be ſuitable to you, yet perhaps they may be unſuitable among themſelves. And the calamities of their own diſparities will redonud to you; And their fallings out may turn to the bewraying of your Secrets, or to ſome other greater wrong.

2. But yet ſometimes two or three ſuch friends may be better than *one alone*. 1. In caſe they be all near and of an approved ſuitableneſs and fidelity. 2. In caſe they be all ſuitable and endeared to one another. 3. If a Man live *per vices* in ſeveral places, and his friends cannot remove with him, he may have one friend in one place, and another in another, and ſo many will be but as one that is conſtant: 4. And in caſe that many may add to our help, our counſel and comfort, more than to our danger, hurt or trouble. In all theſe caſes many are better than one.

Queſt. 4. *Is it fit for him to take another boſom friend who hath a pious Wife? and is any other ſo fit to be a friend, as he and ſhe that are as one fleſh?* *Queſt.* 4.

Anſw. When a Wife hath the underſtanding, and vertue and fidelity fit for this ſort of friendſhip, then no one elſe is ſo fit, becauſe of nearneſs and united intereſts. The ſame I ſay of a Husband to a Wife.

But becauſe that it ſeldom falls out that there is ſuch a fitneſs for this office, eſpecially in the Wife, in that caſe it is lawful and meet to chooſe a friend that is fit indeed, and to commit thoſe Secrets to him which we commit not to a Wife: For Secrets are not to be committed to the untruſty, nor wiſe counſel to be expected from the unwiſe, how near ſoever. And the great writers about this ſpecial friendſhip, do think that no Woman is fit for it, but Men only: But that concluſion is too injurious to that Sex.

Queſt. 5. Queſt. 5. *Is it agreeable to the nature of true friendſhip to love our friend not only for himſelf, but for our own commodity? And whether muſt he or I be the chief end of my love and friendſhip?*

Anſw. 1. Indeed in our *Love to God*, he that is the object is alſo our chief and ultimate end, and we muſt love him more for himſelf than for our ſelves. And yet here it is lawful ſubordinately to intend our ſelves.

2. And our Love to the *Common-wealth*, ſhould be greater than our Love to our ſelves, and therefore we may not *Love it* chiefly for our ſelves.

3. And if our *boſom Friend* be notoriouſly better than we are, and *more ſerviceable to God* and to the *common good*, we ſhould love him alſo *above our ſelves*, and therefore not *chiefly for our ſelves*.

4. But in caſe of an *equality of goodneſs and uſefulneſs*, we are not bound to love our moſt intimate friend more than our ſelves; and therefore may at leaſt equally Love him *for our ſelves*, as *for himſelf*. And if we are *really* and *notoriouſly better* and *more uſeful*, we may love him chiefly *for our ſelves*, and our ſelves above him. But ſtill we muſt love God and the publick Good, above both our ſelves and him, and muſt love both our ſelves and him in order to God, who is the beginning and end of all.

Queſt. 6. Queſt. 6. *Is it contrary to the nature of true friendſhip, to keep any ſecret from ſuch a boſom friend, or to retain any ſuſpicion of him, or to ſuppoſe that he may poſſibly prove unfaithful to us and forſake us?*

Anſw. *Cicero* and the old Doctors of *Friendſhip* ſay, that all this is inconſiſtent with true friendſhip: And it is true, that it is contrary to *perfect friendſhip*. But it is as true, that perfect friendſhip cannot be, nor muſt not be among imperfect Men: And that the nature of Mankind is ſo much depraved, that the beſt are *unmeet for perfect Friendſhip*: And certainly few Men, if any in the World, are fit for every Secret of our hearts. Beſides that we are ſo bad, that if all our Secret thoughts were known to one another, it might do much to abate our friendſhip, and love to each other. And it is certain, that Man is ſo corrupt a Creature, and good Men ſo imperfectly cured of their corruption, that there is Selfiſhneſs, Uncertainty, and Mutability in the beſt. And therefore it is not a duty to *judge falſly of Men*, but contrarily to judge of them as they are. And therefore to ſuppoſe that it is poſſible, the cloſeſt friend may reveal our Secrets, one time or other, and that the ſtedfaſteſt friend may poſſibly become our Enemy. To think that poſſible, which is poſſible (and more) is injurious to none.

Queſt. 7. Queſt. 7. *Is it lawful to change a boſom friend, and to prefer a new one whom we perceive to be more worthy before an old one.*

Anſw. An old friend *cæteris paribus* is to be preferred before a new one, and is not to be caſt off without deſert and neceſſity. But for all that, 1. If an old friend prove falſe, or notably unfit; 2. Or if we meet with another that is far more able, fit and worthy, no doubt but we may prefer the latter; and may value, love, and uſe Men as they are for goodneſs, worth and uſefulneſs.

Queſt. 8. Queſt. 8. *What Love is due to a Miniſter that hath been the means of our Converſion? And can ſuch a one be loved too much?*

Anſw. 1. There is a ſpecial Love due to ſuch a one, as the hand by which God did reach out to us his unvaluable mercies: And ingratitude, and Sectarian proud contempt of ſuch, as have been our fathers in Chriſt, is no ſmall ſin.

2. But yet another that never did us good, who is much wiſer and better, and more ſerviceable to the Church, muſt be better loved, than he by whom we were converted. Becauſe we are to love Men more for the ſake of God and his Image and Service, than for our ſelves.

3. And it is a very common thing, for paſſionate Women and young People, when they are newly converted, to think that they can never too much value, and honour, and love thoſe that converted them; and to think that all ſuch love is holy and from God; whereas the ſame love may be of God as to the principle, motives and ends, in the main, and yet may have great mixtures of paſſionate weakneſs, and ſinful exceſs, which may tend to their great affliction in the end. Some that have been converted by the Writings of a Miniſter a hundred or a thouſand Miles off, muſt needs go ſee the Author; ſome muſt needs remove from their lawful Dwellings and Callings, to live under the Miniſtry of ſuch a one; yea if it may be in the houſe with him: Some have affections ſo violent, as proveth a torment to them when they cannot live with thoſe whom they ſo affect: Some by that affection are ready to follow thoſe that they ſo value, into any errour. And all this is a ſinful love by this mixture of paſſionate weakneſs, though pious in the main.

Queſt. 9. Queſt. 9. *Why ſhould we reſtrain our Love to a boſom friend (contrary to* Cicero's *Doctrine) and what ſin or danger is in loving him too much?*

Anſw. All theſe following, 1. It is an *errour* of Judgment and of *will*, to ſuppoſe any one *Better* than he is, (yea perhaps than any creature on earth is) and ſo to love him.

2. It is an irrational act, and therefore not fit for a rational Creature, to love any one farther than reaſon will allow us, and beyond the true cauſes of regular love.

3. It is uſually a fruit of ſinful *Selfiſhneſs*: For this exceſs of love doth come from a ſelfiſh cauſe either ſome ſtrong conceit that the Perſon greatly loveth us, or for ſome great kindneſs which he hath ſhewed us, or for ſome need we have of him, and fitneſs appearing in him to be uſeful to us, &c. Otherwiſe it would be purely for amiable worth, and then it would be proportioned to the nature and meaſure of that worth.

4. It very often taketh up Mens Minds, ſo as to hinder their love to God, and their deſires and delights in holy things: While Satan (perhaps upon Religious pretences) turneth our affections too violently to ſome Perſon, it diverteth them from higher and better things: For the weak mind of Man can hardly think earneſtly of one thing, without being alienated in his thoughts from others; nor can hardly love two things or Perſons fervently at once, that ſtand not in pure ſubordination one to the other: And we ſeldom love any fervently in a pure ſubordination to God; For then we ſhould love God ſtill more fervently.

5. It oft maketh Men ill Members of the Church and Common-wealth. For it contracteth that love to one over-valued Perſon, which ſhould be diffuſed abroad among many; and the common good which ſhould be loved above any ſingle Perſon is by this means neglected (as God himſelf:) which maketh *Wives* and *Children* and *boſom Friends*, become thoſe gulfs that ſwallow up the Eſtates of moſt rich Men; ſo that they do little good with them to the publick ſtate, which ſhould be preferred.

6. Overmuch friendſhip engageth us in more *duty* than we are well able to perform, without neglecting our duty to God, the Common-wealth and our

own Souls. There is ſome *ſpecial duty* followeth all ſpecial acquaintance; but a boſom friend will expect a *great deal*. You muſt allow him much of your *Time* in conference, upon all occaſions; and he looketh that you ſhould be many ways friendly and uſeful to him, as he is or would be to you. When, alas frail Man can do but little: our Time is ſhort; our ſtrength is ſmall; our Eſtates and Faculties are narrow and low. And that Time which you muſt ſpend with your boſom friend; where friendſhip is not moderated and wiſely managed, is perhaps taken from *God* and the *publick* good, to which you firſt owed it. Eſpecially if you are Magiſtrates, Miniſters, Phyſicians, Schoolmaſters, or ſuch other as are of publick uſefulneſs. Indeed if you have a ſober prudent friend, that will look but for your vacant hours, and rather help you in your publick ſervice, you are happy in ſuch a friend. But that is not the exceſs of love that I am reprehending.

7. This inordinate friendſhip prepareth for *diſappointments*, yea and for exceſs of ſorrows. Uſually experience will tell you that your beſt friends are but uncertain and imperfect Men, and will not anſwer your expectation: And perhaps ſome of them may ſo groſly fail you, as to ſet light by you, or prove your Adverſaries. I have ſeen the bonds of extraordinary dearneſs many ways diſſolved: One hath been overcome by the fleſh, and turned drunkard and ſenſual, and ſo proved unfit for intimate friendſhip (who yet ſometime ſeemed of extraordinary uprightneſs and zeal.) Another hath taken up ſome ſingular conceits in Religion, and joyned to ſome Sect where his boſom friend could not follow him. And ſo it hath ſeemed his duty to look with ſtrangeneſs, contempt or pity on his ancient friend, as one that is dark, and low, if not ſuppoſed an adverſary to the truth, becauſe he eſpouſeth not all his miſconceits. Another is ſuddenly lifted up with ſome preferment, dignity and ſucceſs, and ſo is taken with higher things and higher converſe, and thinks it is very fair, to give an embrace to his ancient friend, for what he once was to him, inſtead of continuing ſuch endearedneſs. Another hath changed his place and company, and ſo by degrees grown very indifferent to his ancient friend, when he is out of ſight, and converſe ceaſeth. Another hath himſelf choſen his friend amiſs, in his unexperienced youth, or in a penury of wiſe and good Men, ſuppoſing him much better than he was: and afterward hath had experience of many Perſons of far greater wiſdom, piety and fidelity, whom therefore reaſon commanded him to prefer. All theſe are ordinary diſſolvers of theſe bonds of intimate and ſpecial friendſhip.

And if your love continue as hot as ever, its exceſs is like to be your exceſſive ſorrow. For 1. You will be the more grieved at every ſuffering of your friend, as ſickneſſes, loſſes, croſſes, &c. whereof ſo many attend Mankind, as is like to make your burden great. 2. Upon every removal, his abſence will be the more troubleſom to you. 3. All incongruities and fallings out will be the more painful to you, eſpecially his jealouſies, diſcontents and paſſions, which you cannot command. 4. His death, if he die before you, will be the more grievous, and your own the more unwelcome, becauſe you muſt part with him. Theſe and abundance of ſore afflictions are the ordinary fruits of too ſtrong affections: And it is no rare thing for the beſt of Gods Servants to profeſs, that their Sufferings from their Friends who have over-loved them, have been ten times greater than from all the Enemies that ever they had in the World.

And to thoſe that are wavering about this caſe, Whether only a common friendſhip with all Men according to their various worth, or a boſom intimacy with ſome one Man, be more deſirable, I ſhall premiſe a free confeſſion of my own caſe, whatever cenſures for it I incur. When I was firſt awakened to the regard of things ſpiritual and eternal; I was exceedingly inclined to a vehement love to thoſe that I thought the moſt ſerious Saints, and eſpecially to that intimacy with ſome one, which is called *Friendſhip*. By which I found extraordinary benefit, and it became a ſpecial mercy to my Soul. But it was by more than one or two of the fore-mentioned ways, that the ſtrict bond of extraordinary Friendſhip hath been relaxed, and my own exceſſive eſteem of my moſt intimate friends confuted. And ſince then I have learned, to love all Men according to their real worth, and to let out my love more extenſively and without reſpect of Perſons, acknowledging all that is good in all; but with a double love and honour to the excellently wiſe and good: And to value Men more for their publick uſefulneſs, than for their private ſuitableneſs to me; and yet to value the ordinary converſe of one or a few ſuitable friends, before a more publick and tumultuary Life, except when God is publickly worſhipped, or when publick Service inviteth me to deny the quiet of a private Life; and though I more difference between Man and Man than ever, I do it not upon ſo ſlight and inſufficient grounds as in the time of my unexperienced credulity: Nor do I expect to find any without the defects, and blots and failings of infirm, imperfect, mutable Man.

Queſt. 10. *What qualifications ſhould direct us in the choice of a ſpecial boſom friend?*

Anſw. 1. He muſt be one that is *ſincere* and *ſingle hearted*, and not given to affectation, or any thing that is much *forced* in his deportment: Plain, and open hearted to you, and not addicted to a *hiding*, *fraudulent*, or *reſerved* carriage.

2. He muſt be one that is of a ſuitable temper and diſpoſition; I mean not guilty of all your own infirmities, but not guilty of a croſneſs or contrariety of diſpoſition. As if one be in love with plainneſs of Apparel, and frugality in dyet and courſe of life, and the other be guilty of curioſity, and oſtentation and prodigality, if one be for few words and the other for many; if one be for Labour, and the other for Idleneſs, and frequent interruptions; if one be for ſerving the humours of Men, and the other for a contempt of a humane cenſure, in the way of certain duty; theſe diſparities make them unfit for this ſort of boſom friendſhip.

3. He muſt not be a ſlave to any vice: For that which maketh him falſe to God, and to betray his own Soul, may make him falſe to Man, and to betray his friend.

4. He muſt not be a *ſelfiſh Perſon*; that is corruptly and partially for himſelf, and for his *own carnal ends* and *intereſt*. For ſuch a one hath no true love to others, but when you ſeem croſs to his own intereſt, his *pleaſure*, *wealth*, *or honour* he will forſake you: For ſo he doth by God himſelf.

5. He muſt be humble, and not notably proud. For Pride will make him quarrelſome, diſdainful, impatient, and quite unſuitable to a humble Perſon.

6. He muſt be one that's throughly and reſolvedly godly: For you will hardly well center any where but in God; nor will he be uſeful to all the ends of friendſhip, if he be not one that loveth God, and holy things, and is of a pious converſation: Nor can you expect that he that is falſe to God, and will ſell his part in him for the pleaſure or gain of ſin, ſhould long prove truly faithful unto you.

7. He muſt be one that is judicious in Religion, that is, not of an erroneous heretical wit; nor ignorant of thoſe great and excellent Truths, which you ſhould oft confer about; But rather one that excelleth you in ſolid Underſtanding, and true Judgment, and a diſcerning head, that can teach you ſomewhat which you know not; and is not addicted, to corrupt you with falſe opinions of his own.

8. He muſt be one that is not Schiſmatical and embodied in any dividing Sect: For elſe he will be no longer true to you, than the intereſt of his party will allow him: And if you will not follow him in his conceits and ſingularities, he will withdraw his love, and deſpiſe you: And if he do not, yet he may endanger your ſtedfaſtneſs, by the temptation of his love.

9. He muſt be one that hath no other very intimate friend, unleſs his friend be alſo as intimate with you as with him; becauſe elſe he will be no further ſecret and truſty to you, than the intereſt or will of his other friend will allow him.

10. He muſt be one that is *Prudent* in the management of buſineſs, and eſpecially thoſe which your converſe is concerned in; elſe his indiſcretion in words or practice, will not ſuffer your friendſhip to be long entire.

11. He muſt be one that is not addicted to loquacity, but can keep your ſecrets: Otherwiſe he will be ſo untruſty as to be uncapable of doing the true office of a friend.

12. He muſt have a zeal and activity in Religion and in all well-doing: Otherwiſe he will be unfit to warm your affections, and to provoke you to love and good works, and to do the principal works of friendſhip; but will rather cool and hinder you in your way.

13. He muſt be one that is not addicted to levity, unconſtancy and change: Or elſe you can expect no ſtability in his friendſhip.

14. He muſt not much differ from you in Riches, or in Poverty; or in quality in the World. For if he be much Richer, he will be carried away with higher company and converſe than yours, and will think you fitter to be his ſervant, than his friend. And if he be much poorer than you, he will be apt to value your friendſhip for his own commodity, and you will be ſtill in doubt, whether he be ſincere.

15. He muſt be one that is like to live with you or near you; that you may have the frequent benefit of his converſe, counſel, example, and other acts of friendſhip.

16. He muſt be one that is not very covetous, or a Lover of Riches or Preferment: For ſuch a one will no longer be true to you, than his Mammon will allow him.

17. He muſt be one that is not peeviſh, paſſionate and impatient; but that can both bear with your infirmities, and alſo bear much from others for your ſake, in the exerciſe of his friendſhip.

18. He muſt be one that hath ſo good an eſteem of your Perſon, and ſo true and ſtrong a Love to you, as will ſuffice to move him, and hold him to all this.

19. He muſt be yet of a publick Spirit, and a lover of good works, that he may put you on to well doing, and not countenance you in an idle, ſelf-pleaſing and unprofitable Life. And he ought to be one that is ſkilful in the buſineſs of your Calling, that may be fit to cenſure your work, and amend it, and direct you in it, and confer about it. And it is beſt for you if he be one that excelleth you herein, that he may add ſomething to you (but then you will not be ſuch to him, and ſo the friendſhip will be unequal.)

20. Laſtly, There muſt be ſome ſuitableneſs in *Age* and *Sex*. The young want experience to make them meet for the boſom friendſhip of the aged (though yet they may take delight in inſtructing them, and doing them good). And the young are hardly reconcilable to all the gravity of the aged. And it muſt not be a Perſon of a different ſex, unleſs in caſe of Marriage: Not but that they may be helpful to each other as Chriſtians, and in a ſtate of diſtant friendſhip: But this boſom intimacy, they are utterly unfit for, becauſe of *unſuitableneſs*, *temptation* and *ſcandal*.

Directions for the right Uſe of ſpecial Boſom Friendſhip.

Dir. 1. *Direct.* 1. Engage not your ſelf to any one, as a boſom friend, without great evidence and proof of his fitneſs for all the foregoing qualifications. By which you may ſee, that this is not an ordinary way of *duty* or *benefit*, but a very unuſual caſe. For it is a hard thing to meet with one among many thouſands, that hath all theſe qualifications: And when that is done, if you have not all the ſame qualifications to him, you will be unmeet for his friendſhip, what ever he be for yours. And where in *an age* will there be two that are ſuited in all thoſe reſpects? Therefore our ordinary way of duty is, to love all according to their various worth, and to make the beſt uſe we can of every ones grace and gifts, and of thoſe moſt that are neareſt us; but without the partiality of ſuch extraordinary affection to any one above all the reſt. For young Perſons uſually make their choice raſhly, of one that afterwards proveth utterly unmeet for the office of ſuch a friend, or at leaſt, no better than many other Perſons: Nay, ten to one, but after experience will acquaint them with many that are much wiſer, and better, and fitter for their love. And haſty affections, are guilty of blind partiality, and run Men into ſin and ſorrow, and often end in unpleaſant ruptures. Therefore be not too forward in this friendſhip.

Dir. 2. *Direct.* 2. When you do chooſe a friend, though he muſt be one that you have no cauſe to be ſuſpicious of, yet reckon that it is *poſſible* that he may be eſtranged from you, yea, and turn your enemy. Cauſeleſs jealouſies are contrary to friendſhip on your part; and if there be cauſe, it is inconſiſtent with friendſhip on his part. But yet no friendſhip ſhould make you blind, and not to know that Man is a corrupt and mutable creature; eſpecially in ſuch an age as this, wherein we have ſeen, how perſonal Changes, State-changes, and changes in Religion, have alienated many ſeeming friends. Therefore love them, and uſe them, and truſt them, but as Men, that may poſſibly fail all your expectations, and open all your ſecrets, and betray you, yea, and turn your enemies. Suſpect it not, but judge it poſſible.

Dir. 3. *Direct.* 3. Be open with your approved friend, and commit all your ſecrets to him, ſtill excepting thoſe, the knowledge of which may be hurtful to himſelf, or the revealing of them hereafter may be intolerably injurious to your ſelf, to the honour of Religion, to the publick good, or to any other. If you be needleſly cloſe, you are neither friendly, nor can you improve your friend enough to your own advantage. But yet if you open all without exception, you may many ways be injurious to your friend and to your ſelf; and the day may come which you did not look for, in which his weakneſs, paſſion, intereſt, or alienation, may trouble you by making all publick to the World.

Dir. 4. *Direct.* 4. Uſe as little affectation or ceremony with your friend as may be; but let all your converſe with him be with openneſs of heart, that he may ſee that you both truſt him, and deal with him in plain ſincerity. If diſſimulation and forced affectation be but once diſcovered, it tendeth to breed a conſtant diffidence and ſuſpicion. And if it be an infirmity of your own which you think needeth ſuch a cover, the Cloak will be of worſe effect, than the knowledge of your infirmity.

Dir. 5. *Direct.* 5. Be ever faithful to your friend, for the cure of all his faults; and never turn *friendſhip* into flattery: Yet ſtill let all be done in Love, though in a friendly freedom, and cloſeneſs of admonition. It is not the leaſt benefit of intimate friendſhip, that what an enemy ſpeaketh behind our backs, a friend will open plainly to our faces: To watch over one another daily, and be as a glaſs to ſhew our faces or faults to one another is the very great benefit of true friendſhip, Ecclef. 4. 9, 10, 11. *Two are better than one, becauſe they have a good reward for their labour. For if they fall, the one will lift up his fellow: But wo to him that is alone when he falleth, for he hath not another to help him up.* It is a flatterer and not a friend, that will pleaſe you by concealing or extenuating your ſin.

Dir. 6. *Direct.* 6. Abhor *Selfiſhneſs* as moſt contrary to real friendſhip. Let your friend be as your ſelf, and his intereſt as your own. If we muſt love our *neighbour* as our ſelves, much more our deareſt boſom friends.

Dir. 7. *Direct.* 7. Underſtand what is moſt *excellent and uſeful* in your friend, and *that improve.* Much good is loſt by a dead hearted companion, that will neither broach the Veſſel and draw out that which is ready for their uſe: Nor yet feed any good diſcourſe, by due queſtions or anſwers, but ſtifle all by barren ſilence. And a dull ſilent hearer, will weary and ſilence the ſpeaker at the laſt.

Dir. 8. *Direct.* 8. Reſolve to bear with each others infirmities: Be not too high in your expectations from each other: Look not for exactneſs and innocency, but for humane infirmities, that when they fall out, you may not find your ſelves diſappointed. Patience is neceſſary in all humane converſe.

Dir. 9. *Direct.* 9. Yet do not ſuffer friendſhip to blind you, to own or extenuate the faults of your deareſt friend: For that will be ſinful partiality, and will be greatly injurious to God, and treachery againſt the ſoul and ſafety of your friend.

Dir. 10. *Direct.* 10 And watch leſt the love, eſtimation or reverence of your friend, ſhould draw you to entertain his errors, or to imitate him in any ſinful way It is no part of true friendſhip to prefer Men before the truth of Chriſt, nor to take any heretical, dividing, or ſenſual infection from our friend, and ſo to die and periſh with him. Nor is it friendly to deſire it.

Dir. 11. *Direct.* 11. Never ſpeak againſt your friend to a third Perſon; nor open his diſhonourable weakneſs to another. As no Man can ſerve two Maſters; ſo no Man can well pleaſe two contrary friends: And if you whiſper to one the failings of another, it tendeth directly to the diſſolution of your friendſhip.

Dir. 12. *Direct.* 12. Think not that love will warrant your partial erroneous eſtimation of your friend: You may judge him fitteſt for your intimacy: But you muſt not judge him better than all other Men, unleſs you have ſpecial evidence of it, as the reaſon of ſuch a judgment.

Dir. 13. *Direct.* 13. Let not the love of your friend draw you to love all, or any others the leſs, and below their worth. Let not friendſhip make you narrow hearted, and confine your charity to one. But give all their due, in your valuation and your converſation, and exerciſe as large a charity and benignity as poſſibly you can: Eſpecially to Societies, Churches and Common-wealth, and to all the World: It is a ſinful friendſhip, which robbeth others of your charity: Eſpecially thoſe to whom much more is due than to your friend.

Dir. 14. *Direct.* 14. Exerciſe your friendſhip in Holineſs, and well-doing: Kindle in each other the Love of God and Goodneſs, and provoke each other to a heavenly converſation. The more of *God* and *Heaven* is in your friendſhip, the more holy, ſafe, and ſweet, and durable it will prove. It will not wither, when an everlaſting ſubject is the fewel that maintaineth it. If it will not help you the better to Holineſs and to Heaven, it is worth nothing, Eccleſ. 4. 11. *If two lye together, then they have heat; but how can one be warm alone?* See that your friendſhip degenerate not into common carnal love, and evaporate not into barren converſe, inſtead of prayer and heavenly diſcourſe, and faithful watchfulneſs and reproof.

Dir. 15. *Direct.* 15. Prepare each other for ſufferings and death, and dwell together in the houſe of mourning, where you may remember your neareſt everlaſting friendſhip: And not only in the houſe of mirth, as if it were your work, to make each other *forget your latter end.*

CHAP. XXIX.

Caſes and Directions for Loving and doing good to Enemies.

MOſt which belongeth to this ſubject is ſaid before *Chap.* 9. about forgiving enemies, and therefore thither I refer the Reader.

Tit. 1. *Caſes about loving and doing good to enemies.*

Queſt. 1. *WHom muſt I account an enemy, and love under that name?* *Queſt.* 1.

Anſw. 1. Not every one that is angry with you, or that giveth you foul words, or that undervalueth you, or that ſpeaketh againſt you, or that doth you wrong: But he that *hateth* you, and ſeeketh or deſireth your deſtruction or your hurt as ſuch deſignedly: 2. And no Man muſt be taken for ſuch, that doth not manifeſt it, or by whom you cannot prove it. 3. But if you have *reaſonable ſuſpicion* you may carry your ſelf the more *warily* for your own preſervation, leſt he *ſhould prove* your enemy, and his deſigns ſhould take you unprovided.

Queſt. 2. *With what kind of Love muſt an enemy be loved? And on what accounts?* *Queſt.* 2.

Anſw. Primarily with a love of Complacence, *for all the good which is in him, natural or moral*: He muſt be loved as Man for the goodneſs of his nature and his underſtanding and virtues muſt be acknowledged as freely, and loved as fully, as if he were no enemy of ours: Enmity muſt not blind and pervert our judgment of him, and hinder us from diſcerning all that is amiable in him; nor muſt it corrupt our affections, and hinder us from loving it and him. 2. Secondarily we muſt love him with a love of benevolence, deſiring him all that happineſs which we deſire to our ſelves, and endeavouring it according to our opportunities.

Queſt. 3. *Muſt I deſire that God will pardon and ſave him, while he repenteth not of the wrong he doth me? and being impenitent, is uncapable of pardon?* *Queſt.* 3.

Anſw. 1. You muſt deſire at once that God will give him repentance and forgiveneſs. 2. If he be impenitent in a ſtate and life of ungodlineſs, or in a known and wilful ſin, he is indeed uncapable of Gods pardon and ſalvation in that caſe: But if you know him not to be ungodly, and if miſtake or paſſion only, or ſome perſonal offence or falling out, have made him your enemy; and you are not ſure that the enmity is ſo predominant as to exclude all true charity, or if he think you to be a bad Perſon, and be your enemy on that account, you muſt pray for his pardon and ſalvation, though he ſhould not particularly repent.

Queſt. 4. *What if he be my enemy upon the account of Religion, and ſo an enemy to God?* *Queſt.* 4.

Anſw. There are too many who have too much enmity to each other, upon the account of different Opinions and Parties in Religion, in an erroneous zeal for Godlineſs; who are not to be taken for enemies to God. What acts of hoſtility have in this age been uſed by ſeveral Sects of zealous Chriſtians, againſt each other! 2. If you know them to be enemies of God and Godlineſs, you muſt hate their ſin, and love their humanity and all that is good in them, and wiſh their repentance, welfare and ſalvation.

Queſt. 5. *What muſt I do for an enemy [illegible] my benefits are but like to [illegible] him to do hurt, to me or others?* *Queſt.* 5.

Anſw. 1. Uſually kindneſs tendeth to convince and melt an enemy, and to hinder him from doing hurt. 2. Such ways of kindneſs muſt be choſen, as do moſt engage an enemy to returns of kindneſs, without giving him ability or opportunity to do miſchief in caſe he prove implacable. You may ſhew him kindneſs, without putting a Sword into his hand Prudence will determine of the way of benefits, upon conſideration of circumſtances.

Queſt. 6. Queſt. 6. *May I not defend my ſelf againſt an enemy, and hurt him in my own defence? And may I not wiſh him as much hurt, as I may do him?*

Anſw. When you can ſave your ſelf, by fair words, or flight, or ſome tolerable loſs, without reſiſting him to his hurt, you ſhould rather chooſe it, and *Reſiſt not evil*, Matth. 5. 39. When you cannot do ſo, you muſt defend your ſelf, with as little hurt to your enemy as you can. And if you cannot ſave your ſelf from a leſſer hurt, without doing him a greater, you muſt rather ſuffer it.

Object. *But if I hurt him in my own defence, it is his own fault.*

Anſw. So it may, and yet be yours too: You are bound to *Charity* to your enemy, and not to *Juſtice* only.

Object. *But if I run away from him, or reſiſt him not, it will be my diſhonour: And I may defend my honour as well as my life.*

Anſw. Such objections and reaſonings (which the Jeſuites uſe againſt Jeſus,) were fitter for the mouth of an Atheiſt, than of a Chriſtian. It is *Pride* which ſetteth ſo much by the eſteem of Men, yea, of bad and fooliſh Men, as to plead Honour for uncharitableneſs: And the voice of *Pride* is the voice of the Devil, contrary to him who *made himſelf of no reputation*, Phil. 2. 7, 8. and ſubmitted to be arrayed in a garb of mockery, and led out with ſcorn like a fool, and bowed to, and buffeted and ſpit upon, and crucified; who calleth to us to learn of him to be meek and lowly and to deny our ſelves, and take up the *Croſs* (which is *ſhameful ſuffering*) if we will be his Diſciples, *Matth.* 11. 28, 29. *Luke* 14. 30, 32, 33. To every Chriſtian it is the greateſt honour to be like Jeſus Chriſt, and to excel in Charity. It is a greater diſhonour to *want Love* to an enemy, than to *fly* from him or not reſiſt him. He that teacheth otherwiſe, and maketh ſin honourable, and the imitation and obedience of Chriſt to be more diſhonourable, doth preach up Pride, and preach down Charity, and doth preach for the Devil againſt Jeſus Chriſt: And therefore ſhould neither call himſelf a Jeſuite nor a Chriſtian.

Yea more, if the Perſon that would hurt or kill you, be one that is of more worth and uſefulneſs as to the publick good, you ſhould rather ſuffer by him, or be ſlain by him, than you ſhould equally hurt him, or kill him in your own defence. As if the King of another Kingdom that hath no authority over you (for of your own there is no queſtion) ſhould aſſault you? Or any one whoſe death would be a greater loſs than yours. For the publick good is better than your own.

And it will not always hold, that you may *wiſh* another as much hurt as you may *do* him: For in defending your ſelf, you may ſometime blameleſly do more hurt than you were willing to do. And you muſt never *wiſh* your enemies hurt as ſuch, but only as a neceſſary means of good, as of preſervation of himſelf, or you, or others.

Queſt. 7. Queſt. 7. *Muſt Kings and States love their enemies? How then can War be lawful?*

Anſw. Kings and States are bound to it as much as private Men: And therefore muſt obſerve the foreſaid Laws of Love as well as others. Therefore they muſt raiſe no War unneceſſarily, nor for any cauſe, be it never ſo juſt in it ſelf, when the benefits of the War are not like to be a greater good, than the War will bring hurt both to friends and foes ſet together. A lawful offenſive War is almoſt like a true *General Council*: On certain ſuppoſitions ſuch a thing may be: But whether ever the World ſaw ſuch a thing, or whether ever ſuch ſuppoſitions will come to exiſtence, is the queſtion.

Tit. 2. *Motives to Love and do good to Enemies.*

Mot. 1. Motive 1. GOD loveth his enemies, and doth them good: And he is our beſt exemplar: Matth. 5 45. 46. *But I ſay unto you, love your enemies; bleſs them that curſe you; do good to them that hate you, and pray for them which deſpitefully uſe you and perſecute you, that ye may be the children of your Father which is in Heaven: For he maketh his Sun to riſe on the evil and on the good, and ſendeth rain on the juſt and on the unjuſt.*

Mot. 2. *Mot.* 2. Jeſus Chriſt was incarnate to ſet us a pattern, eſpecially of this virtue: He ſought the ſalvation of his enemies: He went up and down doing good among them. He died for his enemies: He prayeth for them even in his ſufferings on the Croſs: He wept over them when he foreſaw their ruine. When he was reviled, he revilled not again. This is the pattern which we muſt imitate.

Mot. 3. *Mot.* 3. God loved even us *our ſelves* when we were his enemies: Or elſe what had become of us? And Chriſt died even for us, as enemies, to reconcile us by his death to God, *Rom.* 5. 9, 10. Therefore we are ſpecially obliged to this duty.

Mot. 4. *Mot.* 4. To be *Gods Enemies* is to be wicked and unlovely; ſo that in ſuch God could ſee nothing amiable but our nature and thoſe poor remainders of virtue in it; and our capacity of being made better by his grace: And yet he then loved us: But to be an *enemy to you or me*, is not to be ungodly or wicked as ſuch: It is an enmity but againſt a vile unworthy Worm, and therefore is a ſmaller fault.

Mot. 5. *Mot.* 5. We do more againſt *our ſelves* than any Enemy or Devils, and yet we love *our ſelves*: Why then ſhould we not love another who doth leſs againſt us.

Mot. 6. *Mot.* 6. All that is of God and is good muſt be loved: But there may be much of God, and much natural and moral good in ſome enemies of ours.

Mot. 7. *Mot.* 7. To love an enemy ſignifieth a mind that is impartial, and loveth purely on Gods account, and for Goodneſs ſake: But the contrary ſheweth a ſelfiſh mind, that loveth only on his own account.

Mot. 8. *Mot.* 8. If you love only thoſe that love you, you do no more than the worſt Man in the World may do; But Chriſtians muſt do more than others. *Mat.* 5. 47. or elſe they muſt expect no more than others.

Mot. 9. *Mot.* 9. Loving and doing good to enemies is the way to win them and to ſave them. If there be any ſpark of true humanity left in them, they will love you when they perceive indeed that you love them. A Man can hardly continue long to hate him whom he perceiveth unfeignedly to love him, And this will draw him to love Religion for your ſake, when he diſcerneth the fruits of it.

Mot. 10. *Mot.* 10 If he be implacable, it will put you into a condition fit for God to own you in, and to judge you accordingly to your innocency. Theſe two together contain the ſenſe of *heaping coals of fire on his head*: That is, *q. d. If he be not implacable, you will melt and win him: And if he be implacable, you will engage God in your cauſe, who beſt knoweth when and how to revenge.*

Tit. 3. *Directions for Loving and doing good to Enemies.*

Dir. 1. Direct. 1 MAke no Man your enemy, ſo far as you can avoid it: For though you may pretend to love him when he is your enemy, you have done contrary to Love in *making* him your enemy: For thereby he is deprived of his *own Love* to you: And if his Charity be his beſt commodity, then he that robbeth him (though he be never ſo culpable himſelf) hath done that which belongeth to the worſt of enemies: It is a thouſand times greater hurt and loſs to him, to loſe his own Love to others, than to loſe anothers love to him: And therefore to make him *hate you*; is more injurious or hurtful to him, than to *hate him*.

Dir. 2. Direct. 2. *Take not thoſe for your enemies that are not; and believe not any one to be your enemy, till cogent evidence conſtrain you:* Take heed therefore of ill ſuſpicious and ungrounded cenſures; except defenſively ſo far only as to ſecure your ſelves or others, from a poſſible hurt.

Dir. 3. Direct. 3. *Be not deſirous or inquiſitive to know what Men think or ſay of you* (unleſs in ſome ſpecial caſe where your duty or ſafety requireth it:) For if they ſay well of you, it is a temptation to pride, and if they ſay *ill of you*, it may abate your *love* and tend to enmity: Eccleſ. 7. 21. *Alſo take no heed to all words that are ſpoken, leſt thou hear thy ſervant curſe thee: For oft times alſo thy own heart knoweth, that thou thy ſelf likewiſe haſt curſed* (or ſpoken evil of) *others*. It is ſtrange to ſee how the folly of Men is pleaſed with their own temptations.

Dir. 4. Direct. 4. *Frown away thoſe flatterers and whiſperers, who would aggravate other Mens enmity to you or injuries againſt you?* And think to pleaſe you by telling you needleſly of other Mens wrongs. While they ſeem to ſhew themſelves enemies to your enemies, indeed they ſhew themſelves enemies conſequently to your ſelves: For it is *your* deſtruction that they endeavour, in the deſtruction of your Love: Prov. 16. 28. *If a whiſperer ſeparate chief friends*, much more may he abate your love to enemies: Let him therefore be entertained as he deſerveth.

Dir. 5. Direct. *Study and ſearch and hearken after all the good which is in your enemies.* For nothing will be the object of your Love, but ſome diſcerned good. Hearken not to them that would extenuate and hide the good that is in them.

Dir. 6. Direct. 6. Conſider much *how capable your enemy* (and *Gods Enemy*) is of being better. And for ought you know God may make him much better than your ſelves! Remember *Paul*'s caſe: And when ſuch a one is converted, forethink how penitent and humble, how thankful and holy, how uſeful and ſerviceable he may be: And love him as he is capable of becoming ſo lovely to God and Man.

Dir. 7. Direct. 7. *Hide not your love to your enemies*, and let not your minds be ſatisfied that you are *Conſcious* that you *love* them: But manifeſt it to them by all juſt and prudent means: For elſe you are ſo uncharitable as to leave them in their enmity, and not to do your part to cure it. If you could help them againſt hunger and nakedneſs and will not, how can you truly ſay you love them? And if you could help them againſt malice and uncharitableneſs and will not, how can you think but this is worſe? If they *knew* that you love them unfeignedly as you'l ſay you do, it's two to one but they would abate their enmity.

Dir. 8. Direct. 8. *Be not unneceſſarily ſtrange to your enemies; but be as familiar with them as well you can.* For diſtance and ſtrangeneſs cheriſh ſuſpicious and falſe reports, and enmity: And converſe in kind familiarity, hath a wonderful power to reconcile.

Dir. 9. Direct. 9. *Abhor above all enemies, that pride of heart, which ſcorneth to ſtoop to others for love and peace.* It is a Deviliſh Language, to ſay, Shall I ſtoop or crowch to ſuch a fellow? I ſcorn to be ſo baſe. Humility muſt teach you to give place to the pride and wrath of others, and to confeſs it when you have wronged them, and ask them forgiveneſs: And if *they* have done the wrong to *you*, yet muſt you not refuſe to be the firſt movers and ſeekers for reconciliation. Though I know that this Rule hath ſome exceptions; as when the enemies of Religion or us are ſo malicious and implacable, that they will but make a ſcorn of our ſubmiſſion, and in other caſes, when it is like to do more harm than good; it is then lawful to retire our ſelves from malice.

Direct. 10. *However let the Enmity be in them alone*: Watch your own hearts with a double carefulneſs, as knowing what your temptation is; and ſee that you *love them*, whether they will love you or not. *Dir.* 10.

Direct. 11. *Do all the good for them that lawfully you can.* For benefits melt and reconcile: And hold on though ingratitude diſcourage you. *Dir.* 11.

Direct. 12. *Do them good firſt in thoſe things that they are moſt capable of valuing and reliſhing.* That is (ordinarily) in corporal commodities: Or if it be not in your power to do it your ſelves, provoke others to do it (if there be need) and then they will be prepared for greater benefits. *Dir.* 12.

Direct. 13. *But ſtop not in your enemies corporal good, and in his reconciliation to your ſelf: For then it will appear to be all but a ſelfiſh deſign which you are about.* But labour to reconcile him to God, and ſave his ſoul, and then it will appear to be the Love of God, and him that moved you. *Dir.* 13.

Direct. 14. But ſtill remember that you are not bound to love an enemy as a friend, but as a Man ſo qualified as he is; nor to love a wicked Man who is an Enemy to Godlineſs, as if he were a *Godly Man*: But only as one that is capable of being Godly. This precept of loving enemies was never intended for the levilling all Men in our Love. *Dir.* 14.

CHAP. XXX.

Caſes and Directions about works of Charity.

Tit. 1. *Caſes of Conſcience about Works of Charity.*

Queſt. 1. WHat are the grounds and reaſons and motives to charitable works? *Queſt.* 1.

Anſw. 1. That *doing good* doth *make us likeſt to God*: He is the univerſal Father and Benefactor to the World: All good is in him or from him, and he that is beſt and doth moſt good is likeſt to him.

2. It is an *honourable* employment therefore: It is more honourable to be the *beſt Man* in the Land, than to be the *greateſt: Greatneſs* is therefore honourable, becauſe it is an *ability* to *do good*: And *Wiſdom* is honourable, becauſe it is the *skill of doing good*: So that *Goodneſs* is that end which maketh them honourable, and without reſpect to which they were as nothing: A power or skill to do miſchief is no commendations.

3. Doing good maketh us pleaſing and amiable to God: becauſe it maketh us *like* him; and becauſe it is the fulfilling of his will. God can love nothing but himſelf and his own excellencies or image appearing in his works: or his works ſo far as his attributes appear and are glorified in them.

4. Good works are profitable to Men, *Tit* 3. 8. Our Brethren are the better for them: The bodies of the poor are relieved, and Mens Souls are ſaved by them.

5. In doing good to others, we do good to our ſelves: becauſe we are living Members of Chriſt's body, and by Love and Communion feel their joys, as well as pains: As the hand doth maintain it ſelf, by maintaining and comforting the ſtomach; ſo doth a loving Chriſtian by good works.

6. There is in every good nature a ſingular *delight* in doing good: It is the pleaſanteſt life in all the World. A Magiſtrate, a Preacher, a Schoolmaſter, a Tutor, a Phyſician, a Judge, a Lawyer, hath ſo much true pleaſure as his life and labours are ſucceſsful in doing good: I know that the Conſcience of honeſt endeavours may afford ſolid com-

fort to a *willing*, though *unſucceſsful* Man: And *well-doing* may be pleaſant, though it prove not a *doing good* to others: But it is a double, yea a multiplied comfort to be ſucceſsful: It is much if an honeſt unſucceſsful Man (a Preacher, a Phyſician, *&c.*) can keep up ſo much peace as to ſupport him under the grief of his unſucceſsfulneſs: But to ſee our honeſt labours proſper and many to be the better for them, is the pleaſanteſt life that Man can here hope for.

7. Good works are a comfortable evidence that faith is ſincere, and that the heart diſſembleth not with God: When as a faith that will not prevail for works of Charity, is dead and uneffectual, and the image or carkaſs of faith indeed, and ſuch as God will not accept, *Jam.*2.

8. We have received ſo much our ſelves from God, as doubleth our obligation to do good to others: Obedience and Gratitude do both require it.

9. We are not ſufficient for our ſelves, but need others as well as they need us: And therefore as we expect to receive from others, we muſt accordingly do to them. If the eye will not ſee for the body, nor the hand work for the body, nor the feet go for it, the body will not afford them nutriment, and they ſhall receive as they do.

10. Good works are much to the honour of Religion, and conſequently of God; and much tend to Mens Conviction, Converſion and Salvation. Moſt Men will judge of the Doctrine by the fruits. Mat. 5. 16. *Let your light ſo ſhine before Men, that they may ſee your good Works, and glorifie your Father which is in Heaven.*

11. Conſider how abundantly they are commanded and commended in the word of God. Chriſt himſelf hath given us the pattern of his own life, which from his firſt moral Actions to his laſt, was nothing but doing good and bearing evil. He made Love the fulfilling of his Law, and the works of Love the genuine fruits of Chriſtianity, and an acceptable Sacrifice to God. Gal. 6. 10. *As we have opportunity, let us do good to all Men, eſpecially to them of the houſhold of Faith.* Heb. 13. 16. *To do good and communicate forget not: for with ſuch Sacrifices God is well pleaſed:* Tit. 3. 8. *This is a faithful ſaying, and theſe things I will that thou conſtantly affirm, that they which have believed in God might be careful to maintain good works; Theſe things are good and profitable to Men.* Epheſ. 2. 10. *For we are his workmanſhip, created in Chriſt Jeſus to good works, which God hath before ordained that we ſhould walk in them.* Tit. 2. 14. *To purifie to himſelf a peculiar people zealous of good works.* Acts 20. 35. *That ſo labouring ye ought to ſupport the weak, and to remember the words of the Lord Jeſus, how he ſaid, It is more bleſſed to give, than to receive.* Epheſ. 4. 28. *Let him that ſtole ſteal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth.* You ſee poor labourers are not excepted, from the command of helping others: In ſo much that the firſt Church ſold all their Poſſeſſions, and had all things common; not to teach levelling and condemn propriety, but to ſhew all after them that Chriſtian Love ſhould uſe all to relieve their brethren as themſelves.

12. Conſider that God will in a ſpecial manner judge us at the laſt day according to our works, and eſpecially our works of Charity: As in *Matth.* 25. Chriſt hath purpoſely and plainly ſhewed; and ſo doth many another Text of Scripture. Theſe are the Motives to works of Love.

Queſt. 2. Queſt. 2. *What is a good work, even ſuch as God hath promiſed to reward?*

Anſw. 1. The matter muſt be lawful, and not a ſin. 2. It muſt tend to a good effect, for the benefit of Man, and the honour of God. 3. It muſt have a good end; even the pleaſing and glory of God, and the good of our ſelves and others. 4. It muſt come from a right *principle*, even from the love of God, and of Man for his ſake. 5. It muſt be pure and unmixed: If any ſin be mixt with it, it is ſinful ſo as to need a pardon: And if ſin be predominant in it, it is ſo far ſinful as to be unacceptable to God, in reſpect to the Perſon, and is turned into ſin it ſelf. 6. It muſt be in *ſeaſon*; or elſe it may ſometimes be mixt with ſin, and ſometimes be evil it ſelf and no good work. 7. It muſt be comparatively good as well as ſimply. It muſt not be a leſſer good inſtead of a greater, or to put off a greater. As to be praying when we ſhould be quenching a fire, or ſaving a Mans life. 8. It muſt be good in a convenient degree. Some degrees are neceſſary to the *Moral* being, of a good work, and ſome to the well-being. God muſt be loved and worſhipped as God, and Heaven ſought as Heaven, and Mens Souls and Lives muſt be highly prized and ſeriouſly preſerved: Some ſluggiſh doing of good is but undoing it. 9. It muſt be done in confidence of the merits of Chriſt, and preſented to God as by his hands, who is our Mediator and Interceſſor with the Father.

Queſt. 3. *What Works of Charity ſhould one chooſe in theſe times, who would improve his Maſters talents to his moſt comfortable account?* *Queſt.* 3.

Anſw. The diverſity of Mens abilities and opportunities, make that to be beſt for one Man which is impoſſible to another. But I ſhall name ſome that are in themſelves moſt beneficial to Mankind, that every Man may chooſe the beſt which he can reach to.

See the Preface to my Book called, *The Cruciſying of the World.*

1. The moſt eminent work of Charity, is the promoting of the Converſion of the Heathen and Infidel parts of the World: To this Princes and Men of power and wealth might contribute much if they were willing: eſpecially in thoſe Countries in which they have commerce and ſend Embaſſadors: They might procure the choiceſt Scholars, to go over with their Embaſſadors and learn the Languages, and ſet themſelves to this ſervice according to opportunity: Or they might erect a Colledge for the training up of Students purpoſely for that work, in which they might maintain ſome Natives procured from the ſeveral Infidel Countries (as two or three Perſians, as many Indians of *Indoſtan*, as many Tartarians, Chinenſes, Siamites, *&c.*) which might poſſibly be obtained: and theſe ſhould teach Students their Countrey Languages. But till the Chriſtian world be ſo happy as to have ſuch Princes, ſomething may be done by Volunteers of lower place and power: As Mr. *Wheelock* did in tranſlating the New Teſtament, and Mr. *Pococke* by the Honorable Mr. *Robert Boile*'s procurement and charge, in tranſlating *Grotius de Verit. Chriſt. Relig.* into Arabick, and ſending it to *Indoſtan* and *Perſia.* And what excellent labour hath good Mr. *John Eliots* (with ſome few aſſiſtants) beſtowed theſe twenty years and more in *New England*? where now he hath tranſlated and printed the whole Scriptures in their American Tongue, (with a Catechiſm and Call to the Unconverted) by the help of a Preſs maintained from hence.

2. The attempt of reſtoring the Chriſtian Churches to their primitive purity and unity, according to Mens ſeveral opportunities, is a moſt excellent and deſirable work: which though the ignorance and wickedneſs of many, and the implacableneſs and bloodineſs of the carnal proud domineering part, and the too great alienation of ſome others from them, do make it ſo difficult as to be next to deſperate, at the preſent, yet is not to be caſt off as deſperate indeed: For great things have been done by wiſe and valiant attempts. Princes might do very much to this, if they were both wiſe and willing. And who knoweth but an Age may come that may be ſo happy? The means and method I would willingly deſcribe, but that this is no fit place or time.

3. The planting of a learned, able, holy concordant Miniſtry in a particular Kingdom, and ſetling the primitive Diſcipline thereby, is a work alſo which thoſe Princes may very much promote, whoſe hearts are ſet upon it, and who ſet up no contrary intereſt againſt it: But becauſe theſe lines are never like to be known to Princes (unleſs by way of accuſation) it is private Mens works which we muſt ſpeak to.

4. It is a very good work to procure and maintain a worthy Miniſter in any of the moſt ignorant Pariſhes in theſe Kingdoms: (of which alas, how many are there!) where the skilful preaching of the Goſpel is now wanting: or to maintain an aſſiſtant in populous Pariſhes, where one is not able to do the work: or by other juſt means to promote this ſervice.

5. It is a very good work to ſet up Free-ſchools in populous and in ignorant places; eſpecially in *Wales*: that all may be taught to read, and ſome may be prepared for the Univerſities?

6. It is an excellent work to cull out ſome of the choiceſt wits, among the poorer ſort in the Countrey Schools, who otherwiſe would wither for want of culture; and to maintain them for Learning in order to the Miniſtry, with ſome able, godly Tutor in the Univerſity, or ſome Countrey Miniſter who is fit and vacant enough thereunto.

7. It is an excellent work to give among poor ignorant people, Bibles and Catechiſms, and ſome plain and godly Books which are moſt fitted to their uſe. But it were more excellent to leave a ſetled revenue for this uſe (naming the Books, and chooſing meet Truſtees) that ſo the Rent might every year furniſh a ſeveral Pariſh; which would in ſhort time be a very extenſive benefit, and go through many Countries.

8. It is a very good work to ſet poor Mens children Apprentices to honeſt religious Maſters, where they may at once get the bleſſing to their Souls of a godly Education, and to their bodies, of an honeſt way of maintenance.

9. It will not be unacceptable to God, to relieve ſome of the Perſons, or poor Children, of thoſe very many hundred faithful Miniſters of Chriſt, who are now ſilenced and deſtitute of maintenance, many having nothing at all, but what charity ſendeth them, to maintain themſelves and deſolate Families, who were wont to exerciſe charity to the bodies and Souls of others. Read *Matth.* 25. *Gal.* 6. 5, 6, 7, 8.

10. It is a good work of them who give Stocks of Money, or yearly Rents, to be lent for five, or ſix, or ſeven years to young Tradeſmen, at their ſetting up, upon good Security, chooſing good Truſtees, who may chooſe the fitteſt Perſons: And if it be a Rent, it will ſtill increaſe the Stock, and if any ſhould break, the loſs of it may be born.

11. It would be a very good work for Landlords to improve their intereſt with their Tenants, to further at once their bodily comfort, and Salvation: To hire them by ſome abatement at their Rent days, to learn Catechiſms, and read the Scripture and good Books in their Families, and give the Paſtor an account of their proficience. Whether the Law will enable them to *bind* them to any ſuch thing in their *Leaſes*, I cannot tell.

12. And the preſent work of Charity for every one, is to relieve the moſt needy which are next at hand. To know what poor Families are in greateſt want, and to help them as we are able: and to provoke the rich to do that which we cannot do our ſelves; and to beg for others: And ſtill to make uſe of bodily relief, to further the good of their Souls; by ſeconding all with ſpiritual advice and help.

Queſt. 4. Queſt. 4. *In what order are works of Charity to be done? And whom muſt we prefer when we are unable to to accommodate all?*

Anſw. 1. The moſt publick works muſt be preferred before private. 2. Works for the Soul *cæteris paribus* before Works for the body; and yet bodily benefits in order of time, muſt oft go firſt as preparations to the other. 3. Greateſt neceſſities *cæteris paribus*, muſt be ſupplied before leſſer: The ſaving of anothers life, muſt be preferred before your own leſs neceſſary comforts. 4. Your own and families wants muſt *cæteris paribus* be ſupplied before ſtrangers; even before ſome that you muſt love better: Becauſe God hath in point of proviſion and maintenance, given you a nearer charge of your ſelves and families, than of others. 5. Nature alſo obligeth you to prefer your kindred before ſtrangers, if there be a parity as to other reaſons. 6. And *cæteris paribus*, a good Man muſt be preferred before a bad. 7. And yet that charity which is like to tend to the good of the Soul as well as of the body, is to be preferred: And in that caſe oft-times a bad Man is to be preferred, when a greater good is like to be the effect. 8. A friend *cæteris paribus*, is to be preferred before an Enemy: But not when the good is like to be greater which will follow the relieving of an Enemy. Many other rules might be given, but they are laid down already, *Tom* 1. *Cap.* where I treat of *Good Works*; whither I refer you.

Queſt. 5. *Should I give in my life time, or at my death?* Queſt. 5.

Anſw. According as it is like to do moſt good: But none ſhould needleſly delay. Both is beſt.

Queſt. 6. *Should one devote or ſet by a certain part of daily incomes?* Queſt. 6.

Queſt. 7. *What proportion is a Man bound to give to the poor?* Queſt. 7.

Anſw. Theſe two Queſtions having anſwered in a Letter to Mr. *Thomas Gouge* now printed, and the Book being not in many hands, I will here recite that Letter as it is publiſhed.

Moſt Dear, and very much
Honoured Brother,

Even the Philoſopher hath taught me ſo to eſteem you, who ſaid, that *He is likeſt to God, who needeth feweſt things for himſelf, and doth moſt good to others.* And Chriſt telleth us, that *univerſal Charity* (extending even to them that *hate* and *perſecute us*) doth make us, as *his Children*, like our *heavenly Father*, Matth. 5. 44, 45, 46, 48. As *Hating* and *Hurting* their Neighbours, is the mark of the Children of the Devil, (*John* 8. 44.) ſo *Loving* and *Doing Good*, is the mark of the Children of God. And it is obſervable, that no one treateth ſo copiouſly and pathetically of Love (both of Chriſts love to us, and ours to him) as the bleſſed Diſciple, whom Jeſus is ſaid to have eminently *Loved* (as *John* 13. 14, 15, 16, and 17. and 1 *John* ſhew.

It hath often pleaſed me to hear how dearly you were beloved, by that exceeding great and populous Pariſh, where lately you were Preacher, for your eminent *Charity* to their *Souls* and *Bodies*! And to ſee that ſtill you take it for your work and calling, to be a *provoker of others* to *Love* and to *good Works*, Heb. 10. 24. whilſt many that are taken for *good Chriſtians*, do deal in ſuch works as *Rarities* or *Recreations*, only a little now and then upon the by, and whilſt Satans Miniſters are *provoking others* to *Hatred* and to *Hurtfulneſs*.

Your Labour is ſo amiable to me, that it would contribute to my comforts, if I were able to contribute any thing to your aſſiſtance.

You deſire me to give you my Judgment of the *quota pars*; *What proportion it is meet for moſt Men to devote to charitable uſes; whether the tenth part of their increaſe be not ordinarily a fit proportion?*

The reaſon why I uſe not to anſwer ſuch Queſtions without much diſtinguiſhing (when lazy impatient Readers would have them anſwered in a word) is, becauſe the real difference of particular caſes is ſo great, as maketh it *neceſſary*; unleſs we will deceive Men, or leave the matter as dark and unreſolved as we found it.

I. Before I anſwer your Queſtion, I ſhall premiſe, that I much approve of the way which you inſiſt upof, *of ſetting ſo much conſtantly apart as is fit for us to give, that it may be taken by us, to be a devoted or conſecrated thing.* And methinks that there is much of a Divine Direction for the time, in 1 *Cor.* 16. 1, 2. together with the antient Church, [*That upon the firſt day of the week, every one lay by him in ſtore, as God had proſpered him.*] And it will do much to cure Phariſaical Sabbatizing, when the *Lords day is ſtatedly uſed in this, with holy works*; and will teach Hypocrites to know what this meaneth, *I will have mercy and not Sacrifice*, Mat. 9. 13. and 12. 7. And that works of *Charity are an odour, a ſweet ſmell, a ſacrifice*, Mat. 9. 13. and 12. 7. And that works of *Charity* are *an odour, a ſweet ſmell, a Sacrifice acceptable and well pleaſing to God*, who of the *riches of his glory in Chriſt, will ſupply all the need of* ſuch, as bring forth ſuch *fruit to abound unto their account*, Phil. 4. 17, 18, 19. So it be done without any enſnaring vows, or raſh engagements to unneceſſary things; this conſtant ſetting apart a certain proportion for *pious* and *charitable* uſes, will have theſe advantages.

1. Our diſtribution will be made *deliberately* and *prudently*, when beforehand we ſtudy a due proportion, and determine accordingly; whereas they that give only *occaſionally* as ſome object ſuddenly inviteth them, will do it at random, without due reſpect to their own accounts, whether the proportion given be anſwerable to their own Eſtate and Duty.

2. This ſtated way will make Mens charity much more *extenſive*: when objects of Charity are not in their ſight, they will inquire after them, and they will ſeek for the needy, if the needy ſeek not unto them: becauſe they have ſo much by them to diſpoſe of, which is devoted to God. But thoſe who give but as occaſional objects draw it from them, will give to none but thoſe that crave, or will paſs by many as needy, whom they ſee not, while they relieve only theſe few that they hap to ſee.

3. And it will make Mens charity alſo to be *more conſtant*, and done obediently as a Chriſtians daily work and duty; when *occaſional Charity* will be more *rarely* and *unconſtantly* exerciſed. In a word, as the obſervation of the *Lords Day*, which is a ſtated proportion of time, ſecureth the holy improvement of our time, much better than if God be ſerved but *occaſionally*, without a ſtated time; and as a *conſtant ſtated courſe* of *Preaching*, excelleth meer *occaſional Exhortation*; even ſo a *conſtant courſe of giving, wiſely ſtated*, will find out Objects, and overcome temptations, and diſcharge our Duty with much more integrity and ſucceſs. And if we can eaſily perceive that *occaſional Praying* will not ſo well diſcharge the duty of Prayer, as a conſtant ſtated courſe will do; Why ſhould we not think the ſame of *occaſional Giving*, if Men did but perceive that *Giving* according to our ability, is as ſure and great a duty as *Praying*. Now to your Queſtion of the proportion of our gifts.

II. We muſt diſtinguiſh,

1. Between them that have no more than will ſupply their own, and their Families true neceſſities, and thoſe that have more.

2. Between them that have a ſtock of Money, which yieldeth them no increaſe, and thoſe that have more increaſe by their labour, but little ſtock.

3. Between them whoſe increaſe is like to be *conſtant*, and theirs that is *uncertain*, ſometime more, and ſometime leſs.

4. Between them that have *many Children*, or near kindred, that nature caſteth upon them for relief; and thoſe that have few or no Children, or have a competent proviſion for them, and have few needy kindred that they are eſpecially obliged to relieve.

5. Between thoſe that live in *times* and *places* where the neceſſities of the poor are very great, or ſome great works of Piety are in hand: and thoſe that live where the poor are in no great neceſſity, and no conſiderable opportunity for any great work of Piety or Charity doth appear. Theſe diſtinctions premiſed, I anſwer as followeth.

1. It is certain that every true Sanctified Chriſtian, hath *Devoted himſelf and all that he hath to God*, to be uſed in obedience to his will, and for his glory, 1 *Cor.* 6. 19, 20. 1 *Cor.* 10. 31. *Luke* 18. 33. The Queſtion therefore is not, Whether the *Tenth part* of our Eſtate ſhould be *devoted to*, and *employed in* the ſervice of God, one way or other, as he directeth us: For it is out of Queſtion that all is his, and we are but his Stewards; and muſt give account of our Stewardſhip, and of all our Receivings, (*Matth.* 25.) But the Queſtion is only what proportion is beſt pleaſing to God in our giving to others?

2. A Chriſtian being unfeignedly thus reſolved in the *General*, to lay out that he hath or ſhall have, as God would have him, and to his glory (as near as he can;) his next enquiry muſt be (for finding out the will of God) to know in the *ordinary courſe* of his diſtribution, where God hath gone before him by any *particular preſcrpit*, and tied him to *one certain way of giving*, and where God hath only given him ſome *general Direction*, and left him to diſcern his duty in *particulars*, by that *general Rule*, and the further direction of *objects* and *providence*. And in this enquiry he will find,

1. That God hath firſt preſcribed to him in *Nature*, the neceſſary ſuſtentation of his own life. And,

2. The neceſſary maintenance of his Children and Family.

3. The neceſſary maintenance of the Preachers of the Goſpel, for the Worſhip of God, and the Salvation of Men, 1 *Cor.* 9. *Phil* 4. 10, 11, 14, 17, 18. *Luke* 10. 7. 1 *Tim.* 5. 17, 18.

4. The neceſſary maintenance of the Commonwealth, and paying Tribute to the higher Powers, who *are the Miniſters of God to us for good: attending continually upon this very thing*, Rom. 13. 4, 6.

5. The ſaving of the lives of thoſe that are in apparent danger of famine or periſhing, within our ſight or reach, 1 *John* 3. 17. *Luk.* 10. 33. Thus far God hath preſcribed to us, how he would have us uſe our Eſtates in an ordinary way. In many other things he hath left us to more general Directions.

3. To know among good Works, which is to be preferred, it principally concerneth *Us* next to know, *what works do moſt contribute to our chiefeſt ends?* which *God is moſt honoured by?* which *tend to the greateſt good?* and here we ſhall find that *cæteris paribus*,

1. The *Souls* of Men are to be preferred before their *Bodies*, in eſtimation and intention: But in *time*, the *Body* is oft to be preferred before the *Soul*, becauſe if the *Body* be ſuffered to periſh, the helping of the *Soul* will be paſt our power.

2. And ſo the *Church* is *finally* and *eſtimatively* to be preferred before the *Common wealth*; but the *Common wealth* muſt be firſt ſerved in *time*, when it is neceſſary to the Churches ſupport and welfare: For the Church will elſe periſh with the *Commonwealth*.

3. The good of *many* is to be preferred before the Good of few, and *publick good* to be valued above *private*, *Rom.* 9. 3.

4. A *continued good* is greater than a ſhort and tranſitory good. And ſo neceſſary is it to have *chief*

reſpect in all our works to our *chiefeſt end* (the *greateſt good*) that even when God ſeemeth to have preſcribed to us the way of our expences, yet that is but as to our ordinary courſe, for if in an *extraordinary* caſe it fall out, that *another way* is more to *Gods Glory* and the *common good*, it muſt be then preferred. For all *means* are to be judged of by the *end*, and *choſen*, and *uſed* for it. For example, if the good of *Church* and *Common-wealth*, or of the Souls of many do ſtand up againſt our *corporal proviſion* of our *Children* or *Families*, it is to be preferred; which is eaſily proved *a fortiore*, becauſe it is to be preferred before *our own good*, even the ſaving of our *lives*. A good *Subject* will loſe his life to ſave the life of his *King*: and a good *Soldier* will die to ſave his *General*, or the *Army*. And a uſeleſs Member of the Church ſhould be content to die, if it be neceſſary to ſave the life of a Paſtor that is greatly uſeful. If a poor ordinary Chriſtian then had been ſo put to it, that either *Paul* or *He* muſt famiſh, no doubt but his *ultimate end* would have commanded him to prefer the *Apoſtle* before himſelf; ſo that in extraordinary caſes, the *end* and *greateſt good* muſt be our guide.

4. Though I may *ordinarily* prefer my own life before anothers, yet I muſt not prefer my *meer delight* nor *health*, before anothers life: And though Men muſt provide for the lives of their Children, before the lives of others, yet the life of a poor Neighbour (*cæteris paribus*) muſt be preferred and provided for, before the portions of your own Children, and before the ſupply of their tolerable wants: So that as long as there are poor about you, that are in neceſſity of food to ſave their lives, the *portions* or *comlieſt* cloathing of your Children, muſt rather be neglected than the poor be ſuffered to periſh. How elſe do I love my Neighbour as my ſelf, If I make ſo great a difference between my ſelf and him?

5. Even the *food* and *rayment*, and other *neceſſaties*, which a Chriſtian *uſeth himſelf*, he muſt *uſe for God*, *and not for his carnal ſelf at all*; not taking it as his own, which he may uſe at and for his own pleaſure, but as part of his Maſters Goods, which are all to be uſed only *for his ſervice*. As a Steward, that when he giveth every Servant his part, and taketh his own part, it is not as if it were *primarily his own*, but as a *ſervant* on the ſame account with the reſt. So when I devote *all that I have to God*, I am ſo far from *excepting* my own part, even my *food* and *rayment*, that I do more confidently intend the ſerving of God with that, than with the reſt, becauſe it is more in my power, and there is in it more of my duty. The ſame I may ſay of that which is given to our Children and other Relations.

6. Therefore when *more* of the *ſervice and intereſt of God*, lieth upon your *own*, or your *Childrens* uſing of his talents, than upon other Mens, you are bound (for God, and not for *your ſelves*) to retain ſo much the more to your ſelves and Children. It is a fond conceit that a Man is bound to give all to others, rather than to *himſelf* or *Children*, when it is moſt probable, that thoſe others, would do God leſs ſervice with it, than *himſelf* or his *Children would do*: As ſuppoſe ſuch a Man as Mr. *Elliot* in *New England* (that devoteth himſelf to the Converſion of the *Indians*) had riches, when ſome Neighbour Miniſters were poor, that are engaged in no ſuch work: He that knoweth that God hath given him a heart and an opportunity to do him more ſervice with it than another would do, is not bound to put it out of his own hands into anothers, that is leſs like to be a faithful improver of it. If you have a Son of your own that is a Preacher of the Goſpel, and is more able and ſerviceable than other Miniſters in equal want, no doubt you have then a double obligation to relieve your own Son before another; as he is your *Son*, and as he is more *ſerviceable* to God. If *other Men* are bound to ſupply *your want* for the *work and intereſt of the Goſpel*, you are not bound to give away your own *ſupplies*, to the *diſabling* you from your work, unleſs when you ſee a *greater work*, or the *preſent abſolute neceſſity* of others, doth require it.

7. It is *imprudent* and *unſafe*, and therefore *unlawful*, ordinarily, to tye your ſelf *unchangeably* for continuance, to any one particular way of uſing your Eſtates for God: As to vow that you will give it to Miniſters, or to the poor, or to Schools, *&c.* becauſe the changes, may be ſuch which God will make, as ſhall make that way to be one year neceſſary, which before was not, and ſo change your duty. We cannot preſcribe to God what way he ſhall appoint us for the future, to uſe his Talents in. His *Word* bids us prefer the *greateſt good*; but which is the greateſt, his providence muſt tell us.

8. He that hath no more than is neceſſary to the very Preſervation of his own life and his families, is not bound to give to others (unleſs in ſome extraordinary caſe, which calleth him to prefer a greater and more publick good:) And he that hath no more than is needful, to the comfortable ſupport of himſelf and family, is not bound to relieve thoſe that have no greater wants than himſelf. And his own *neceſſity* is not to be meaſured meerly by *what he hath*, but by the uſe he hath for it: For a *Magiſtrate*, or one that is engaged in publick works, may have need of as many *hundreds* a year, as a private Man of *Pounds*.

9. Thoſe that have many Children to provide for, or poor kindred that nature caſteth on them, cannot give ſo much (proportionably) to other poor, as thoſe are bound to do that have few or none: For theſe are bound to give all, except their perſonal neceſſaries, to publick, pious, or charitable works, becauſe God calleth not for it any other way.

10. To pamper the fleſh, is a ſin as well in the Rich, as in the Poor; The Rich therefore are bound not only to give all that the fleſh can ſpare, when its own inordinate deſires are ſatisfied, but *deny themſelves*, and *mortifie the Fleſh*, and be good husbands for God, and ſtudious to retrench all unneceſſary expences, and to live *laboriouſly* and *thriftily*, that they may have the more to do good with. It is a great extenuation of the largeſt Gifts, as to Gods eſteem, when they are but the *leavings of the fleſh*, and are given out of Mens abundance, and when we offer that to God, that *coſteth us nothing*: As Chriſt doth purpoſely determine the caſe, *Luke* 21. 1, 2, 3, 4. comparing the *Rich Mans gift* with the *Widows two mites*, he ſaid, *Of a truth I ſay unto you, that this poor Widow hath caſt in more than they all: For all theſe have of their abundance caſt in unto the offerings of God; but ſhe of her penury, hath caſt in all the living that ſhe had* (that is, all the ſtock ſhe had before-hand, though ſhe had need of it her ſelf.) It is a very conſiderable thing in our Charity, how much *mortification* and *ſelf-denial* is expreſſed in it, and how much it *coſteth our own fleſh*, to give to others. And therefore they that think they are excuſed from doing good to others, as long as *they have any need of it themſelves*, and will give nothing but what they have no need of (it being not of *abſolute neceſſity* to their *lives*) do offer a Sacrifice of no great value in the eyes of God. What then ſhall we ſay of them, that will not give even out of their *abundance*, and that which without any ſuffering they may ſpare?

11. The firſt and principal thing to be done by one, that would give as God would have him, is, to get a *truly charitable heart*, which containeth all theſe parts.

1. That we ſee God in his needy Creatures, and in his cauſe or work that needs our help.

2. That we be ſenſible of his abundant love in Chriſt to us, in giving pardon and eternal life; and that from the ſenſe of this our thankful hearts are moved to do good to others.

3. That therefore we do it ultimately, as to Chriſt himſelf; who taketh that which is done for his cauſe and Servants, as done to him, *Matth.* 25. 40.

4. That we conquer the curſed Sin of *Selfiſhneſs*, which makes Men little regard any but themſelves.

5. That we love our neighbours as our ſelves, and love moſt, where there is moſt of God and goodneſs, and not according to ſelf-intereſt: And that as members of the ſame Body, we take our Brethrens wants and ſufferings as our own; and then we ſhould be as ready to help them as our ſelves.

6. That we know the vanity of worldly riches, and be not earthly minded, but regard the intereſt of God and our Souls, above all the treaſures of the World.

7. That we unfeignedly believe the promiſes of God, who hath engaged himſelf to provide for us, and everlaſtingly to reward us in glory with himſelf. If theſe ſeven qualifications be wrought upon the *Heart*, good works will plentifully follow. Make but the Tree good, and the Fruit will be good. But when the *Heart* is void of the *root* and *life* which ſhould produce them, the *Judgment* will not be perſwaded that *ſo much* is neceſſary, and required of us; and the will it ſelf will ſtill hang back, and be *delaying* to do good, and doing all pinchingly and hypocritically, with unwillingneſs and diſtruſt.

No wonder if good works are ſo rare, when it is evident that to do them ſincerely and heartily as our Trade and Buſineſs, it is neceſſary that the whole Soul be thus *renewed*, by *faith*, and *love*, and *ſelf-denyal*, and *mortification*, and by a *heavenly hope* and *mind*. They are the fruits and works of the *new creature* (which, is alas, too rare in the World:) *For we are his workmanſhip, created in Chriſt Jeſus unto good works, which God hath before ordained, that we ſhould walk in them*, Epheſ. 2. 10. Therefore our firſt and chiefeſt labour ſhould be to be ſure that we are furniſhed with ſuch hearts, and then if we have wherewith to do good, *ſuch hearts* will be ſure to do it; *ſuch hearts* will beſt diſcern the *time* and *meaſure*, as a healthful Mans appetite will in eating: For they will take it for a *mercy* and *happineſs* to do good, and know, that it is *they* that *give*, that are the great receivers. It is but a little mony or alms, that the poor receive of us, but it is Gods acceptance, and favour, and reward that we receive, which is in *this life a hundred fold* (in value) *and in the world to come eternal life*, Mat. 19. 29. But if we have but *little* or *nothing* to *give*, *ſuch a heart* is accepted, as if we had *given* as much as *we deſire* to *give*; ſo that if you have a *heart* that would give *thouſands* if you had it, God will ſet down upon your account, *ſo many thouſands given* (in deſire.) Your *two mites* ſhall be valued above all the ſuperfluities of ſenſual worldlings: *For if there be firſt a willing mind, it is accepted according to that a man hath, and not according to that he hath not*: 2 Cor. 8. 12. But God taketh not that for a *willing mind*, which only ſaith, *I would give if I ſhould ſuffer nothing by it my ſelf, or were I ſure I ſhould not want*: But that which ſaith, *I will ſerve God as well as I can with my eſtate while I have it*, and *deny my fleſh, that I may have to do good with, and truſt God for my proviſion and reward*; for *if there be a readineſs to will, there will be a performance alſo out of that which you have*, 2 Cor. 8. 11.

12. *Such a holy Self-denying charitable heart, with the help of prudence, is the beſt Judge of the due Proportion which we ſhould give:* For this *willing readineſs* being ſuppoſed, *Prudence* will diſcern the *fitteſt objects*, and the *fitteſt time*, and the *fitteſt meaſure*, and will *ſuit* the *means* unto the *end*: When once a Mans heart is *ſet* upon *doing good*, it will not be very hard to perceive how much our ſelves, our families, the poor, and religious uſes ſhould have; for if ſuch a Perſon be *Prudent* himſelf, he hath always with him, a *conſtant Counſellor*, with a *general Rule*, and *directing Providence*: If he want *Prudence* ſufficient to be his own *Director*, he will take *Direction* from the *Prudence* of others.

13. *Such a truly willing mind, will not be much wanting in the General, of doing good, but one way or other, will ſerve God with his eſtate*; and *then if in any particulars he ſhould come ſhort, it will comparatively be a very ſmall ſin, when it is not for want of willingneſs, but of skill.* The *Will* is the chief ſeat of all *moral good* and *evil*: There is no more *Virtue* than there is *Will*, nor no more *Sin* nor *Vice*, than there is *Will*. He that knoweth not how much he ſhould give, becauſe he is not *willing to give it*, and therefore not willing to know it, is indeed the miſer and ſinfully ignorant; but if it be not for want of a *willing mind* that we miſtake the proportion, it will be a very pardonable miſtake.

14. *Tour proportion of the tenth part, is too much for ſome, and much too little for others, but for the moſt, I think it as likely a proportion as it is fit for another to preſcribe in particular, with theſe following explications.*

1. He that hath a full ſtock of Mony, and no *increaſe* by it, muſt give proportionably out of his *ſtock*; when he that hath little or no ſtock; but the fruits of his daily induſtry and labour, may poſſibly be bound to give leſs than the other.

2. It is not the *Tenth of our increaſe*, deducting firſt all our families proviſion, that you mean when you direct to give the Tenth (for it is far more, if not all, that after ſuch proviſion muſt be given;) But it is the *Tenth* without deduction that you mean: Therefore when *family neceſſaries* cannot *ſpare* the *Tenth*, it may be too much (elſe even the Receivers muſt be all Givers:) But when *family neceſſities* can ſpare much more than the *Tenth*, then the *Tenth* is not enough.

3. In thoſe places where *Church*, and *State*, and *Poor*, are all to be maintained by free gift, there the *Tenth* of our increaſe is far too little, for thoſe that have any thing conſiderable to ſpare, to give to all theſe uſes.

This is apparent in that the *Tenths* alone were not thought enough even in the time of the Law, to give towards the publick *worſhip of God*: For beſide the *Tenths*, there were the firſt fruits, and oblations, and many ſorts of Sacrifices; and yet at the ſame time, the *Poor* were to be maintained by liberal gifts beſides the *Tenths*; and though we read not of much given to the maintainance of their Rulers and Magiſtrates, before they choſe to have a King, yet afterwards we read of much; and before, the charges of Wars and publick works lay upon all.

In moſt places with us, the publick Miniſtry is maintained by Glebe and Tythes, which are none of the Peoples gifts at all; for he that ſold, or leaſed them their Lands, did ſuppoſe that Tythes were to be payed out of it, and therefore they paid a Tenth part leſs for it, in *Purchaſe*, *Fines*, or *Rents*, than otherwiſe they ſhould have done; ſo that I reckon, that moſt of them give little or nothing to the Miniſter at all. Therefore they may the better give ſo *much the more* to the *needy*, and to other charitable uſes. But where *Miniſter*, and *Poor*, and all are maintained by the Peoples contribution, there the *Tenths* are too little for the whole *work*; but yet to *moſt*, or *very many*, the *Tenths* to the *Poor alone*, beſides the maintenance of the *Miniſtry* and *State*, may poſſibly be more than they are able to give. The Tenths even among the Heathens, were given in many places to their Sacrifices, Prieſts, and to *Religious*, *Publick*, *Civil Works*, beſides all their *private Charity* to the *Poor*.

I find in *Diog. Laertius*, *lib.* 1. (*mihi*) 32. that *Piſiſtratus* the *Athenian* Tyrant, proving to *Solon* (in his Epiſtle to him) that he had nothing againſt God or Man to blame him for, but for taking the Crown; telling him, that he cauſed them to keep the ſame

Laws which *Solon* gave them, and that better than the Popular Government could have done, doth inſtance thus: *Athenienſium ſinguli decimas frugum ſuarum ſeparant, non in uſus noſtros conſumendus, verum Sacrificiis publicis, commodiſque Communibus, & ſi quando bellum contra nos ingruerit, in ſumptus deputandas*; that is, *Every one of the* Athenians *do ſeparate the Tythes of their fruits, not to be conſumed to our uſes, but to defray the charge in publick Sacrifices, and in the common profits, and if War at any time invade us.* And *Plautus* ſaith, *Ut decimam ſolverit Herculi.* Indeed as among the Heathens the Tythes were conjunctly given for *Religious* and *Civil* uſes, ſo it ſeems at firſt that the Chriſtian Emperors ſetled them on the Biſhops for the uſe of the *Poor*, as well as for the *Miniſters*, and *Church-ſervice*, and *utenſils.* For to all theſe they were to be divided, and the Biſhop was as the Guardian of the Poor: And the Glebe or Farms that were given to the Church, were all employed to the ſame uſes: And the Canons required that the Tythes ſhould be thus diſpoſed of by the Clergy; *non tanquam propriæ, ſed domino oblatæ:* And the Emperor *Juſtinian* commanded the Biſhops, *ne ea quæ eccleſiis relicta ſunt ſibi adſcribant ſed in neceſſarios Eccleſiæ uſus impendant*; *l.* 43. *c. de Epiſc. & Cler. vid. Albert. Rantz. Metrop. l.* 1. *c.* 2. *& ſax. l.* 6. *c.* 52. And *Hierom* (*ad Damaſ.*) ſaith, *Quoniam quicquid habent clerici pauperum eſt; & domus illorum omnibus debent eſſe communes; ſuſceptioni peregrinarum & hoſpitum invigilare debent: Maxime curandum eſt illis, ut de decimis & oblationibus, cœnobiis & Xenodochiis qualem voluerint & potuerint ſuſtentationem impendant.*

Yet then the paying of Tythes did not excuſe the People from all other Charity to the Poor: *Auſtin* ſaith, *Qui ſibi aut præmium comparat, aut peccatorum deſiderat indulgentiam promereri, reddat decimam, etiam de novem partibus ſtudeat eleemoſynam dare pauperibus.* And in our times there is leſs reaſon that Tythes ſhould excuſe the People from their works of Charity, both becauſe the Tythes are now more appropriate to the maintenance of the Clergy, and becauſe (as is aforeſaid) the People *give them not* out of their *own.* I confeſs, if we conſider how Decimation was uſed *before the Law* by *Abraham and Jacob*, and *eſtabliſhed by the Law unto the Jews*, and how commonly it was uſed among the *Gentiles*, and laſt of all by the *Church of Chriſt*; it will make a conſiderate Man imagine, that as there is ſtill a Divine Direction for one Day in ſeven, as a neceſſary proportion of time, to be ordinarily conſecrated to God, beſide what we can ſpare from our other days; ſo that there is ſomething of a Divine Canon, or direction for the tenth of our revenues or increaſe to be ordinarily conſecrated to God, beſides what may be ſpared from the reſt. And whether thoſe Tythes that are none of your own, and coſt you nothing, be now to be reckoned to private Men, as any of their Tenths, which they themſelves ſhould give, I leave to your conſideration. Amongſt *Auguſtines* works, we find an opinion that the Devils were the Tenth part of the Angels, and that Man is now to be the *Tenth order* among the Angels, the Saints filling up the place that the Devils fell from, and there being nine orders of Angels to be above us, and that in this, there is ſome ground of our paying Tenths; and therefore he ſaith, that, *Hæc eſt Domini juſtiſſima conſuetudo; ut ſi tu illi decimam non dederis, tu ad decimam revocaberis, id eſt, dæmonibus, qui ſunt decima pars angelorum, aſſociaberis.* Though I know not whence he had this opinion, it ſeemeth that the devoting of a tenth part *ordinarily* to God, is a matter that we have more than a humane Direction for.

15. In times of extraordinary neceſſities of the *Church*, or *State*, or *Poor*, there muſt be extraordinary bounty in our Contributions; as if an enemy be ready to invade the Land, or if ſome extraordinary work of God (as the Converſion of ſome Heathen Nations) do require it, or ſome extraordinary perſecution, and diſtreſs befal the Paſtors, or in a year of famine, plague, or war, when the neceſſities of the poor are extraordinary: The Tenths in ſuch caſes will not ſuffice, from thoſe that have more to give; therefore in ſuch a time, the Primitive Chriſtians ſold their Poſſeſſions, and laid down the price at the feet of the Apoſtles.

In one word, *an honeſt charitable heart*, being preſuppoſed as the *root* or *fountain*, and *prudence* being the diſcerner of our duty, the Apoſtles *general Rule* may much ſatisfie a Chriſtian for the proportion, 1 Cor. 16. 2. [*Let every one of you lay by him in ſtore, as God hath proſpered him.*] And 2 Cor. 8. 12. *According to that a man hath*; though there be many intimations, that *ordinarily a Tenth part at leaſt is requiſite.*

III. Having thus reſolved the queſtion of the *quota pars*, or *proportion* to be given, I ſhall ſay a little to the queſtion, *Whether a Man ſhould give moſt in his life time, or at his Death?*

Anſw. 1. It is certain that the *beſt work* is that which is like to do *moſt good.*

2. But to make it *beſt to us*, it is neceſſary that we do it with the moſt *ſelf-denying, holy, charitable mind.*

3. That *cæteris paribus, all things elſe being equal*, the preſent doing of a good work, is better than to defer it.

4. That to do good only when you die, becauſe then you can keep your wealth no longer, and becauſe then it coſteth you nothing to part with it, and becauſe then you hope that this ſhall ſerve inſtead of true Repentance and Godlineſs; this is but to deceive your ſelves, and will do nothing to ſave your Souls, though it do never ſo much good to others.

5. That he that ſinfully neglecteth in his life time to do good, if he do it at his death, from true Repentance and Converſion, it is then accepted of God; though the ſin of his delay muſt be lamented.

6. That he that delayeth it till Death, not out of any ſelfiſhneſs, backwardneſs, or unwillingneſs, but that the work may be better, and do more good, doth better than if he haſtened a leſſer good. As if a Man have a deſire to ſet up a Free School for perpetuity, and the Mony which he hath is not ſufficient; if he ſtay till his Death, that ſo the improvement of the Mony may increaſe it; and make it enough for his intended work; that is to do a greater good with greater ſelf-denial: For

1. He receiveth none of the increaſe of the mony for himſelf.

2. And he receiveth in his life time none of the praiſe or thanks of the work: So alſo, if a Man that hath no Children, have ſo much Land only as will maintain him, and deſireth to give it all to charitable uſes when he dieth, this delay is not at all to be blamed, becauſe he could not ſooner give it; and if it be not in vain-glory, but in love to God and to good works that he leaveth it, it is truly acceptable at laſt. So that all good works that are done at death, are not therefore to be undervalued, nor are they rejected of God; but ſometimes it falleth out that they are ſo much the greater and better works, though he that can do the ſame in his life time, ought to do it.

IV. But though I have ſpent all theſe words in anſwering theſe Queſtions, I am fully ſatisfied that its very few that are kept from doing good by any ſuch doubt or difficulty, in the caſe which ſtalls their judgments; but by the power of ſin and want of grace, which leaveth an unwillingneſs, and backwardneſs on their hearts. Could we tell how to remove the impediments in Mens wills, it would do more, than the cleareſt reſolving all the caſes of conſcience, which their judgments ſeem to be unſatisfied in. I'le tell you what are the impediments in your way that are harder to be removed than all theſe difficulties,

culties, and yet muſt be overcome before you can bring Men to be like true Chriſtians, *rich in good Works*.

1. Moſt Men are ſo ſenſual and ſelfiſh, that their own fleſh is an inſatiable gulf that devoureth all, and they have little or nothing to ſpare from it to good uſes. It is better cheap maintaining a family of temperate, ſober Perſons, than one fleſhly perſon that hath a whole litter of Vices and Luſts to be maintained: So much a year ſeemeth neceſſary to maintain their *Pride* in needleſs curioſity and bravery, and ſo much a year to maintain their *ſenſual ſports* and pleaſures; and ſo much to pleaſe their throats or appetites, and to lay in proviſion for Feavers, and Dropſies, and Coughs, and Conſumptions, and an hundred ſuch Diſeaſes, which are the natural progeny of Gluttony, Drunkenneſs, and exceſs; and ſo much a year to maintain their *Idleneſs*; and ſo of many other Vices. But if one of theſe Perſons have the *Pride*, and *Idleneſs*, and *Gluttony*, and *Sportfulneſs* of *Wife* and *Children*, and *Family* alſo to maintain, as well as their own, many thouſand pounds a year perhaps may be too little: Many a Conquering Army hath been maintained at as cheap a rate, as ſuch an Army of Luſts (or *Gariſon* at leaſt) as keep poſſeſſion of ſome ſuch Families, when all their *Luxury* goeth for the honour of their Family; and they glory in wearing the Livery of the *Devil*, the *World* and the *Fleſh*, (which they once renounced and pretended to glory in nothing but the Croſs of Chriſt; and when they take care in the Education of their Children, that this entailed honour be not cut off from their Families, no wonder if Gods part be little from theſe Men, when the *Fleſh* muſt have ſo much; and when God muſt ſtand to the curteſie of his Enemies, and have but their leavings. I hope the Nobility and Gentry of *England* that are innocent herein, will not be offended with me if I tell them that are guilty, that when I foreſee their accounts I think them to be the miſerableſt Perſons upon earth, that rob God, and rob the King of that which ſhould defray the charges of Government, and rob the Church, and rob the Poor, and rob their Souls of all the benefits of good works, and all to pleaſe the devouring fleſh: It's a dreadful thing to foreſee with what horror they will give up their reckoning, when inſtead of *ſo much in feeding and cloathing the poor, and promoting the Goſpel, and the ſaving of Mens Souls*, there will be found upon their account, *ſo much in vain curioſities and pride, and ſo uuch in coſtly ſports and pleaſures, and ſo much in fleſh-pleaſing Luxury and Exceſs*. The trick that they have got of late, to free themſelves from the fears of this account, by believing that there will be no ſuch day, will prove a ſhort and lamentable remedy: and when that day ſhall come upon them unawares, their *unbelief* and *pleaſures* will die together, and deliver them up to never-dying horror and deſpair. I have heard it oft mentioned as the diſhonour of *France*, that the third part of the Revenues of ſo rich a Kingdom ſhould be devoted and paid to the maintaining of ſuperſtition: But if there be not many (and moſt) Kingdoms in the World, where one half of their wealth is devoted to the fleſh, and ſo to the Devil, I ſhould be glad to find my ſelf herein miſtaken: And judge you which is more diſgraceful, to have half your Eſtates given in ſenſuality to the Devil, or a third part too ignorantly devoted to God! If Men laid out no more than needs upon the fleſh, they might have the more for the ſervice of God and of their Souls, You cannot live under ſo much a year, as would maintain above twice as many *frugal, temperate* induſtrious Perſons, becauſe your fleſh muſt needs be pleaſed, and you are ſtrangers to Chriſtian mortification and ſelf-denial. *Laertius* tells us that *Crates Thebanus* put all his Money into the Bankers or Uſurers hands, with this direction, *That if his Sons proved Ideots it ſhould all be paid to them, but if they proved Philoſophers, it ſhould be given to the poor: Becauſe Philoſophers can live upon a little, and therefore need little.* So if we could make Men *mortified Chriſtians*, they would need ſo little for themſelves, that they would have the more to give to others, and to do good with.

2. Men do not ſeriouſly believe Gods promiſes; that he will recompence them *in this life* (with better things) *an hundred fold, and in the world to come with life eternal!* Matth. 19. 29. And that *by receiving a Prophet, or Righteous Man, they may have a Prophets or righteous Mans reward*: Mat. 10. 24. And that *a cup of cold water* (when you have no better) *given* to one of *Chriſts little ones in the name of a Diſciple, ſhall not be unrewarded*, Mat. 10. 42. They believe not that Heaven will pay for all, and that there is a life to come in which God will ſee that they be no loſers. They think there is nothing certain but what they have in hand, and therefore they lay up a Treaſure upon Earth, and rather truſt to their Eſtates than God: Whereas if they verily believed that there is another life, and that Judgment will paſs on them on the terms deſcribed, *Mat.* 25. they would more induſtriouſly lay up a *Treaſure in Heaven*, Mat. 6. 20. *and make themſelves friends of the Mammon of unrighteous*, and ſtudy how to be *rich in good Works*, and ſend their wealth to Heaven before them, and lay up a *good foundation againſt the time to come, that they may lay hold upon eternal life*: and then they would be *ready to diſtribute, and willing to communicate*, 1 Tim. 6. 17, 18, 19. Luke 16. 9. They would then know how much they are beholden to God, that will not only honour them to be his Stewards, but reward them for diſtributing his maintenance to his Children, as if they had *given* ſo much of their own: They would then ſee that it is *they* that are the *Receivers*, and that giving is the ſureſt way to be rich, when for tranſitory things (ſincerely given) they may receive the everlaſting riches. Then they would ſee that he that ſaveth his Riches loſeth them, and he that loſeth them for Chriſt, doth ſave them, and lay them up in Heaven: and that it is *more bleſſed to give than to receive*; and that we *ſhould our ſelves be laborious that we may have wherewith to ſupport the weak, and to give unto the needy*: Read *Acts* 20. 35. *Eph.* 4. 28. *Prov.* 31. 20. &c. *Then they would not be weary of well-doing*, if they believed that, *in due ſeaſon they ſhall reap if they faint not*; *but as they have opportunity, would do good to all Men*; *but eſpecially to them that are of the houſhold of faith*, Gal. 6. 9, 10. They would *not forget to do good, and communicate, as knowing that with ſuch Sacrifice God is well-pleaſed*, Heb. 13. 16. A true belief of the Reward, would make Men ſtrive who ſhould do moſt.

3. Another great hinderance is the want of *Love* to *God* and our *Neighbours*, to *Chriſt* and his *Diſciples*. If Men loved Chriſt, they would not deal ſo niggardly with his Diſciples, when he has told them that he taketh all that they do to the leaſt of them (whom he calleth his brethren) as *done to himſelf*, Mat. 25. & 10. 39, 40.

If *Men loved their Neighbours as themſelves*, I leave you to judge in what *proportion* and manner they would relieve them? Whether they would find Money to lay out on Dice and Cards, and gluttonous Feaſtings, on Plays, and Games, and Pomp, and Pride, while ſo many round about them are in pinching want.

The deſtruction of *Charity* or *Chriſtian Love*, is the cauſe that *works* of *Charity* are deſtroyed. Who can look that the *ſeed of the Serpent*, that hath an *enmity* againſt the *Holy Seed*, ſhould liberally relieve them! or that the *fleſhly Mind* which is *enmity againſt God*, ſhould be ready to do good to the *ſpiritual and holy Servants of God?* Gen. 15. *Rom.* 8. 6, 7, 8. Or that a *ſelfiſh* Man ſhould much care for any body but himſelf and his own? when Love is turned into the hatred of each other, upon the account of our *partial intereſts, and opinions*; and when we are like Men in War, that think he [illegible] the braveſt, moſt deſerving Man, that hath killed moſt; when Men have bitter hateful thoughts of one another, and ſet themſelves to make each other odious, and to ruine them, that they may ſtand the faſter, and think that deſtroying them is good ſervice to God, who can look for the fruits of Love from damnable uncharitableneſs and hatred; or that the Devils tree ſhould bring forth holy fruit to God?

4. And then (when *Love* is well-ſpoken of by all, even its deadly enemies) leſt Men ſhould ſee their wickedneſs and miſery, (and is it not admirable that they ſee it not?) the Devil hath taught them to play the *Hypocrites*, and make themſelves a Religion which coſts them nothing, without true *Chriſtian Love and good works*, that they may have ſomething to quiet and cheat their conſciences with. One Man drops now and then an inconſiderable gift, and another oppreſſeth, and hateth and deſtroyeth (and ſlandereth, and cenſureth, that he may not be thought to hate and ruin without cauſe;) and when they have done, they wipe their mouths with a few hypocritical Prayers or good words, and think they are good Chriſtians, and God will not be avenged on them: One thinks that God will ſave him becauſe he is of this Church, and another becauſe he is of another Church: One thinks to be ſaved becauſe he is of this Opinion and Party in Religion, and another becauſe he is of that: One thinks he is Religious, becauſe he ſaith his *prayers this way*, and another becauſe he *prayeth another way*. And thus *dead Hypocrites*, whoſe hearts were never quickned with the powerful Love of God, to love his *Servants*, their *Neighbours*, and *Enemies*, do perſwade themſelves that God will ſave them for mocking and flattering him with the ſervice of their deceitful lips: While they want the Love of Good, which is the root of all good, and are poſſeſſed with the *Love of money*, which is the *root of evil*, 1 Tim. 6. 10. and are *Lovers of pleaſure more than God*, 2 Tim. 3. 4.

They will join themſelves forwardly to the cheap and outſide actions of Religion: But when they hear much leſs than [*One thing thou yet wanteſt: ſell all that thou haſt and diſtribute to the poor, and thou ſhalt have a treaſure in Heaven:*] *they are very ſorrowful, becauſe they are very rich*, Luke 18. 22, 23. Such a fruitleſs love as they had to others, *Jam.* 2. ſuch a fruitleſs Religion they have as to themſelves: For *pure Religion and undefiled before God, is to viſit the Fatherleſs and Widows in their adverſity, and to keep your ſelves unſpotted from the World*, James 1. 27. See 1 John 2. 15. & 3. 17. *Whoſo hath this Worlds Goods, and ſeeth his brother hath need, and ſhutteth up his bowels of compaſſion from him; how dwelleth the love of God in him?* There are three Texts that deſcribe the caſe of *ſenſual uncharitable Gentlemen.*

1. Luke 16. *A Rich man cloathed in purple and ſilk* (for ſo, as Dr. *Hammond* noteth, it ſhould rather be tranſlated) and *fared ſumptuouſly every day*, you know the end of him.

2. Ezek 16. 49. *Sodoms Sin was Pride, fulneſs of bread, and abundance of idleneſs, neither did ſhe ſtrengthen the hand of the poor and needy.*

3. James 5. 1, to 7. *Go to now, ye rich men, weep and howl for the miſeries that ſhall come upon you ——Ye have lived in pleaſure on earth, and been wanton: ye have nouriſhed your hearts, as in* (or *for*) *the day of ſlaughter——Ye have condemned and killed the juſt, and he doth not reſiſt you*——And remember Prov. 21. 13. *Whoſo ſtoppeth his ears at the cry of the poor, he alſo ſhall cry himſelf and ſhall not be heard.* And Jam. 2. 13. *He ſhall have judgment without mercy that ſhewed no mercy, and mercy rejoiceth againſt judgment.* Yea in this life it is oft obſervable, Prov. 11. 24. *There is that ſcattereth, and yet increaſeth, and there is that with-holdeth more than is meet, but it tendeth to poverty.*

Tit. 2. *Directions for works of Charity.*

Dir. 1. Direct. 1. L*Ove God, and be renewed to his image*; and then it will be *natural* to you to do good; and his Love will be in you a fountain of good works.

Dir. 2. Direct. 2. *Love your Neighbours*, and it will be *eaſie* to you to do them all the good you can: As it is to do good to your ſelves or Children or deareſt friends.

Dir. 3. Direct. 3. *Learn ſelf-denyal*, that *ſelfiſhneſs* may not cauſe you to be all for your ſelves, and be Satans Law of Nature in you, forbidding you to do good to others.

Dir. 4. Direct. 4. *Mortifie the fleſh*, and the vices of *ſenſuality*: Pride and Curioſity, Gluttony and Drunkenneſs, are inſatiable gulfs, and will devour all, and leave but little for the poor: Though there be never ſo many poor families which want bread and clothing, the proud Perſon muſt firſt have the other ſilk Gown, or the other ornaments which may ſet them out with the forwardeſt in the mode and faſhion: And this houſe muſt firſt be handſomer built, and theſe rooms muſt firſt be neatlier furniſhed; and theſe Children muſt firſt have finer cloaths: Let *Lazarus* lie never ſo miſerable at the door, the ſenſualiſt muſt be cloathed in purple and ſilk, and fare deliciouſly and ſumptuouſly daily, *Luke* 16. The glutton muſt have the diſh and cup which pleaſeth his appetite, and muſt keep a full Table for the entertainment of his companions that have no need. Theſe inſatiable vices are like Swine and Dogs, that devour all the Childrens bread. Even vain recreations and gaming ſhall have more beſtowed on them, than Church or Poor (as to any voluntary gift) Kill your greedy vices once, and then a little will ſerve your turns, and you may have wherewith to relieve the needy, and do that which will be better to you at your reckoning day.

Dir. 5. Direct. 5. *Let not ſelfiſhneſs make your Children the inordinate objects of your charity and proviſion, to take up that which ſhould be otherwiſe employed.* Carnal and worldly Perſons would perpetuate their vice; and when they can live no longer themſelves, they ſeem to be half alive in their poſterity, and what they can no longer keep themſelves, they think is beſt laid up for their Children, to feed them as full, and make them as ſenſual and unhappy as themſelves. So that juſt and moderate Proviſions will not ſatisfie them; but their Childrens Portions muſt be as much as they can get, and almoſt all their Eſtates are *ſibi & ſuis*, for themſelves and theirs: And this pernicious vice is as deſtructive to good works, as almoſt any in the World. That God who hath ſaid that he is worſe than an Infidel who provideth not for his own Family, will judge many thouſands to be worſe than Chriſtians, and than any that will be ſaved muſt be, who make their families the devourers of all which ſhould be expended upon other works of Charity.

Dir. 6. Direct. 6. *Take it as the chiefeſt extrinſecal part of your Religion to do good; and make it the trade or buſineſs of your lives; and not as a matter to be done on the by.* Jam. 1. 27. *Pure Religion and undefiled before God and the Father is this, To viſit the Fatherleſs and Widows in their affliction, and to keep himſelf unſpotted from the world. If we are created for good works*, Epheſ. 2. 10. *and redeemed and purified to be zealous of good works*, Tit. 2. 14. and muſt be judged according to ſuch works, *Matth.* 25. then certainly it ſhould be our chiefeſt daily care and diligence, to do them with all our hearts and abilities. And as we keep a daily account of our own and our ſervants buſineſs in our particular Callings, ſo ſhould we much more of our employment of our Maſters Talents in his Service: And if a Heathen Prince could ſay with lamentation, *Alas, I have loſt a day*, if a day had paſt in which he had done no one good, how much more ſhould a Chriſtian, who is better inſtructed to know the comforts and rewards of doing good.

Dir. 7. Direct. 7. *Give not only out of your ſuperfluities, when the fleſh is glutted with as much as it deſireth, but labour hard in your Callings, and be thrifty and ſaving from all unneceſſary expences, and deny the deſires of eaſe and fulneſs, and pride and curioſity that you may have the more to do good with.* Thriftineſs for works of Charity is a great and neceſſary duty, though covetous thriftineſs for the love of riches be a great ſin. He that waſteth one half of his Maſters goods through ſlothfulneſs or exceſſes, and then is charitable with the other half, will make but a bad account of his Stewardſhip. Much more he that glutteth his own and his Families and retainers fleſhly deſires firſt, and then giveth to the poor only the leavings of luxury, and so much as their fleſhly luſts can ſpare. It is a dearer, a laborious and a thrifty charity, that God doth expect of faithful Stewards.

Dir. 8. Direct. 8. *Delay not any good work which you have preſent ability and opportunity to perform.* Delay ſignifieth unwillingneſs or negligence. *Love* and *Zeal* are active and expeditious. And delay doth frequently fruſtrate good intentions. The Perſons may die that you intend to do good to; or you may die, or your ability and opportunities may ceaſe: That may be done to day which cannot be done to morrow. The Devil is not ignorant of your good intentions, and he will do all that poſſibly he can to make them of no effect: And the more time you give him, the more you enable him to hinder you. You little foreſee what abundance of impediments he may caſt before you: And ſo make that impoſſible which once you might have done with eaſe. Prov. 3. 28. *Say not to thy Neighbour, Go and come again, and to morrow I will give, when thou haſt it by thee.* Prov. 27 1. *Boaſt not thy ſelf of to morrow, for thou knoweſt not what a day may bring forth.*

Dir. 9. Direct. 9. *Diſtruſt not Gods providence for thy own proviſion.* An unbelieving Man will needs be a God to himſelf, and truſt himſelf only for his proviſions, becauſe indeed he cannot truſt God. But you will find that your labour and care is vain, or worſe than vain without Gods bleſſing. Say not diſtruſtfully, what ſhall I have my ſelf when I am old? Though I am not perſwading you to make no proviſion, or to give away all; yet I muſt tell you, that it is exceeding folly to put off any preſent duty, upon diſtruſt of God, or expectation of living to be old. He that over-night ſaid, *I have enough laid up for many years*, did quickly hear, *Thou fool, this night ſhall thy ſoul be required of thee: and whoſe then ſhall the things be which thou haſt provided?* Luke 12. 20. Rather obey that, Eccl. 9. 10. *Whatſoever thy hand findeth to do, do it with thy might: For there is no work nor device, nor knowledge, nor wiſdom in the grave whither thou goeſt.* Do you think that there is not an hundred thouſand whoſe eſtates are now conſumed in the flames of *London*, who could wiſh that all that had been given to pious or charitable uſes? Do but believe from the bottom of your hearts, that he *that hath pity on the poor, lendeth to the Lord, and that which he layeth out he will pay him again*, Prov. 19. 17. And that Matth. 13. 40, 41, 42. *He that receiveth you, receiveth me, and he that receiveth me, receiveth him that ſent me: He that receiveth a Prophet in the name of a Prophet, ſhall receive a Prophets reward; and he that receiveth a righteous man in the name of a righteous man, ſhall receive a righteous mans reward: and whoſoever ſhall give to drink to one of theſe little ones a cup of cold water only* (i. e. when he hath no better) *in the name of a Diſciple, verily I ſay unto you, he ſhall in no wiſe loſe his reward.* I ſay, Believe this, and you will make haſte to give while you may, leſt your opportunity ſhould overſlip you.

Dir. 10. Direct. 10. What you cannot do your ſelves, provoke others to do who are more able: *Provoke one another to love and good works.* Modeſty doth not ſo much forbid you to beg for *others* as for your *ſelves.* Some want but information to draw them to good works: And ſome that are unwilling, may be *urged* to it, to avoid the ſhame of uncharitableneſs: And though ſuch giving do little good to themſelves, it may do good to others. Thus *you* may have the *reward* when the *coſt* is *anothers*, as long as the *Charity* is *yours.*

Direct. 11. Hearken to no doctrine which is an enemy to Charity or good *works*; nor yet which teacheth you to truſt in them for more than their proper part. He that aſcribeth to any of his own works, that which is proper to Chriſt, doth turn them into heinous ſin. And he that aſcribeth not to them all that which Chriſt aſcribeth to them, is a ſinner alſo. And whatever ignorant Men may prate, the time is coming, when neither Chriſt without our Charity, nor our Charity without Chriſt (but in ſubordination to him,) will either comfort or ſave our Souls. Dir. 11.

CHAP. XXXI.

Caſes and Directions about confeſſing ſins and injuries to others.

Tit. 1. *Caſes about confeſſing ſins and injuries to others.*

Queſt. 1. *IN what caſes is it a duty to confeſs wrongs to thoſe that we have wronged?* Queſt. 1.

Anſw. 1. When in real injuries you are unable to make any *reſtitution*, and therefore muſt deſire forgiveneſs, you cannot well do it without *confeſſion.* 2. When you have wronged a Man by a lye, or by falſe witneſs, or that he cannot be righted, till you confeſs the truth. 3. When you have wronged a Man in his honour or fame, where the natural remedy is to ſpeak the contrary, and confeſs the wrong. 4. When it is neceſſary to cure the revengeful inclination of him whom you have wronged, or to keep up his charity, and ſo to enable him to love you, and forgive you. 5. Therefore all known wrongs to another, muſt be confeſſed, except when impoſſibility, or ſome ill effect which is greater than the good be like to follow. Becauſe all Men are apt to abate their Love to thoſe that injure them, and therefore all have need of this remedy. And we muſt do our part to be forgiven by all whom we have wronged.

Queſt. 2. *What cauſes will excuſe us from confeſſing wrong to others?* Queſt. 2.

Anſw. 1. When full recompence may be made without it, and no forgiveneſs of the wrong is neceſſary from the injured, nor any of the foreſaid cauſes require it. 2. When the wrong is ſecret and not known to the injured party, and the confeſſing of it would but trouble his mind, and do him more harm than good. 3. When the injured Party is ſo implacable and inhumane that he would make uſe of the Confeſſion to the ruine of the penitent, or to bring upon him greater penalty than he deſerveth. 4. When it would injure a third Perſon who is intereſſed in the buſineſs, or bring them under oppreſſion and undeſerved miſery. 5. When it tendeth to the diſhonour of Religion, and to make it ſcorned becauſe of the fault of the penitent confeſſor. 6. When it tendeth to ſet People together by the ears, and breed diſſention, or otherwiſe injure the Common-wealth or Government. 7. In general, it is no duty to confeſs our ſin to him that we have wronged, when, all things conſidered, it is like in the judgment of the truly wiſe, to do more hurt than good: For it is appointed as a means to good, and not to do evil.

Queſt. 3. *If I have had a ſecret thought or purpoſe* Queſt. 3.

to wrong another, am I bound to confeſs it, when it was never executed?

Anſw. 1. You are not bound to confeſs it to the party whom you intended to wrong, as any act of Juſtice to make him reparation; nor to procure his forgiveneſs to your ſelf: Becauſe it was no wrong to him indeed, nor do thoughts and things ſecret come under his Judgment, and therefore need not his pardon. 2. But it is a ſin againſt God, and to him you muſt confeſs it. 3. And by accident, *finis gratia*, you muſt confeſs it to Men, in caſe it be neceſſary to be a warning to others, or to the increaſe of their hatred of ſin, or their watchfulneſs, or to exerciſe your own humiliation, or prevent a relapſe, or to quiet your conſcience, or in a word, when it is like to do more good than hurt.

Queſt. 4. Queſt. 4. *To whom, and in what caſes muſt I confeſs to Men, my ſins againſt God, and when not?*

Anſw. The caſes about that confeſſion which belongeth to Church diſcipline, belongeth to the ſecond *Tome*; and therefore ſhall here be paſſed by. But briefly and in general, I may anſwer the queſtion thus: 1. There are conveniences and inconveniences to be compared together, and you muſt make your choice accordingly. The reaſons which may move you to confeſs your ſins to another are theſe. 1. When another hath ſinned with you, or perſwaded or drawn you to it, and muſt be brought to repentance with you. 2. When your conſcience hath in vain tried all other fit means for peace or comfort, and cannot obtain it, and there is any probability of ſuch advice from others as may procure it. 3. When you have need of advice to reſolve your conſcience, whether it be ſin or not, or of what degree, or what you are obliged to in order to forgiveneſs. 4. When you have need of counſel to prevent the ſin for the time to come, and mortifie the habit of it.

The inconveniences which may attend it, are ſuch as theſe; 1. You are not certain of anothers Secreſie: His mind may change, or his underſtanding fail, or he may fall out with you, or ſome great neceſſity may befall him to drive him to open what you told him. 2. Then whether your ſhame or loſs will not make you repent it, ſhould be foreſeen. 3. And how far others may ſuffer in it. 4. And how far it will reflect diſhonour on Religion. All things being conſidered on both ſides, the preponderating reaſons muſt prevail.

Tit. 2. *Directions about confeſſing ſin to others.*

Dir. 1. Direct. 1. *Do nothing which you are not willing to confeſs, or which may trouble you much if your confeſſion ſhould be opened.* Prevention is the eaſieſt way: And foreſight of the conſequents ſhould make a wiſe Man ſtill take heed.

Dir. 2. Direct. 2. *When you have ſinned or wronged any, weigh well the conſequents on both ſides before you make your confeſſion:* that you may neither do that which you may wiſh undone again, nor cauſeleſly refuſe your duty: And that inconveniences foreſeen may be the better undergone when they cannot be avoided.

Dir. 3. Direct. 3. *When a well informed conſcience telleth you that confeſſion is your duty, let not ſelf-reſpects detain you from it, but do it whatever it may coſt you.* Be true to Conſcience, and do not wilfully put off your duty: To live in the neglect of a known duty, is to live in a known ſin: which will give you cauſe to queſtion your ſincerity, and cauſe more terrible effects in your Souls, than the inconveniences of confeſſion could ever have been.

Dir. 4. Direct. 4. *Look to your repentance that it be deep and abſolute, and free from hypocritical exceptions and reſerves.* For half and hollow repentance will not carry you through hard and coſtly duties: But that which is ſincere, will break over all: It will make you ſo angry with your ſelves and ſins, that you will be as inclined to take ſhame to your ſelves in an honeſt revenge, as an angry Man is to bring ſhame upon his Adverſary. We are ſeldom over-tender of a Mans reputation whom we fall out with: And Repentance is a falling out with our ſelves. We can bear ſharp Remedies, when we feel the pain, and perceive the mortal danger of the diſeaſe: And Repentance is ſuch a perception of our pain and danger. We will not tenderly hide a mortal Enemy, but bring him to the moſt open ſhame: And Repentance cauſeth us to hate ſin as our mortal Enemy. It is want of Repentance that maketh Men ſo unwilling to make a juſt confeſſion.

Dir. 5. Direct. 5. *Take heed of Pride*, which maketh Men ſo tender of their reputation, that they will venture their Souls to ſave their honour: Men call it *baſhfulneſs*, and ſay they cannot confeſs for ſhame: But it is *Pride* that maketh them ſo much aſhamed to be known by Men, to be offenders, while they leſs fear the eye and judgment of the Almighty. Impudency is a mark of a profligate ſinner: but he that pretendeth *ſhame* againſt his duty, is fooliſhly proud; and ſhould be more aſhamed to neglect his duty, and continue impenitent in his ſin. A humble Perſon can perform a ſelf-abaſing humbling duty.

Dir. 6. Direct. 6. *Know the true Uſes of Confeſſion of ſin, and uſe it accordingly:* Do it with an hatred of ſin, to expreſs your ſelves implacable Enemies to it: Do it to repair the wrong which you have done to others; and the diſhonour you have done to the Chriſtian Religion, and to warn the hearers to take heed of ſin and temptation by your fall: It is worth all your ſhame, if you ſave one ſinner by it from his ſin: Do it to lay the greater obligation upon your ſelves for the future, to avoid the ſin and live more carefully: For it is a double ſhame to ſin after ſuch humbling confeſſions.

CHAP. XXXII.

Caſes and Directions about Satisfaction and Reſtitution.

Tit. 1. *Caſes of Conſcience about Satisfaction and Reſtitution.*

Queſt. 1. *When is it that proper reſtitution muſt be made, and when ſatisfaction? And what is it?*

Anſw. Reſtitution properly is *ejuſdem*, of the *ſame* thing, which was detained or taken away: *Satisfaction* is *ſolutio æquivalentis, vel tantidem, alias indebiti*; that which is for compenſation or reparation of loſs, damage, or injury; being ſomething of equal value or uſe to the receiver. Primarily *res ipſa debetur*, Reſtitution is firſt due, where it is *poſſible:* But when that is unavoidably hindered or forbidden by ſome effectual reſtraint, *ſatisfaction* is due. Whilſt *Reſtitution* of the ſame may be made, we cannot put off the Creditor or Owner with that which is *equivalent* without his own conſent; but by his conſent we may at any time. And to the Queſtion, *What is due ſatisfaction?* I anſwer, that when *Reſtitution* may be made, and he that ſhould reſtore, doth rather deſire the owner to accept ſome other thing in compenſation, there that proportion is *due ſatisfaction* which both Parties agree upon. For if it be above the value, it was yet voluntarily given, and the payer might have choſen: And if it be *under* the value, it was yet voluntarily accepted, and the receiver might have choſen. But if *Reſtitution cannot be made*, or not without ſome greater hurt to the payer than the value of the thing, there due *ſatisfaction* is that which *is of equal value and uſe to the receiver*. And if he will not be *ſatisfied* with it, he is unjuſt, and it is *quoad valorem rei & debitum ſolventis*, full ſatisfaction, and he is not (unleſs by ſome other accident) bound to give any more: Becauſe it is not anothers unrighteous *will* that he is obliged to fulfil, but a debt which is to be diſcharged. But here you muſt diſtinguiſh betwixt *ſatisfaction* in Commutative Juſtice, for a Debt, or *injury*, and *ſatisfaction* in *diſtributive Governing* Juſtice, for a *fault* or *crime*: The meaſure of the former ſatisfaction, is ſo much as may compenſate the owners loſs; not only ſo much as the thing was worth to another, but what it was worth to him: But the meaſure of the *later* ſatisfaction is, ſo much as may ſerve the *ends of Government* inſtead of actual obedience; or ſo much as will ſuffice as to the *Ends of Government*, to repair the hurts which the crime hath done, or avoid what it would do.

Q. Why did they reſtore fourfold?

And here you may ſee the anſwer to that Queſtion, *Why a Thief was commanded to reſtore fourfold, by the Law of Moſes?* For in that *reſtitution* there was a conjunction of both theſe ſorts of *ſatisfaction*, both in point of *Commutative* and *Diſtributive* Juſtice: So much as repaired the owners loſs was *ſatisfaction* to the owner for the injury: The reſt was all *ſatisfaction* to God and the Common-wealth for the publick injury that came by the *crime* or violation of the Law. Other anſwers are given by ſome, but this is the plain and certain truth.

Queſt. 2. Queſt. 2. *How far is Reſtitution or Satisfaction neceſſary?*

Anſw. As far as acts of *obedience* to God, and *Juſtice* to Man are neceſſary; that is, 1. As a Man that repenteth truly of ſin againſt God, may be ſaved without external obedience, if you ſuppoſe him cut off by death immediately upon his repenting, before he hath any opportunity to obey: So that the *Animus obediendi* is abſolutely neceſſary; and the *actus obediendi* if there be opportunity: So is it here: The *animus reſtituendi*, or true reſolution or willingneſs to reſtore, is ever neceſſary to the ſincerity of Juſtice and Repentace in the Perſon, as well as neceſſary *neceſſitate præcepti*: And the act of *reſtitution primarily*, and of *ſatisfaction* ſecondarily is neceſſary, if there be time and power: I ſay *neceſſary* always as a *duty*, *neceſſitate præcepti*: and neceſſary *neceſſitate medii*, as a condition of pardon and ſalvation, ſo far as they are neceſſary acts of true repentance and obedience, as other duties are: that is, as a true penitent may in a temptation omit Prayer or Church-communion, but yet hath always ſuch an habitual inclination to it, as will bring him to it, when he hath opportunity by deliberation to come to himſelf; and as in the ſame manner a true penitent may omit a work of charity or mercy; but not give over ſuch works: Even ſo is it in this caſe of reſtitution and ſatisfaction.

Queſt. 3. Queſt. 3. *Who are they that are bound to make reſtitution or ſatisfaction?*

Anſw. 1. Every one that poſſeſſeth and retaineth that which is indeed another Mans, and hath acquired no juſt title to it himſelf, muſt make reſtitution. Yet ſo, that if he came lawfully by it (as by finding, buying or the like) he is anſwerable for it only upon the terms in thoſe Titles before expreſſed. But if he came unlawfully by it, he muſt reſtore it with all damages. The caſes of *borrowers* and *finders* are before reſolved. He that keepeth a borrowed thing longer than his day, muſt return it with the damage. He that loſeth a thing which he borrowed, muſt make ſatisfaction, unleſs in caſes where the contract, or common uſage, or the quality of the thing, excuſeth him. 2. He that either by *force*, or *fraud*, or *negligence*, or any injuſtice doth wrong to another, is bound to make him a juſt compenſation, according to the proportion of the *guilt* and the *loſs* compared together: For neither of them is to be conſidered alone. If a Servant neglect his Maſters buſineſs, and it fall out that no loſs followeth it; he is bound to *confeſs his faults*, but not to *pay* for a loſs which *might* have been, but *was not*. And if a Servant by ſome ſuch ſmall and ordinary negligence, which the beſt Servants are guilty of, ſhould bring an exceeding great damage upon his Maſter (as by dropping aſleep to burn his Houſe, or by an hours delay which ſeemed not very dangerous, to fruſtrate ſome great buſineſs) he is obliged to *Reparation* as well as to *Confeſſion*; but not to make good *all that is loſt*, but according to the proportion of his fault. But he that by *oppreſſion*, or *robbery* taketh that which is anothers, or bringeth any damage to him; or by *ſlander*, *falſe witneſs*, or any ſuch unrighteous means, is bound to make a fuller ſatisfaction. And thoſe that concur in the injury, being acceſſaries, are bound to ſatisfie. As. 1. Thoſe that teach or command another to do it. 2. Thoſe who ſend a Commiſſion, or authorize another to do it. 3. Thoſe who counſel, exhort or perſwade another to do it. 4. Who by conſenting are the cauſes of it. 5. Thoſe who co-operate, and aſſiſt in the injury knowingly and voluntarily. 6. Thoſe who hinder it not when they could and were obliged to do it. 7. Thoſe who make the act their own, by owning it, or conſenting afterward. 1. Thoſe who will not reveal it afterwards, that the injured party may recover his own, when they are obliged to reveal it. But a ſecret *conſent* which no way furthered the injury, obligeth none to *reſtitution*, but only to *repentance*: becauſe it did no wrong to another, but it was a ſin againſt God.

Queſt. 4. *To whom muſt reſtitution or ſatisfaction be made.* *Queſt.* 4.

Anſw. 1. To the *true Owner*, if he be living and to be found, and it can be done. 2. If that cannot be, then to his heirs, who are the poſſeſſors of that which was his. 3. If that cannot be, then to God himſelf; that is, to the *poor*, or unto pious uſes: For the poſſeſſor is no true Owner of it: And therefore where no other Owner is found, he muſt diſcharge himſelf ſo of it, to the uſe of the higheſt and principal Owner, as may be moſt agreeable to his will and intereſt. Heb.5.23. 1 Sam.12.3. Neh.5.11 Numb.5.8. Luke 1.9.

Queſt. 5. *What Reſtitution ſhould be make who hath diſhonoured his Governours or Parents?* *Queſt.* 5.

Anſw. He is bound to do all that he can to repair their honour, by ſuitable means: and to confeſs his fault, and crave their pardon.

Queſt. 6. *How muſt ſatisfaction be made for ſlanders, lies, and infaming of others?* *Queſt.* 6.

Anſw. By confeſſing the ſin, and unſaying what was ſaid, not only as openly as it was ſpoken; but as far as it is ſince carried on by others, and as far as the reparation of your Neighbours good name requireth, if you are able.

Queſt. 7. *What reparation muſt they make who have tempted others to ſin, and hurt their Souls?* *Queſt.* 7.

Anſw. 1. They muſt do all that is in their power to recover them from ſin, and to do good to their Souls: They muſt go to them, and confeſs and lament the ſin, and tell them the evil and danger of it, and inceſſantly ſtrive to bring them to repentance. 2. They muſt make reparation to the Lord of Souls, by doing all the good they can to others, that they may help more than they have hurt.

Queſt. 8. *What reparation can or muſt be made for Murder or Man-ſlaughter?* *Queſt.* 8.

Anſw. By Murder there is a manifold damage inferred: 1. God is deprived of the life of his Servant. 2. The Perſon is deprived of his life. 3. The King is deprived of a Subject. 4. The Common-wealth is deprived of a Member. 5. The friends and kindred of the dead are deprived of a friend. 6. And perhaps alſo damnified in their Eſtates. All theſe damages cannot be fully repaired by the offender: but all muſt be done that can be done. 1. Of God he can only beg pardon, upon the account of the ſatisfactory Sacrifice of Chriſt; expreſſing true repentance as followeth. 2. To the Perſon murdered no reparation can be made. 3. To the King and Common-wealth, he muſt patiently yield up his life, if they ſentence him to death, and without repining, and think it not too dear to become a warning to others, that they ſin not as he did. 4. To diſconſolate friends no reparation can be made; but pardon muſt be asked. 5. The damage of heirs, kindred and creditor, muſt be repaired by the offenders Eſtate, as far as he is able.

Queſt. 9. Queſt. 9. *Is a Murderer bound to offer himſelf to death, before he is apprehended?*

Anſw. Yes, in ſome caſes: As, 1. When it is neceſſary to ſave another that is falſly accuſed of the crime. 2. Or when the intereſt of the Common-wealth requireth it. But otherwiſe, not; Becauſe an offender may lawfully accept of Mercy, and nature teacheth him to deſire his own preſervation: But if the queſtion be, *When doth the intereſt of the Common-wealth require it?* I think, much ofter than it is done: As the common-intereſt requireth that Murderers be put to death, when apprehended: So it requireth that they may not frequently and eaſily be hid, or eſcape by ſecreſie or flight: For then it would embolden others to murder: whereas when few eſcape, it will more effectually deter Men: If therefore any Murderers conſcience, ſhall conſtrain him in true repentance, voluntarily to come forth and confeſs his ſin, and yield up himſelf to Juſtice, and exhort others to take heed of ſinning as he did, I cannot ſay that he did any more than his duty in ſo doing: And indeed I think that it is *ordinarily* a duty, and that ordinarily the intereſt of the Common-wealth requireth it; though in ſome caſes it may be otherwiſe. The Execution of the Laws againſt Murder, is ſo neceſſary to preſerve Mens lives, that I do not think that *ſelf-preſervation* alone, will allow Men to defeat the Common-wealth of ſo neceſſary a means of preſerving the lives of many, to ſave the life of one, who hath no right to his own life, as having forfeited it. If to ſhift away *other murderers* from the hand of Juſtice be a ſin, I cannot ſee but that it is ſo ordinarily to do it for ones ſelf: Only I think that if a true penitent Perſon have juſt cauſe to think that he may do the Common-wealth more ſervice by his life than by his death, that then he may conceal his crime or fly; But otherwiſe not.

Queſt. 10. Queſt. 10. *Is a Murderer bound to do execution on himſelf, if the Magiſtrate upon his confeſſion do not?*

Anſw. No: becauſe it is the Magiſtrate who is the appointed Judge of the publick intereſt, and what is neceſſary to its reparation; and hath power in certain caſes to pardon: And though a murderer may not ordinarily ſtrive to defeat Gods Laws, and the Common-wealth, yet he may accept of mercy when it is offered him.

Queſt. 11. Queſt. 11. *What ſatisfaction is to be made by a Fornicator or Adulterer?*

Anſw. Chaſtity cannot be reſtored, nor corrupted honour repaired. But, 1. If it was a ſin by mutual conſent, the party that you ſinned with, muſt by all importunity be ſollicited to repentance; and the ſin muſt be confeſſed, and pardon craved for tempting them to ſin. 2. Where it can be done without a greater evil than the benefit will amount to, the Fornicators ought to joyn in Marriage. *Exodus* 22. 16. 3. Where that cannot be, the Man is to put the Woman into as good a caſe for outward livelyhood, as ſhe would have been in, if ſhe had not been corrupted by him; by allowing her a proportionable dowry; *Exod.* 22. 17. and the Parents injury to be recompenſed, *Deut.* 22. 28, 29. 3. The Childs maintenanee alſo is to be provided for, by the Fornicator. That is, 1. If the Man by fraud or ſollicitation induced the Woman to the ſin, he is obliged to all as aforeſaid. 2. If they ſinned by mutual forwardneſs and conſent, then they muſt joyntly bear the burden: yet ſo that the Man muſt bear the greater part; becauſe he is ſuppoſed to be the ſtronger and wiſer to have reſiſted the temptation. 3. If the Woman importuned the Man, ſhe muſt bear the more; but yet he is reſponſible to Parents and others for their damages, and in part to the Woman her ſelf, becauſe he was the ſtronger Veſſel, and ſhould have been more conſtant: And *volenti non fit injuria*, is a rule that hath ſome exceptions.

Queſt. 12. *In what caſe is a Man excuſed from reſtitution and ſatisfaction?* *Queſt.* 12.

Anſw. 1. He that is utterly diſabled cannot reſtore or ſatisfie. 2. He that is equally damnified by the perſon to whom he ſhould reſtore, is excuſed in point of real equity and conſcience, ſo be it that the reaſons of external order and policy oblige him not: For though it may be his ſin (of which he is to repent) that he hath equally injured the other, yet it requireth *confeſſion* rather than *reſtitution* or ſatisfaction, unleſs he may alſo expect ſatisfaction from the other. Therefore if you owe a Man an hundred pound, and he owe you as much and will not pay you, you are not bound to pay him, unleſs for external order ſake, and the Law of the Land. 3. If the Debt or Injury be forgiven, the Perſon is diſcharged. 4. If Nature or Common-cuſtom do warrant a Man to believe that no reſtitution or ſatisfaction is expected, or that the injury is forgiven, though it be not mentioned, it will excuſe him from reſtitution or ſatisfaction: As if Children or Friends have taken ſome trifle, which they may preſume the kindneſs of a Parent or Friend will paſs over, though it be not juſtifiable.

Queſt. 13. *What if the Reſtitution will coſt the reſtorer far more than the thing is worth?* *Queſt.* 13.

Anſw. He is obliged to make *Satisfaction*, inſtead of *Reſtitution.*

Queſt. 14. *What if the confeſſing of the fault may engage him that I muſt reſtore to, ſo that he will turn it to my infamy or ruine?* *Queſt.* 14.

Anſw. You may then conceal the Perſon, and ſend him ſatisfaction by another hand: or you may alſo conceal the wrong it ſelf, and cauſe ſatisfaction to to be made him, as by gift, or other way of payment.

Tit. 2. *Directions about Reſtitution and Satisfaction.*

Direct. 1. F*Oreſee the trouble of reſtitution, and prevent it:* Take heed of Covetouſneſs, which would draw you into ſuch a ſnare: What a perplexed caſe are ſome Men in, who have injured others ſo far as that all they have will ſcarce make them due ſatisfaction? Eſpecially publick oppreſſors who injure whole Nations, Countries or Communities: and unjuſt Judges, who have done more wrong perhaps in one day or week than all their Eſtates are worth: and unjuſt Lawyers who plead againſt a righteous cauſe: and falſe witneſſes, who contribute to the wrong: and unjuſt Juries, or any ſuch like: Alſo oppreſſing Landlords; and Soldiers that take Mens Goods by violence; and deceitful Tradeſmen, who live by injuries. In how ſad a caſe are all theſe Men? *Dir.* 1.

Direct. 2. *Do nothing which is doubtful, if you can avoid it, leſt it ſhould put you upon the trouble of reſtitution.* As in caſe of any doubtful way of *Uſury* or other gain, conſider, that if it ſhould hereafter appear to you to be unlawful, and ſo you be obliged to reſtitution (though you thought it lawful at the taking of it) what a ſnare then would you be in? when all that uſe muſt be repayed? And ſo in other caſes. *Dir.* 2.

Direct. 3. *When really you are bound to reſtitution or ſatisfaction, ſtick not at the Coſt or Suffering be it never ſo great, but be ſure to deal faithfully with God and Conſcience.* Elſe you will keep a thorn in your hearts, which will ſmart and feſter till it be out: And the eaſe of your Conſciences, will bear the charge of your coſtlieſt reſtitution. *Dir.* 3.

Direct. 4. *If you be not able in your life time to make reſtitution, leave it in your wills as a debt upon your Eſtates;* but never take it for your own. *Dir.* 4.

Direct. 5. *If you are otherwiſe unable to ſatisfie, offer* *Dir.* 5.

your labour as a Servant to him to whom you are indebted; if at leaſt by your ſervice you can make him a compenſation.

Dir. 6. Direct. 6. If you are that way unable alſo, beg of your friends, to help you, that Charity may enable you to pay the debt.

Dir. 7. Direct. 7. But if you have no means at all of ſatisfying, confeſs the injury and crave forgiveneſs, and caſt your ſelf on the mercy of him whom you have injured.

CHAP. XXXIII.

Caſes and Directions about our obtaining Pardon from God.

Tit. 1. *Caſes of Conſcience about obtaining pardon of Sin from God.*

Queſt. 1. Queſt. 1. *IS there pardon to be had for all ſin without exception, or not?*

Anſw. 1. There is no pardon procured nor offered, for the final non-performance of the *conditions* of pardon; that is, for final impenitency, unbelief and ungodlineſs. 2. There is no pardon for any ſin, without the conditions of pardon, that is, without true faith and repentance, which is our converſion from ſin to God. 3. And if there be any ſin which certainly excludeth true Repentance to the laſt, it excludeth pardon alſo: which is commonly taken to be the caſe of Blaſphemy againſt the Holy Ghoſt: of which I have written at large in my Treatiſe againſt Infidelity.

But, 1. All ſin, except the final non-performance of the conditions of pardon, is already conditionally pardoned in the Goſpel; that is, If the ſinner will repent and believe. No ſin is excepted from pardon to penitent believers.

2. And all ſin is *actually* pardoned to a true penitent believer.

Queſt. 2. Queſt. 2. *What if a Man do frequently commit the ſame heinous ſin? may he be pardoned!*

Anſw. Whilſt he frequently committeth it, (being a mortal ſin) he doth not truly repent of it: And while he is impenitent he is unpardoned: But if he be truly penitent, his heart being habitually and actually turned from the ſin, it will be forgiven him: but not till he thus forſake it.

Queſt. 3. Queſt. 3. *Is the day of grace and pardon ever paſt in this life?*

Some ſpeak too ignorantly and dangerouſly about the day of grace being paſt in this life.

Anſw. The day of grace and pardon to the *penitent*, is never paſt in this life: There is no day or hour in which a true penitent Perſon is not pardoned; or in which the impenitent is not *conditionally* pardoned, that is, if he will truly repent and believe in Chriſt: And as for the day of *true penitence*, it is not paſt to the impenitent; for it never yet came, that is, They never truly repented. But there is a time, with ſome provoking, forſaken, Sinners when God who was wont to call them to repentance by outward Preaching and inward motions, will call and move them ſo no more, but leave them more quietly in the blindneſs and hardneſs of their hearts.

Queſt. 4. Queſt. 4. *May we be certain of pardon of ſin in this life?*

Anſw. Yes: every Man that underſtandeth the Covenant of Grace, may be certain of pardon, ſo far as he is certain of the ſincerity of his faith and repentance, and no further: And if a Man could not be ſure of that, the conſolatory promiſes of pardon would be in a ſort in vain: And we could not tell how to *believe* and *repent*, if we cannot tell when we truly do it.

Queſt. 5. Queſt. 5. *Can any Man pardon ſins againſt God? and how far?*

Anſw. Pardon is the *remitting of a puniſhment*. So far as *Man* is to *puniſh* ſinners againſt God, ſo far they may *pardon*, that is, remit that puniſhment (Whether they do well in ſo doing? is another queſtion.) Magiſtrates are to execute corporal Penalties upon Subjects for many ſins againſt God: and they may pardon accordingly. The Paſtors of the Church, who are its Guides as to publick Church-communion, may remove offenders from the ſaid Communion, and they may abſolve them when they are penitent, and they may (rightfully or wrongfully) remit the penalty which they may inflict. 2. The Paſtors of the Church may as Gods Officers, declare the conditional general pardon, which is contained in the Covenant of grace; and that with particular application to the ſinner, for the comforting of his mind: *q. d.* [Having examined your Repentance, I declare to you as the Miniſter of Chriſt, that if it be as you expreſs it, without diſſembling or miſtake, your Repentance is ſincere, and your ſin is pardoned.] 3. On the ſame terms a Paſtor may as the Miniſter or Meſſenger of Chriſt, deliver this ſame conditional pardon contained in the Covenant of Grace, as ſealed by the Sacraments of Baptiſm and the Lords-ſupper; which is an act of Inveſtiture: *q. d.* [I do as the Miniſter of Chriſt, hereby ſeal and deliver to you in his name, the pardon of all your ſins through his blood; ſuppoſing your profeſſed faith and repentance be ſincere: otherwiſe it is void and of no ſuch effect.] But this is, 1. But a conditional pardon, though with particular application. 2. And it is but a Miniſterial act of Delivery or Inveſtiture, and not the act of the Donor by himſelf; nor the gift of the firſt Title: So that it is no whit proper to ſay, that the *Miniſter pardoneth you*; but that *the Miniſter bringeth, and delivereth you the pardon*, and ſealeth it in his Maſters name; or that Chriſt doth pardon you, and ſend it you by his Miniſter. As it is utterly improper to ſay, that the Kings Meſſenger pardoneth a Traytor, becauſe he bringeth him a pardon from the King. And though (if we agree of this ſenſe) the Controverſie remaining will be but *de nomine*, yet is it not of ſmall moment; when abuſed *words* do tend to abuſe the Peoples underſtandings; he that ſaith, *I forgive your ſins*; doth teach the people to take him for a God, whatever he meaneth in himſelf; and blaſphemous words will not be ſufficiently excuſed, by ſaying that you have not a blaſpheming ſenſe. So that a Paſtor may 1. *Declare Chriſts pardon*; 2. And *ſeal* and *deliver* it conditionally in Chriſts name. But he cannot pardon the internal puniſhments in this life, nor the eternal puniſhments of the next. 3. But the puniſhments of Excommunication he may pardon, who muſt execute them.

Queſt. 6. *Doth God forgive ſin before it be committed (or juſtifie the ſinner from it?)* Queſt. 6.

Anſw. No, No: for it is a contradiction to forgive that which is not, or to remit a penalty which is not due: But he will indeed *juſtifie the perſon*, not by Chriſts *righteouſneſs*, but by his own innocency *in tantum*, ſo far as he is *no ſinner*: He that hath not committed a ſin, needeth no pardon of it, nor any *righteouſneſs* but his *innocency*, to juſtifie him againſt the falſe accuſation of doing that which he never did. God doth prepare the *ſacrifice* and *remedy* before upon the fore-ſight of the ſin: And he hath made an univerſal act of pardon before hand; which ſhall become an actual pardon to him who penitently accepteth it: And he is purpoſed in himſelf to pardon all whom he will pardon: ſo that he hath the decretive *nolle punire* before. But none of this is proper pardon or the juſtification of a ſinner, in the Goſpel ſenſe, as ſhall be further ſhewed.

Queſt. 7. *Is an Elect Perſon pardoned and juſtified, before Faith and Repentance?* Queſt. 7.

Anſw. (Laying aſide the caſe of Infants, which dependeth on the faith of others) the former anſwer will ſerve for this queſtion.

Queſt. 8. *Is pardon or juſtification perfect before death?* Queſt. 8.

Anſw. 1. *De re:* 1. The pardon which you have this year, extendeth not to the ſins which you commit the next year, or hour; but there muſt be a renewed act of pardon for renewed ſins; though not a new Goſpel, or covenant or act of Oblivion to do it: But the ſame Goſpel-Covenant, doth morally perform a new act of pardon, according to the Redeemers mind and will. 2. The pardon which we have now, is but *conſtitutive & in jure*, and but *virtual* as to *ſentential Juſtification*: But the *ſentence* of the Judge is a more perfective act: or if any think that God doth now *ſentence* us juſt before the Angels in any Cœleſtial Court, yet that at Judgment will be a more full perfective act. 3. The *executive pardon* which we have now, which is oppoſite to actual puniſhing, is not perfect, till the day of Judgment: Becauſe all the puniſhment is not removed, till the laſt Enemy, Death, be overcome, and the body be raiſed from the Earth. 2. And now the Controverſie *de nomine*, whether it be proper to call our preſent juſtification or pardon *perfect* is eaſily decided from what is ſaid *de re*.

Queſt. 9. Queſt. 9. *Is our pardon perfect as to all the ſins that are paſt?*

Anſw. 1. As to the number of ſins pardoned, it is: For all are pardoned. 2. As to the *ſpecies* of the act, and the plenary effect, it is not. For, 1. All the puniſhment is not removed. 2. The final abſolving ſentence is to come. 3. The pardon which we have is as to its *continuance*, but conditional: And the tenour of the Covenant would ceaſe the pardon even of all ſins paſt, if the ſinners faith and repentance ſhould ceaſe: I ſpeak not *de eventu* whether ever any do fall away, but of the *tenour* of the *Covenant*; which may prevent falling away. Now a pardon which hath much yet to be done, as the condition of its continuance, is not ſo perfect, as it will be when all thoſe things are performed.

Queſt. 10. Queſt. 10. *May Pardon or Juſtification be reverſed or loſt?*

Anſw. Whether God will eventually permit his true Servants, to fall ſo far as to be unjuſtified, is a Controverſie which I have written of in a fitter place. 2. But *quoad robur peccatoris*, it is alas, too eaſie to fall away, and be unjuſtified. 3. And as to the tenour of the Covenant, it continueth the *promiſe* and *threatnings* conditionally, and ſuppoſing the ſinner defectible, doth threaten damnation to them that are now juſtified, if they ſhould not perſevere but apoſtatize, *Col.* 1. 33. *Rom.* 11. 22. *John* 15. 9.

Queſt. 11. Queſt. 11. *Is the pardon of my own ſins to be believed* fide divina? *And is it the meaning of that Article of the Creed,* I believe the pardon of my ſins?

Anſw. I am to believe *fide divina*, that Chriſt hath purchaſed, and enacted a conditional pardon, which is univerſal, and therefore extendeth to my ſins as well as to other Mens: And that he commandeth his Miniſters to offer me this, and therein to offer me the actual pardon of all my ſins, to be mine if I truly repent and believe: And that if I do ſo, my ſins are actually pardoned. And I am obliged accordingly to believe in Chriſt, and take him for my Saviour, for the pardon of my ſins. But this is all the meaning of the Creed and Scripture, and all that is of *Divine Belief*. 2. But that *I am actually pardoned*, is not of *Divine Faith*, but only on ſuppoſition that I firſt believe: which Scripture telleth not, whether I do or not. In ſtrict ſenſe I muſt firſt *believe in Chriſt for pardon*: And next in a *larger* ſenſe I muſt *believe that I am pardoned*: that is, I muſt ſo conclude by an act of reaſon, one of the premiſes being *de fide*, and the other of internal *ſelf-knowledge*.

Queſt. 12. Queſt. 12. *May a Man truſt in his own faith or repentance for his pardon and juſtification, in any kind?*

Anſw. Words muſt be uſed with reſpect to the underſtanding of the hearers: And perilous expreſſions muſt be avoided leſt they deceive Men. But *de re*, 1. You muſt not truſt to your faith or repentance, to do that which is proper to God, or to Chriſt, or to the Goſpel, or for any more than their own part, which Chriſt hath aſſigned them. 2. You *muſt truſt to your faith and repentance* for that which is truly their own part. And ſhould you not truſt them at all, you muſt needs diſpair, or truſt preſumptuouſly to you know what. For Chriſt will not be inſtead of *faith* or *repentance* to you.

Queſt. 13. *What are the ſeveral cauſes and conditions of pardon?* *Queſt.* 13.

Anſw. 1. God the Father is the principal efficient, giving us Chriſt, and pardon with and through him. 2. Chriſts Perſon by his Sacrifice and Merits is the Meritorious Cauſe. 2. The Goſpel Covenant or Promiſe is the Inſtrumental Cauſe, or Gods pardoning Act or Grant. 4. Repentance is the Condition *ſine qua non*, directly *gratia finis*, in reſpect to God, to whom we muſt turn. 5. Faith in Chriſt is the Condition *ſine qua non*, directly *gratia medii principalis*, in reſpect to the Mediator who is thereby received, 6. The Holy Ghoſt worketh us to theſe conditions.

Tit. 2. *Directions for obtaining Pardon from God.*

Direct. 1. *Underſtand well the Office of Jeſus Chriſt as our Redeemer, and what it is that he hath done for ſinners, and what he undertaketh further to do.* *Dir.* 1. For if you know not Chriſts Office and undertaking, you will either be ignorant of your true remedy, or will deceive your ſelves by a preſumptuous truſt, that he will do that which is contrary to his Office and Will.

Dir. 2. Direct. 2. *Underſtand well the tenour of the Covenant of Grace*; for there it is that you muſt know, what Chriſt will give, and to whom, and on what terms?

Direct. 3. *Underſtand well the nature of true faith and repentance*; or elſe you can neither tell how to obtain pardon, nor to judge of it. *Dir.* 3.

Direct. 4. *Abſolutely give up your ſelves to Chriſt, in all the Offices of a Mediator, Prieſt, Prophet and King*: *Dir.* 4. And think not to be juſtified by one act or part of Chriſtianity, by alone believing in Chriſt as a ſacrifice for ſin. To be a true Believer, and to be a true Chriſtian is all one: And is the faith in Chriſt which is the condition of juſtification and ſalvation. Study the Baptiſmal Covenant; for the believing in God the Father, Son and Holy Ghoſt, there meant, is the true faith, which is the condition of our pardon.

Direct. 5. *Be ſure that your Repentance contain in it a Deſire to be perfectly holy and free from all ſin, and a Reſolution againſt all known and wilful ſinning, and particularly that you would not commit the ſame ſins, if you had again the ſame temptations* (ſuppoſing that we ſpeak not of ſuch infirmities as good Men live in: Which yet you muſt heartily deſire to forſake.) *Dir.* 5.

Direct. 6. *Pray earneſtly and believingly for pardon through Chriſt*: *Dir.* 6. Even for the continuance of your former pardon, and for renewed pardon for renewed ſins, for Prayer is Gods appointed means, and inincluded in *faith* and *repentance* which are the ſummary conditions.

Dir. 7. Direct. 7. *Set all right between you and your neighbours*; by forgiving others, and being reconciled to them, and confeſſing your injuries againſt them, and making them reſtitution and ſatisfaction: For this alſo is included in your repentance, and expreſly made the condition of your pardon.

Direct. 8. *Deſpiſe not the Sacramental delivery of pardon, by the Miniſters of Chriſt*: *Dir.* 8. For this belongeth to the full inveſtiture and poſſeſſion of the benefit: Nor yet the ſpiritual conſolation of a skilful faithful Paſtor, nor publick abſolution upon publick repentance, if you ſhould fall under the need of ſuch a remedy.

Direct. 9. *Sin no more*: I mean, Reſolvedly break off all that wilful ſin of which you do repent: *Dir.* 9. For repentings, and purpoſes, and promiſes of a new and holy life, which are uneffectual, will never prove the pardon of your ſins: But ſhew your Repentance to be deceitful.

Direct. 10. *Set your ſelves faithfully to the uſe of all thoſe holy means, which God hath appointed for the overcoming of your ſins; and to that life of Holineſs, Righteouſ-* *Dir.* 10.

teouſneſs, Love and Sobriety, which is contrary to them. Otherwiſe your Repentance is fraudulent and inſufficient: Theſe means and no leſs than all theſe, muſt be uſed by him, that will make ſure of the pardon of his ſins from God: And he that thinketh all theſe too much, muſt look for pardon ſome other way, than from the Mercy of God, or the Grace of Chriſt: For Gods pardon is not to be had upon any other terms, than thoſe of Gods appointment. He that will make new Conditions of his own, muſt pardon himſelf if he can on thoſe conditions. For God will not to be tyed to the Laws of ſinners.

CHAP. XXXIV.

Caſes and Directions about Self-judging.

Tit. 1. *Caſes of Conſcience about Self-judging.*

BEcauſe I have ſaid ſo much of this ſubject in the third Part of my *Saints Reſt*, and in a *Treatiſe of Self-acquaintance*, and in my *Directions for Peace of Conſcience*, and before in this Book, I ſhall be here the briefer in it.

Queſt. 1. Queſt. 1. *What are the uſes and reaſons of ſelf-judging, which ſhould move us to it?*

Anſw. In the three foreſaid Treatiſes I have opened them at large. In a word, without it, we ſhall be ſtrangers to our ſelves; we can have no well grounded comfort, no true repentance and humiliation, no juſt eſtimation of Chriſt and Grace, no juſt obſervance of the motions of Gods Spirit, no true application of the Promiſes or Threatnings of the Scripture, yea, we ſhall pervert them all to our own deſtruction; no true underſtanding of the Providence of God, in proſperity or adverſity; no juſt acquaintance with our duty: A Man that knoweth not himſelf, can know neither God nor any thing aright, nor do any thing aright; he can neither live reaſonably, honeſtly, ſafely nor comfortably, nor ſuffer or die with ſolid Peace.

Queſt. 2. Queſt. 2. *What ſhould ignorant Perſons do, whoſe natural capacity will not reach to ſo high a work, as to try and judge themſelves in matters ſo ſublime?*

Anſw. 1. There is no one who hath reaſon and parts ſufficient to love God, and hate ſin, and live a holy life, and believe in Chriſt, but he hath reaſon and parts ſufficient to know (by the uſe of juſt means) whether he do theſe things indeed or not. 2. He that cannot reach aſſurance muſt take up with the lower degrees of comfort, of which I ſhall ſpeak in the Directions.

Queſt. 3. Queſt. 3. *How far may a weak Chriſtian take the Judgment of others, whether his Paſtor or judicious acquaintance, about his Juſtification and Sincerity?*

Anſw. 1. No Mans judgment muſt be taken as infallible about the ſincerity of another; nor muſt it be ſo far reſted on, as to neglect your fulleſt ſearch your ſelf: And for the matter of *fact*, what you have done, or what is *in you*, no Man can be ſo well acquainted with it as your ſelves. 2. But in judging whether thoſe acts of Grace which you deſcribe, be ſuch as God hath promiſed Salvation to, and in directing you in your ſelf-judging, and in conjecturing at your ſincerity by your expreſſions and your lives, a faithful Friend or Paſtor may do that, which may much ſupport you, and relieve you againſt inordinate doubts and fears, and ſhew you that your ſincerity is very probable. Eſpecially if you are aſſured that you tell him nothing but the truth your ſelves; and if he be one that is acquainted with you and your life, and hath known you in temptations, and one that is skilful in the matters of God and conſcience, and one that is truly judicious, experienced and faithful, and is not byaſſed by intereſt or affection; and eſpecially when he is not ſingular in his judgment, but the generality of judicious Perſons who know you, are of the ſame mind: In this caſe you may take much comfort in his Judgment of your Juſtification, though it cannot give you any proper certainty, nor is to be abſolutely reſted in.

Tit. 2. *Directions for Self-judging as to our Actions.*

Dir. 1. Direct. 1. L*Et watchfulneſs over your hearts and lives be your continual work.* Never grow careleſs or neglective of your ſelves: Keep your hearts with all diligence: As an unfaithful Servant may deceive you, if you look after him but now and then; So may a deceitful heart. Let it be continually under your eye.

Obj. *Then I muſt neglect my Calling, and do nothing elſe.*

Anſw. It need not be any hinderance to you at all. As every Man that followeth his Trade and Labour, doth ſtill take heed that he do all things right, and every Traveller taketh heed of falling, and he thar eateth taketh heed of poyſoning or choking himſelf, without any hinderance, but to the furtherance of that which he is about. So is it with a Chriſtian about his heart: Vigilant heedfulneſs muſt never be laid by, whatever you are doing.

Dir. 2. Direct. 2. *Live in the light as much as is poſſible*, I mean under a judicious faithful Paſtor, and amongſt underſtanding exemplary Chriſtians: For they will be ſtill acquainting you with what you ſhould be and do; and your errors will be eaſily detected, and in the light you are not ſo like to be deceived.

Dir. 3. Direct. 3. *Diſcourage not thoſe that would admoniſh or reprove you, nor neglect not their opinion of you*: No not the railings of an enemy: For they may tell you that in anger (much more in fidelity) which it may concern you much to hear, and think of, and may give you ſome light in judging of your ſelves.

Dir. 4. Direct. 4. *If you have ſo happy an opportunity, engage ſome faithful boſom friend to watch over you, and tell you plainly of all that they ſee amiſs in you*: But deal not ſo hypocritically as to do this in the general, and then be angry when he performeth his truſt, and diſcourage him by your pride and impatience.

Dir. 5. Direct. 5. *Put your ſelves in anothers caſe, and be impartial*: When you cannot eaſily ſee the faults of others, enquire then whether your own be not as viſible, if you were as ready to obſerve and aggravate them. And ſurely none more concern you than your own, nor ſhould be ſo odious and grievous to you; nor are ſo, if you are truly penitent.

Dir. 6. Direct. 6. *Underſtand your natural temper and inclination, and ſuſpect thoſe ſins which you are naturally moſt inclined to, and there keep up the ſtricteſt watch.*

Dir. 7. Direct. 7. *Underſtand what temptations your Place, and Calling, and Relations, and Company do moſt ſubject you to: and there be moſt ſuſpicious of your ſelves.*

Dir. 8. Direct. 8. *Mark your ſelves well in the hour of temptation*: For then it is that the vices will appear, which before lay covered and unknown.

Dir. 9. Direct. 9. *Suſpect your ſelves moſt heedfully of the moſt common and moſt dangerous ſins*: Eſpecially Unbelief and want of Love to God, and a ſecret preferring of earthly hopes before the hopes of the Life to come: And ſelfiſhneſs, and pride, and ſenſual pleaſing of the fleſhly appetite and fancy: Theſe are the moſt common, radical and moſt mortal damning ſins.

Dir. 10. Direct. 10. *Take certain times to call your ſelves to a ſpecial ſtrict account*: As 1. At your preparation for the Lords Day at the end of every Week: 2. In your preparation for the Sacrament of Chriſts Body and Blood. 3. And before a Day of Humiliation. 4. In a time of ſickneſs or other affliction. 5. Yea, every night review the actions of the foregoing day. He that uſeth to call his conſcience ſeriouſly to account, is likeſt to keep his accounts in order, and to be ready to give them up to Chriſt.

Dir. 11. Direct. 11. *Make not light of any ſin which you diſcover in your ſelf-examination*: But humble your ſelves for it before the Lord, and be affected according to its importance, both in its *guilt* and evil *ſignification*.

Dir. 12. Direct. 12. *And let the end of all be the renewed exerciſe of faith and thankfulneſs, and reſolutions for better obedience hereafter.* That you may ſee more of the need and uſe of a Saviour, and may thankfully magnifie that Grace which doth abound where ſin abounded; and may walk the more watchfully and holily for the time to come.

Tit. 3. *Directions for Self-judging as to our Eſtates, to know whether we are in a regenerate or juſtified ſtate, or not.*

Dir. 1. Direct. 1. I*F you would ſo judge of the ſtate of your ſouls, as not to be deceived, come not to the tryal with an over-confident prejudice or conceit of your own condition, either as good or bad.* He that is already ſo prepoſſeſſed as to reſolve what to judge before he tryeth, doth make his tryal, but a means to confirm him in his conceit.

Dir. 2. Direct. 2. *Let not ſelf-love, partiality, or pride on the one ſide, or fear on the other ſide, pervert your judgmtnt in the tryal, and hinder you from the diſcerning of the truth.* Some Men cannot ſee the cleareſt evidences of their unſanctified hearts, becauſe Self-love will give them leave to believe nothing of themſelves which is bad or ſad. They will believe that which is good and pleaſant, be it never ſo evidently falſe. As if a Thief could be ſaved from the Gallows, by a ſtrong conceit that he is a true Man: Or the conceit that one is learned would make him learned: Others through *timerouſneſs* can believe nothing that is good or comfortable of themſelves: Like a Man on the top of a Steeple, who though he know that he ſtandeth faſt and ſafe, yet trembleth when he looketh down and can ſcarce believe his own underſtanding. Silence all the Objections of an over-timerous mind, and it will doubt and tremble ſtill.

Dir. 3. Direct. 3. *Surprize not your ſelves on the ſudden and unprepared, with the queſtion, whether you are juſtified or not; but ſet about it as the moſt ſerious buſineſs of your life.* A great and difficult queſtion muſt have a well ſtudied anſwer, and not be anſwered haſtily and raſhly. If one ſhould meet you in the Street, and demand ſome great and long account of you, you would deſire him to ſtay, till you review your memorials, or have time to caſt it up. Take ſome appointed time to do this, when you have no intruding thoughts to hinder you, and think not that it muſt be reſolved eaſily or quickly upon the firſt enquiry, but by the moſt ſober and judicious conſideration, and patient attendance till it be done.

Dir. 4. Direct. 4. Underſtand the tenour of the Covenant of Grace, which is the Law that you muſt judge of your eſtates by: For if you miſtake that, you will err in the concluſion. He is an unfit Judge, who is ignorant of the Law.

Dir. 5. Direct. 5. Miſtake not the nature of true faith in Chriſt. Thoſe that think it is a believing that they are actually pardoned, and ſhall be ſaved, do ſome of them preſume, or believe it when it is falſe, and ſome of them deſpair, becauſe they *cannot* believe it. And thoſe that think that faith is ſuch a recumbency on Chriſt as always quieteth the mind, do think they have no faith, when they have no ſuch quietneſs: And thoſe that think it is only the reſting on the blood of Chriſt for pardon, do take up with that which is no true faith: But he that knoweth that faith in Chriſt, is nothing elſe but *Chriſtianity*, or conſenting to the Chriſtian Covenant, may know that he *Conſenteth*, even when he findeth much timerouſneſs and trouble, and taketh not up with a deceitful faith.

Dir. 6. Direct. 6. Remember in your ſelf judging, that the *Will* is the *Man*, and what you truly would be that you are, in the ſenſe of the Covenrnt of Grace.

Dir. 7. Direct. 7. But remember alſo that *your Endeavours* muſt prove the truth of your *Deſires*. and that idle wiſhes are not the denominating acts of the Will.

Dir. 8. Direct. 8. Alſo your *ſucceſſes* muſt be the proof of the ſincerity of your *Endeavours*: For ſuch ſtriving againſt ſin as endeth in *yielding* to it, and not in *victory*, is no proof of the uprightneſs of your hearts.

Dir. 9. Direct. 9. Mark what you are in the day of tryal: For at other times it is more eaſie to be deceived: And record what you then diſcover in your ſelf: What a man is in tryal, that he is indeed.

Dir. 10. Direct. 10. Eſpecially try your ſelves in the great point of *forſaking all for Chriſt*, and for the hopes of the fruition of God in Glory: Know once whether God or the Creature can do more with you, and whether Heaven or Earth be dearer to you, and moſt eſteemed and practically preferred, and then you may judge infallibly of your ſtate.

Dir. 11. Direct. 11. Remember that in melancholy and weakneſs of underſtanding, you are not fit for the caſting up of ſo great accounts; but muſt take up with the remembrance of former diſcoveries, and with the judgment of the judicious, and be patient till a fitter ſeaſon, before you can expect, to ſee in your ſelves the clear evidence of your ſtate.

Dir. 12. Direct. 12. Neither *forget* what *former diſcoveries* you have made, nor yet *wholly reſt in them*, without renewing your ſelf-examination. They that have found their ſincerity, and think that the next time they are in doubt, they ſhould fetch no comfort from what is paſt, do deprieve themſelves of much of the means of their peace. And thoſe that truſt all to the former diſcoveries, of their good eſtate, do proceed upon unſafe and negligent principles; and will find that ſuch ſlothful and venturous courſes, will not ſerve turn.

Dir. 13. Direct. 13. *Judge not of your ſelves* by that which is unuſual and extrordinary with you, but by the tenour and drift of your hearts and lives: A bad man may ſeem good, in ſome good mood; and a good man may ſeem bad in ſome extraordinary fall: To judge of a bad man by his beſt hours, and of a good man by his worſt, is the way to be deceived in them both.

Dir. 14. Direct. 14. Look not unequally at the good or evil that is in you; but conſider them both impartially as they are. If you obſerve all the good only that is in you, and overlook the bad; or ſearch after nothing but your faults and overlook your graces; neither of theſe ways will bring you to true acquaintance with your ſelves.

Dir. 15. Direct. 15. Look not ſo much either at what you *ſhould* be, or at what others are, as to forget what you *are* your ſelves. Some look ſo much at the glory of that full *perfection* which they want, as that their preſent grace ſeemeth nothing to them; like a candle to one that hath been gazing on the Sun. And ſome look ſo much at the debauchery of the worſt, that they think their leſſer wickedneſs to be holineſs.

Dir. 16. Direct. 16. Suffer not your minds to wander in confuſion, when you ſet your ſelves to ſo great a work: But keep it cloſe to the matter in hand, and drive it on till it have come to ſome ſatisfaction and concluſion.

Dir. 17. Direct. 17. If you are not able by meditation to do it of your ſelves, get the help of ſome able Friend or Paſtor; and do it in a way of conference with him: For conference will hold your own thoughts to their task; and your Paſtor may guide them, and tell you in what order to proceed, and confute your miſtakes, beſides confirming you by his judgment of your caſe.

Dir. 18. Direct. 18. If you cannot have ſuch help at hand, write down the ſigns by which you judge either well or ill of your ſelf; and ſend them to ſome judicious Divine for his judgment and counſel thereupon.

Dir. 19. Direct. 19. Expect not that your aſſurance ſhould be perfect in this life: For till *all grace* be perfect, *that* cannot be perfect. Unjuſt expectations diſappointed are the cauſe of much diſquietment.

Dir. 20. Direct. 20. Diſtinguiſh between the *knowledge* of your juſtification, and the *comfort* of it. Many a one may ſee and be convinced that he is ſincere, and yet have little comfort in it, through a ſad or diſtempered ſtate of mind or body, and unpreparedneſs for joy; or through ſome expectations of enthuſiaſtick comforts.

Dir. 21. Direct. 21. Exerciſe grace when ever you would ſee it: Idle habits are not perceived. Believe and repent till you feel that you do believe and repent, and Love God till you feel that you love him.

Direct. 22. Labour to increaſe your grace if you would be ſure of it. For a little grace is hardly perceived: when ſtrong and great degrees do eaſily manifeſt themſelves. Dir. 22.

Direct. 23. Record what ſure diſcoveries you have made of your eſtate, upon the beſt enquiry, that it may ſtand you in ſtead at a time of further need: For though it will not warrant you to ſearch no more, it will be very uſeful to you, in your after doubtings. Dir. 23.

Direct. 24. What you cannot do at one time, follow on again and again till you have finiſhed. A buſineſs of that conſequence is not to be laid down through wearineſs or diſcouragement. Happy is he that in all his life, hath got aſſurance of life everlaſting. Dir. 24.

Direct. 25. Let all our diſcoveries lead you up to further duty: If you find any cauſe of doubt, let it quicken you to diligence in removing it: If you find ſincerity, turn it into joyful thanks to your Regenerater: And ſtop not in the bare diſcovery of your preſent ſtate, as if you had no more to do. Dir 25.

Direct. 26. Conclude not worſe of the effects of a diſcovery of your bad condition, than there is cauſe. Remember that if you ſhould find that you are unjuſtified, it followeth not that you muſt continue ſo: you ſearch not after your diſeaſe or miſery as *uncurable*, but as one that hath a ſufficient remedy at hand, even brought to your doors, and cometh a begging for your acceptance, and is freely offered and urged on you: And therefore if you find that you are unregenerate, thank God that hath ſhewed you your caſe; for if you had not ſeen it, you had periſhed in it: And preſently give up your ſelves to God in Jeſus Chriſt; and then you may boldly judge better of your ſelves; It is not for deſpair, but for recovery that you are called to try and judge. Nay if you do but find it too hard a queſtion for you, whether you have all this while been ſincere or not, turn from it, and reſolvedly give up your ſelves to God by Chriſt, and place your hopes in the life to come, and turn from this deceitful world and fleſh, and then the caſe will be plain for the time to come: If you doubt of your former repentance, Repent now and put it out of doubt from this time forward Dir. 26.

Direct. 27. When you cannot at the preſent reach aſſurance, undervalue not a true probability or hope of your ſincerity: And ſtill adhere to *univerſal Grace*, which is the foundation of your ſpecial grace and comfort, I mean, 1. The infinite Goodneſs of God, and his mercifulneſs to Man, 2. The ſufficiency of Jeſus Chriſt our Mediator, 3. The univerſal gift of Pardon and Salvation, which is conditionally made to all men in the Goſpel is glad tydings even to thoſe that are unconverted. Rejoyce in this univerſal mercy which is offered you, and that you are not as the Devils ſhut up in deſpair: And much more rejoice if you have any probability that you are truly penitent and juſtified by faith: Let this ſupport you till you can ſee more. Dir. 27.

Direct. 28. Spend much more time in *doing your duty*, than in *trying your eſtate*: Be not *ſo much* in asking, How ſhall I know that I ſhall be ſaved? As in asking, What ſhall I do to be ſaved? Study the duty of this day of your viſitation, and ſet your ſelves to it with all your might; Seek firſt the things that are above, and mortifie your fleſhly luſts: Give up your ſelves to a Holy Heavenly Life, and do all the good that you are able in the World: Seek after God as revealed in and by our Redeemer: And in thus doing, 1. Grace will become more notable and diſcernable. 2. Conſcience will be leſs accuſing and condemning, and will eaſilier believe the reconciledneſs of God. 3. Yon may be ſure that ſuch labour ſhall never be loſt; and iu well doing you may truſt your ſouls with God. 4. Thus thoſe that are not able in an argumentative way to try their ſtate to any full ſatisfaction, may get that comfort by *feeling* and *experience*, which others get by ratiocination: For the very exerciſe of Love to God and man, and of a Heavenly mind, and holy life, hath a ſenſible pleaſure in it ſelf, and delighteth the perſon who is ſo employed; As if a man were to take the comfort of his Learning or Wiſdom, one way is by the diſcerning his learning and wiſdom, and thence inferring his own felicity: But another way is by *exerciſing* that learning and wiſdom which he hath, in reading and meditating on ſome excellent Books, and making diſcoveries of ſome myſterious excellencies in Arts and Sciences; which delight him more by the very acting, than a bare concluſion of his own Learning in the general, would do: What delight had the inventers of the Sea-Chart and Magnetick Traction, and of Printing, and of Guns, in their Inventions? What pleaſure had *Galileus* in his Teleſcopes in finding out the inequalities and ſhady parts of the Moon, the *Medicean* Planets, the adjuncts of *Saturn*, the changes of *Venus*, the Stars of the *Via lactea*, &c. Even ſo a ſerious holy perſon, hath more ſenſible pleaſures in the right exerciſe of Faith and Love, and Holineſs, in Prayer and Meditation, and converſe with God and with the Heavenly hoſts, than the bare diſcerning of *ſincerity* can afford. Therefore though it be a great important duty, to *examine* our ſelves, and *judge* our ſelves before God judge us, and keep cloſe acquaintance with our own hearts and affairs, yet is it the addition of the *daily practice* of a *Heavenly life*, which muſt be our chiefeſt *buſineſs* and *delight*. And he that is faithful in them both, ſhall know by experience the excellencies of *Chriſtianity* and *Holineſs* and in his *way* on *Earth*, have both a *proſpect* of Heaven, and a *foretaſte* of the *Everlaſting Reſt* and *Pleaſures*. Dir. 28.

FINIS.